

# ANACALYPSIS

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1833

Volume I [867 pages]

Volume II [525 pages]

## *VOLUME I - BOOK I - CHAPTER I*

### AGE OF THE WORLD—FLOOD—PLANETS AND DAYS OF THE WEEKS— THE MOON

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In the most early history of mankind I find all nations endeavouring to indulge a contemptible vanity, by tracing their origin to the most remote periods; and, for the gratification of this vanity, inventing fables of every description. Of this weakness they have all, in reality, been guilty; but the inhabitants of the oriental countries occupy rather a more prominent place than those of the western world; and I believe it will not be denied that, in the investigation of subjects connected with the first race of men, they are entitled on every account to claim a precedence. ...

All nations have a tradition of the destruction of the world by a flood, and of the preservation of man from its effects. ... It appears to me that the question of the existence of the human race previous to the flood will not much interfere with my inquiries, but will, if it be admitted, only oblige me to reason upon the idea that certain facts took place before it, and that the effects arising from them were not affected by it.

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... Of the sayings of the wise men, there was not one, probably, more wise than that of the celebrated *Know Thyself*, and probably there was not one to which so little regard has been paid. It is to the want of attention to this principle that I attribute most of the absurdities with which the wise and learned, perhaps in all ages, may be reproached. Man has forgotten or been ignorant that his faculties are limited. He has failed to mark the line of demarcation, beyond which his knowledge could not extend. Instead of applying his mind to objects cognizable by his senses, he has attempted subjects above the reach of the human mind, and has lost and bewildered himself in the mazes of metaphysics. He has not known or has not attended to what has been so clearly proved

by Locke, that no idea can be received except through the medium of sense. He has endeavoured to form ideas without attending to this principle, and, as might be expected, he had run into the greatest absurdities, the necessary consequence of such imprudence. ...

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Our information of the historical transactions which it is supposed took place previous to the catastrophe, and its attendant flood, which destroyed the ancient world, is very small. Mons. Baily has observed, that the famous cycle of the Neros, and the cycle of seven days, or the week, from their peculiar circumstances, must probably have been of antediluvian invention. No persons could have invented the Neros who had not arrived at much greater perfection in astronomy than we know was the state of the most ancient of the Assyrians, Egyptians, or Greeks. The earliest of these nations supposed the year to have consisted of 360 days only, when the inventor of the Neros must have known its length to within a few seconds of time—a fact observed by Mons. Baily to be a decisive proof that science was formerly brought to perfection, and therefore, consequently, must have been afterward lost. There are indeed among the Hindoos proofs innumerable that a very profound knowledge of the sciences was brought by their ancestors from the upper countries of India, the Himmalah mountains, Thibet or Cashmir. These were, I apprehend, the first descendants of the persons who lived after the deluge. But this science has long been forgotten by their degenerate successors, the present race of Brahmins. The ancient Hindoos might be acquainted with the Neros, but I think it probable that Josephus was correct in saying it is of antediluvian discovery; that is, that it was discovered previous to the time allotted for the deluge. And it is a curious circumstance that we receive this tradition from the people among whom we find the apparently antediluvian part of the book, or the first tract of the book, called Genesis, about which I shall have much more to observe in the course of this work.

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Throughout all the nations of the ancient world, the planets are to be found appropriated to the days of the week. The seven-day cycle, with each day named after a planet, and universally the same day allotted to the same planet in all nations of the world, constitute the first proof, and leave no room to doubt that one system must have prevailed over the whole. Here are the origin and the reason of all judicial astrology, as well as the foundation upon which much of the Heathen mythology was built. The two were closely and intimately connected.

It is the object of this work to trace the steps by which, from the earliest time and small beginnings, this system grew to a vast and towering height, covering the world with gigantic monuments and beautiful temples, enabling one part of mankind, by means of the fears and ignorance of the other part, to trample in the dust.

Uncivilized man is by nature the most timid of animals, and in that state the most defenceless. The storm, the thunder, the lightning, or the eclipse, fills him with terror. He is alarmed and trembles at every thing which he does not understand, and that is almost every thing that he sees or hears.

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Of the different histories of the creation, that contained in the book, or collection of books, called Genesis, has been in the Western part of the world the most celebrated, and the nonsense which has been written respecting it, may fairly vie with the nonsense, a little time ago alluded to, of the ancient learned men of Greece and Rome.

This book professes to commence with a history of the creation, and in our vulgar translation it says, "*In the beginning God created the heavens and the earth.*" But I conceive for the word *heavens* the word *planets* ought to be substituted. The original for the word *heavens* is of great consequence. Parkhurst admits that it has the meaning of *placers* or *disposers*. In fact, it means the planets as distinguished from the fixed stars, and is the foundation, As I have said, and as we shall find, upon which all judicial astrology, and perhaps much of the Heathen mythology, was built.

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The following are the names of the Gods allotted to each day : Sunday to the Sun, Monday to the Moon, Tuesday to Mars, Wednesday to Mercury, Thursday to Jupiter, Friday to Venus, and Saturday to Saturn : and it is worthy of observation, that neither Bacchus nor Hercules is among them; on which I shall have an observation to make in the future part of this work. In almost every page we shall have to make some reference to judicial astrology, which took its rise from the planetary bodies.

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This doctrine respecting the Moon will be thought paradoxical and absurd, and I shall be asked what I make of the goddess Isis. I reply, that it is the inconsistencies, contradictions, and manifest ignorance of the ancients respecting this goddess, which induce me to think that Moon never was an object of worship in early times, and that it never became an object of adoration till comparatively modern times, when the knowledge of the ancient mysteries was lost, and not only the knowledge of the mysteries, but the knowledge of religion itself, or at least of its origin and meaning, were lost. The least attention to the treatises of Plato, Phornutus, Cicero, Porphyry, and, in short, or every one of the ancient writers on the subject of the religion, must convince any unprejudiced person that they either were all completely in the dark, or pretended to be. After the canaille got to worship onions, crocodiles, &c., &c., &c., no doubt the moon came in for a share of their adoration; but all the accounts of it are full of inconsistency and contradiction : for this reason I think it was of late invention, and that Isis was not originally the moon, but the mother of the gods. Many other reasons for this opinion will be given in the course of this work, when I come to treat of Isis and the Moon.

***BOOK I - CHAPTER II***

**FIRST GOD OF THE ANCIENTS—THE SUN—DOUBLE NATURE OF THE DEITY—METEMPSYCHOSIS AND THE RENEWAL OF WORLDS—MORAL EVIL—ETERNITY OF MATTER—BUDDHA—GENESIS**

I shall now proceed to shew, in a way which I think I may safely say cannot be refuted, that all the Gods of antiquity resolved themselves into the solar fire, sometimes itself as God, or sometimes as emblem or shekinah of that higher principle, known by the name of the creative Being or God. ...

The opinions here alluded to are of so profound a nature, that they seem to bespeak a state of the human mind superior to any thing to be met with in what we have been accustomed to consider or call ancient times. From their philosophical truth and universal reception in the world, I am strongly inclined to refer them to the authors of the Neros, or to that enlightened race, supposed by Mons. Bailey to have formerly existed, and to have been saved from a great catastrophe on the Himmalah mountains. This is confirmed by an observation which the reader will make in the sequel, that these doctrines have been like all the other doctrines of antiquity, gradually corrupted—incarnated, if I may be permitted to compose a word for the occasion.

Sublime philosophical truths or attributes have come clothed with bodies and converted into living creatures. Perhaps this might take its origin from a wish in those professing them to conceal them from the vulgar eye, but the cause being forgotten, all ranks in society at last came to understand them in the literal sense, their real character being lost; or perhaps this incarnation might arise from a gradual falling away of mankind from a high state of civilization, at which it must have arrived when those doctrines were discovered, into a state of ignorance,—the produce of revolutions, or perhaps merely of the great law of change which in all nature seems to be eternally in operation.

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The human animal, like all other animals, is in his mode of existence very much the child of accident, circumstance, habit; as he is moulded in his youth he generally continues. This is in nothing, perhaps, better exemplified than in the use of the right hand. From being carried in the right arm of his nurse, his right hand is set at liberty for action and use, while his left is at rest : the habit of using the right hand in preference to the left is thus acquired and never forgotten. A similar observation applies to the mind. To natural causes leading men to peculiar trains or habits of thinking or using the mind, may be traced all the recondite theories which we find among the early races of man. If to causes of this kind they are not to be ascribed, I should be glad to know where their origins are to be looked for. If they be not in these causes to be found, we must account for them by inventing a history of the adventures of some imagined human being, after the manner of the Greeks and many others, whose priests never had a difficulty, always having a fable ready for the amusement of their credulous votaries.

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That the sun was the first object of the adoration of mankind, I apprehend, is a fact, which I shall be able to place beyond the reach of reasonable doubt. An absolute proof of this fact the circumstances of the case put it out of our power to produce; but it is supported by reason and common sense, and by the traditions of all nations, when carefully examined to their foundations. The allegorical accounts or mythoses of different countries, the inventions of an advanced state of society, inasmuch as they are really only allegorical accounts or mythoses, operate nothing against this doctrine.

When, after ages of ignorance and error, man became in some degree civilized, and he turned his mind to a close contemplation of the fountain of light and life—of the celestial fire—he would observe among the earliest discoveries which he would make, that by its powerful agency all nature was called into action; that to its return in the spring season the animal and vegetable creation were indebted for their increase as well as for their existence. It is probable that for this reason chiefly the sun, in early times, was believed to be the creator, and became the first object of adoration. This seems to be only a natural effect of such a cause. After some time it would be discovered that this powerful and beneficent agent, the solar fire, was the most potent destroyer, and hence would arise the first idea of a Creator and Destroyer united in the same person. But such time would not elapse before it must have been observed, that the destruction caused by this powerful being was destruction only in appearance, that destruction was only reproduction in another form—regeneration; that if he appeared sometimes to destroy, he constantly repaired the injury which he seemed to occasion—and that, without the light and heat, every thing would dwindle away into a cold, inert, unprolific mass. Thus at once, in the same being, became concentrated, the creating, the preserving, and the destroying powers,—in India, *Brahma, Vishnu, and Siva*; in Persia, *Oromasde, Mithra, and Arimanius*; in Egypt, *Osiris, Neith, and Typhon*; in each case *Three Persons and one God*. And *thus* arose the TRIMURTI, or the celebrated Trinity. ...

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We may venture, I think, to presume that adoration must first have arisen either from fear or admiration; in fact, from feeling. As an object of feeling, the sun instantly offered himself. The effect arising from the daily experience of his beneficence, does not seem to be of such a nature as to wear away by use, as is the case with most feelings of this kind. He obtrudes himself on our notice in every way. But what is there in the earth on which we tread, and which is nothing without the sun, which should induce the half-civilized man to suppose it an active agent—to suppose that it created itself? He would instantly see that it was, *in itself*, to all appearance % ( *tëu, %"& ubëu,\** an inert, dead, unprolific mass. And it must, I think, have required an exertion of metaphysical subtlety, infinitely graver than my trinity must have required, to arrive at a pantheism so completely removed from the common apprehension of the human understanding. In my original theory, everything is natural and seductive; in the other, every thing is unnatural and repulsive.

\* Gen. chap.1.

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Of equal or nearly equal date, and almost equally disseminated throughout the world with the doctrine of the Trinity, was that of the Hermaphroditic or Androgynous character of the Deity. Man could not help observing and meditating upon the differences of the sexes. He was conscious that he himself was the highest in rank of all creatures of which he had knowledge, and he very properly and very naturally, as far as was in his power, made God after the being of highest rank known to him, after himself; thus it might be said, that in his own image, in idea, made he his God. But of what sex was this God? To make him neuter, supposing man to have become grammarian enough to have invented a neuter gender, was to degrade him to the rank of a stone. To make him female was evidently more analogous to the general productive and prolific

characters of the author of the visible creation. To make him masculine, was still more analogous to man's own person, and to his superiority over the female, the weaker vessel; but still this was attended with many objections. From a consideration of all these circumstances, an union of the two was adopted, and he was represented as being Androgynous.

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Of all the different attributes of the Creator, or faculties conferred by him on his creatures, there is no one so striking or so interesting to a reflecting person as that of the generative power. This is the most incomprehensible and mysterious of the powers of nature. When all the adjuncts or accidents of every kind so interesting to the passions and feelings of man are considered, it is not wonderful that this subject should be found in some way or other to have a place among the first of the human superstitions. Thus every where we find it accompanying the triune God, called Trimurti or Trinity, just described, under the very significant form of the single obelisk or stone-pillar, denominated the Lingham or Phallus,\* and the equally significant Yoni or Cteis, the female organ of generation : sometimes single, often in conjunction. ...

\* Religion de l'Antiquité, par Cruizer, Notes, Introd. p.525

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The next step after man had once convinced himself of the existence of a God would be, I think, to discover the doctrine of the immortality of the soul. Long before he arrived at this point, he must have observed, and often attempted to account for, the existence of moral evil. How to reconcile this apparent blot in the creation to the beneficence of an all-powerful Creator, would be a matter of great difficulty : he had probably recourse to the only contrivance which was open to him, a contrivance to which he seems to have been driven by a wise dispensation of Providence, the doctrine of a future state of existence, where the ills of this world would find a remedy, and the accounts of good and evil be balanced; where the good man would receive his reward, and the bad one his punishment. This seems to me to be the probable result of the contemplation of the existence of evil by the profound primeval oriental philosophers, who first invented the doctrine of the Trinity.

Other considerations would lend their assistance to produce the same result. After man had discovered the doctrine of the immortality of the soul, the metempsychosis followed the doctrine of the reproduction or regeneration by the third person of the triune God, by a very natural process, as the doctrine of the triune of God had before arisen by an easy process from the consideration by man of the qualities of the beings around him. Everywhere, throughout all nature, the law that destruction was reproduction appeared to prevail. This united to the natural fondness for immortality, of which every human being is conscious, led to the conclusion, that man, the elite of the creation, could not be excepted from the general rule; that he did but die to live again, to be regenerated; a consciousness of his own frailty gradually caused a belief, that he was regenerate in some human body or the body of some animal as a punishment for his offences, until by repeated penances of this kind, his soul had paid the forfeit of the crimes of its first incarnation, had become purified from all stain, and in a state finally to be absorbed into the celestial influence, or united to the substance of the Creator. As it happens in every

sublunary concern, the law of change corrupted these simple principles in a variety of ways; and we find the destroyer made into a demon or devil, at war with the Preserver or with the Creator. Hence arose the doctrine of the two principles opposed to each other, of Oromasdes and Arimanius in perpetual war, typified by the higher and lower hemispheres of the earth, of winter and summer, of light and darkness, as we shall find developed in a variety of ways. What could be natural as to allot to the destroyer the lower hemisphere of cold and darkness, of winter, misery, and famine ? What so natural as to allot to the beneficent Preserver the upper hemisphere of genial warmth, of summer, happiness, and plenty ? Hence came the festivals of the equinoxes and of the solstices, much of the complicated machinery of the heathen mythology, and of judicial astrology.

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Moral evil is a relative term; its correlative is moral good. Without evil there is no good; without good there is no evil. There is no such thing known to us as good or evil *per se*. ... We have no experience of moral good or of moral evil except as relative and correlative to one another; therefore, we are with respect to them as we are with respect to God. ...

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Many of the early fathers of the Christians held the doctrine of the Metempsychosis, which they defended on several texts of the New Testament.\* It was an opinion which had a very general circulation both in the East and in the West. It was held by the Parisees or Persees, as they ought to be called, among the Jews; and among the Christians by Origen, Chalcidius (if he were a Christian,) Synesius, and by the Simonians, Basilidians, Valentinians, Marcionites, and the Gnostics in general. It was held by the Chinese, and, among the most learned of the Greeks, by Plato and Pythagoras. Thus this doctrine was believed by nearly all the great and good or every religion, and of every nation and age; and though the present race has not the smallest information more than its ancestors on this subject, yet the doctrine has not now a single votary in the Western part of the world. The Metempsychosis was believed by the celebrated Christian apologist, Soame Jenyns, perhaps the only believer in it of the moderns in the Western world.

The following observations tend not only to throw light on the doctrine of the Indians, the earliest philosophers of whom we have any genuine records, but they also shew that their doctrine is identically the same as that of certain individuals of the Western philosophers, who, recorded traditions inform us, actually traveled in very remote ages to the country of the Brahmins to learn it.

*"Pythagoras, returning from his Eastern travels to Greece, taught the doctrine of the Metempsychosis, and the existence of a Supreme Being, by whom the universe was created, and by whose providence it is preserved; that the soul of mankind are emanations of that Being. Socrates, the wisest of the ancient philosophers, seems to have believed that the soul existed before the body; and that death relieves it from those seeming contrarieties to which it is subject, by its union with our material part. Plato (in conformity with the learned Hindoos) asserted, that God infused into matter a portion of his divine spirit, which animates and moves it : that mankind have two souls*

*of separate and different natures—the one corruptible, the other immortal : that the latter is a portion of the Divine Spirit : that the mortal soul ceases to exist with the life of the body; but the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or punishment : that the souls of the virtuous return, after death, into the source whence they flowed; while the souls of the wicked, after being for a certain time confined to a place destined for their reception, are sent back to earth to animate other bodies. Aristotle supposes the souls of mankind to be portions or emanations of the divine spirit; which at death quit the body, and, like a drop of water falling into the ocean, are absorbed into the divinity. Zeno, the founder of the Stoic sect, taught that throughout nature there are two eternal qualities; the one active, the other passive; that the former is a pure and subtle æther, the divine spirit; and that the latter is in itself entirely inert, until united with the active principle. That the divine spirit, acting upon matter, produces fire, air, water, earth : that the divine spirit is the efficient principle, and that all nature is moved and conducted by it. He believed also that the soul of man, being a portion the universal soul, returns after death to its first source. The opinion of the soul being an emanation of the divinity, which is believed by the Hindoos, and was professed by Greeks, seems likewise to have been adopted by the early Christians. Macrobius observes, Animarum originem emanare de cælo, inter recte philosophantes indubitatae constant esse fidei. Saint Justin says, the soul is incorruptible, because it emanates from God; and his disciple Tatianus, the Assyrian, observes, that man having received a portion of the divinity, is immortal as God is. Such was the system of the ancient philosophers, Pythagoreans, Brachmans, and some sects of the Christians."\**

\* Forbes, Orient. Mem. Vol.III xxxiii p.261

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The oldest philosophy or mythology of which we have any certain history, is that of the Buddha of the Eastern nations, in which are to be found the various doctrines to which I have just alluded. From the Metempsychosis arose the repugnance among the Buddhists to the slaughter of animals,—a necessary consequence of this doctrine uncorrupted and sincerely believed. From the circumstance in the first book of Genesis, or book of Wisdom, which probably a work of the Buddhists, the slaughter of animals is prohibited or not allowed. After a time the mild doctrines of Buddha came to be changed or corrupted and superseded by those of Crishna. Hence in the second book of Genesis, or the book of the Generations, or Re-generations of the planetary bodies, which is, I think, a Brahmin work, they are allowed to be used for sacrifice. In the third book, or the book of Generations, or Re-generations of the race of man, the Adam, they are first allowed to be eaten as food.

### **BOOK I - CHAPTER III**

**THE SUN THE FIRST OBJECT OF ADORATION OF ALL NATIONS—THE GODS NOT DECEASED HEROES—THE CHINESE HAVE ONLY ONE GOD—HINDOO GODDESSES—TOLERATION AND CHANGE IN RELIGIONS**

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Socrates, Pythagoras, Plato, Zoroaster or Zeradust, &c., and all those initiated in the most secret mysteries, acknowledged one supreme God, the Lord and First Cause of all. And perhaps, though it can never be *certainly* known, those who only received the lesser mysteries,\* might confine their worship to the sun and the hosts of heaven; but it was only the vulgar and ignorant who bent the knee to the stone, wood, or metal idols of the gods, perhaps only a *little more* numerous than the images of the Christian saints.

\* An interesting account of the mysteries of the heathen will be found in Part II. of Vol. II of Dupuis's History of all Religions.

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The Chinese, with all their apparent idolatry, had only one god.

Speaking of the religion of the Chinese, Sir W. Jones\* says, "*Of the religious opinions entertained by Confucius and his followers, we may glean a general notion from the fragments of their works, translated by Couplet : they professed a firm belief in the Supreme God, and gave a demonstration of his being and of his providence, from the exquisite beauty and perfection of the celestial bodies, and the wonderful order of nature in the whole fabric of the visible world. From this belief they deduced a system of ethics, which the philosopher sums up in a few words at the close of the Lunyn. 'He (says Confucius) who shall be fully persuaded the Lord of Heaven governs the universe, who shall in all things choose moderation, who shall perfectly know his own species, and so act among them, that his life and manners may conform to his knowledge of God and man, may be truly said to discharge all the duties of a sage, and to be exalted above the common herd of the human race !'*"

\* Diss. VII. p.227.

Marco Polo informs us, that in his time the Chinese paid their adoration to a tablet fixed against the wall in their houses, upon which was inscribed the name of the high, celestial, and supreme God; to whose honour they burnt incense, but of whom they had no image. The words, Mr. Marsden says, which were on the tablets were three, *tien*, heaven; *hoang-tien*, supreme heaven; and *Shang-ti*, sovereign Lord. De Guignes tells us, that the word *tien* stands indifferently for the visible heaven and the Supreme Deity.\* Marco Polo tells us, that from the God whose name was on the tablet the Chinese only petition for two things, *sound intellect* and *health of body*, but that they had another God, of whom they had a statue or idol called *Natigai*, who was the God of all terrestrial things; in fact, God, the Creator of this world, (inferior and subordinate to the Supreme Being,) from which they petition for fine weather, or whatever else they want—a sort of Mediator. Here is evidently a striking similarity to the doctrines of some of the early Christians heretics.

\* Tom. II. p.350.

It seems pretty clear from this account, that originally, and probably at this time also, like all the ancients of the West in the midst of their degrading idolatry, they yet acknowledged one Supreme God, with many subordinate agents, precisely the same as the Heathens of Greece and Rome, and modern Christians, under the names of inferior gods, angels, demons, saints, &c. In fact they were Deists.

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In addition to the authorities which have been produced to prove the whole of the different Gods of antiquity resolve themselves at last, when properly examined, into different names of the God Sol, it would be easy, if it were necessary, to produce many more from every quarter of the world, but what, it may be asked, will you do with the Goddesses ? The reader shall now see; and first from the learned and Rev. Mr. Maurice.

*"Whoever will read the Geeta with attention will perceive in that small tract the outlines of nearly all the various systems of theology of Asia. That curious and ancient doctrine of the Creator being both male and female, mentioned in a preceding page to be designated in Indian temples by a very indecent exhibition of the masculine and feminine organs of generation in union, occurs in the following passage : 'I am the father and mother of this world; I plant myself upon my own nature, and create again and again this assemblage of beings; I am generation and dissolution, the place where all things are deposited, and the inexhaustible seed of all nature; I am the beginning, the middle, and the end of all things' "* In another part he more directly says, *"The great Brahme is the womb of all those various forms which are conceived in every natural womb, and I am the father that soweth the seed."*

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Manichæus, according to Theodoret, said, in his allegorical language, *"That a male-virgin gave light and life to Eve,"* that is, created her. And the Pseudo-Mercurius Trismegistus in Pæmander said, that God being male and female, (ajrenoqhluj wn), because he is light and life, engendered by the word another intelligence, which was the Creator. The male-virgin, Theodoret says, was called Joel, or Iahl, which Beausobre thinks was "EL, God, and Joha, life-making, vivifying, life-giving, or the generating God." (So far my friend Beverly.) But which was probably merely the &%† Ieu, -! al, or God Iao, of which we shall treat hereafter. Again, Mr. Beverly says, *"In Genesis it is written, 'God said, Let us create man after our own image and likeness.' This, then, ought in strictness of language to be a male and female God, or else it would not be after the likeness proposed."*

*"The male-virgin of the Orientals, is, I know, considered the same by Plato as his Ejia, or Vesta, whom he calls the soul of the body of the universe. This Hestia, by the way, is in my view a Sanscrit lady, whose name I take to have been EST, or she that is, or exists, having the same meaning as the great of the Jewish Deity. Est is shewn in the Celtic Druids to be a Sanscrit word, and I do not doubt of this her derivation. The A terminal is added by the Greek idiom to denote a female, as they hated an indeclinable proper name, such as HEST or EST would have been."* Extract from a letter from Mackenzie Berverly, Esq.\*

\* The A at the end of the word EST may be the Chaldee emphatic article; then Vesta would be *the* EST of the Self-existent.

The following extract from Sir W. Jones's Dissertation on the Gods of Greece and India, ... *"We must not be surprised at finding, on a close examination, that the characters 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 Váránes, 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."*

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Thus, we see, there is in fact an end of all the multitude of the Heathen Gods and Goddesses, so disguised in the Pantheons and books of various kinds, which the priests have published from time to time to instil into the minds of their pupils—that the ancient Heathen philosophers and legislators were the slaves of the most degrading superstition; that they believed such nonsense as the metamorphoses described by Ovid, or the loves of Jupiter, Venus, &c., &c. That the rabble were the victims of a degrading superstition, I have no doubt. This was produced by the knavery of the ancient priests, and it is in order to reproduce this effect that the modern priests have misrepresented the doctrines of their predecessors. By vilifying and running down the religion of the ancients, they have thought they could persuade their votaries that their new religion was *necessary* for the good of mankind : a religion which, in consequence of their corruptions, has been found to be in practice much worse and more injurious to the interests of society than the old one. For, from these corruptions the Christian religion—the religion of purity and truth when uncorrupted—*has not brought peace but a sword.*

After the astrologers had parcelled out the heavens into the forms of animals, &c., and the annual path of the Sun had become divided into twelve parts, each part designated by some animal, or other figure, or known emblem, it is not surprising that they should have become the objects of adoration. This M. Dupuis has shewn,\* was the origin of the Arabian and Egyptian adoration of animals, birds, &c. Hence, in the natural progress of events, the adoration of images arose among the Heathens and Christians.

\* Ch. i. Rel. Univ.

M. Dupuis, in his first chapter, has shewn that probably all nations first worshipped, as we are told the Persians did, without altars or temples, in groves and high places. After a certain number of years, in Persia, came temples and idols, with all their abuses; and these, in their turn, were changed or abolished, and the worship of the Sun restored, or perhaps the worship of the Sun only as emblem of the Creator. This was probably the change said to have been effected by Zoroaster.

The Israelites at the *exodus* had evidently run into the worship of Apis the Bull, or the Golden Calf of Egypt, which it was the object of Moses to abolish, and in the place thereof to substitute the worship of one God—*Iao*, Jehovah—which, in fact, was only the Sun or the Solar Fire, yet not the Sun, as Creator, but as emblem of or shekinah of the Divinity. ...

**BOOK I - CHAPTER IV**

**TWO ANCIENT ETHIOPIAS—GREAT BLACK NATION IN ASIA—THE  
BUDDHA OF INDIA A NEGRO—THE ARABIANS WERE CUSHITES—  
SHEPHERD KINGS—HINDOOS AND EGYPTIANS SIMILAR—SYRIA  
PEOPLED FROM INDIA**

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... but I shall, in the course of this work, produce a number of extraordinary facts, which will be quite sufficient to prove, that a black race, in very early times, had more influence over the affairs of the world than has been lately suspected; and I think I shall shew, by some striking circumstances yet existing, that the effects of this influence have not entirely passed away.

It was the opinion of *Sir William Jones*, that a great nation of Blacks\* formely possessed the dominion of Asia, and held the seat of empire at Sidon. These must have been the people called by Mr. Maurice Cushites or Cuthites, described in Genesis; and the opinion that they were Blacks is corroborated by the translators of the Pentateuch, called the Seventy, constantly rendering the word *Cush* by Ethiopia. ...

Of this nation we have no account; but it must have flourished after the deluge. ... If I succeed in collecting a sufficient number to carry conviction to an impartial mind, the empire must be allowed to have existed.

The religion of Buddha, of India, is well known to have been very ancient. In the most ancient temples scattered throughout Asia, where his worship is yet continued, he is found *black as jet*, with the flat face, thick lips, and curly hair of the Negro. Several statues of him may be met with the East-India Company. There are two exemplars of him brooding on the face of the deep, upon a coiled serpent. To what time are we to allot this Negro ? He will be proved to have been prior to Cristna. He must have been prior to or contemporaneous with the black empire, supposed by Sir William Jones to have flourished at Sidon. The religion of this Negro God is found, by the ruins of his temples and other circumstances, to have been spread over an immense extent of country, even to the remotest parts of Britain, and to have been professed by devotees inconceivably numerous. ...

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The circumstance of the translators of the Septuagint version of the Pentateuch having rendered the word Cush by the word Ethiopia, is a very decisive proof that the theory of two Ethiopias is well founded. Let the translators have been who they may, it is totally impossible to believe that they could be so ignorant as to suppose that the African Ethiopia could border on the Euphrates, or that the Cushites could be African Ethiopia.

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Eusebius\* states the Ethiopians to have come and settled in Egypt, in the time of Amenophis. According to this account, as well as to the account given by Philostratus,\*\* there was no such country as Ethiopia beyond Egypt until this invasion. According to Eusebius these people came from the river Indus, and planted themselves to the south of Egypt, in the country called from them Ethiopia. The circumstances named by Eusebius that they came from the Indus, at all events, implies that they came from the East, and not from the South, and would induce a person to suspect them as having crossed the Red Sea from Arabia; ...

\* In Chron. ad Num. 402.

\*\* In vita Apollon. Tyanei.

Herodotus says, that there were two Ethiopian nations, one in India, the other in Egypt. He derived his information from the Egyptian priests, a race of people who must have known the truth; ...

Philostratus\* says, that the Gymnosophists of Ethiopia, who settle near the sources of the Nile, descended from the Bramins of India, having been driven thence for the murder of their king.\*\* This, Philostratus says, he learnt from an ancient Brahmin, called Jarchas.

\* Vita Apoll. C. vi.

\*\* Crawford, Res. Vol. II p.193.

Another ancient writer, Eustathius, also states, that the Ethiopians came from India. These concurring accounts can scarcely be doubted; and here may be discovered the mode and time also when great numbers of ancient rites and ceremonies might be imported from India into Egypt; ...

### **Page 57**

Mr. Wilsford, in his treatise on Egypt and the Nile, in the Asiatic Researches, informs us, that many very ancient statues of the God Buddha in India have crisp, curly hair, with flat noses and thick lips; and adds, "*nor can it be reasonably doubted, that a race of Negroes formerly had power and pre-eminence in India.*"

This is confirmed by Mr. Maurice, who says, "*The figures in the Hindoo caverns are of a very different character from the present race of Hindoos : their countenances are broad and full, the nose flat, and the lips, particularly the under lip, remarkably thick.*"

...

Justin states, that the Phœnicians being obliged to leave their native country in the East, they settled first near the Assyrian Lake, which is the Persian Gulf; and Maurice says, "*We find an extensive district, named Palestine, to the east of the Euphrates and Tigris. The word Palestine seems derived from Pallisthan, the seat of the Pallis or Shepherds. Palli, in India, means Shepherd.*"

... It is a well-known fact that our Hindoo soldiers when they arrived in Egypt, in the late war, recognized the Gods of their country in the ancient temples, particularly their God Cristna.

The striking similarity, indeed identity, of the style of architecture and the ornaments of the ancient Egyptian and Hindoo temples, Mr. Maurice has proven beyond all doubt. ...

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... In my Essay on *The Celtic Druids*, I have shewn, that a great nation called Celtæ, of whom the Druids were the priests, spread themselves almost over the whole earth, and are to be traced in their rude gigantic monuments from India to the extremities of Britain. Who these can have been but the early individuals of the *black* nation of whom

we have been treating I know not, and in this opinion I am not singular. The learned Maurice says, "*Cuthites, i. e. Celts, built the great temples in India and Britain, and excavated the caves of the former.*"\* And the learned Mathematician, Reuben Burrow, has no hesitation in pronouncing Stonehenge to be a temple of the black, curly-headed Buddha.

\* Maurice, Hist. Hind. Vol.II p.249.

## ***VOLUME I - BOOK II - CHAPTER I***

### **THE ANCIENT PERSIANS OF THE RELIGION OF ABRAHAM—FIRST BOOKS OF GENESIS—DISINGENUOUS CONDUCT IN THE TRANSLATORY OF THE BIBLE—ABRAHAM ACKNOWLEDGED MORE THAN ONE GOD**

#### ***Page 60***

Although it may not be possible to make out a connected and complete system, yet it will be no difficult matter to shew, that, one particular time, the worship of the Assyrians, Chaldeans, Persians, Babylonians, was that of one Supreme God; that the Sun was worshipped as an emblem only of the divinity, and that the religions of Abraham, of the children of Israel, and of these Eastern nations were originally the same. ...

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In the first verse of the first book [Genesis], the ALEIM, which will be proved to be the Trinity, being in the plural number, are said by Wisdom to have formed, from matter previously existing, the *.f. smim*, or planetary bodies, which were believed by the Magi to be the rulers or directors of the affairs of men. This opinion I shall examine by and by. From this it is evident, that this is in fact a Persian, or still more Eastern, mythos.

...Again, in the first book, man and woman are created at the same time; in the second, they are created at different times. Again, in the first book, the fruit of ALL the trees is given to man; in the second, this is contradicted, by one tree being expressly forbidden. These are in fact two different accounts of the creation.

The beginning of the fifth chapter, or third tract, seems to be a repetition of the first, to connect it with the history of the flood. The world is described as being made by God, (Aleim,) and not as in the second by Jehovah or the God Jehovah or Jehovah Aleim; and, as in the first, the man and woman are made at one time, and not, as in the second, at different times. The account of the birth of Seth, given in the twenty-fifth verse of the fourth chapter, and the repetition of the same event in the third verse of the fifth chapter, or the beginning of the third tract, are a clear proof that these tracts are by different persons; or, at least, are separate and distinct works. The reason why the name Seth is given here, and not the names of any of the later Adam's children, is evidently to connect Adam with Noah and the flood, the object of third tract. The permission, in the third tract, to eat animals implying that it was not given before, is strictly in keeping with the denial of it in the first.

The histories of the creation, both in the first and in the second book of Genesis, in the sacred books of the Persians, and in those of the Chaldeans, are evidently different versions of the same story. The Chaldeans state the world to have been created not in six days, but in six periods of time—the lengths of the periods not being fixed. The Persians, also, divided the time into six periods.

In the second book, a very well-known account is given of the origin of evil, which is an affair most closely interwoven with every part of the Christian system, but it is in fact nothing more than an oriental mythos, which may have been taken from the history of the Brahmins, in whose books the principal incidents are to be found; and, in order to put this matter out of doubt, it will only be necessary to turn to the plates, to Figs. 2, 3, 4, taken from icons in the very oldest of the caves of Hindostan, excavated, as it is universally agreed, long prior to the Christian æra. The reader will find the first to be the seed of the woman bruising the serpent's head; the second, the serpent biting the foot of her seed, the Hindoo God Cristna, the second person of the trinity; and the third, the spirit of God brooding over the face of the waters. The history in Genesis is here so closely depicted that it is impossible to doubt the identity of the two.

Among the Persians and all the oriental nations it has been observed, that the Creator or God was adored under a triple form—in fact in the form of a trinity. In India, this was Bramah, Cristna or Vishnu, and Siva; In ersia, it was Oromasdes, Mithra, and Arbimanius; in each case the Creator, the Preserver, and the Destroyer.

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The fact that Abraham worshipped several Gods, who were, in reality, the same as those of the Persians, namely, the creator, preserver, and the destroyer, has been long asserted, and the assertion has been very unpalatable both to the Jews and many Christians; and to obviate or disguise what they could not account for, they have had recourse, in numerous instances, to the mistranslation of the original, ...

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The doctrine of a plurality, shewn above in the Pentateuch, is confirmed in the later books of the Jews.

## **BOOK II - CHAPTER II**

### **ON THE WORD ALEIM OR JEWISH TRINITY—SADDAI ADONIS—TRINITY OF THE RABBIS—MEANING OF THE WORDS AL AND EL**

### *Page 64*

Perhaps there is no word in any language which has been more written about than the word Aleim; or as modern Jews corruptly call it, Elohim. But all its difficulties are at once removed by considering it as a representation of the united Godhead, the Trinity in Unity, the three Persons in one God. ...

### *Page 65*

The meaning of mediator, preserver, or intervener, joined to its character of a noun of multitude, at once identifies it with the Trinity of the Gentiles. Christians will be annoyed to find their God called by the same name with that of the Heathen Gods; but this is only what took place when he was called 𐤔𐤌: *Sdi*, *Saddi*, *Saddim*, or 𐤔"𐤌! *adni*, *Adonai*, or *Adonis*, (+! *adun*, or -3" *bol*, *Baal* : so that there is nothing unusual in this.

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It seems not unlikely that by the different modes of writing the word -! *al*, a distinction of sexes should originally have been intended to be expressed. The Heathen divinities, *Ashtaroth* and *Baal-zebul*, were both called *Aleim*. And the *Venus Aphrodite*, *Urania* &c., were of both genders. The God *Mithra*, the Saviour, was both male and female. ...

It appears that in these old books, God is called by names which are sometimes singular, sometimes plural, sometimes masculine, and sometimes feminine. But though he be occasionally of each gender, for he must be of the masculine or feminine gender, because the old language has no neuter; he is not called by any name which conveys the idea of Goddess or a feminine nature, as separable from himself. My idea is very abstruse and difficult to explain, he is, in fact, in every case Androgynous; for in no case which I have produced is a term used exclusively belonging to one sex or the other. He is never called *Baaltes*, or *Asteroth*, or *Queen of heaven*.

Many Christians no doubt, will be much alarmed and shocked at the idea of the word *ale* being of the feminine gender. But why should not the Hebrew language have a feminine to the word -! *al*, as the English have a feminine to the word *God*, in *Goddess*, or the Romans in the words *Deus* and *Dea* ? And why should not *God* be of the feminine gender as easily as of the masculine ? Who knows what gender *God* is? Who at this day is so foolish as to fancy that *God* is of any gender ? We have seen that all the Gods of the Gentiles were of both genders. We find *God* called *Al*, *Ale*, *Alue*, *Alim*, and *Aleim*—more frequently *Aleim* than any other name. ...

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The God *Baal* was both masculine and feminine, and the God of the Jews was once called *Baal*. ...

The word *Aleim* .𐤔%𐤌! has been derived from the Arabic word *Allah* *God*, by many learned men; ... the *Alah*, articulo emphatico *alalah* (*Calassio*) of the Arabians, is evidently the -! *Al* of the Chaldees or Jews;

### **Page 68**

In the first verse of *Genesis* the word *Aleim* is found without any particle before it, and, therefore, ought to be literally translated *Gods formed*; but in the second chapter of *Exodus* and 23<sup>rd</sup> verse, the emphatic article % *e* is found, and therefore it ought to be translated, that "*their cry came up to the Gods*," or the *Aleim*. In the same manner the first verse of the third chapter ought to have *the mountains of the Gods*, or, *of the Aleim*, even to *Horeb*, instead of *the mountains of God*. ...



Persons who have not given much consideration to these subjects will be apt to wonder that any people should be found to offer adoration to the evil principle; but they do not consider that, in all these recondite systems, the evil principle, or the destroyer, or Lord of Death, was at the same time the regenerator. He could not destroy, but to reproduce. And it was probably not till this principle began to be forgotten, that the evil being, *per se*, arose; for in some nations, this effect seems to have taken place. Thus Baal-Zebub is in Ibero Celtic, Baal *Lord*, and *Zab Death*, Lord of Death; but he is also called *Aleim*, the same as the God of the Israelites; and this is right, because he was one of the Trimurti or Trinity.

If I be correct respecting the word *Aleim* being feminine, we here see the Lord of Death of the feminine gender; but the Goddess Ashtaroth or Astarte, the Eoster of the Germans, was also called *Aleim*. Here again *Aleim* is feminine, which shews that I am right in making *Aleim* the plural *feminine*. Thus we have distinctly found *Aleim* the Creator (Gen. i. 1,) *Aleim* the Preserver, and *Aleim* the Destroyer, and this not by inference, but literally expressed. We have also the Apis or Bull of Egypt expressly called *Aleim*, and its plurality admitted on authority not easily disputed. Aaron says, *ale aleik, these are thy Aleim who brought thee out of the land of Egypt.*\*

\* Parkhurst, p.221

... The 26<sup>th</sup> verse of the first chapter of Genesis completely establishes the plurality of the word *Aleim*. *And then said Aleim, we will man in OUR image according to our likeness.* ...

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On the 22<sup>nd</sup> verse of the third chapter of Genesis, my worthy and excellent old friend, Dr. A. Geddes, Vicar Apostolic of the Roman See in London, says,\* "*Lo ! Adam—or man—is become like one of us.* If there be any passage in the Old Testament which countenances a plurality of persons in the Godhead; or, to speak more properly, a plurality of Gods, it is this passage. He does not simply say, *like us*; but *like one of us* &1.. \$(!,. This can hardly be explained as we have explained %:31 *Let us make*, and I confess it has always appeared to me to imply a plurality of Gods, in some sense or other. It is well known that the *Lord* or *Jehovah*, is called in the Hebrew Scriptures, 'The God of Gods.' He is also represented as a Sovereign sitting on his throne, attended by all the heavenly host;" in Job called *the sons of God*. Again he says, "Wherever Jehovah is present, whether on Sinai or Sion, there he is attended by twenty thousand angels, of the Cherubic order. When he appeared to Jacob, at Bethel, he was attended by angels, and again when he wrestled with the same patriarch."

\* Crit. Rem. Gen. iii., pp. 48, 49.

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The God of the Jews is also known by the name of Adonai 1+!. But his is nothing but the God of the Syrians, Adonis or the Sun, the worship of whom is reprobated under the name of *Tammuz*, in Ezekiel viii. 14.

From these examples it is evident that the God of the Jews had several names, and that these were often the names of Heathen Gods also. All this has a strong tendency to show that the Jewish and Gentile systems were, at the bottom, the same.

Why we call God masculine I know not, nor do I apprehend can any good reason be given. Surely the ancients, who described him as of both genders, or of the doubtful gender, were more reasonable. Here we see that the God of the Jews is called 𐤎𐤃: *Sdi*, and that this *Sdi* is the Dea *Multimammia*, who is also in other places made to be the same as the -! *al* or %-! *ale*. Therefore, it seems to follow, that the Gods of the Israelites and of the Gentiles were in the originals the same. And I think by and by my reader will see evident proof, that the religion of Moses was but a sect of that of the Gentiles; or, if he like it better, that the religion of the Gentiles was but a sect of the religion of Jehovah, *Ieue*, or of Moses.

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Dr. Alix, on Gen. i. 10, says, that the Cabalists constantly added the letter jod, being the first letter of the word *Ieue* to the word *Aleim* for the sake of a mystery. The Rabbi Bechai says, it is to shew that there is a divinity in each person included in the word. This is, no doubt, part of the Cabala, or esoteric religion of the Jews. Maimonides says, the vulgar Jews were forbidden to read the history of the creation, for *fear* it should lead them into idolatry; probably for fear they should worship the Trimurti of India, of the Trinity of Persia. The fear evidently shews, that the fearful persons thought there was a plurality in Genesis.

## ***BOOK II - CHAPTER III***

### **ESDRAS AND THE ANCIENT JEWISH CABALA—EMANATIONS. what—MEANING OF THE WORD BERASIT—SEPHIROTHS AND EMANATIONS continued—ORIGIN OF TIME—PLANETS OR SAMIM—OBSERVATIONS ON THE PRECEDING SECTIONS**

### ***Page 72***

As all ancient Heathen nations had their mysteries or secret doctrines, which the priests carefully kept from the knowledge of the vulgar, and which they only communicated to a select number of persons whom they thought they could safely trust; and as the Jewish religion was anciently the same as the Persian, it will not be thought extraordinary, that, like the Persians, it should have its secret doctrines. So we find it had its Cabala, which, though guarded like all ancient mysteries, with the most anxious care, and the most solemn oaths, and what is still worst, almost lost amidst the confusion of civil brawls, cannot be entirely hidden from the prying curiosity of the Moderns. ...

The doctrine here alluded to was a secret one—more perfect, the Jews maintain, than that delivered in the Pentateuch; and they also maintain, that it was given by God, on Mount Sinai, to Moses *verbally* and not written, and that this is the doctrine described in the fourth book of Esdras, ch. xiv. 6, 26, and 45, thus :

*These words shalt thou declare, and these shalt thou hide.*

*And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the WISE.*

*. . . the Highest spake, saying, The first that thou hast written publish openly, that the worthy and the unworthy may read it : but keep the seventy last, that thou mayest deliver them only to such as be WISE among the people. For in them is the spring of understanding, the fountain of WISDOM.*

The following passage may serve, at present, as an outline of what was the general nature of the Cabala :

*"The similarity, or rather the coincidence, of the Cabalistic, Alexandrian, and Oriental philosophy, will be sufficiently evinced by briefly stating the common tenets in which these different systems agreed; they are as follow : All things are derived be emanation from one principle : and this principle is God. From him a substantial power immediately proceeds, which is the image of God, and the source of all subsequent emanations. This second principle sends forth, by the energy of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds, or order of beings, all united to the eternal power from which they proceed, Matter is nothing more than the most remote effect of the emanative energy of the Deity. The material world receives its form from the immediate agency of powers far beneath the First Source of being. Evil is the necessary effect of the imperfection of matter. Human souls are distant emanations from Deity, and after they are liberated from their material vehicles, will return, through various stages of purification, to the fountain whence they first proceeded."\**

\* Dr. Rees' Encyclopedia, art. Cabala

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The ancient Persians believed, that the Supreme Being was surrounded with angels, or what they called Æons or Emanations, from the divine substance. This was also the opinion of the Manicheans, and of almost all the Gnostic sects of Christians. ...

Perhaps in the languages of the world no two words have been of greater importance than the first two in the book of Genesis, (:\$ " B-RASIT; (for they are properly *two* not *one* word;) and great difference of opinion has arisen, among learned men, respecting the meaning of them. Grotius renders them, *when first*; Simeon, *before*; Tertullian, *in power*; Rabbi Bechai and Castalio, *in order before all*; Onkelos, the Septuagint, Johathan ben Uzziel, and the modern translators, *in the beginning*.

But the official or accredited and admitted authority of the Jewish religion, The JERUSALEM TARGUM, renders them by WISDOM.

... To the celebrated and learned Beausobre I am indebted for the most important discovery of the secret doctrine in this word. He says, "The Jews, instead of translating Berasit by the words *in the beginning*, translate it by *the Principle* (par le principe)

*active and immediate of all things, God made, &c.*, that is to say, according to the Targum of Jerusalem, by WISDOM, (par la sagesse,) God made, &c."\*

\* Beausobre, Hist. Manich. Liv. vi. Ch. i. p.290.

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Beausobre also informs us, Maimonides maintains, that this is the only LITERAL and TRUE meaning of the word. And Maimonides is generally allowed to have been one of the most learned of modern Jews. (He lived in the twelfth century.) Beausobre further says, that CHALCIDIUS, METHODIUS, ORIGEN, and CLEMENS ALEXANDRINUS, a most formidable phalanx of authorities, give it this sense. ... Beausobre gives us the expression of Clemens, "*This is what St. Peter says, who has very well understood this word : 'God has made the heaven and the earth by the Principle. (Dieu a fait le Ciel et la Terre dans le Principe.) This principle is that which is called Wisdom by all the prophets.'*" Here is evidently the doctrine of the Magi or of Emanations.

### **Page 75**

According to the Jewish Cabala a number of Sephiroths, being Emanations, issued or flowed from God—of which the chief was *Wisdom*. In Genesis it is said, by *Wisdom* God created or formed, &c. Picus, of Miraudula, confirms my rendering, and says, "*This Wisdom is the Son.*"\* Whether the Son or not, this evidently the first emanation, MINERVA—the Goddess of *Wisdom* emanating or issuing from the head of Jove, (or Iao or Jehovah,) as described on a Etruscan brass plate in the Cabinet of Antiquities at Bologna.\*\* This is known to be Etruscan, from the names being on the arms of the Gods in Etruscan letters, which prove it older than the Romans, or probably than the Grecians of Homer.

\* Kircher Œd. Egypt. Syntag. II. Cap. vii

\*\* A copy of the plate may be seen at Montfaucon.

M. Basnage says, "*Moses Nachmanides advanced three Sephiroths above all the rest; they have never been seen by any one; there is not any defect in them nor any disunion. If any one should add another to them, he would deserve death. There is, therefore, nothing but a dispute about words : you can call three lights what Christians call Father, Son, and Holy Ghost. That first eternal number is the Father : the WISDOM by which God created the heavens is the Son : and Prudence or Understanding, which makes the third number of the Cabalists, is the Christian Holy Ghost.*"\*

\* Book iv. Ch. v. Sect. vii.

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*Wisdom* was the first emanation from the Divine power, the protogonos, the beginning of all things, the Rasit of Genesis, the Buddha of India, the Logos of Plato and St. John, as I shall prove. *Wisdom* was the beginning of creation. *Wisdom* was the primary, and *beginning* the secondary, meaning of the word. ...

The meaning of *wisdom*, which the word *Ras* bore, I can scarcely doubt was, in fact, secret, sacred, and mystical; and in the course of the following work my reader will perceive, that wherever a certain mythos, which will be explained, was concerned, two clear and distinct meanings of the words will be found : one for the initiated, and one for the people. This is of the first importance to be remembered. ...

That the angels are in fact emanations from the Divine substance, according to the Mosaic system, is proved from Deut. xxxiii. 2. Moses says, according to the Septuagint, *The Lord is come from Sinai : he has appeared to us from Seir : he shineth forth from Paran with thousands of saints, and having his ANGELS ON HIS RIGHT HAND*. But M. Beausobre\* has shewn, (and which Parkhurst, p.149, in voce, (+ *dt*, confirms,) that the Hebrew word (+:! *asdt*, which the Septuagint translates *angels*, means *effusions*, that is, *emanations*, from the Divine substance. According to Moses and the Seventy translators, therefore, the Angels were Emanations from the Divine substance. Thus we see here that the doctrines of the Persians and that of the Jews, and we shall see afterwards, of the Gnostics and Manichean Christians, were in reality the same.

\* Hist. Manich. Liv. ix. Ch. ii.

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I think the author of Genesis had more philosophy than to write about the *beginning* of the world. I cannot see any reason why so much anxiety should be shewn, by some modern translators, to construe this word as meaning *beginning*. I see clearly enough why others of them should do so, and why the ancient translators did it. They had a preconceived dogma to support, their partiality to which blinded their judgment, and of philosophy they did not possess much. However, it cannot be denied that, either in a primary or secondary sense, the word means *wisdom* as well as *beginning*, and, therefore, its sense here must be gathered from the context.

The two words called in the first chapter of Genesis *.f.:% e-smim*, the heavens, ought to be translated *the planets*. In that work the sun, and moon, and the earth, are said to be formed, and also separately from them the samim or planets; and afterward the stars also. Dr. Parkhurst has very properly explained the word to mean *disposers*. They are described in the Chaldean Oracles as a septenary of living beings. By the ancients they were thought to have, under their special care, the affairs of men. Philo was of the opinion, and even Maimonides declares, that they are endued with life, knowledge, and understanding; that they acknowledge and praise their Creator. On this opinion of the nature of the planets, all judicial astrology, magic, was founded—a science, I believe, almost as generally held by the ancients, as being of a God is by the moderns.\*

\* See Faber, Vol. II. p.226.

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Persons are apt to regard with contempt the opinion, that the planetary bodies are animated or rational beings. But let it not be forgotten that the really great Kepler believed our globe to be endowed with living faculties; that it possessed instinct and volition—an hypothesis which Mons. Patrin has supported with great ingenuity.\*

Among those who believed that the planets were intelligent beings, were Philo, Origen, and Maimonides.\*\*

\* Vide Jameson's Cuvier, p.45, and Nouveau Dict. d'Histoire Naturelle.

\*\* Faber, Pag. Idol. Vol. I p.32.

### **Page 80**

The conduct of the Christian expositors, with respect to the words *שמים*: *smim* and *רסי*: *rasit*, has been as unfair as possible. They have misrepresented the meaning of them in order to prevent the true astrological character of the book from being seen. But, that the first does mean *disposers*, the word *heavens* making nonsense, and the words relating to the stars, in the 16<sup>th</sup> verse, shewing that they cannot be meant, put it beyond a question. My reader may, therefore, form a pretty good judgment how much Parkhurst can be depended upon for the meaning of the second, from the striking fact that, though he has filled several columns with observations relating to the opinions of different expositors, he could not find room for the words, *the opinion of the Synagogue is, that the word means WISDOM, or the Jerusalem Targum says it means WISDOM*. But it was necessary to conceal from the English reader, as already stated, the countenance it gives to judicial astrology and the doctrine of emanations.

Indeed, I think the doctrine of Emanations in the Jewish system cannot be denied. This Mr. Maurice unequivocally admits : "*The Father is the great fountain of the divinity; the Son and the Holy Spirit are EMANATIONS from that fountain.*" Again, "*The Christian Trinity is a Trinity of subsistences, or persons joined by an indissoluble union.*"\* The reader will be pleased to recollect that *hypostasis* means subsistence, which is a Greek word— ...

\* Maurice, Ind. Ant. Vol. IV. p.49.

Whatever trifling differences or incongruities may be discovered between them, the following conclusions are inevitable, viz. that the religion of Abraham and that of the Magi, were in reality the same; that they both contained the doctrine of the Trinity; and that the oriental historians who state this fact, state only what is true.

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We must also recollect, that when I translate the first word of Genesis by the word *Wisdom*, I am giving no new theory of my own, but only the orthodox exposition of the Jewish religion, as witnessed in the Jerusalem Targum, read in their synagogues, supported by the authorities of the most eminent of the Jewish Rabbis, Maimonides, &c., and the most learned of the Christian fathers, Clemens, Origen, &c. All this is of importance to be remembered, because a great consequence will be deduced from this word *Wisdom*. It was, as it were, the foundation on which a mighty structure was erected.

It was by what may be called a peculiar Hypostasis, denominated *Wisdom*, that the *higher principle* operated when it formed the world. This is surely quite sufficient to shew its great importance—an importance which we shall see demonstrated hereafter, when I treat of the celebrated Buddha of India.

## **BOOK II - CHAPTER IV**

**WHY CYRUS RESTORED THE TEMPLE—MELCHIZEDEK—ABRAHAM, WHAT HE WAS—ABRAHAM THE FATHER OF THE PERSIANS—DANIEL—BOOK OF ESTHER, PERSIAN—ZOROASTER—VARIATION BETWEEN PERSIANS AND ISRAELITES—SACRIFICES—RELIGION OF ZOROASTER—RELIGION OF ZOROASTER CONTINUED—ZENDAVESTA—OBSERVATIONS ON THE RELIGION OF JEWS AND PERSIANS—ALL ANCIENT RELIGIONS ASTROLOGICAL**

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From the striking similarity between the religion of Moses and that of the Persians, it is not difficult to see the reason why Cyrus, Darius, and the Persians, restored the temples of Jerusalem and Gerizim, when they destroyed the temples of the idolaters in Egypt and other places, which, in fact, they did wherever they came. ...

Dr. Shuckford not only agrees with me that Abraham and the Canaanites were of the same religion, and that Melchizedek was their priest, but he also shews that Abimelech and the Philistines were at that time of the same religion.\* He also gives some reason to suppose that the Egyptians were the same.\*\*

\* Book v. pp. 309, 310.

\*\* Ibid. pp. 312, 313.

Shuckford says, "*Melchizedek, the King of Salem, was a priest of the most high God, and he received and entertained Abraham as a true servant and particular favourite of that God, whose priest he himself was; blessed (said he) be Abraham, servant of the most high God, possessor of heaven and earth.*"\*

\* Gen. xiv. 19; Shuckford, Book v. p.310.

Respecting the rites or ceremonies performed by the priest, few particulars are known. It appears his votaries paid him tithes. Abraham, we have seen, paid him tithes of all the plunder which he took from the five kings whom he had defeated. This contribution is enforced in the religion of the ancient Persians, and also in the religious ordinances of the Jews. It is very singular that exact *tenth* should be found in all the three religions to be paid. ... The second of the rites of Melchizedek's religion which is known, is the offering or sacrifice of bread and wine, ...

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There is much reason to believe this Melchizedek was the priest of the Temple of Jove, Jupiter, or Iao, without image, spoken of by the Greeks, to which Pythagoras and Plato are said to have resorted for study; the place where Joshua placed his unhewn stones. The mountain Carmel, probably, extended over a considerable extent of country. Hargerizin was probably looked on as a mount of Carmel, as Mount Blanc is a mount of the Alps.

Melchizedek could not be king of the city of Jerusalem in the time of Abraham, because it was not built; ...

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The Persians also claim Ibrahim, i.e. Abraham, for their founder, as well as the Jews. Thus we see that according to all ancient history the Persians, the Jews, and the Arabians, are descendants of Abraham.

But Abraham was not merely the founder of the Persians, but various authors assert, that he was a great Magician, at the head of the Magi, that is, he was at the head of the priesthood, as our king is, and as the Persian kings always were, and as the Roman Emperors found it necessary to become in later days : no doubt a sound and wise policy. The standards of the tribe of the Israelites, the ornaments of the Temple, the pillars *Joachim* and *Boaz*, the latter with its orrery or sphere at the top of it, the Urim and Thummin, in short, the whole of the Jewish system betrays judicial astrology, or, in other words, magic, in every part. The Magi of Persia were only the order of priests—Magi in Persia, Clergymen in England. ...

There can be no doubt that judicial astrology, or the knowledge of future events by the study of the stars, was received and practiced by all the ancient Jews, Persians, and many of the Christians, particularly the Gnostics and Manicheans. ... Eusebius tells us, on the authority of Eupolemus, that Abraham was an astrologer, and that he taught the science to the priests of *Heliopolis* or *On*. This was a fact universally asserted by the historians of the East. Origen was a believer in this science as qualified above; and M. Beausobre observes, it is thus that he explained what Jacob says in the prayer of Joseph : *He has read in the tables of heaven all that will happen to you, and to your children.*\*

\* Beausobre, Hist. Manich. Liv. vii ch. i p.429.

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When the Jews were carried away to Babylon, Daniel is said to have been one of the prisoners, and to have risen to a very high situation at the court of the great king; and in fact to have become almost his prime minister. (Dan. ii. 48.) On the taking of the city, he appears to have been a principal performer : he was occupied in explaining the meaning of the writing on the wall at the very moment that the city was stormed. After the success of the Persians, we find him again in power with the new king, who was of his own sect or religion, and as bitter against idolators as himself. We also find that the Jews were again almost immediately restored to their country.

I suspect that Daniel was a Chaldee or Culdee or Brahmin priest—a priest of the same order of which, in former times, Melchizedek had been a priest.

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Perhaps in the Old Testament there is not a more curious book than that of Esther. It is the only remaining genuine specimen of the ancient chronicles of Persia.



The object of putting this book into the canon of the Jews is to record, for their use, the origin of their feast of Purim. Michaelis is of the opinion, from the style of the writing and other circumstances, that the last sixteen verses of this book were added at Jerusalem. This seems very probable. It is pretty clear, from this book, that the religion of Persia in the time of Ahasuerus, as he is named in scripture, had begun to fall into idolatry; and that it was reformed by Mordecai, who slew seventy-five thousand of the idolators, and restored it to its former state, when it must have been in all its great features like that of the Jews, if not identically the same. ...

No person who has carefully examined will deny, I think, that all the accounts which we have of Zoroaster are full of inconsistencies and contradictions. Plato says, he lived before him 6000 years. Hyde and Prideaux and others, make him contemporary with Darius Hystaspes, or Daniel. By some he is made a Jew; ... *Astre, Zur, or Syr*. Here is the star or celestial body *Syr* or *Sur*, which we shall presently find, is, without any great violence, the celestial body, the Bull or the Sun. Hence we arrive at an incarnation of the Deity, of the Sun, or of Taurus—a renewed incarnation. This accounts for the antiquity assigned to him by Plato, and for the finding of him again under Darius Hystaspes. In short, he is a doctrine, or a doctrine taught by a person. He was the founder of the Magi, who were priests of the religion of the Sun, or of the Being of whom the Sun was the visible form or emblem.

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... The Persians have a sacred book, called *Sohfi Ibrahim*, or the book of Abraham, but which ought to be called *the book of the WISDOM of Abraham*. The Jews also have a sacred book, called the book of Moses, and the first of which, known to us under the name of Genesis, is called by them (:!\$ *rasit*, or *the book of wisdom*. ...

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Learned men have exercised great ingenuity in their endeavours to discover the origin and reason of sacrifices, (a rite common to both Jews and Heathens,) in which they have found great difficulty. They have sought at the bottom of the well what was swimming on the surface. The origin of sacrifice was evidently a gift to the priest, or the cunning man, or the Magus or Druid,\* to induce him to intercede with some unknown being, to protect the timid or pardon the guilty; a trick invented by the rogues to enable them to cheat the fools; a contrivance of the idle possessing brains to live upon the labour of those without them. The sacrifice, whatever it might be in its origin, soon became a feast, ... (See Lev. vii. 8.)

\* Druid is a Celtic word and has the meaning of *Absolver from Sin*.

... At first the sacrifice was a feast between the priest and devotee, but the former very soon contrived to keep it all for himself; and it is evident from Pliny's letter to Trajan, that when there was more than the priest could consume, he sent the overplus to market for sale.

Such is the account given of this disgusting practice. Very well has the Rev. Mr. Faber described it, *as apparently an irrational notion struck out by a wild fanatic,—an arbitrary and inexplicable mode hit upon by fanatics of propitiating the Deity*. As he

justly says, *why should that righteous man (meaning Abel) have imagined that he could please the Deity, by slaying a firstling lamb, and by burning it upon an altar ? What connexion is there betwixt the means and the end ? Abel could not have known, that God, as a merciful God, took no pleasure in the sufferings of the lamb. How, then, are we to account for his attempting to please such a God, by what abstractedly is an act of cruelty ?\** ... What strange beings men, in all ages, have made their Gods !!!

\* See Faber, Pagan Idol. B. ii. Ch. viii. pp. 466, 482.

I cannot ascribe such things to *my* God. This may be *will* worship; but a belief is not in my power. I am obliged to believe it more probable that men may lie, that priests may be guilty of selfish fraud, than that the wise and beneficent Creator can direct such irrational, fanatical, cruel proceedings, to use Mr. Faber's words. ...

That in later times the practice of sacrifice was very general cannot be denied; but I think a time may be perceived when it did not exist, even among the Western nations. We read that it was not always practised at Delphi. Tradition states that in the earliest times no bloody sacrifice took place there, and among the Buddhists, who are the oldest religionists of whom we have any sacred traditions, and to whom the first book of Genesis probably belongs, no bloody sacrifices ever prevailed. With Cristna, Hercules, and the worshippers of the Sun in Aries, they probably arose. The second book of Genesis came from the last. No doubt the practice took its rise in the Western part of the world, (after the sun entered Aries,) even among the followers of the Tauric worship, and was carried to a frightful extent. But the prevalence of the practice, as stated by Mr. Faber, is exaggerated. It never was practised by the followers of Buddha, though they have constituted, perhaps, a majority of the inhabitants of the world.

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How many Zoroasters there were, or whether more than one, it is difficult to determine; but one of them was thought by Hyde, as we have already shewn, to have lived in the time of Darius Hystaspes; ...

The following is Dean Prideaux's account of the religion of Zoroaster : "*The chief reformation which he made in the Magian religion was in the first principle of it; for whereas before they had held the being of two first causes, the first light, or the good god, who was the author of all good; and the other darkness, or the evil god, who was the author of all evil; and that of the mixture of those two, as they were in a continued struggle with each other, all things were made; he introduced a principle superior to them both, one supreme God who created both light and darkness, and out of these two, according to the alone pleasure of his own will, made all things else that are, according to what is said in the 45<sup>th</sup> chapter of Isaiah, ver. 5-7.—In sum, his doctrine, as to this particular, was, that there was one Supreme Being, independant and self-existing from all eternity; that under him there were two angels, one the angel of light, who is the director of all good; and the other the angel of darkness, who is the director of all evil; and that these two, out of the mixture of light and darkness, made all things that are; and that they are in a perpetual struggle with each other; and that where the angel of light prevails, there the most is good, and where the angel of darkness prevails, there the most is evil; that this struggle shall continue to the end of the world; that there shall*

*be a general resurrection, and a day of judgment, wherein just retribution shall be rendered to all according to their works : after which, the angel of darkness and his disciples shall go into a world of their own, where they shall suffer in everlasting darkness the punishment of their evil deeds; and the angel of light, and his disciples, shall also go into a world of their own, where they shall receive in everlasting light the reward due unto their good deeds : and that after this they shall remain separated for ever, and light and darkness be no more mixed together to all eternity. And all this the remainder of that sect which is now in Persia and India, do, without any variation, after so many ages, still hold even to this day. And how consonant this is to the truth is plain enough to be understood without a comment. And whereas he taught that God originally created the good angel only, and that the other followed only by the defect of good, this plainly shews, that he was not unacquainted with the revolt of the fallen angels, and that the entrance of evil into the world that way, but had been thoroughly instructed how that God at first created all his angels good, as he also did man, and that they that are now evil became such wholly through their own fault, in falling from the state which God first placed them in. All which plainly shews the author of this doctrine to have been well versed in the sacred writing of the Jewish religion, out of which it manifestly appears to have been taken."\**

\* Prid. Con. Part I. Lib. iv. p.267. 8vo.

... It is said that Zoroaster pretended to have been taken up into heaven, and to have heard God speak from the midst of a flame of fire; that, therefore, fire is truest shekinah of the Divine presence; and that the sun is the most perfect fire—for which reason he ordered them to direct their worship towards the sun, which they called Mithra. He pretended to have brought fire from heaven along with him, which was never permitted to go out. It was fed with clean wood, and it was deemed a crime to blow upon it, or to rekindle it except from the sun or the sacred fire in some other temple. Thus the Jews had their shekinah or sacred fire in which God dwelt, and which came down from heaven upon their altar of burnt-offerings : and Nadab and Abihu were punished with death for offering incense to God with other fire. The Jews used clean peeled wood for the fire, and, like the Persians, would not permit it to be blown upon with the mouth.

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Zoroaster retired to a cavern where he wrote his book, and which was ornamented on the roof with the constellations and the signs of the Zodiac; whence came the custom among his followers of retiring to caves which they called Mithriatic caves, to perform their devotions, in which the mysteries of their religion were performed. Many of these caves of stupendous size and magnificence exist at this day in the neighbourhood of Balck, and in different parts of upper India and Persia.

They had several orders of priests like our parochial priests and bishops, and at the head of them an Archimagus or Archpriest, the same as the Pope or the High Priest of the Jews : the word Magus, in the Persian language, only means priest : and they did not forget that most useful Jewish rite, the taking of tithes and oblations. At stated times the priests read part of their sacred writings to the people. The priests were all of the same family or tribe, as among the Jews.

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The religion of Persia became corrupted, and so did the Christian. Zoroaster reformed one, Luther, &c., the other.

The religion of Abraham was that of the Persians, and whether he were a real or a fictitious personage (a matter of doubt) both the religions must have been derived from the same source. If Abraham really did live, then the evidence both Jewish and Persian shews that he was the founder of both nations. If he were an *allegorical personage*, the similarity of the religions shews them to have had the same origin.

### ***Page 95***

The difference between the religion of Moses and that of the surrounding nations, consisted merely of this : the latter had become corrupted by the priests, who had set up images in allegorical representation of the heavenly bodies or Zodiacal signs, which in long periods of time the people came to consider as representations of real deities. The true and secret meaning of these emblems, the priests, that is the initiated, took the greatest pains to keep from the people. The king and priest were generally united in the same person : and when it was otherwise, the former was generally the mere toll and slave of the latter. But in either case, the sole object of the initiated was, as it yet is, to keep the people in a state of debasement, that they might be more easily ruled. This did the Magi in *ancient* and thus do the chief priests in *modern* times wallow in wealth on the labour of the rest of mankind.

... The priests in almost all ages have found that the more gloomy and horrible a religion is, the better it has suited their purpose. We have this account of the state of the religion, not only from the history of the Jews, but from that of the Gentiles, therefore it can scarcely be disputed. ...

Every ancient religion, without exception, had Cabal or secret doctrine : and the same fate attended them all. In order that they might not be revealed or discovered, they were not written, but only handed down by tradition; and in the revolutions of centuries and the violent convulsions of empires they were forgotten. Scraps of the old traditions were then collected, and mixed with new inventions of the priests, having the double object in view, of ruling people and of concealing their own ignorance.

### ***Page 96***

The twelve signs of the Zodiac for the standards of the twelve tribes of Israel, the scorpion or typhon, the devil or emblem of destruction, being changed for the eagle by the tribe of Dan, to whom it was allotted; the ark, an exact copy of the ark of Osiris, set afloat in the Nile every year, and supposed to sail to Byblos, in Palestine; the pillars Joachim and Boaz; the festival of the Passover at the vernal equinox, an exact copy of the Egyptian festival at the same time; almost all the ornaments of the temple, altar, priest, &c., all these clearly astrological. ...

## ***BOOK II - CHAPTER V***

## CHARACTER OF THE OLD TESTAMENT—NATURE OF THE ALLEGORY IN GENESIS

### *Page 96*

What in the result is the truth respecting the Old Testament ? ... It is the produce of deep learning and profound wisdom, hidden under the veil of allegory, or is it mere literal history of transactions of past events, as believed by the Christians and modern Jews ? It is probably both : a collection of tracts mixed up with traditions, histories or rumours of events, collected together by the priests of an ignorant, uncivilized race of shepherds, intermixed also with the allegories and fictions in which the ancient philosophers of the eastern nations veiled their learning from the eyes of the vulgar. The Pentateuch is evidently a collection of different mythological histories of the creation, and of the transactions of Moses, the chief of a tribe of wandering Arabs, who was believed to have brought his tribe from the borders of Egypt and to have conquered Palestine : and there is little doubt that it contains a considerable portion of truth. ...

The treatises in the Pentateuch are put together, or connected with one another, in so very awkward and unskilful a manner, that they would have passed as the work of one person with none but such uncivilized barbarians as the Jews, if they had related to any of the common concerns of life, and *where the reasoning faculty of the human mind could be brought into fair action*; but in matters connected with religion this has never been done, and never will be done : reason has nothing to do with the religion of the generality of mankind.

### *Page 97*

That many parts of the books of the Jews are allegorical, cannot be for a moment doubted, and, as was said before, no doubt the true knowledge of these allegories constituted their first Cabala, and the learning of their priests. But as they are made up of loose, unconnected accounts, very often different accounts of the same history or allegory, it is not possible that any complete and regular system should be made of them. For instance, Genesis contains two histories of the creation; Deuteronomy a history of the promulgation of the law by Moses, different from that given in Exodus, which was evidently written by a different author from that of Genesis. ...

But as far as concerns the generality or industrious class of the Jews and modern Christians, they are taken literally. In this sense they were and are yet received. Whether the later Jewish collectors of them into one code understood the allegorical meaning of any of them, remains doubtful; probably they might be in part. But it is equally, if not more, probable, that they would care very little whether they understood them or not, so long as they assisted them in establishing their temple, their tithes, and their order. Perhaps after these objects were secured, they would amuse themselves in their leisure hours, like our own priests and bishops, in endeavouring by explanations to make order out of disorder, sense out of nonsense. Hence arose their modern Cabala. And as they were generally men of the meanest capacities, though perhaps men understanding several languages, the modern Cabal is just what might be expected.

M. Dupuis, in the first chapter of his third volume, has made many curious observations on the book of Genesis, tending to prove that it was an allegory descriptive of the

mythology of the oriental nations in the neighbourhood of Palestine. That is was allegorical was held by the most learned of the ancient fathers of the church, such as Clemens Alexandrinus and Origen, as it had been by the most learned of the Jews, such as Philo, Josephus, &c., so that its allegorical nature may perhaps be safely assumed, notwithstanding the nonsense of modern devotees.

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The following extract from the work of Maimonides, called *More Nevochim*,\* exhibits a fair example of the policy of the ancient philosophers : "*Taken to the letter, this work (Genesis) gives the most absurd and extravagant ideas of the Divinity. Whoever shall find the true sense of it ought to take care not to divulge it. This is a maxim which all our sages repeat to us, and above all respecting the meaning of the work of the six days. If a person should discover the meaning of it, either by himself or with the aid of another, then he ought to be silent : or if he speak of it, he ought to speak of it obscurely, and in an enigmatical manner as I do myself; leaving the rest to be guessed by those who can understand me.*"\*\*

\* Pars. II. Cap. xxix.

\*\* Dupuis, sur tous les cultes, Vol. III, p.9, 4to.

... To admit the accounts of Genesis to be literal, would be to admit facts directly contrary to the moral attributes of God. Fanatical as the ancient fathers were, their fanaticism had not blinded them, as it has blinded the moderns, so far as to admit this. But the story of the garden of Eden, the trees of knowledge and of life, the talking serpent, and the sin of Adam and Eve were allegorical, redemption from the atonement from the consequences of his allegorical fault could not but be equally allegorical. This, it is evident, instantly overthrows the whole of the present orthodox or fashionable scheme of the atonement—a doctrine not known in the early ages of the religion, but picked up in the same quarter whence several doctrines of modern Christianity will be found to have been derived. ...

In reasoning from cause and effect, this seems to be a necessary consequence. From this difficulty arose a great mass of contradictions and absurdities. It is impossible to deny, that it has always been a part of modern corrupt Christian religion, that an evil spirit rebelled against God, and that he having drawn other beings of his own description into the same evil course, was, for his conduct, expelled along with them from heaven, into a place of darkness and intense torment. This nonsense, which is no part of the religion of Jesus the Nazarite, came from the same quarter as the atonement. We shall find them both in India.

It is quite impossible, that the doctrine of the fallen angels can be taken from the Pentateuch; for not a word of a kind is to met with there : but it is the identical doctrine of the Brahmins and late Magi. The Devil is the Mahasoor of the Brahmins, and the Ahriman of the Magi; the fallen angels are the Onderah and Dewtahs of the Brahmins, and the Dowzakh and Dews of the Magi. The vulgar Jews and Christians finding the story of the serpent, did not know how to account for it, and in consequence went to the Persians for an explanation. They could not have gone to a better place, for the second book of Genesis, with its serpent biting the foot of the woman's seed, is nothing but a

part of a Hindoo-Persian history, of which the story of the fallen angels, &c., is a continuation.

### **VOLUME I - BOOK III - CHAPTER I**

**ORPHIC AND MITHRAITIC TRINITY SIMILAR TO THAT OF THE CHRISTIANS—SIR WILLIAM JONES ON THE RELIGION OF THE PERSIANS—PERSIAN OROMASDES, MITHRA, ARIMANIUS—OPINIONS OF HERODOTUS, PROPHYRY, STRABO, JULIAN, ON THE ABOVE—HYDE AND BEAUSOBRE RESPECTING TIMES OF PYTHAGORAS AND ZOROASTER—FOLLOWERS OF ZOROASTER, NOT YET EXTINCT—WORSHIP FIRE—THE VEDAS DESCRIBE THE PERSIAN RELIGION TO HAVE COME FROM UPPER INDIA—MAURICE ON THE HINDOO TRINITY**

#### **Page 100**

In contemplating the different, and often contradictory, circumstances of the religion of the ancient Persians, it is impossible not to observe the striking similarity both of its doctrine, and discipline or practices, to those of their Eastern neighbours of India, on one side; and their Western neighbours, the Christians of Europe, on the other. That religion appears to have been a connecting link in the chain, and probably in this point of view it will be regarded by every unprejudiced person, when all the circumstances relating to it are taken into consideration. Like almost all the ancient systems of theology, its origin is lost in the most remote antiquity. Its foundation is generally attributed to a sage of the name of Zoroaster, but in order to reconcile the accounts given of him with any thing like consistency, or with one another, several persons of this name must be supposed to have lived.

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Treating of the religion of Persia, Sir William Jones says : "*The primeval religion of Iran, if we may rely on the authorities adduced by Mossani Fáni, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; a firm belief that one Supreme God made the world by his power, and continually governed it by his providence; a pious fear, love, and adoration of him; and due reverence for parents and aged persons; a fraternal affection for the whole human species; and a compassionate tenderness even for the brute creation.*"\*

\* Sir E. Jones on the Persians, Diss. VI. p.197.

... However bigoted my Christian reader may be, he will hardly deny that there is here the picture of a beautiful religion. ...

The first dogma of the religion of Zoroaster clearly was, the existence of one Supreme, Omnipotent God. In this it not only coincides with the Hindoo and the Christians, but with all other religions; in this, therefore, there is not any thing particular : but on further inquiry it appears that this great First Cause, called Ormusd or Oromasdes, was a being like the Gods of the Hindoos and of the Christians, consisting of *three* persons. The triplicate Deity of the Hindoos of three persons and one God, Bramha the Creator, Vishnu or Cristna, of whom I shall soon treat, the Saviour or Preserver, and Siva the

Destroyer; and yet this was all *one* God, in his different capacities. In the same manner the Supreme God of the Persians consisted of three persons, Oromasdes the Creator, Mithra the Saviour, Mediator, or Preserver, and Ahriman the Destroyer. The Christians had also their Gods, consisting of *three* persons and *one* God, the Father, Son and Holy Ghost. Psellus informs us, Oromasdes and Mithras were frequently used by the Magi for the tŌ Qeion, or *whole Deity* in general, and Plethro adds a *third*, called Arimanius, which is confirmed by Plutarch, who says, "*That Zoroaster made a threefold distribution of things, and that he assigned the first and highest rank of them to Oromasdes, who, in the oracles, is called the Father; the lowest is Arimanes; and the middle to Mithras, who, in the same oracles, is called the second mind. Whereupon he observes, how great an agreement there was betwixt the Zoroastrian and the Platonic Trinity, they differing in a manner only in words.*"\*

\* Cudworth, Book i. Ch. iv. p.289.

"*And indeed, from that which Plutarch affirms, that the Persians, from their God Mithras, called any Mediator, or middle betwixt two, Mithras, it may be more reasonably concluded, that Mithras, according to the Persian theology, was properly the middle hypostasis, of that triplasian, or triplicated deity of theirs, than he should be a middle, self-existent God, or Mediator, betwixt two adversary Gods, unmade, one good, and the other evil, as Plutarch would suppose.*"\* If it were now needful, we might make it still further evident that Zoroaster, notwithstanding the multitude of Gods worshipped by him, was an asserter of one Supreme, from his own description of God, extant in Eusebius : *god is the first incorruptible, eternal, indivisible, most unlike to every thing, the head or leader of all good; unbribable, the best of the good, the wisest of the wise; he is also the Father of law and justice, self-taught, perfect, and the only inventor of the natural holy.*—Eusebius tells us that the Zoroastrian description of God was contained *verbatim* in a book, entitled *A Holy Collection of the Persian Monuments* : as also, that Ostanes (himself a famous Magician and admirer of Zoroaster) had recorded the very same of him in his Octateuchon."\*\*

\* Ib. p.290. — \*\* Ib. p.293.

## **Page 102**

Porphyry, in his treatise, *de Antro Nympharum*, says, "*... Wherefore, from the authority of Eubolus, we may well conclude also, that notwithstanding the Sun was generally worshipped by the Persians as a God, yet Zoroaster and the ancient Magi, who were best initiated in Mithraick mysteries, asserted another Deity, superior to the Sun, for the true Mithras, such as was the maker and father of all things, or of the whole world, whereof the Sun is a part. However, they also looked upon the Sun as the most lively image of the Deity in which it was worshipped by them, as they likewise worshipped the same Deity symbolically in fire, as Maximus Tyrius informeth us; agreeable to which is that in the Magic Oracles; All things are the offsprings of one fire; that is, of one Supreme Deity. And Julian, the Emperor, was such a devout Sun worshipper as this, who acknowledged, besides the Sun, another incorporeal deity, transcendant to it. The first kind of things (according to Zoroaster) is eternal, the Supreme God. In the first place (saith Eusebius) they conceive that God the Father and King ought to be ranked. This the Delphian Oracle (cited by Porphyrius) confirms :—Chaldees and Jews wise only, worshiping purely a self-begotten God and King.*"



*"This is that principle of which the author of the Chaldaic Summary saith, They conceive there is one principle of all things, and declare that is one and good."*

*"God (as Pythagoras learnt of the Magi, who termed him Oromasdes) in his body resembles light; in his shoul truth."*

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Sir W. Jones informs us that the letters Mihr in the Persian language denote the sun, and he also informs us, that the letters Mihira denote the sun in the Hindoo language. Now it is pretty clear that these two words are precisely the same : and are in fact nothing but the word Mithra *the sun*.

...No one can doubt that the doctrines of Pythagoras and those of Zoroaster, as maintained when the former was at Babylon after its conquest by Cyrus, were, as it has been already remarked, the same or nearly so; nor can any one doubt that Pythagoras was either the fellow-labourer and assistant of Zoroaster, or a pupil of his school.

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Manes lived long after both of them; and if it should be contended that he differed from them in any very abstruse speculative point, this will not be admitted as a proof that he did not draw his doctrine from their fountain, when it is known that it came from the East of the Euphrates, and when it is evidently the same in almost every other particular.

... The Persian Magi have always denied that they worshipped *fire* in any other sense than as an emblem of the Supreme Being, but it is extremely difficult to ascertain the exact truth; and the difficulty is increased by the circumstances that most ancient philosophers, and, in fact, almost all the early Christian fathers, held the opinion that God consisted of a subtile, ethereal, igneous fluid, which pervades all nature—that God was *fire*. ...

All the Oriental and Grecian writers agree in ascribing to the Persians the worship of one Supreme God : they only differ as to the time when this first began to take place. ...

Mr. Maurice says, *"But it is now necessary that we should once more direct our attention towards Persia. The profound reverence, before noticed, to have been equally entertained by the Magi of Persia and the Brachmans of India, for the solar orb and for fire, forms a most striking and prominent feature of resemblance between the religion of Zoroaster and that of Brahma"*

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The vedas are four very voluminous books, which contain the code of laws of Brahma. Mr. Dow supposes them to have been written 4887 years before the year 1769 [3118 B.C.]. Sir W. Jones informs us that the principal worship inculcated in them, is that of the solar fire; and, in the discourse on the Literature of the Hindoos, he acquaints us, that *"The author of the Dabistan describes a race of old Persian sages, who appear, from the whole of this account, to have been Hindoos; that the book of Menu, said to be written in a celestial dialect, and alluded to by the author, means the Vedas, written in*

*the Devanagari character, and that as Zeratusht was only a reformer, in India may be discovered the true source of the Persian religion.\* This is rendered extremely probable by the wonderful similarity of the caves, as well as the doctrines, of the two countries. The principle temple of the Magi in the time of Darius Hystaspes was at Balch, the capital of Bactria, the most Eastern province of Persia, situated on the North-west frontiers of India and very near to where the religion of Bramha is yet in its greatest purity, and where the most ancient and famous temples and caverns of the Hindoos were situated."*

\* Asiat. Res. Vol. I p.349.

Mr. Maurice says, "*Of exquisite workmanship, and of stupendous antiquity—antiquity to which neither the page of history nor human traditions can ascend—that magnificent piece of sculpture so often alluded to in the cavern of Elephanta decidedly establishes the solemn fact, that, from the remotest æras, the Indian nations have adored a Triune Deity. There the traveller with awe and astonishment beholds, carved out of the solid rock, in the most conspicuous part of the most ancient and venerable temple of the world, a bust, expanding in breadth near twenty feet, and no less than eighteen feet in altitude, by which amazing proportion, as well as its gorgeous decorations, it is known to be the image of the grand presiding Deity of that hallowed retreat : he beholds, I say, a bust composed of three heads united to one body, adorned with the oldest symbols of the Indian theology, and thus expressly fabricated, according to the unanimous confession of the sacred sacerdotal tribe of India, to indicate the Creator, the Preserver, and the Regenerator of mankind."*\*

\* Maurice, Ind. Ant. Vol. IV. p.736.

To destroy, according to the Vedantas of India and Sufis of Persia, that is, the soFoi or wise men of Persia, is only to regenerate or reproduce in another form; and in this doctrine they are supported by many philosophers of our European schools. We may safely affirm, that we have *no experience* of the actual destruction,—the *annihilation* of any substance whatever. On this account it is that Mahadeva of India, the destroyer, is always said to preside over generation, is represented riding upon a bull, the emblem of the sun, when the vernal equinox took place in that sign, and when he triumphed in his youthful strength over the powers of hell and darkness : and near him generally stands the gigantic Lingham or Phallus, the emblem of the creative power. From this Indian deity came, through the medium of Egypt and Persia, the Grecian mythos of Jupiter Genitor, with the Bull of Europa, and his extraordinary title of Lapis—a title probably given to him on account of the stone pillar with which his statue is mostly accompanied, and the object of which is generally rendered unquestionable by the peculiar form of its summit or upper part. In India and Europe this God is represented as holding his court on the top of lofty mountains, In India they are called mountains of the Moon or Chandrasichara; in the Western countries Olympuses. He is called Trilochan and has three eyes. Pausanias tells us that Zeus was called Triophthalmos, and that, previous to the taking of Troy, he was represented with three eyes. As Mr. Forbes\* says, the identity of the two Gods falls little short of being demonstrated.

\* Mem. Orien. Vol. III. Ch. xxxv. p.444

In the Museum of the Asiatic Society is an Indian painting of a Cristna seated on a lotus with three eyes—emblems of the Trinity.

## **BOOK III - CHAPTER II**

**THE WORD OM—OMPHE. OMPHALOS—OLYMPUS. AMMON. DELPHI—DIGRESSION CONCERNING THE WORD ON—SUBJECT OF AMMON RENEWED—HAM THE SON OF NOAH, AND AMMON THE SUN IN ARIES—NIEBUHR ON THE OMBRICI OF ITALY : SEVERAL REMARKABLE SYNONYMS—ON THE SPIRIT OR RUH, THE DOVE—PRIESTLEY'S OPINION—SUBJECT OF THE PERSIAN AND HINDOO TRINITY RESUMED**

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Mr. Hastings, one the most early and liberal patrons of Sanscrit literature in India, in a letter to Nathaniel Smith, Esq., has remarked how accurately many of the leading principles of the pure, unadulterated doctrines of Bramha correspond with those of the Christian system. In the Geeta, (one of the most ancient of the Hindoo books,) indeed, some passages, surprisingly consonant, occur concerning the sublime nature and attributes of God, as well as concerning the properties and function of the soul. Thus, where the Deity, in the form of Cristina, addresses Arjun : "*I am the Creator of all things, and all things proceed from me,*"—"I am the beginning, the middle, and the end of all things; I am time : I am all-grasping death, and I am the resurrection : I am the mystic figure OM ! I am generation and dissolution." Arjun in pious ecstasy exclaims, "*Reverence ! reverence ! be unto thee, a thousand times repeated ! again and again reverence ! O thou who art all in all ! infinite in thy power and glory ! Thou art the father of all things animate and inanimate ! there is none like unto thee.*"\*

\* Maurice, Ind. Ant.

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... The divinity is frequently characterized in that book, as in other Sanscreeet compositions, by the word OM, that mystic emblem of the Deity in India. The ancient Brahmins, as well as the Buddhists, of India, regarded this word with the same kind of veneration as the Jews did the word IEUE, which they never pronounced except on certain very solemn occasions. This is what is meant by the fourth commandment, which we render, "*Thou shalt not take the name of the Lord thy god*" (but which ought to be *Ieue thy God*) "*in vain.*" As a pious Jew will not utter the word Ieue, so a pious Hindoo will not utter the word Om. It is the duty of the Jews and Hindoos to meditate on the respective words in silence, and with the most profound veneration.

The word Om is always prefixed in pronouncing the words which represent the seven superior worlds, as if to shew that these seven worlds are manifestations of the power signified by that word. In an old Purana we find the following passage : "*All the rites ordained in the Vedas, the sacrifices to the fire, and all other solemn purifications, shall pass away; but that which shall never pass away is the word Om—for it is the symbol of the Lord of all things.*" M. Dubois adds, that he thinks it can only mean the true God. (P.155.)—The sacred monosyllable is generally spelled OM : but, being trilateral, it seems better expressed by AUM, or AOM or AWM, it being formed of the three

Sanskrit letters that are best so represented. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.\*

\* Moore's Pantheon, pp. 414-414.

Sir W. Jones informs us that the names Brahma, Veeshnu, and Seeva, coalesce and form the mystical word Om, which he says signifies neither more nor less than the solar fire.\* Here I apprehend we have the identical word used by the ancient Egyptians and their neighbours for the Sun, Ammon.

\* Jones, Asiat. Res.

... Hesychius, also Suidas in voce, interprets the word OMF to be Qeia clhdwn, the sacred voice, the holy sound—and hence arose the omFaloj, or *place of Omphe*. But its real meaning is still further unravelled by explaining it as OM FH, the enunciation of the mysterious OM of Hindoo theology, the sacred trilateral AUM, but often written as it is pronounced, OM.

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... I find the oracle or Divina vox at Delphi called Omphalos, and the word Delphi or DelFmj means the female generative power; and in front of the temple of Delphi, in fact constituting a part of the religious edifice, was a large Phallus or Linga, anointed every day with oil. This, taken all together, shews very clearly that Omphale means the oracle of the generative (androgynous) power of Om. ... The Aum of India, as might well be expected, is found in Persia, under the name Hom, and particularly in the mountains of Persia, amongst the Aarii, before they are said to have migrated, under Djemchid, to the South. As usual, we get the North-east, for the origin of things.\*

\* Creuzer, notes, p.686.

Bacchus was called Omestes, explained *the devourer*. This is in fact the Om-Esta,\* of Persia. "*Ista-char, or Esta-char, is the place or temple of Ista or Esta, who was the Hestia `Ejia of the Greeks, and Vesta of the Romans.*" This Persian ista or esta, is the Latin ista and est, *he or she is*; it is also Sanscrit, and means the same as the *Jah* of the Hebrews. Bacchus, at Chios and Tenedos, was also called Omadius. This is correctly the God, or the holy Om.

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Various derivations are given on the word On, ... But I think it only stood for the sun as emblem of the procreative power of nature.

It was from Oenuphis, a priest of On, that Pythagoras is said to have learnt the system of the heavenly bodies moving round the sun in unceasing revolutions. The priests of this temple esteemed the first in Egypt.

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Ænon or 0"ף 3 oinn, where John baptized, was called by a figure of speech only Ænon, or the fountain of the sun. The literal meaning was, The Fountain of the Generative Power.

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The name of the son of Noah was .( *Hm*, called Ham. The name of the solar orb was %.( *Hme* the feminine of .( *Hm*. It appears to me that from misapprehension, the *Ham* of Noah has been confounded with the *Ham*, or *Hm* or *Om* of Egypt—the Jupiter *Ammon* or *Amon*, the God with the Ram's head, adored at the fejon Omene. The word .( *Hm*, the patriarch, and the word %.( *Hme*, the Sun, being the same, were the cause of the mistake. ... I know no reason for believing that the son of Noah was deified—a mere fancy of modern priests; but I have many reasons for believing that Amon was the Sun as the generating power, first in Taurus, then in Aries. "*Belus, Kronos, Apis, were solar symbols, and Nonnus ranks Amon with these : ... Amon was clearly understood by the mythologists to represent the Sun in Aries.*"\* Sir W. Drummond has given many other satisfactory reasons for Amon being the Sun : then how absurd is it to go farther ! All difficulties are easily explained by attending to the circumstance of the fundamental doctrine, that, in fact, all the Gods resolve themselves into the Sun, either as God or as emblem of the Triune Androgynous Being.

\* Drum. Orig. B. iv. p.230.

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Thus we have several clear and distinct meanings of OmFaloj. It was *mitis*, *begnignus*. It was the *male* generative power, as Falloj. As Omphale, it was the *female* generative power, the wife of Hercules, and the navel of the Earth or Nabbi. It was also the prophetic voice of the benignant Om. We shall see by and bye how it came to have all these different meanings. Before we conclude this work, we shall find a similar variety arising from other names connected with this subject, and in particular it should be recollected that we have found the Indian Creeshna or Cristna calling himself Om.

... The third person was the Destroyer, or, in his good capacity, the Regenerator. The dove was the emblem of the Regenerator. When a person was baptized, he was regenerated or born again. A Dove descended on the head of Jesus at his baptism. Devotees profess to be born again by the Holy Ghost—Sanctus Spiritus. We read of an Evil Spirit and of a Holy Spirit; one is the third person in his *destroying* capacity, the other in his *regenerative* capacity. We read in the Acts of the Apostles (ch. xvi. 16) of a spirit of Python or a Pythonic spirit, an evil spirit. Python, or the spirit of Python, was the destroyer. But at Delphi he was also Apollo, who was said to be the Sun in Heaven, Bacchus on Earth, and Apollo in Hell.

M. Dubois has observed, (p.293,) that the Prana or Principle of Life, of the Hindoos, is the *breath of life* by which the Creator animated the clay, and man became a living soul. Gen. ii. 7.

The Holy Spirit or Ghost was sometimes *masculine*, sometimes *feminine*. As the third person of the Trinity, it was well known to the ancient Gentiles as to the moderns, as it will hereafter be shewn.

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I believe by almost all the ancients, both Jews and Gentiles, the Supreme Being was thought to be material, and to consist of a very refined igneous fluid; more like the galvanic or electric fire than any thing with which I am acquainted. This was also the opinion of most of the ancient Christian fathers. This was called the anima as feminine, or spiritus as masculine—and was the (&+ *ruh* of the second verse of Genesis, which Parkhurst calls breath or air in motion, (Isaiah xi. 4,) an *incorporeal substance*, and the Holy Spirit. From this comes the expression *to inspire*, or *holy inspiration*. The word Ghost means spiritus or anima. This was often confounded with the igneous fluid of which God was supposed to consist; whence came the baptism by fire and the Holy Ghost. (Matt. iii. 11.) These were absurd refinements of religious metaphysicians, which necessarily arose from their attempts to define *that* of which they had not the means of forming an idea. I should be as absurd, if I were to attempt to reconcile their inconsistencies. In the above examples of the different names for the Holy Ghost, a singular mixture of genders is observable. We see the active principle, *fire*, the Creator and the Preserver, and also the Destroyer, identified with the Holy Ghost of the Christians, in the united form of the Dove and of Fire settling on the apostles. Here we have most clearly the Holy Ghost identified with the Destroyer, Fire.

... The wife of Jove, the Creator, very naturally bears the name of the female procreative power, Juno. It is unnecessary to point out the close relation of the passion of love to the procreative power. There can scarcely be a doubt that the Dove was called after the Yoni, or the Yoni after the Dove, probably from its salacious qualities. And as creation was destruction, and the creative the destructive power, it came to be the emblem of the destructive as well as the creative power.

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M. Sonnerat also gives a passage from a Sanscrit Pooraum,\* in which it is stated that it is God alone who created the universe by his *productive* power, who maintains it by his *all-preserving* power, and who will destroy it by his *destructive* power, and that it is this God who is represented under the name of *three Gods*, who are called *Trimourti*.\*\* Mr. Foster\*\*\* says, "One circumstance which forcibly struck my attention was the Hindoo belief of a Trinity; the persons are *Sree Mun Narrain*, the *Maha Letchim*, a beautiful woman, and a Serpent. These persons are by the Hindoos supposed to be wholly indivisible; the *one* is *three*, and the *three* are *one*." Mr. Maurice then states that the Sree Mun Narrain, as Mr. Foster writes it, is Narayen the Supreme God : the beautiful woman id the Imma of the Hebrews, and that the union of the sexes is perfectly consistent with the ancient doctrine maintained in the Geeta, and propagated by Orpheus, that the Deity is both male and female.\*\*\*\*

\*Voyages, Vol. I. p.259

\*\* Ibid. p.749

\*\*\* Sketches of Hindoo Mythology, p.12

\*\*\*\* Maurice, Ind. Ant. Vol. IV. p.750

Mr. Maurice, in his *Indian Antiquities*, says, "*This notion of three persons in the Deity was diffused amongst all the nations of the earth, established at once in regions so distant as Japan and Peru, immemorially acknowledged throughout the whole extent of Egypt and India, and flourishing with equal vigour amidst the snowy mountains of Thibet, and the vast deserts of Siberia.*"

### **BOOK III - CHAPTER II**

#### **ISRAEL WORSLEY'S ACCOUNT OF ANCIENT TRINITIES—OPINION OF DR. PRITCHARD AND OTHERS ON THE TRINITIES—OPINION OF MAURICE AND OTHERS ON THE TRINITIES—THE CHRISTIAN TRINITY—ITS ORIGIN—MACROBIUS ON THE TRINITY—PHILO'S TRINITY OF THE JEWS—FABER'S ACCOUNT OF THE UNIVERSAL BELIEF OF THE TRINITY—OBSERVATIONS ON THE DOCTRINE THAT DESTRUCTION IS ONLY REGENERATION**

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Mr. Worsley says, "*This doctrine was of very great antiquity, and generally received by all the Gothic and Celtic nations. These philosophers taught, that the Supreme God, Teut or Woden, was the active principle, the soul of the world, which, uniting itself to matter, had thereby put it into a condition to produce intelligences or inferior gods and men. This the poets express by saying that Odin espoused Frea, or the Lady, by way of eminence. Yet they allotted a great difference between these two principles. The Supreme was eternal, whereas matter was his work, and of course had a beginning. All this was expressed by the phrase, Earth is the daughter and wife of the universal Father. From this mystical union was born the God Thor-Asa Thor, the Lord Thor. He was the firstborn of the Supreme, the greatest of the intelligences that were born of the union of the two principles. The characters given him correspond much with those which the Romans gave to their Jupiter. He, too, was the thunderer, and to him was devoted the fifth day, Thor's-dag; in German and Dutch, Donder dag, thunder day. The common oaths of these people mark the same origin. They swear by donder and blexen, thunder and lightning. Friday took its name from Frea, Frea's-dag; as Wednesday did from Woden, Woden's-dag. This was the name which the old Saxons gave to the son of the Supreme, thence Tuesday. Thor, being the firstborn, was called the eldest of the sons : he is made a middle divinity, a mediator between God and man. Such, too, was the Persians' God : for Thor was venerated also as the intelligence that animated the sun and fire. The Persians declared that the most illustrious of all the intelligences was that which they worshiped under the symbol of fire. They called him Mithras, or the mediator God. The Scythians called him Goeto-Syrus, the Good Star. All the Celtic nations were accustomed to worship the sun, either as distinguished from Thor, or as his symbol. It was their custom to celebrate a feast at the winter solstice, when that great luminary began to return again to this part of the Heavens. They called it Yuule, from Heoul, Helios, the sun, which to this day signifies the sun in the language of Bretagne and Cornwall: whence the French word Noel.*

"*How great a resemblance may be seen between the expressions which have been stated above, relative to these ancient Trinities, and those of some Christian worshipers, who*

*imagine that the Father begat the Son—according to some in time, according to others from eternity—and that from these two sprang or proceeded the Holy Ghost ! ”\**

\* Israel Worsley's Enquiry, p.42.

According to Israel Worsley,\* *"It was Justin Martyr, a Christian convert from the Platonic school, who, about the middle of the second century, first promulgated the opinion, that the Son of God was the second principle in the Deity, and the creator of all material things. He is the earliest writer to whom this opinion can be traced. He ascribes his knowledge of it, not to the Scriptures, but to the special favour of God."* But Justin is the very earliest admitted genuine Christian writer whom we have, not supposed to be inspired, and it seems that he did not attribute the knowledge of his doctrine to the gospel histories. The reason of this will be explained here-after.

\* Ibid. p.54.

Mr. Worsley then proceeds to state that *"Modern theologians have defined the three Hypostases in the Godhead with great precision, though in very different words: but the fathers of the Trinitarian Church were neither so positive nor so free from doubt and uncertainty, nor were they agreed in their opinions upon it. The very councils were agitated; nor is that which is now declared essential to salvation, the ancient Trinity. They who thought the Word an attribute of the Father, which assumed a personality at the beginning of the creation, called this the generation of the Son; regarding him still as inferior to the Father, whom they called the God by way of eminence, while, after the example of the old Heathens, they called the Son God. This notion of descent implied inferiority, and on that ground was objected to, and the Nicene Council, in 325, issued a corrected and improved symbol; and Christ instead of only Son, was styled God of God, and very God of very God. But even here the equality of the Son was not established, the Father by whom he was begotten, being regarded as the great fountain of life. The investment of wisdom with a personality still implied a time when he was begotten, and consequently a time when he was not. From this dilemma an escape was in process of time provided by the hypothesis of an eternal generation; a notion which is self-contradictory. The Nicene Fathers, however, did not venture on the term Trinity; for they had no intention of raising their pre-existent Christ to an equality with the Father : and as to the Holy Spirit, this was considered as of subordinate rank, and the clause respecting its procession and being worshiped together with the Father and the Son, were not added till the year 381, at the Council of Constantinople."*\* I give no opinion on the statement of Mr. Worsley, as it is not my intention to enter into a controversy as to what the Trinity is, but only give an historical account of it.

\* Ibid. p.63.

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Dr. Pritchard, in his analysis of Egyptian Mythology, (p.271,) describes the Egyptians to have a Trinity consisting of the *generative*, the *destructive*, and the *preserving* power. Isis answers to Seeva. Iswara, or "Lord," is the epithet of Siva, or Seeva. Osiris, or Ysiris, as Hellanicus wrote the Egyptian name, was the God at whose birth a voice was heard to declare, *"that the Lord of all nature sprang forth to light."* Dr. Pritchard again says, (p.262,) *"The oldest doctrine of the Eastern schools is the system of emanations and metempsychosis."* These two were also essentially the doctrine of the Magi, and of



the Jews, more particularly of the sect of the Pharisees, or, as they ought to be called, of the Persees.\*

\* The Pharisees were merely Parsees, (the Jews pronounced P like PH or F,) persons who intermingled Magian notions (acquired during the captivity) with the law of Moses : hence a particular propriety in *child of fire*, ... , Matt. xxiii. 15.; Sup. to Palæromaica, pp. 63, 100.

The God Oromasdes was undoubtedly the Supreme God of the Persians, but yet the religion was generally known by the name of the religion of Mithra, the Mediator or Saviour.

In the same way in India the worship of the *first* person of their Trinity is lost and absorbed in that of the *second*, few or no temples being found dedicated to Brahman; so among the Christians, the worship of the *Father* is lost to that of the *Son*, the Mediator and Saviour.

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The doctrine of the Trinity is first to be met with to the North-east of the Indus, and it may be traced Westwards to the Greeks and Latin nations; but the two latter seem almost to have lost sight of it as a national or vulgar doctrine; indeed, among the multitude in them, nothing half so rational is to be found. It seems to have been confined to the philosophers, such as Plato—but whether as a secret doctrine or mystery may admit of doubt.

Whether the doctrine of the Trinity formed a part of the Christian religion has been disputed almost from its earliest period, by a great variety of sects, with a degree of bitterness and animosity hardly to be equalled in the history of the world.

... In Chapter II. Mr. Maurice has brought together a vast variety of facts to prove that the doctrine of the Trinity was generally held by the Gentiles, but they all at last shew its origin to have been the Egyptians, Mithraic or Hindoo school. From this source the Trinity sprang : a doctrine which it is seen may be traced to very remote periods of time, indeed long prior to the time fixed for the existence of the Jews, or probably of Noah : and it passed to them through the medium of the Persians and Egyptians, as it did also to the Greeks : and from them all it passed to the Christians in a later day. ... However, in all the great essential parts it is the same. There are the Father, the Creator—the Son, the Preserver or Saviour—and the evil principle or the devil—in his bad character the destroyer, *in his good one, the regenerator*; the same three persons as in the Christian Trinity—except that the ignorant monks of the dark ages, not understanding there fined doctrine of the Eternity of matter, and, that *destruction* was only *reproduction*, divided the third person into *two*—the Destroyer and Regenerator, and thereby, in fact, formed *four* Gods—the Father, the Son, the Holy Ghost, and the Devil.

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And thus, by this learned priest,\* not by me, the whole correct Christian Trinity, with its various HYPOSTASES, is shewn to have existed in the religion of Mithra and the Magi, ages before Christ was born.

\* Maurice, Ind. Ant. Vol. IV. p.267.

Plutarch\* says, "Zoroaster is said to have made a threefold distribution of things: to have assigned the first and highest rank to Oromasdes, who, in the oracles, is called the Father; the lowest to Ahrimanes; and the middle to Mithras; who, in the same oracle, is called *ton deutefon Nqn*, the second Mind." As Mr. Maurice says,\* Plutarch, born in the first century, cannot have copied this from a Christian forgery. Besides, he expressly says that it is taken from the oracles—herein going very far to confirm the genuineness of the oracles; indeed, he actually does confirm it, in those parts where the quotations are found.

\* De Iside et Osiride, p.370.

\*\* Vol. IV. p.367.

... In the Pythagorean and Platonic remains, written long anterior to the Christian era, all the dogmas of Christianity are to be found. Witness the Dhmiqfgoj or Zeuj Basileuj; the deutefoj Qeoj, or second God; deutefoj Nqj, or second Mind; the Miqfaj mesithj, or mediatorial Mithra; and gennhtoj Qeoj, or generated God, begotten not made. Again, the yuch cosmj, or soul of the world; i.e. the (&+ *ruh* or spiritus, of Osiris and Brahma, *in loto arbore sedentem super aquam*, brooding on the waters of the deep; the qeioj Logoj, or divine Word, *berbum*, which Jesus announced to his mother that he was, immediately on his birth, as recorded in the Gospel of his Infancy.\*

\* Maur. Ind. Scep. Conf. pp. 53 and 139.

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Eusebius acknowledges that the doctrines of the Christians, as described in the first chapter of John, are perfectly accordant with those of the Platonists, who accede to everything in it, until they come to the sentence, *Et verbum caro factum est*. This seems to be only point in which the two systems differed. The philosophers could not bring themselves to believe that the Logos, in the gross and literal sense of the Christians, quitted the bosom of God, to undergo the sorrowful and degrading events attributed to him. This appeared to them to be a degradation of the Deity. Eusebius allows, what cannot be denied, that this doctrine existed long anterior to Plato; and that it also made part of the dogmas of Philo and other Hebrew doctors. He might have added that also, had he known it, of the priests of Egypt, and all of the philosophers of India.

... Of the figure in the Hindus caves (the date cannot be denied to be long anterior to the time of Moses) of the second person, having his foot bitten by the serpent, whose head he is bruising, proves the origin of Genesis.

There can be no longer any reasonable doubt that it came from India, and as the Christian Trinity is to be found in its first chapter, it raises, without further evidence, a strong presumption that, that also came from India. ...

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Macrobius,\* in his Commentary on the Dream of Scipio, (a work of Cicero's,) which he explains by the great principles of the philosophy of the Pythagoreans and the

Platonists, has given in the clearest manner, in his account of the Trinity of the Gentiles, a description of the Triad or Trinity of the orthodox,—the triple distinction of God the Father, of his Logos, and of the Spiritus, with a filiation similar to that which exists in the theology of the Christians, and an idea of their unity inseparable from that of the Creator. It seems, in reading it, as if we were listening to a Christian Doctor, who was teaching us how the Spiritus proceeds, and the Son is engendered from the Father, and how they both remain eternally attached to the Paternal unity, notwithstanding their actions on the intellectual and visible world. ... He says that the three first links of this immense chain are the Father, his *Logos*, *Nqj*, *Mens*, and *Anima* or *Spiritus Mundi*; or, in the Christian phraseology, the Father, Son, and Holy Spirit, the principles of all things, and placed above all created beings. After this he goes on to explain, in exact Christian style of language, the manner in which the spirit *proceeds*, and in which the son is *begotten*—*engendered* by the Father.

\* Macrob. Som. Scip. Lib. i. Cap.ii.-iv.

Navarette,\* in his account of China, says "This sect (of Foe) has another idol they call SANPAO. It consists of *three*, equal in all respects. This, which has been represented as an image of the most blessed Trinity, is exactly the same with that which is on the high altar of the monastery of the Trinitarians at Madrid. If any Chinese whatsoever saw it, he would say the SAN PAO of his country was worshiped in these parts."

\* Book ii Ch. x., and Book vi. Ch. xi.

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The following extract from Mr. Faber's work on the Origin of Heathen Idolatry, exhibits a pretty fair proof how very general was the ancient doctrine of the Trinity among the Gentiles:—"Among the Hindoos we have the triad the of Brama-Vistnou-Siva, springing from the monad Brahm : and it is acknowledged, that these personages appeared upon earth at the commencement of every new world, in the human form of Menu and his three sons. Among the votaries of Buddha we find the self-triplicated Buddha declared to be the same as the Hindoo Trimurti. Among the sect of the Jainists, we have the triple Jina, in whom the Trimurti is similarly declared to be incarnate. Among the Chinese, who worship Buddha under the name of Fo, we still find this God mysteriously multiplied into three persons, corresponding with the three sons of Fo-hi, who is evidently Noah. Among of that Tartars of the House of Japhet, who carried off into their Northern settlements the same ancient worship, we find evident traces of a similar opinion in the figure of the triple God seated on the Lotos, as exhibited on the famous Siberian medal in the imperial collection at Petersburgh : and if such a mode of representation required to be elucidated, we should have the exposition furnished us in the doctrine of the Jakuthi Tartars, who, according to Strahremberg, are the most numerous people of Siberia : for these idolaters worship a triplicated deity under the three denominations of Artugon, and Schugo-tangon, and Tangara. This Tartar God is the same even in appellation with the Tanga Tanga of the Peruvian's : who, like the other tribes of America, seem plainly to have crossed over from the North-eastern extremity of Siberia. Agreeably to the mystical motions so familiar to the Hindoos, that the self-triplicated great Father yet remained but one in essence, the Peruvian suppose their Tanga-tanga to be one in three, and three in one: and in consequence of the union of Hero worship with the astronomical and material systems of idolatry, they venerated

*the sun and the air, each under three images and three names. The same opinions equally prevailed throughout the nations which lie to the West of Hindostan. Thus the Persians had their Ormusd, Mithras, and Ahriman : or, as the matter was sometimes represented, their self-triplicating Mithras. The Syrians had their Monimus, Aziz, and Ares. The Egyptians had their Emeph, Eicton, and Phtha. The Greeks and Romans had their Jupiter, Neptune, and Pluto; three in number though one in essence, and all springing from Cronus, a fourth, yet older God. The Canaanites had their Baal-Spalisha or self-triplicated Baal. The Goths had their Odin, Vile, and Ve : who are described as the three sons of Bura, the offspring of the mysterious cow. And the Celts had their three bulls, venerated as the living symbols of the triple Hu or Menu. To the same class we must ascribe the triads of the Orphic and Pythagorean and Platonic schools : each of which must again be identified with the imperial triad of the old Chaldaic or Babylonian philosophy. This last, according to the accounts which is given of it by Damascius, was a triad shining throughout the whole world, over which presides a Monad."\**

\* Book iv. Ch. ii. p.470.

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The school of Plato has been generally looked to for the origin of the Christian Trinity , but as we have seen, it would be more correct to look to the oracles of Zoroaster. ... There can be no doubt that the Heathens adored the Trinity before the Christians, and did not copy it from Christianity. If either copied, the Christians must have copied from their Heathen predecessors. But all this has a strong tendency to prove, that what Ammonius Saccas said was true, namely, that the religions of Christianity and the Gentiles were the same, when stripped of the meretricious ornaments with which the craft of the priests had loaded them.

### **VOLUME I - BOOK IV - CHAPTER I**

**PROPER MODE OF VIEWING THE RELIGION—LIFE OF CRISTNA—  
SUBJECT CONTINUED. MATUREA—SIR W. JONES'S EXPLANATION OF  
THE CIRCUMSTANCES, AND MR. MAURICE'S ADMISSIONS—  
REFLECTIONS ON THE ABOVE—SOLEMN CONSIDERATIONS OF MR.  
MAURICE'S IN EXPLANATION—DIGRESSION ON THE BLACK COLOUR  
OF ANCIENT GODS : OF THE ETYMOLOGY OF THE NILE AND OSIRIS—  
SUBJECT CONTINUED—CHRIST BLACK, AN ANSWER TO A SOLEMN  
CONSIDERATION—OTHER SOLEMN CONSIDERATIONS—  
OBSERVATIONS ON MR. MAURICE'S SOLEMN CONSIDERATIONS—MR.  
MAURICE'S PAMPHLETS—BACK RECKONINGS. MATUREA—BRYANT  
AND DR. A. CLARKE ON THIS MYTHOS**

### **Page 128**

Having shewn that the Hindoos and Persians had certain of the leading articles of what is usually called the Christian religion, some thousand of years, probably, before the time assigned to Jesus,—the actual history of the birth and life of the Second Person of the Trinity, or of the Saviour of the Romish or modern Christian religion, will now be

given; from which it will be evident to the reader whence most of the corruptions in the histories of the gospel of Jesus have been derived.

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It will now be shewn, in the first place, that from the history of the second person of the Indian Trinity, many of the particulars of the gospel histories of the Christians have been compiled.

The book called the Bhagavat Geeta, which contains the Life of Cristna, is allowed to be one of the most distinguished of the puranas, for its sublimity and beauty. It lays claim to nearly the highest antiquity that any Indian composition can boast : and the Rev. Mr. Maurice, a very competent judge, allows, that there is ample evidence to prove that it actually existed nearly four thousand years ago. Sir W. Jones says, "*That the name of Chrishna, and the general outline of his story, were long anterior to the birth of our Saviour, and probably to the time of Homer, we know very certainly.*" ... The authority of the unwilling witness, Sir W. Jones, without attempting any other proof of this fact, is enough. But in the course of this work many other corroborating circumstances will be produced, which, independently of his authority, will put the matter beyond question.

... we will now consider some of the leading facts which are stated from it relating to the God Cristna, Crisna, or Chrishna.\*

\* Sir W. Jones always spells the name of this celebrated person Chrishna.

In the first place, the Cristna of India is always represented as a Saviour or Preserver of mankind, precisely the same as Jesus Christ. While he is thus described as a Saviour, he is also represented to be really the Supreme Being, taking upon himself the state of man : that is, to have become *incarnate in the flesh*, to save the human race, precisely as Jesus is said to have done, by the professors of the orthodox Christian faith. ...

As soon as Cristna was born, he was saluted with a chorus of Deutas or Devatas or Angels, with divine hymns, just as it is related of Jesus in the orthodox Gospel of Luke, ch. ii. 13, 14. He was cradled among shepherds, to whom were first known the stupendous feats which stamped his character with marks of divinity. The circumstances here detailed, though not literally the same as those related to Jesus, are so nearly the same, that it is evident the one account has been taken from the other. ...

Soon after Cristna's birth, he was carried away by night and concealed in a region remote from his natal place, for fear of a *tyrant* whose destroyer it was foretold he would become; and who had, for that reason, ordered all the male children born at that period to be slain. ... Cristna was, by the *male* line, of royal descent, though he was actually born in a state the most abject and humiliating—in a dungeon—as Jesus descended from King David and was born in a cave, used as a stable. The moment Cristna was born, the whole room was splendidly illuminated, and the countenances of his father and mother emitted rays of glory. Cristna could speak as soon as he was born, and comforted his mother, as did the infant Jesus, according to the same gospel history. As Jesus was preceded and assisted by his kinsman, John, so Cristna was preceded by his elder brother, Ram, who was born a little time before him, and assisted him in

purifying the world, polluted with demons and monsters. Ram was nourished and brought up by the same foster parents as Cristna. ... Cristna descended into Hades or Hell, and returned to Vaicontha, his proper paradise. One of his epithets was that of *a good shepherd*, which we know was that of Jesus. After his death, like Jesus Christ, he ascended into heaven. ...

### ***Page 130***

After the birth of Cristna, the Indian prophet Nared, SoFoj, having heard of his fame, visited his father and mother at Gokul, examined the stars, &c., and declared him to be of celestial descent. As Mr. Maurice observes, here is a close imitation of the Magi guided by his star and visiting the Infant in Bethlehem. Cristna was said to have been born at Mathura, (pronounced Mattra,) on the river Jumna, where many of his miracles were performed, *and in which at this day he is held in higher veneration than in any other place in Hindostan*. Mr. Maurice says, "*The Arabic edition of the Evangelium Infantiae records Mattares, near Hermopolis, in Egypt, to have been the place where the Infant Saviour resided during his absence from the land of Judea, and until Herod died. At this place Jesus is reported to have wrought many miracles : and, among others, to have produced in that arid region a fountain of fresh water, the only one in Egypt. ...*"

M. Savary says, that at a little distance from Heliopolis is the small village of Matarea, so called because it has a fresh-water spring, the only one in Egypt. This spring has been rendered famous by tradition, which relates that the holy family fleeing from Herod came hither; that the Virgin bathed the holy child Jesus in this fountain; and that much balsam was formerly produced in the neighbourhood.\*

\* Savary's Travels in Egypt, Vol. I. p.126.

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After Cristna came to man's estate, one of his first miracles was the cure of a leper. Matthew (in ch. viii. ver.3) states an early miracle performed by Jesus to have been exactly similar, viz. the cure of a leper. Upon another occasion a woman poured on the head of Cristna a box of ointment, for which he cured her of her ailment. Thus, in like manner, a woman came and anointed the head of Jesus. Matt. xxi. 7.

At a certain time Cristna taking a walk with the other cowherds with whom he was brought up, they chose him for their king, and every one had a place under him assigned to him. Nearly the same story is related of Jesus and his playfellows. At another time, the Infant Jesus declaring himself to be *the good shepherd*, turned all his young companions into sheep; but afterwards, at the solicitation of their parents, restored them to their proper form. This is the counterpart of a story of the creation, by Cristna, of new sheep and new cow-boys, when Brahma, to try his divinity, had stolen those which belonged to Nanda's, his father's farm.\* To shew his humility and meekness, he condescended to wash the feet of the Brahmins, as Jesus did those of his disciples. John xiii. 5, &c.

\* Maurice, Hist. Hind. Vol. II. p.322.

Cristna had a dreadful combat with the serpent Calinaga,\* which had poisoned all the cow-herds. In the Apocryphal Gospel above alluded to, the infant Saviour had a remarkable adventure with a serpent, which had poisoned one of his companions.\*\*

\* *Cali* is now the Goddess of a sect in opposition to that of Cristna, and *Naga* means serpent. It is evidently the same as the old English word for serpent—*Hag*.

\*\* Hist. Hind. Vol. II. p.322.

Cristna was sent to a tutor to be instructed, and he instantly astonished him by his profound learning. In the Gospel of the Infancy it is related, that Jesus was sent to Zaccheus to be taught, and, in like manner, he astonished *him* with his great learning. This must also remind the reader of the disputation in the temple with the Jewish doctors. (Luke ii. 46, 47.) Cristna desired his mother to look into his mouth and she saw all the nations of the world painted in it. The Virgin saw the same in the mouth of Jesus.\* Mr. Maurice observes that the Gospel of the Infancy is alluded to by Ireneus,\*\* which shews that it was among the earliest of the ancient gospel histories.

\* Maur. Bram. Fraud Exposed, p.114.

\*\* Adv. Heres. Lib. i. Cap. xvii. P.104, ed. fol. 1596.

Finally, Cristna was put to death by being *crucified*; he descended into hell, and afterward ascended into heaven. For further particulars, see Maurice's Ind. Ant. Vol. II pp. 149, &c. ...

### ***Page 133***

But how is the figure in the cave at Elephanta to be accounted for; that *prominent* and *ferocious* figure, as Mr. Maurice calls it, surrounded by slaughtered infants, and holding a drawn sword? If it were only a representation of the evil principle, how came he only to destroy infants; and, as I learn from Mr. Forbes's Oriental Memoirs,\* those infants, *boys*? He is surrounded by a crowd of figures or men and women, evidently supplicating for the children. This group of figures has been called the Judgment of Solomon; as Mr. Forbes justly says, very absurdly. But, at the same time he admits, that there are many things in these caves which bear a resemblance to prominent features in the Old Testament. Over the head of the principal figure in this group, are to be seen the mitre, the crosier, and the cross—true Christian emblems.

\* Vol. III. Ch. xxxv. p.447.

### ***Page 134***

On the first view, it seems rather an extraordinary circumstance statues of the gods of the ancients should be represented of a black colour; or that they should have been made of a stone as nearly black as it could be obtained. Where the stone cannot be obtained quite black, a stone was often used similar to our blue slate, of a very dark blue colour; ... it is evident that the intention was to represent a black complexion; of this there can be no doubt. ...

Eusebius informs us, on the authority of Porphyry, "That the Egyptians acknowledged intellectual author or creator of the world, under the name of Cneph; and that they worshiped him in a statue of human form and *dark blue complexion*." ...

In the Evangelical Preparation of Eusebius,\* is a passage which pretty well proves that the worship of Vishnu or Cristna or was held in Egypt, under the name of Kneph : ...  
*"The Egyptians, it is said, represented the Demiurgos Kneph, as of a blue colour, bordering on black, with a girdle and a sceptre."*\*\*

\* Lib. iii. p.115.

\*\* Class. Journ. No. XXIX. p.122.

Mr. Maurice says, *"That Osiris, too, the black divinity of Egypt, and Chreeshna, the sable shepherd-God of Mathura, have the striking similitude of character, intimidated by Mr. Wilford, cannot be disputed, any more than that Chreeshna, from his rites continuing so universally to flourish in India, from such remote periods down to the present day, was the prototype, and Osiris the mythological copy. Both are renowned legislators and conquerors, contending equally with physical and spiritual foes : both are denominated the Sun; both descend to the shades and raise the dead."*\*

\* Hist. Hind. Vol.II. p.477.

Again he says, *"Now it is not a little remarkable that a dark blue tint, approaching to black, as his name signifies, was of the complexion of Chreeshna, who is considered by the Hindoos not so much an avatar, as the person of the great Veeshnu himself, the human form."*\* That is, he was incarnate, or in the flesh, as Jesus was said to be.

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For reasons which the reader will soon see, I am inclined to think that Osiris was not the copy of Cristna, but of the earlier God, Buddha.

That by Osiris was meant to Sun, it is now allowed by every writer who has treated on the antiquities of Egypt. Mr. Maurice, as the reader sees, states him to have been black and that the Mnevis, or sacred bull, of Heliopolis, the symbol of Osiris, was also black. Osiris is allowed, also, to be the Seeva of India,\* one of the three persons of the Indian God—Bramha, Vishnu or Cristna, and Seeva, of whom the bull of the zodiac was the symbol.

\* Maurice, Ant. Ind.

It is curious to observe the number of trifling circumstances which constantly occur to prove the identity of the Hindoos and Egyptians, or rather the Ethiopians. The word Nile, in the Indian language, means *black*. ... But the name of Nile was a modern one, (comparatively speaking,) a translation of the ancient name of this river, which last Siri.  
...

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The ancient name, as we have said, was Sir, or Siri, the same as O-sir, or Osiris, who was always black; after whom it was called, and by whom was meant the sun. Thus it was called the river of the sun, or the river sun, or the river of Osiris—as we say, the river of the Amazons, or the river Amazon. ...

### ***Page 137***

I have some suspicion that *O-siris* is a Greek corruption; that the name ought, as already mentioned, to be what is called by Hellanicus, *Ysiris* or *Isiris*, and that it is derived from, or rather I should say is the same as, *Iswara* of India. *Iswara* and *Isi* are the same as *Osiris* and *Isis*—the male and female procreative powers of nature.

... Eusebius says the Egyptians called *Osiris*, *Surius*, and that, in Persia, was the old name of the sun.

### ***Page 138***

*Osiris* and his Bull were black; all the Gods and Goddesses of Greece were black: at least this was the case with *Jupiter*, *Bacchus*, *Hercules*, *Apollo*, *Ammon*.

The Goddesses *Venus*, *Isis*, *Hecati*, *Diana*, *Juno*, *Metis*, *Ceres*, *Cybile*, are black. The *Multi-mammia* is black in the *Campidoglio* at *Rome*, and in *Montfaucon*, *Antiquity* explained.

On the colour of the Gods of the ancients, and of the identity of them all with the God *Sol*, and with the *Cristna* of *India*, nothing more need be said. The reader has already seen the striking marks of similarity in the history of *Cristna* and the stories related of *Jesus* in the *Romish* and *heretical* books. He probably will not think that their effect is destroyed, as *Mr. Maurice* flatters himself, by the word *Cristna* in the *Indian* language signifying black, and the God being of that colour, when he is informed, of what *Mr. Maurice* was probably ignorant, that in all the *Romish* countries of *Europe*, in *France*, *Italy*, *Germany*, &c., the God *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. ...

There is scarcely an old church in *Italy* were some remains of the worship of the *BLACK VIRGIN* and *BLACK CHILD* are not to be met with. Very often the black figures have given way to white ones, and in these cases the black ones, as being held sacred, were put into retired places in the churches, but were not destroyed, but are yet to be found there. ... They are generally esteemed by the rabble with the most profound veneration.

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If the author had wished to invent a circumstance to corroborate the assertion, that the *Romish Christ* of *Europe* is the *Cristna* of *India*, how could he have desired anything more striking than the fact of the black *Virgin* and *Child* being so common in the *Romish* countries of *Europe* ? A black virgin and child among the white *Germans*, *Swiss*, *French*, and *Italians* !!!

The Romish Cristna is black in India, black in Europe, and black he must remain—like the ancient gods of Greece, as we have just seen. But, after all, what was he but the Jupiter, the second person of their Trimurti or Trinity, the Logos of Parmenides and Plato, an incarnation or emanation of the solar power ?

### ***Page 141***

The Hindoos, far from labouring to make proselytes to their religion, cannot admit into it those who have been born in and professed any other faith. They say that, provided men perform their moral duties in abstaining from ill, and in doing good to the utmost of their ability, it is but of little importance under what forms they worship God; that things suitable to one people may be unfit for another; and that to suppose that God prefers any one particular religion to the exclusion of others, and yet leaves numbers of this creatures ignorant of his will, is to accuse him of injustice, or to question his omnipotence.\* I wish our priests would attend to the sound wisdom and benevolence of these people, called by our missionaries *ignorant* and benighted.

\* Craufurd's Researches, Ch. ii. p.158.

Then the following passage from the Edinburgh Review, of the article Asiatic Researches, Vol. XV. p. 185, will prove most clearly, and beyond all doubt, that the history of Cristna, his residence at Matarea, &c., cannot have been copied from the histories in the spurious Gospels; but must have been older than the time of Alexander the great.

"Arrian (Ch. viii.) proceeds to relate that Hercules was fifteen centuries later than Bacchus. We have already seen that Bacchus was Siva; and Megasthenes distinctly points out what Indian divinity is meant by Hercules. *'He was chiefly adored by (says Arrian) by the Suraseni, who possess two large cities, Methora and Clissobora. The Jobares, a navigable river, flows through their territories.'* Now Herichrisna, the chief of the Suraseni, was born in the metropolis of their country, Mathura : and the river Jamuna flows through the territory of the Suraseni, Mathura being situated on its banks, and called by Ptolemy, Matura Deorum; which can only be accounted for by its being the birth-place of Christna;" in fact, of the triplicate God Brahma, Cristna, and Seeva, three in one and one in three—the Creator, the Preserver or Saviour, and the Destroyer or Regenerator. The great city of Mathura or Methora, and the river Jobares or Jumna, could not be called after the city or river in Egypt in accommodation to the Christian story.

### ***Page 143***

The statue of Cristna in the temple of Mathura is black, and the temple is built in the form of a cross,\* and stands due East and West. *"It is evident the Hindoos must have known the use of the Gnomon at a very remote period. Their religion commands that the four sides of their temples should correspond with the four cardinal points of the Heavens, and they are all so constructed."\*\**

\* Maur. Ind. Ant. Vol. II p.355.

\*\* Craufurd's Res. Vol. II p.18.

Strabo\* says, that close to Heliopolis was a city called *Cercesura*. This name and the *Cercasorum* of Herodotus, are, I do not doubt, corruptions of *Clissobora*.

\* Lib. xvii.

Dr. Clarke says, "I have proved and so might any man, that no *serpent*, in the common sense of the term, can be intended in the third chapter of Genesis; that all the circumstances of the case, as detailed by the inspired penman, are in total hostility to the common mode of interpretation, and that some other method should be found out."\*

\* Class. Jour., No. VI. June, 1811, p.440.

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The observation which Dr. Clarke has made is extremely valuable, that in the drawings of Sonnerat the serpent is not biting the heel of Cristna, but the side of the foot. This clearly shews that they are not servile copies of one another; but records of a mythos substantially the same. Had the Hindus copied from the Bible, they would have made the serpent bite the heel, whether it were of the mother or of the son. The story of Cristna and the serpent biting his foot, is of itself alone sufficient to prove, that the mythos of Cristna is not taken from the Romish or Greek religion of Jesus Christ, because in it, the mother, not the son, bruises the serpent : *Ipsa contaret caput tuum, &c.*\*

\* Vulgate.

### **VOLUME I - BOOK IV - CHAPTER II**

#### **CRUCIFIXION OF CRISTNA, AND WITTOBA OR BALJII—MOORE'S OBSERVATIONS REFUTED—MORE PARTICULARS RESPECTING THE TEMPLE OF WITTOBA—CRISTNA, BACCHUS, HERCULES, &c., TYPES OF THE REAL SAVIOUR—TAURUS AND ARIES, AND ÆRA OF CRISTNA—IMMACULATE CONCEPTION, FROM THE HISTORY OF PYTHAGORAS**

### *Page 144*

...—I now present my reader with two very extraordinary histories relating to the crucifixion. I say, *fiat veritas ruat cælum*. Nothing can injure the cause of religious truth, except, indeed, it be the falsities, suppressions, pious frauds, and want of candour of the priests, and of its weak and ill-judging friends. The pious frauds of the priests of all religions, imperiously demand of the philosophizing critic the most severe and suspicious examination. And whether the priests of the modern British church are to form an exception, will be a subject of inquiry in the second part of this work. In the work of Mons. Guigniaut\* is the following passage :

\* Vol. I p.208.

*"On raconte fort diversement la mort de Crichna. Une tradition remarquable et avérée le fait de périr sur un bois fatal (un arbre), ou il fut cloué d'un coup de flèche, et du haut duquel il prédit les maux qui allaient fondre sur la terre, dans le Cali-youga. En*

*effet, trente ou trente-six ans après, commença cet âge de crimes, et de misères. Une autre tradition ajoute que le corps de l'homme-dieu fut changé en un tronc de tchandana ou sandal; et qu'ayant été jeté dans l'Yamouna, près de Mathoura, il passa de là dans les eaux saintes du Gange, qui le portèrent sur la côte d'Orissa : il y est encore adoré à Djagannatha ou Jegrenat, lieu fameux par les pèlerinages, comme le symbole de reproduction et de la vie.\* Il est certainement fort remarquable, quelques variantes que l'on puisse découvrir dans les différents récits, de voir Siva et Crichna réunis à Djagannatha, nom qui signifie le pays du maître du monde, en sous-entendant Kchetra; car, par lui-même, ce nom est une épithète de Crichna. La Mythologie Égyptienne nous offrira une tradition sur le corps d'Osiris, tout-à-fait analogue à la dernière que nous venons de rapporter.\*\**

\* Voy. Langlès. Monum., I., p.186, *conf.* pp.127, et. sq.

\*\* Religions de l'Antiquité, du Dr. Frédéric Creuzer, par J.D. Guigniaut, Paris, Treuttel et Wurtz, Rue de Bourbon, NO.17 1825.

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The first part of the above-cited passage respecting the nailing of Cristna to the fatal tree, and his prediction of the future evils of the world, is very remarkable, particularly when coupled with the following recital :

Mr. Moore describes an Avatar called Wittoba, who has his foot pierced. After stating the reason why he cannot account for it, he says, "*A man who was in the habit of bringing me Hindoo deities, pictures, &c., once brought me two images exactly alike : one of them engraved in plate 98, and the subject of it will be at once seen by the most transient glance. Affecting indifference, I inquired of my Pundit what Deva it was : he examined attentively, and, after turning it about for some time, returned it to me, professing his ignorance of what Avatar it could immediately relate to, but supposed, by the hole in the foot, that it might be Wittoba; adding, that it was impossible to recollect the almost innumerable Avataras described in the Puranas.*"

*"The subject of plate 98 is evidently the crucifixion; and, by the style of workmanship, is clearly of European origin, as is proved by its being in duplicate."*\*

\* Moore's Ind. Pantheon, pp. 98, 416, 420.

This incarnation of Vishnu or CRISTNA is called Wittoba or Ballaji. He has a splendid temple erected to him at Punderpoor. Little respecting this incarnation is known. A story of him is detailed by Mr. Moore, which he observes reminds him of the doctrine of *turning the unsmote cheek to an assailant*. This God is represented by Moore with a hole on the top of one foot just above the toes, where the nail of a person crucified might be supposed to be placed. And, in another print, he is represented exactly in the form of a Romish crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way, with a nail-hole in the latter. There appears to be a glory over it coming *from above*. Generally the glory shines from the figure. It has a pointed Parthian coronet instead of a crown of thorns. ...

All the Avatars or incarnations of Vishnu are painted with Ethiopian or Parthian coronets. Now, in Moore's Pantheon, the Avatar of Wittoba is thus painted; but Christ

on the cross, though often described with a glory, I believe is never described with the Coronet. This proves that the figure described in Moore's Pantheon is not a Portuguese crucifix.

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That nothing more is known respecting this Avatar, I cannot help suspecting may be attributed to the same kind of feeling which induced Mr. Moore's friend to wish him to remove this print from his book. The innumerable pious frauds of which Christian priests stand convicted, and the principle of the expediency of fraud admitted to have existed by Mosheim, are a perfect justification of my suspicions respecting the concealment of the history of this Avatar : especially as I can find no Wittobas in any of the collections. I repeat, I cannot help suspecting, that it is from this Avatar of Cristna that the sect of Christians heretics got their Christ crucified in the *clouds*.

Long after the above was written, I accidentally looked into Moore's Pantheon, at the British Museum, where it appears that the copy is an earlier impression than the former which I had consulted : and I discovered something which Mr. Moore has apparently not dared to tell us, viz. that in several of the icons of Wittoba, there are marks of holes in both feet, and in others, of holes in the hands. In the first copy which I consulted, the marks are very faint, so as to be scarcely visible. In figures 4 and 5 of plate 11, the figures have nail-holes in both feet. Fig. 3 has a hole in one hand. Fig. 6 has on his side the mark of a foot, and a little lower in the side a round hole; to his collar or shirt hangs the ornament or emblem of a *heart*, which we generally see in Romish pictures of Christ; on his head he has an Yoni-Linga. In plate 12, and in plate 97, he has a round mark in the palm of the hand. ...

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Figure 1, plate 91, of Moore's Pantheon, is a Hanuman, but it is remarkable that it has a hole in one foot, a nail through the other, a round nail mark in the palm of one hand and on the knuckle of the other, and is ornamented with doves and a five-headed Cobra snake.

It is unfortunate, perhaps it has been thought prudent, that the originals are not in the Museum to be examined. But it is pretty clear that the Romish and Protestant crucifixion of Jesus must have been taken from the Avatar of Ballaji, or the Avatar of Ballaji from it, or both from a common mythos.

It cannot and will not be denied, that these circumstances make this Avatar and its temples at Terputty, in the Carnatic, and Punderpoor near Poonah, the most interesting to the Christian world of any in India. Pilgrimages are made to the former, particularly from Guzerat. Why have not some of our numerous missionaries examined them ? Will any person believe that they have not ? Why is not the account of the search in the published transactions of the Missionary Society ? There is plenty of nonsense in their works about Juggernaut and his temple. Was it suppressed for the same reason that the father of Ecclesiastical History, Eusebius, admits that the suppressed matters relating to the Christians, and among the rest, I suppose, the murder of Crispus, by his father Constantine, viz. that it was not of good report ? It would be absurd to deny that I must believe this to be the fact. When Mr. Moore wrote, Terputty was in the possession of the

English, who made a profit of £15,000 a year of the temple. The silence itself of our literati and missionaries speaks volumes.

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I shall presently make some observations on the celebrated Hercules, and I shall shew that he is the same as Cristna, a supposed incarnation of the Sun in Aries. On this God the very celebrated and learned divine Parkhurst makes the following observation :\* *"But the labours of Hercules seem to have had a still higher view, and to have been originally designed as emblematic memorials of what the real Son of God, and Saviour of the world, was to do and suffer for our sakes, ... bringing a cure for all our ills, as the Orphic hymn speaks of Hercules."*

Here Mr. Parkhurst proceeds as a Christian priest, who is honest and a believer in his religion, ought to do. This is very different from denying a fact or concealing it. ...

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For a long time I endeavoured to find some reason or meaning for the story of the crown of thorns, so unlike any thing in history but itself, but in which the prejudices of our education prevent us seeing any absurdity. I have at last come to an opinion, which I know will be scouted by every one who has not very closely attended to the extreme ignorance of the first professors of Christianity, and it is this, that the idea of the thorns has been taken from the pointed Parthian coronet of Wittoba or Balaji. Not understanding it, and too much blinded by their zeal to allow themselves time to think, as in many other instances, they have run away with the first impression which struck them. If I were not well acquainted with the meanness of understanding of these devotees, I should not certainly harbour this opinion, but it is more absurd than many other of their superstitions.

In many of the most ancient temples of India, the Bull, as an object of adoration, makes a most conspicuous figure. A gigantic image of one protrudes from the front of the temple of the *Great Creator*, called in the language of the country, Jaggernaut, in Orissa. This is the Bull of the Zodiac,—the emblem of the sun when the equinox took place in the first degree of the sign of the Zodiac, Taurus. In consequence of the precession of the equinoxes, the sun at the vernal equinox left Taurus, and took place in Aries, which it has left also for a great number of years, and it now takes place in Aquarius. Thus it keeps receding about *one degree* in 72 years, and about a whole *sign* in 2160 years. According to this calculation, it is about 2500 by the true Zodiac, before the time of Christ, since it was in the same degree of Taurus. M. Dupuis has demonstrated that the labours of Hercules are nothing but a history of the passage of the sun through the signs of the Zodiac;\* and that Hercules is the sun in Aries or the Ram, Bacchus the sun in Taurus or the Bull. From this it follows that the worship of the Jaggernaut must have been instituted, and his temple probably built, near 6500 years ago, and that the temple and worship of Cristna, or the Indian Hercules, must have taken place at least, by probably about, 2160 years later. This brings the date of Cristna to about 2500 years before Christ. ... The adoration of the Bull of the Zodiac is to be met with every where throughout the world, in the most opposite climes. The examples of it are innumerable and incontrovertible; they admit of no dispute.

\* In the sphere, Hercules treads in the serpent's head. See Dupuis.

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... The life of Pythagoras will shew us where the Christians may have got the particulars which differ from the history of Cristna. The early fathers travelling for information, which was the case with Papias, Hegesippus, Justin, &c., mixed the traditions relating to Pythagoras, which they found spread all the over the East, with those relating to the Indian Cristna, and from the *two* formed their own system. Pythagoras himself having drawn many of his doctrines, &c., from the Indian school, the commixture could scarcely be avoided. Thus we find the few peculiarities respecting the birth of Jesus, such as the immaculate conception, wherein the history of Jesus differs from that of Cristna, exactly copied from the life of Pythagoras. And the circumstances relating to the immaculate conception by the mother of Pythagoras, I have no doubt were taken from the history of Buddha, as I shall shew in my next chapter, and from the virgin of the celestial sphere—herself of Oriental origin. Thus from a number of loose traditions at last came to be formed, by very ignorant and credulous persons, the complete history of the Jesus Christ of the Romish Church, *as we know it. ...*

The first striking circumstance in which the history of Pythagoras agrees with the history of Jesus is, that they were natives of nearly the same country; the former being born at Sidon, the latter at Bethlehem, both in Syria. The father of Pythagoras, as well as the father of Jesus, was prophetically informed that his wife should bring forth a son, who should be a benefactor to mankind. They were both born when their mothers were from home on journeys : Joseph and his wife having gone to Bethlehem to be taxed, and the father of Pythagoras having travelled from Samos, his residence, to Sidon, about his mercantile concerns. Pythais, the mother of Pythagoras, had a connexion with an Apolloniacal spectre, or ghost, of the God Apollo, or God Sol, (of course this must have been a *holy ghost*, and here we have THE *HOLY GHOST*,) which afterward appeared to her husband, and told him that he must have no connexion with his wife during her pregnancy—a story evidently the same as that relating to Joseph and Mary. From these peculiar circumstances, Pythagoras was known by the same identical title of Jesus, namely, *the Son of God*; and was supposed by the multitude to be under the influence of Divine inspiration.

When young, he was of a very grave deportment, and was celebrated for his philosophical appearance and wisdom. He wore his hair long, after the manner of the Nazarites, whence he was called the long-haired Samian. And I have no doubt that he was a Nazarite for the term of his natural life, and the person called his daughter was only a person figuratively so called.

He spent many years of his youth in Egypt, where he was instructed in the secret learning of the priests, as Jesus, in the Apocryphal Gospels, is said to have been, and was carried thence to Babylon by Cambyses, the iconoclast and restorer of the Jewish religion and temple, where he was initiated into the doctrines of the Persian Magi. Thence he went to India, where he learned the doctrines of the Brahmins. Before he went to Egypt he spent some time at Sidon, Tyre, and Biblos, learning the secret mysteries of all these places. Whilst in this country he chiefly dwelt in a temple on Mount Carmel; probably in the temple of Jove, *in which there was no image*. After his

return from India, he is stated to have travelled about the world, to Egypt, Syria, Greece, Italy, &c., preaching reformation of manners to these different nations, and leaving among them numbers of proselytes. He was generally favoured by the people, but as generally persecuted by the governments; which almost always persecute real philanthropists. Here are certainly some circumstances in this history very like those in the histories of Jesus.

The stories told of the mother of Pythagoras having had connexion with an Apolloniacal spectre, is not the only one of the kind : the same story is told of Plato, who was said to be born of Parectonia, without connexion with his father Ariston, but by a connexion with Apollo. On this ground the really very learned Origen defends the immaculate conception, assigning, also, in confirmation of the fact, the example of Vultures, (Vautours,) who propagate without the male. What a striking proof that a person may possess the greatest learning, and yet be in understanding the weakest of mankind !

It seems to be quite impossible for any person of understanding to believe, that the coincidence of these histories of Plato\* and Pythagoras, with that of Jesus, can be the effect of accident. Then how can they be accounted for otherwise than by supposing that in their respective orders of time they were all copies of one another ? How the priests are to explain away these circumstances I cannot imagine, ingenious as they are. They cannot say that Jamblicus, knowing the history of Christ, attributed it to the philosophers, because he quotes for his authorities Epimenides, Xenocrates, and Olimpiodorus, who all lived long previous to the birth of Christ.

\* Vide Olimpiodorus's Life of Plato.

## ***VOLUME I - BOOK V - CHAPTER I***

**BUDDHA THE SUN IN TAURUS, AS CRISTNA WAS THE SUN IN ARIES—  
NAMES OF BUDDHA—MEANING OF THE WORD BUDDHA, THE SAME AS  
THAT OF THE FIRST WORD IN GENESIS—THE TEN INCARNATIONS—  
DESCENT OF BUDDHA THE SAME AS CRISTNA'S—BUDDHA AND  
CRISTNA THE SAME—SIMPLICITY OF BUDDHISM—EXPLANATION OF  
PLATE—BUDDHA A NEGRO—HIERARCHY—MAIN—SAMANEANS OF  
CLEMENS—INCARNATION—CABUL—BUDDHISM EXTENDS OVER  
MANY CENTURIES—BUDDHA BEFORE CRISTNA**

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The time has now arrived when it becomes proper to enter upon an examination of the doctrines of the celebrated Buddha of India, which were the foundations of all the mythoses of the Western nations, as well as of those which we have seen of Cristna; and from these two were supplied most of the superstitions which became engrafted into the religion of Jesus Christ.

I shall shew, that Buddha and Cristna were only renewed incarnations of the same Being, and that Being the Solar power, or a principle symbolized by the Sun—a principle made by the sun visible to the eyes of mortals : and particularly exhibiting himself in his glory at the vernal equinox, in the heavenly constellation known by the name of Taurus, as BUDDHA, and subsequently in that of Aries, as CRISTNA.



"Buddha is variously pronounced and expressed *Boudh, Bod, Bot, But, Bad, Budd, Buddou, Boutta, Bota, Budso, Pot, Pout, Pota, Poti, and Pouti*. The Siamese make the final T or D quiescent, and sound the word *Po*; whence the Chinese still further vary it to Pho or Fo. In the Talmudic dialect the name is pronounced *Poden* or *Pooden*; whence the city, which one contained the temple of Sumnaut or Suman-nath, is called *Patten-Sumnaut*. The broad sound of the *U* or *Ou* or *Oo*, passes in the variation *Patten* into *A*, pronounced *Ah* or *Au*; and in a similar manner, when the *P* is sounded *B*, we meet with *Bad, Bat, and Bhat*. All these are in fact no more than a ringing of changes on the cognate letters *B* and *P*, *T* and *D*. Another of his names is *Saman*, which is varied into *Somon, Somono, Samana, Suman-Nath, and Sarmana*. From this was borrowed the sectarian appellation of *Samaneans*, or *Sarmaneans*. A third is *Gautama*, which is indifferently expressed *Gautameh, Godama, Godam, Codam, Cadan, Cardam, and Cardana*. A fourth is *Saca, Sacya, Siaka, Shaka, Xaca, Xaca-Muni* or *Xaca-Menu* and *Kia*, which is the un-compounded form of *Sa-Kia*. A fifth is *Dherma*, or *Dharma*, or *Dherma-rajah*. A sixth is *Hermias, Her-Moye, or Heri-Maya*. A seventh is *Datta, Dat-Alreya, That-Dalna, Date, Tat* or *Tot, Deva-Tut* or *Deva-Twasta*. An eighth is *Jain, Jina, Chin, Jain-Deo, Chin-Deo, or Jain-Eswar*. A ninth is *Ahran*. A tenth is *Mahi-Man, Mai-Man, or (if Om is added) Mai-Man-Om*. An eleventh is *Min-Eswara*, formed by the same title *Min* or *Man* or *Menu* joined to *Eswara*. A twelfth is *Gomat* or *Gomat-Eswara*. A thirteenth, when he is considered as *Eswara* or *Siva*, is *Ma-Esa* or *Har-Esa*; that is to say, the great *Esa* or the *Lord Esa*. A fourteenth is *Dagon* or *Dagun, or Dak-Po*. A fifteenth is *Tara-Nath*. And a sixteenth is *Arca-Bandhu* or *Kinsman of the Sun*."\*

\* Faber, Pag. Idol. B. iv. Chap. v. p. 351.

"*Wod* or *Vod* is a mere variation of *Bod*; and *Woden* is simply the Talmudic mode of pronouncing Buddha : for in that mode of enunciation, *Buddha* is expressed *Pooden* or *Poden*; and *Poden* is undoubtedly the same word as *Voden* or *Woden*."\* This etymology is assented to by Sir W. Jones, if it were not, as I believe it was, originally proposed by him. *Woden* was the God of the Scuths and Scandinavians, and said to be the inventor of their letters; as *Hermes* was the supposed inventor of the letters of the Egyptians. This, among other circumstances, tends to prove that the religion of the Celts and Scuths of the West was Buddhism. The Celtic Teutates is the Gothic Teut or Tuisto, Buddha's titles of *Tat, Datta, or Twashta*. *Taranis* is *Tara-Nath*. *Hesus* of Gaul is, *Esa, Ma-Hesa, and Har-Esa*. But those are by the Latin writers called Mercury.\*\*

\* Ib. p.355.

\*\* Faber, orig. Pag. Idol.

My reader will observe that I have given from Mr. Faber sixteen different names of Buddha, by which he undertakes to prove that he was known at different times and in different places. Mr. Faber enters at great length into the discussion of each, and proves his case, in almost every instance, in a way which cannot reasonably be disputed. ... In my Celtic Druids I have shewn that the worship of Buddha is everywhere to be found—in Wales, Scotland, and Ireland. *Hu*, the great God of the Welsh, is called *Buddwas*; and

they call their God Budd, the God of victory, the king who rises in light and ascends the sky.

In Scotland, the country people frighten their children by telling them, that *old Bud* or the *old man* will take them. In India, one of the meanings of the word Buddha is old man.

In this inquiry it seems of the first consequence to ascertain the meaning of the word Buddha. From the examination of the accounts of the different authors, this celebrated word appears to have the same meaning as to the first word of Genesis, that is, Wisdom, or *extremely wise*, or *wise in a high degree*. M. Creuzer gives it *savant, sage, intelligence, excellente, et supérieure*. He says, it allies itself or is closely allied to the understanding, mind, *intelligence* unique, and supreme of God.

This is confirmed by Mr. Ward, the missionary, who tells us that Buddha is the Deity of WISDOM, as was the Minerva of Greece. When devotees pray for wisdom to their king, they say, may Buddha give thee wisdom.\*

\* Ward's Hist. of Hind. p.452.

... In the Pali, of Ceylon, it means *universal knowledge* or *holiness*.\*

\* Asiat. Res. Vol. XVII. p.33.

In Sanscrit we have, Sanskrit Root, *Budh*, to know, to be aware; *Budhyati*, he knows, is aware; *Bodhay~mi*, I inform, I teach.

*Buddhi*, wisdom; *Buddha*, sage, wise; *Bodha*, WISDOM.

Two facts seem to be universally agreed upon by all persons who have written respecting Buddha. The first is, that at last he is always found to resolve himself into the sun, either as the sun, or as the higher principle of which the sun is the image or emblem, or of which the sun is the residence. The second is, that the word Buddha means WISDOM. Now, we cannot believe that this WISDOM would be called by so singular a name as Buddha, without a cause.

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It has been observed by several philologists that the letters B D, B T, universally convey the idea either of former or of creator. But Genesis says the world was formed by WISDOM. Wisdom was the Buddha or former of the world : thus WISDOM, I conceive, became called Bud. Wisdom was the first emanation, so was Buddha. Wisdom was the Logos by which the world was formed; but Buddha was the Creator : thus the Logos and Budd are identical, the same person of the Trinity.

... I shall shew that Logos, Bud, and Rasit, were only names in different languages for the same idea.

Mr. Whiter says, "*Through the whole compass of language the element B D denotes Being : hence we have the great Deity worshipped all over the East—Budda.*"\* Then

Buddha will mean the existent or *self-existent wisdom*, self-existent as an integral part of the Trinity. He then informs us that, in Persian, *Bud-en Bud*, signifies *to be*. The same as *Is, est, existo*. Bud is clearly the *I am that I am* of our Bible; or, in the original, which has no present tense, the *I shall be*, or the *I have been*; or what, perhaps, this celebrated text may mean, THAT WHICH I HAVE BEEN, I SHALL BE—Eternity, past and future.

\* Etymol. Univ. Vol. I. p.310.

"... The following is the speech of Arjoon respecting Vishnu as Cristna—*Thou art all in all. ... O supreme Bhagavat, thou art the Buddha Avatar who shall tranquilize and give ease to Devaties, human creatures, and Ditytes.*"\*

\* Camp. Key, Vol. II. p.294.

I think I could scarcely have wished for a more complete proof of the truth of my doctrine of the renewal of the Avatars, than the above. It shews, in fact, that both Buddha and Cristna are nothing but renewed incarnations in each cycle.

The ancient identity of the worship of Buddha and of Cristna, receives a strong confirmation from the fact, that the Buddhists have TEN incarnations of Buddha, the same as the followers of Cristna, and, what is remarkable, called by the same names.\*

\* Ward's India, p.387.

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... The only fact worthy of notice *here* is, that Buddha was universally allowed to be the first of the incarnations; that Cristna was of later date; and that, at the æra of the birth of Christ, eight of them had appeared on the earth, and that the other two were expected to follow before the end of the Cali-Yug, or of the present age. ...

Between the Brahmins and the Buddhists there exists the greatest conceivable enmity ... The ancient histories of the Hindoos are full of accounts of terrible wars between the different sectaries, which probably lasted, with the intermissions usual in such cases, for many generations, and extended their influence over the whole world; and we shall see in the course of this work, that, in their results, they continue to exercise an influence over the destinies of mankind.

Buddha is allowed by his enemies, the Brahmins, to have been an avatar. Then here is *divine wisdom* incarnate, of whom the Bull of the Zodiac was the emblem. *Here* he is the Protogonos or first-begotten, the God or Goddess Mhtij of the Greeks, being, perhaps, both male and female. He is at once described as divine wisdom, the Sun, and Taurus. This is the first Buddha or incarnation of wisdom, by many of the Brahmins often confounded with a person of the same name, supposed to have lived at a later day. In fact, Buddha or the wise, if the word were not merely the name of a doctrine, seems to have been an appellation taken by several persons, or one person incarnate at several periods, and from this circumstance much confusion has arisen.

The mother of Buddha was MAIA, who was also the mother of Mercury, a fact of the first importance. Of this Maia or Maja the mother of Mercury, Mr. Davies\* says, "*The*

*universal genius of nature, which discriminated all things, according to their various kinds or species—the same, perhaps, as the Meth of the Ægyptians, and the Mhtij of the Orphic bards, which was of all kinds, and the author of all things.—Kai Mhtij pfwtoj genetwr. Orph. Frag.*" To this, Mr. Whiter adds, "to these terms belong the well-known deities Budda and Amida. The Fo of the Chinese is acknowledged to be the Fod or Budda of the Eastern world, and the Mercury of the Greeks." He then gives the following passage from Barrow's Travels : "*The Budha of the Hindus was the son of Maya, and one of his epithets in Amita. The Fo of China was the son of Mo-ya, and one of his epithets is Om-e-to; and in Japan, whose natives are of Chinese origin, the same God Fo is worshipped under the name of Amida. ...*"

\* Apud Whiter, Etymol. Univ. p.103.

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The followers of Buddha teach that he descended from a celestial mansion into the womb of Maha-Maya, spouse of Soutadanna, king of Megaddha on the north of Hindostan, and member of the family of Sakya Sa-kia,\* the most illustrious of the caste of Brahmins. His mother, who had conceived him, (BY A RAY OF LIGHT, according to *De Guignes*,) sans souillure, without defilement, that is, *the conception was immaculate*, brought him into the world after *ten months* without pain. He was born at the foot of a tree, and he did not touch the earth, Brahma having sought him to receive him in a vase of gold, and Gods, or kings the incarnations of Gods, assisted at his birth. The Mounis\*\* and Pundits (prophets and *wise men*) recognized in this marvelous infant all the characters of the divinity, and he had scarcely seen the day before he was hailed Devata-Deva, God of Gods. Buddha, before he was called by the name of Buddha, or WISDOM, very early made incredible progress in the sciences. His beauty, as well as his *wisdom*, was more than human; and when he went abroad, crowds assembled to admire him. After a certain time he left the palace of his father, and retired into the desert, where he commenced his divine mission. There he ordained himself priest, and shaved his head with his own hands, i.e. adopted the tonsure. He there changed his name to Guatama.

\* If we look back to Section 2, we shall see that Mr. Faber states Sa-kia to be a name of Buddha. This Xaca or Saka is the origin, as I shall shew, of the name of our Saxon ancestors.

\*\* Mounis are nothing but Menus or wise men, like the Minoses of Crete, &c., Rashees of India, and Sophis of Persia.

After various trials, he came out of them all triumphant; and after certain *temptations or penitences*, to which he submitted in the desert, were finished, he declared to his disciples that the time was come to announce to the world the light of the true faith, the Gods themselves descending from heaven to invite him to propagate his doctrines. He is described by his followers as a *God of pity*, the *guardian or saviour of mankind*, the *anchor of salvation*, and he was charged to prepare the world for the day of judgment.

Amara thus addresses him : "*Thou art the Lord of all things, the Deity who overcomest the sins of the Cali-Yug, the guardian of the universe, the emblem of mercy towards those who serve thee—OM : the possessor of all things in vital form. THOU ART BRAHMA, VISHNU, and MAHESA : thou art the Lord of the universe : 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.— ... I adore thee, who art celebrated by a thousand names, and under various forms, in the shape of BUDDHA the God of mercy. Be propitious, O most high God."*\*

\* Moore's Pantheon, pp. 23, 33, 39.

Buddha was often said not to have been born of a virgin, but to have been born, as some of the heretics maintained Jesus Christ was born, *from the side of his mother*.\* He was also said to have had no father. This evidently alludes to his being the son of the androgynous *Brahme-Maia*.\*\* ...

\* And as Mani was said to be born.

\*\* Ratramn. de Nat. Christ. Cap. iii. ap. Fab. Pag. Idol. B. iv. Ch. v. p.432.

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Mons. De Guignes\* states that Fo, or Buddha, was brought forth not from the matrix, but *from the right side*, of a virgin, *whom a ray of light had impregnated*. The Manichæans held that this was the case with Jesus Christ, and by this single fact, without the necessity for any others, they identify themselves with the Buddhists.

\* Hist. des Huns, Tome I. Part. ii. p.224.

St. Jerom says,\* *Apud Gymnosophistas Indiæ, quasi per manus, hujus opinionis auctoritas traditur, quod Buddam, principem dogmatis eorum, è latere suo virgo generavit.*

\* Hieron. in Jovinianum.

We see here that the followers of Buddha are called Gymnosophists. It has been observed that the Meroe of Ethiopia was a Meru. This is confirmed by an observation of Heliodorus, that the priests of Meroe were of a humane character, and were *called Gymnosophists*.\*

\* De Paw, Recherches sur les Égyptiens, Vol. II.

Buddha as well as Cristna means shepherd. Thus, he was the *good shepherd*. M. Guigniaut says, there is a third Guatama, the founder of the philosophy Nyaya. I ask, may not this be the philosophy of a certain sect, which in its ceremonies chaunts in honour of Crista the word IEYE, in fact, the name of the Hebrew God *Ieue*, or *Jehovah* as we disguise it ?\* We know that names of persons in passing from one language into another, have often been surprisingly changed or disguised; but there is no change here; it is the identical name.

\* See Maur. Hist. Hind. Vol. II p.339, ed. 4to.

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One cannot reflect for a moment upon the different Avatars of India, without being struck with the apparent contradiction of one part to the other. Thus Cristna is the Sun, yet he is Apollo. He is Bala Rama, and yet Bala Cristna. He is also Narayana floating on the waters. Again, he is Vishnu himself, and an incarnation of Vishnu. He is also Parvati, the Indian Venus. In short, he is every incarnation. All this is precisely as it ought to be, if my theory is correct. He is an Avatar or renewed incarnation, in every case, of the sun, or of that higher principle of which the sun is an emblem—of that higher principle which Moses adored when he fell down upon his face to the blazing bush. The adoration of the solar fire, as the emblem of the First Great Cause, is the master-key to unlock every door, to lay open every mystery.

Buddha may be seen in the India House with a glory round his head. This I consider of great consequence. The glory round the head of Jesus Christ is always descriptive of his character, as an incarnation of that Higher Power of which the sun is himself the emblem, or the manifestation.

In my *Celtic Druids* I have observed, that the word Creeshna, of the old Irish, means the Sun. Now, in the Collectanea of Ouseley,\* we find Budh, Buth, Both, fire, the sun; *Buide lachd*, the great fire of the Druids. We also find in Vallancey's ancient Irish history, that they brought over from the East the worship of *Budh-dearg*, or king Budh, who was *OF THE FAMILY OF SACA-SA*, or *bonus Saca*. In the Hindoo Chronology there is a Buddha Muni, who descended in the family of Sacya : and one of his titles was *Arca-bandu*, or Kinsman of the Sun. If my reader will look back a little, and observe that the Hindoo Budhh was of the family of SAKYA, he will, I think, believe with me that here we have the Hindoo Buddha in Ireland. It is impossible to be denied. How contemptible does it make our learned priests appear, who affect to despise facts of this kind, and to consider the learning wherein they are contained, beneath their notice ! But they do *not* despise them; they hate them and fear them. They feel conscious that they prove a state of the world once to have existed, which shakes to their foundations numbers of their nonsensical dogmas, and, with them, their gorgeous hierarchies.

\* Vol. III. No. I.

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M. Matter has made a very correct observation (as we proceed in our inquiries, every new page will produce some additional proofs of its truth); he says, *L'Antiquité vraiment dévoilée, nous offrirait peut-être une unité de vue, et une liaison de croyances, que les temps modernes auraient peine à comprendre*.\* This was the doctrine of the learned Ammonius Saccas, of which I shall treat hereafter.

\* Matter sur les Gnostiques, Vol. II. p.205.

The farther back we go in history the more simple we find the icons of the Gods, until at last, in Italy, Greece, and Egypt, we arrive at a time when there were *no icons* of them. ... For Buddha is never seen in the *old temples*, where his worship alone prevails, but in one figure, and that of extreme simplicity. And in many temples about Cabul, known to be Buddhist, there are no images at all. ...

The images of Buddha can be considered only as figures of incarnations, of a portion of the Supreme Being; in fact, of human beings, filled with divine inspiration; and thus partaking the double quality of God and man. No image of the supreme Brahm himself is ever made; but in place of it, his attributes are arranged, as in the temple of *Gharipuri*, thus :

|        |         |              |        |             |        |
|--------|---------|--------------|--------|-------------|--------|
| BRAMA  | POWER   | CREATION     | MATTER | THE PAST    | EARTH. |
| WISHNU | WISDOM  | PRESERVATION | SPIRIT | THE PRESENT | WATER. |
| SIVA   | JUSTICE | DESTRUCTION  | TIME   | THE FUTURE  | FIRE.  |

Thus each *triad* was called the Creator. In the last of these divisions we find the Trinity ascribed to Plato, which I have noticed in B. I Ch. II. Sect. 4. We see here whence the Greeks have obtained it, and as was very common with them, they misunderstood it,\* and took a mere figurative, or analogical, expression of the doctrine, for the doctrine itself. Probably the Earth, fire, water, might be given to the canaille, by Plato, to deceive them, as it has done some moderns, to whose superstition its grossness was suitable.

\* Moore's Panth. p.242.

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The figure in the plates numbered 8, descriptive of Buddha or Cristna, is given by Mons. Creuzer. The following is the account given of this plate by Mons. Guigniault :\* Crichna 8<sup>e</sup> avatar ou incarnation de *Vichnou*, sous la figure d'un enfant, allaité par *Devaki*, sa mère, et recevant des offrandes de fruits; près de là est un groupe d'animaux rassemblés dans une espèce d'arche. La tête de l'enfant-dieu, *noir*, comme indique son nom, est ceinte d'une auréole aussi bien que celle de sa mère. *On peut voir encore, dans cette belle peinture, Buddha sur le sein de Maya.*\*\*

\* 61, xiii.

\*\* Of the two trays which are placed by the figure with the infant, one contains boxes, part of them exactly similar to the frankincense boxes now used in the Romish churches, and others such as might be expected to hold offerings of Myrrh or Gold. The second contains cows, sheep, cattle, and other animals. If my reader has ever seen the exhibition of the nativity in the church of the Ara Cœli at Rome, on Christmas-day, he will recollect the sheep, cows, &c., &c., which stand around the Virgin and Child. It is an exact icon of this picture. Hundreds of pictures of the Mother and Child, almost exact copies of this picture, are to be seen in Italy and many other Romish countries.

... But yet there is one circumstance of very great importance which is peculiar to Buddha, and forms a discriminating mark between him and Cristna, which is, that he is continually described as a Negro, not only with a black complexion, in which he agrees with Cristna, but with woolly hair and flat face. M. Creuzer observes, that the black Buddha, with frizzled or curled hair, attaches himself at the same time to the three systems into which the religion of India divides itself.

Mr. Moore, on his woolly head, says, "*Some statues of Buddha certainly exhibit thick Ethiopian lips; \* but all woolly hair : there is something mysterious, and unexplained, connected with the hair of this, and only of this, Indian deity. The fact of so many*

*different tales having been invented to account for his crisped, woolly head, is alone sufficient to excite suspicion, that there is something to conceal—something to be ashamed of; more than meets the eye."\*\**

\* The lips are often tinged with red to shew that the blackness does not arise from the colour of the bronze or stone of which the image is made, but that black is the colour of the God.

\*\* Moore's Pantheon, p.232.

The reason why Buddha is a Negro, at least in the very old icons, I trust I shall be able to explain in a satisfactory manner hereafter. The Brahmins form a species of corporation, a sacerdotal aristocracy, possessing great privileges; but the Buddhists have a regular hierarchy; they form a state within a state, or a spiritual monarchy at the side of a temporal one. "*They have their cloisters, their monastic life, and a religious rule. Their monks form a priesthood numerous and powerful, and they place their first great founder at their head as the sacred depositary of their faith, which is transmitted by the spiritual prince, who is supported by the contributions of the faithful, from generation to generation, similar to that of the Lamas of Thibet.*" M. Creuzer might have said, not similar to, but identical with the Lama himself; who, like the Pope of Rome, is God on Earth, at the head of all, a title which the latter formerly assumed. Indeed the close similarity between the two is quite wonderful to those who do not understand it.

The monks and nuns of the Buddhists, here noticed by M. Creuzer, take the three cardinal vows of *poverty, chastity, and obedience*,—the same as the monks and nuns of the European Christians. This singular fact at once proves the identity of the orders in the two communities, and that they must have had a common origin. I know not any circumstance of consequence in their economy in which they differ.

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Maya is called the great mother, the universal mother. She is called Devi, or the Goddess par' exochm—the Grand Bhavani, the mother of gods and of men. She is the mother of the *Trimurti*, or the being called the Creator, Preserver, and Destroyer, whom she conceived by Brahm : and when the Brahmins can get no farther in their mystics, they finish by calling her *Illusion*. ...

A certain order of persons called Samaneans are noticed by Porphyry and Clemens Alexandrinus. ...

Porphyry, in his treatise on *Abstinence*, gives a very good description of the Brahmins and Samaneans,\* from which it appears that the latter had precisely the same monastic regulations in his time, that they have at this day.

\* De Abs. Lib. iv. Sect. xvii.

The Hermes of Egypt, or Buddha, was well known to the ancient Canaanites, who had a temple to .S% erm, "*The Projector*, by which they seem to have meant the *material spirit*, or rather *heavens*, considered as *projecting, impelling, and pushing forward*, the planetary bodies in their courses."\* Notwithstanding the nonsense about *material spirit* or *heavens*, the Hermes, or Buddha, is very apparent.



\* Parkhurst, Lex. In voce *me*.

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... In the Samaneans and Buddha of Porphyry and Clemens, we have a proof that the doctrines of Buddhism were common in their day.

"Both Cyril and Clemens Alexandrinus\* agree in telling us, that the Samaneans were the sacerdotal order both in Bactria and in Persia. But the Samaneans were the priests of Saman or Buddha, and it is well known that the sacerdotal class of Bactria and Persia were the Magi : therefore the Magi and the Samaneans must have been the same, and consequently Buddha, or Maga, or Saman, must have been venerated in those regions. With this conclusion, the mythologic history of the Zend-avesta will be found in perfect accordance. The name of the most ancient Bull, that was united with the first man Key-Umurth, is said to have been *Aboudad*. But *Aboudad*, like the *Abbuto* of the Japanese, is plainly nothing more than *Ab-Boud-dat*, or father *Buddh-Datta*."\*\* But this is not the only proof of the Buddhism of the Persians. According to the Desatir of Moshani, Maha-bad, i.e. the great Buddha, was the first king of Persia and of the whole world, and the same as the triplasian Mithras.\*\*\*

\* Clemens Alexandrinus in particular states that the Samaneans were the priests of the Bactrians. Strom. Lib. i. p.305; Faber, Pag. Idol. B. iv. Ch. v. p.235.

\*\* Faber, Pag. Idol. B. iv. Ch. v. p.353. \*\*\* *ibid*.

Buddha has his three characters, the same as Brahma, which produced three sects, like those of the Brahmins—that of Buddha or Gautama, that of Jana or Jina, and that of Arhan or Mahiman.\* I think in the last of these titles may be found the Ahriman or the Ma-Ahriman, the destroyer, of Persia. But Buddha is allowed by the Brahmins to have been an incarnation of Vishnu, or to be identified with Brahma, Vishnu, and Siva, and like them he was venerated under the name OM.

\* *Ibid*. p.349.

Colonel Franklin (p. 5) says, "*The learned Maurice entertains no doubt that the elder Boodh of India is no other than the elder Hermes Trismegistus of Egypt, and that that original character is of antediluvian race; ...*."

Buddha in Egypt, was called *Hermes Trismegistus*; Lycophron calls him *Tricephalus*. This speaks for itself, as we have seen that *Buddha* is identified with *Brahman*, *Vishnu*, and *Siva*.

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Mr. Moore says, "*Most, if not all, of the Gods of the Hindoo Pantheon, will, on close investigation, resolve themselves into the three powers, and those powers into one Deity, Brahm, typified by the sun.*"\* Again, "*In Hindu mythology every thing is indeed the Sun.*" Nothing can be more true. Mr. Moore adds, "*We may here, as usual with all Hindoo deities, trace Kama's genealogy upwards to the sun, who is Brahm.*"\*\*

\* Pantheon, pp. 6, 16.

\*\* Ibid. p.447.

Buddha is stated by Sir W. Jones to be *Woden*, and not a native of India.\* But it is remarkable, that *Woden* is his Tamul name, and the Tamulese are now in South India. This will be found of importance hereafter.

\* Asiat. Res. Vol. II 4to. p.9.

Mons. Guigniaut, in his notes on Creuzer, has very justly observed that the earliest notice we have of the Persian religion has come from the north, from ancient Aria or Balch, the ancient Bactriana. He says, "*Nous avons déjà parlé des temples souterrains de Bamian, à quelque distance de Caboul. Ici la Perse et l'Inde, Hom et Brahma, Bouddha et Zoroaster, semblent se donner la main.*"\* ...

\* Creuzer, Vol. I. p.677.

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The following copy, in Moore's Hindoo Pantheon, of an inscription which was found in Bengal, the very focus of the country of the Brahmins, is of itself, as its genuineness cannot be disputed, almost enough to prove the original identity of Cristna and Buddha. The address is said to be the Supreme Being : "*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 God ! in the form of the God of mercy : the dispeller of pain and trouble : the Lord of all things : the Deity who overcomest the sins of the Kali Yug :the guardian of the universe; the emblem of mercy toward those who serve thee, OM ! the possessor of all things in vital form. Thou art Brahma, Vishnu, and Mahesa;\* thou art the Lord of the universe; 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.—O Damordara ! shew me favour. Thou art he who resteth upon the face of the milky ocean, and who lieth upon the serpent Sesha.*"\*\* Again Mr. Moore says, "*In Ceylon, the Singhalese have traditions respecting Buddha, that, like the legends of Krishna, identify him with his prototype, Vishnu.*" I think with Mr. Moore and Major Mahony, that the identity of Buddha and Vishnu is clearly made out.\*\*\*

\* Is the Ma-hesa of Mr. Moore the MA or great-*hesus* of Gaul ? I believe so. But, nous verrons.

\*\* Pp. 222, 224.

\*\*\* Ib. p.228.

In my last chapter I said, that the word OM was used exactly like our word Amen. In the above prayer is a proof of what I there advanced, with this only difference, that it was not spoken but meditated on, in profound silence, at the end of the distich or the prayer. ...

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... Mr. Franklin makes an observation which is new to me, that the ancient Etrurians had the countenances of Negroes, the same as the images of Buddha in India.\* ...

\* Researches on Bodhs and Jeynes, p.149.

## ***VOLUME I - BOOK V - CHAPTER II***

**CASSINI—LUBÈRE. CYCLES—ISAIAH'S PROPHECY KNOWN TO THE EGYPTIANS AND THE CELTS OF GAUL—MYSTICAL MEANING OF THE LETTER M—EXPLANATION OF THE ORIENTAL ASTRONOMICAL SYSTEMS—SUBJECT CONTINUED—MR. BENTLEY. BEROSUS—MOSAIC AND HINDOO SYSTEMS— VARIOUS PROPHECIES—MARTIANUS CAPELLA. SUBJECT CONTINUED**

### ***Page 166***

The following observations of the very celebrated astronomer Cassini, made more than a hundred years ago, and extracted from La Loubière's History of Siam, will enable me to elicit several conclusions respecting the famous Neros, of the greatest importance. As an astronomer, M. Cassini is in the first rank. No one will deny that his calculations upon *acknowledged* or *admitted facts* are entitled to the highest respect. I think they will enable me to point out the origin of many of the difficulties respecting Buddha and Cristna, and to explain them. ...

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Many of our divines have been much astonished at the coincidence between the prophecy of the heathen Sybil and that of Isaiah; the difficulty I flatter myself I shall now be able to remove, by shewing that it related to the system of cycles, which Mons. Cassini detected in the Siamese manuscript.

I shall now proceed to prove that the period of 600 years, or the Neros alluded to by Cassini, which has been well described by the most celebrated astronomers as the finest period that ever was invented, Josephus says was handed down from the patriarchs who lived before the flood, is the foundation of the astronomical periods of the Indians, and is probably the age or mundane revolution alluded to by Virgil. On the subject of this fine cycle, and the important consequences deduced by Mons. Bailey from the knowledge of it by the ancients, my Celtic Druids may be consulted. There my reader will see proofs that it was probably the invention of a period long prior to any thing which we have been accustomed to contemplate as founded on historical records.

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The prophecy of Isaiah may be said to have been a mystery, an example of judicial astrology. It required no divine inspiration to prove to the initiated, that, at the end of the cycle then running, a new cycle would commence, or that the cycle of the God Cristna, the Sun, would be born again : and this leads us to a discovery which will account for and remove many of the difficulties which our learned men have encountered respecting Buddha and Cristna. It is evident that both of them being the sun, mystically and astrologically speaking, their year was 600 years long, and their

birthday on the first year of the 600, on which was a conjunction of sun and moon at the vernal equinox. The day of the first birth of Buddha was at the vernal equinox of that 600 when the sun entered Taurus, of Cristna of that 600 nearest to the time when he entered Aries. The birthdays of both returned every 600 years—when the Phen or Phenishe or Phoenix was consumed on the altar of the temple of the sun at Heliopolis, in Egypt, and rose from its ashes to new life. This, I think, seems to have been purely astrological.

At first many persons will be greatly surprised at the assertion, that the passages of Isaiah, ch. viii. 14, viii. 8, are not prophecies of Christ. ...

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Again, Dr. Adam Clarke maintains, that the prophecy of Isaiah—*A virgin\* shall conceive and bear a son, and call his name Immanuel*, does not mean Christ.\*\*

\* The word *virgin* here is, in the Hebrew, *olme*, and is preceded by the emphatic article *e*, therefore of course it means THE NOT A virgin. In the Phœnecian, Bochart says, *olma* signifies virgin. This is evidently the same word, the celestial virgin, the Alam Venus of Lucretius, and the Brahme-Maia of India, or the Virgin Astres, alluded to by Virgil.

\*\* Class. Journ. Vol. IV. p.169 of No. VI. and No. VII.

I can entertain little doubt that this prophecy was well known to the Gauls or Celts and Druids, long before the time of Christ, as is made sufficiently evident by an inscription VIRGINI PARITURÆ, which was found at Chartres upon a *black* image of Isis. This image was made by one of their kings, and the Rev. M. Langevin says it was existing in his day, about 1792.\* They are almost the words of Isaiah, and Mons. Langevin says, were inscribed one hundred years before the birth of Christ. Along with the statue of Isis was a boat, which M. Langevin says was the symbol under which this Goddess was adored. This was the Argha of India, of which I shall treat hereafter.

\* Recherches Hist. sur Falaise, par Langevin, prêtre.

This prophecy, which our divines have been so eager to make apply to Jesus Christ, was known also to the Egyptians and Greeks, as well as to the Hindoos and Jews. This fact strongly supports my rendering, that it related to their sacred OM.\*

\* See Celtic Druids, Ch. v. Sect. viii. p.163, note.

Singular as my reader may imagine it to be that Isaiah alludes to the OM of India, he will not think it so very paradoxical and singular, when he learns, that the history of Cyrus, who is prophesied of by name by Isaiah, is taken from a passage in the life of Cristna, from some history of whom Herodotus must have copied it.

The connection noticed by Cassini between the prophecy of Isaiah, the oriental cycles, and the prophecy of the Sybil in Virgil, has a strong tendency to confirm the explanation which I have given above of the word *omnual* or Immanuel, used by Isaiah.

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In the celebrated history called *The Gospel of the Infancy*, which, I think it probable, was originally in Arabic, but of which there are some passages remaining in Greek, Jesus is said to have been sent to a school-master, to whom he explained the mystical meaning of the letters. This gospel was peculiarly the gospel of the Nestorians, and of the Christians of *St. Thomas on the coast of Malabar*, of whom I shall have to speak hereafter. This story is repeated in another Gospel, called the *Gospel of St. Thomas*, which in the Greek, and, for the reasons which the reader will see, was probably translated from Syriac, Hebrew, or Arabic. When the master taught Jesus the word Aleph, (the mystical meaning of which has been proved to be *the Trinity* by Chardin,) he pronounced the second letter, which is written in the Greek letters, but in the Hebrew language, Mpeh *Mpeth*, after which it is said, that he explained to his master the meaning of the prophets. Here we see the mystical . *Mem*, or 600 of Isaiah, only written in Greek letters. This was the explanation of the mystery of Isaiah, of the prophets. If the person translating this work from the Hebrew had given to the letters the Greek names, *Alpha, Beta, &c.*, the mystery would not have been contained in them; therefore he gave them in Hebrew. Mr. Jones says, these Gospels were published in the beginning of the second century. They were received by the Manichæans, and the Gnostic sects, particularly that of the Marcosians (probably followers of Marcus). The Gnostics existed, as will be proved, not only before St. Paul, who wrote against them, but also before the Christian æra.\*

\* Jones on Canon, Vol. I pp. 396, 433; Vol. II p. 232.

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When the chief priest placed his hands on the candidate for orders or for initiation into the priesthood, he *Samached* him, that is, he made the mark of the cross, or marked the candidate with the number of or sign of 600.\* This letter in the Hebrew means 60 and 600, (the two famous cycles of the Indians,) the Samach being, in fact, nothing but the M final.

\* See *Celtic Druids*, Ch. iv. Sect. ix.

*And Joshua the son of Nun was full of the spirit of WISDOM; for Moses (4/. smk) samached him, laying his hands upon him. Deut. xxxiv. 9., ceijotonia.*

The Mem final—the letter Samach—was adopted for the 600, because the cycles of 60 and 600 are, in reality, the same, or one a part of the other : they would equally serve the purpose of the calendar. If they reckoned by the Neros, there were 10 Neroses in 6000; if the reckoning was made by 60, there were 100 times that number in 6000 years. This we shall understand better presently. This explanation of the Samach completes what I have said respecting the X being the mark for 600, in my *Celtic Druids*, Ch. iv. Sect. ix.

But M is the sign of the *passive* as well as of the *active* principle, that is, of the Maia. Thus it is the symbol of both; that is, of the Brahme-Maia; and this is the reason why we find this the Monogram of the Virgin upon the pedestal of the Goddess Multimammia,

and of the Virgin Mary, with the Bambino, or black Christ, in her arms, as may be seen in many places in Italy.

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The Momphta of Egypt, named by Plutarch, admitted by Kircher to be the passive principle of nature, is evidently nothing but the Om-tha or Om-thas, with the Mem final, the sign of 600, prefixed. The sun was the emblem of the active principle, the moon of the passive principle. Hence she was generally female, often called Isis, to which she was dedicated, and Magna Mater.\*

\* Clarke's Travels, Vol. II p.318.

The recurrence of the word Om, in the names of places in Egypt, and in Syria,\* about Mount Sinai, is very remarkable, and raises strong ground for suspicion that it has a relation to the Om of India. We must remember that this Om is the Amen or sacred mystical word of the Bible, of the law given on Sinai. It is also the word Omen—good or bad—which means prophecy.

\* Vide Burchardt's Travels.

There was a remarkable eclipse in March 4710 of the Julian period,\* about the time of Herod's death, and the birth of Christ. This is as it ought to be. The conjunction of the Sun and Moon took place on the birth of Christ. This was exactly 600 years after the birth of Cyrus, who was the *Messiah*, to use the epithet of the Old Testament, who immediately preceded Jesus Christ.

\* See Asiat. Res. Vol. X. p.48; Clamet, Chron.; and Encyclop. Britt. Chron. p.754.

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This is a most important Cycle, and I think we shall here see the reason for the information of such very long periods by the Hindoos. The Neros or cycle of 600 was originally invented to enable them to regulate the vernal and autumnal Phallic festivals. After some time they discovered that their cycle of 600 no longer answered, but that their festivals returned at a wrong period, as the equinox, which once fell on the first of May, now took place on the first of April. This led ultimately to the discovery, that the equinox preceded about 2160 years in each sign, or 25,920 years in the 12 signs; and this induced them to try if they could not form a cycle of the two. On examination, they found that the 600 would not commensurate the 2160 years in a sign, or any number of sums of 2160 less than 10, but that it would be ten, or, that in ten times 2160, or in 21,600 years, the two cycles would agree : yet this artificial cycle would not be enough to include the cycle of 25,920. They, therefore, took two of the periods of 21,600, or 43,200; and, multiplying both by ten, viz.  $600 \times 10 = 6000$ , and  $43,200 \times 10 = 432,000$ , they found a period with which the 600 year period, and the 6000 year period, would terminate and form a cycle. Every 432,000 years the three periods would commence anew : thus the three formed a year or cycle, 72 times 6000 making 432,000, and 720 times 600 making 432,000.

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It is necessary to observe, that few of the numbers respecting the precession are *absolutely* correct : for instance, the number of years for a sign is 2153, instead of 2160; the difference arises from fractions, as I have stated above, and is so small, that it is not worth notice. The following observation of M. Volney's will explain it.

*"Edward Barnard discovered from ancient monuments that the Egyptians priests calculated, as we do, the movement of the precession at 50" 9"  $\frac{3}{4}$  in a year : consequently that they knew it with as much precision as we do at this day.*

*"According to these principles, which are those of all astronomers, we see that the annual precession being 50" and a fraction of about a fourth or a fifth, the consequence is, that an entire degree is lost, or displaced, in seventy-one years, eight or nine months, and an entire sign in 2152 or 2153 years."\**

\* Transl. of Volney on Anc. History, Vol. II. p.453.

Again Volney says, *"It is, moreover, worthy of remark, that the Egyptians never admitted or recognized, in their chronology, the deluge of the Chaldeans, in the sense in which we understand it : and this, no doubt, because among the Chaldeans themselves it was only an allegorical manner of representing the presence of Aquarius in the winter solstitial point, which presence really took place at the epoch when the vernal equinoctial point was in Taurus : this carries us back to the thirty-first (3100) or thirty-second century before our æra, that is, precisely to the dates laid down by the Indians and Jews."\**

\* Ibid. p.455.

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From the epochas and cycles explained by Mons. Cassini we may readily infer the mode which was adopted by Eusebius and the Christian fathers in settling the times of the festivals and of the births, &c., of John and Jesus. It is almost certain that they were indebted to the Sommono Codomites or Samaneans, noticed by Clemens Alexandrinus, as shewn above. All this dovetails perfectly into the astronomical theories of Mons. Dupuis; into what the learned Spaniard, Alphonso the Great, said,—that the adventures of Jesus are all depicted in the constellation; into what Jacob is reported to have said, that the fortunes of his family were read in the stars; and also into what Isaiah said, that the heavens were a book. This was really believed by some of the Cabalists, who divided the stars into letters.\*

\* See Basnage, Hist. Jews, B. iii.

We must recollect that the likeness between the history of Hercules and Jesus Christ is so close that Mr. Parkhurst has been obliged to admit, that Hercules was a type of *what the Saviour was to do and suffer*. Now M. Dupuis has shewn the life of Hercules in the sphere in a manner which admits not of dispute; and Hercules, as it has also been shewn, is the Hericlo, the Saviour 600.

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I will now shew that the Mosaic system is exactly the same as that of the Brahmins and the Western nations; I will unfold one part of the esoteric religion. But first I shall avail myself of the statement of several facts of the highest importance, which cannot be disputed, made by Col. Wilford in the Asiatic Researches.\*

\* Vol. X p.33.

In consequence of certain prodigies which were reported to have been seen at Rome, about the year 119 before Christ, the sacred College of Hetruria was consulted, which declared that the EIGHT REVOLUTION OF THE WORLD was nearly at an end, and that another, either for the better or the worse, was about to take place.\*

\* Ibid.; Plutarch in Syllam, p.456.

Juvenal, who lived in the first century, declared that he was living in the *ninth revolution*,\* or *sæculum*. This shews that the cycle above alluded to had ended in Juvenal's time, and that a new one had begun : and this ninth revolution consisted evidently of a revolution of more than 100 or 120 years—of several centuries at least.

\* Satire xiii. v.28.

This statement of Juvenal's, which no author has yet ever pretended to understand, will now explain itself, and it completes and proves the truth of my whole system. It is of the greatest importance to my theory, as it is evidence, which cannot be disputed, of the fact on which the whole depends. Virgil lived before Christ, Juvenal after him. This is quite enough for my purpose, as we shall soon see.

About sixty years before Christ the Roman empire had been alarmed by prodigies, and also by ancient prophecies, announcing that an emanation of the Deity was going to be born about that time. And that a renovation of the world was to take place.

Previous to this, in the year 63 B.C., the city had been alarmed by a prophecy of one Figulus, that a king or master of the Romans was about to be born, in consequence of which the Senate passed a decree, that no father bring up a male child born that year : but those among the Senators, whose wives were pregnant, got the decree suppressed.\* These prophecies were applied to Augustus, who was born 63 years before Christ according to some persons, but 56 according to several writers in the East, such as the author of the *Lebtarikh* and others. "*Hence it is, that Nicolo de Conti, who was in Bengal and other parts of India in the fifteenth century, insists that the Vicramaditya was the same as Augustus, and that his period was reckoned, from the birth of that Emperor, fifty-six years before Christ.*" Now, it is evident that these fifty-six years before Christ bring us to the æra of the Buddha of Siam, for the beginning of the new æra, foretold by the Cumæan Sibyl, as declared by the *Mantuan* or Celtic poet, the Druid of Cisalpine Gaul, in his fourth eclogue.\*\* This, in some old manuscripts seen by Pierius, is entitled *Interpretatio Novi Sæculi*.\*\*\*

\* See Sup. to Tit. Liv. CII. Decad. Cap. xxxix.

\*\* The æras of the Heroes, or Messiahs, of the cycle, (as the Bible calls Cyrus,) did not always commence on their births, either in very old or modern tiems. Thus Buddha's



æra, above mentioned, was from his death; Jesus Christ's is four years after his birth. Mohamed was born A.D. 608, his æra begins 625.

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Tacitus says, "*The generality had a strong persuasion that it was contained in the ancient writings of the priests, that AT THAT VERY TIME the East should prevail : and that some one who should come out of Judea, should obtain the empire of the world : which ambiguities foretold Vespasian and Titus. But the common people, (of the Jews,) according to the usual influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion for the true, by all their adversities.*"\* Suetonius says, "*There had been for a long time all over the East a constant persuasion that it was (recorded) in the fates (books of the fates, decrees, or fortellings), that AT THAT TIME some one who should come out of Judea should obtain universal dominion. It appeared by the event, that this prediction referred to the Roman Emperor : but the Jews referring it to themselves, rebelled.*"

\* Hist. Cap. xiii.

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Josephus says,\* "*That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the sacred books, that at that time some one, within their country, should arise, that should obtain the empire of the whole world. For this they had received by tradition, that it was spoken of one of their nation : and many wise men, were deceived with the interpretation. But, in truth, Vespasian's empire was designed in this prophecy, who was created Emperor (of Rome) in Judea.*"

\* De Bello, Lib. vii. Cap. xxxi.

Another prophecy has been noticed by Prideaux\* of one Julius Marathus, in these words : *Regem populo Romano naturam paturire.\*\**

\* Connec. P. ii. B. ix. P.493, fol.

\*\* Suet. In Oct. Cap. xciv.

Among the Greeks, the same prophecy is found. The Oracle of Delphi was the depository, according to Plato, of an ancient and SECRET prophecy of the birth of a son of Apollo, who was to restore the reign of justice and virtue on earth.\* This, no doubt, was the son alluded to by the Sibyl.

\* Plato in Apolog. Socr. Et de Repub. Lib. vi.; A. Clarke's Evidences; Chatfield on the Hindoos, p.245.

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 I think would be Upper India, and that they brought thence the worship of Fo, (i.e. Buddha,) whom they call Fwe, K-yau, and Shek-ya. This is evidently the *Iaw* of Diodorus, and the *Iau* of Genesis, and the Sa-kia the name of Buddha.

Now, according to my idea, the Sibyl of Virgil would have no difficulty, as, from her skill in judicial astrology, she would know very well when the Neros would end. Isaiah might easily learn the same (even if he were not initiated, a thing hardly to be believed) from the Sibyl of Judæa,\* perhaps called a *Huldah*. Nothing is so likely as that Augustus should permit his flatterers to tell the populace that his age exactly suited to the prophecy. Few persons would dare to canvas this matter too closely; it was good policy, to strengthen his title to the throne. But respecting him I shall have much to say hereafter. The Hindoo works, Colonel Wilford informs us, foretell the coming of Cristna, in the same manner, at the time he is said to have come. Nothing is more likely. This has been erroneously supposed to prove them spurious. Any astronomer might tell it, for it was what had been told for every new age, before it arrived, that a great personage would appear—in fact the presiding genius, Cyrus, or Messiah, of the Cycle.

\* Named by Pausanias and Ælian. Vide *Asiat. Res.* Vol. X. p.30.

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In addition to all these prophecies, which are in themselves sufficiently striking, there is yet another very celebrated one respecting Zeradusht, which is noticed by Mr. Faber. He maintains, and I think proves, the genuineness of this famous prophecy of Zeradusht, who declared that in the latter day a virgin should conceive and bear a son, and that a star should appear blazing at noon-day. "*You, my son,*" 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 him your gifts with profound humility. He is the almighty WORD, which created the heavens.*"\* This prophecy, Mr. Faber observes, is found among the Celts of Ireland, ascribed to a person of the name of Zeradusht,\*\* a daru or Druid of Bockhara, *the residence of Zeradusht* (whose mother was called Dagdu, one of the names of the mother of the Gods). He shews by many strong and decisive proofs, that this can be no monkish forgery of the dark ages.

\* Vol. II. p.97.

\*\* This Zeradusht is no other than the person generally called Zoroaster by our old authors. Now I learn from the learned oriental Professor Lee, of Cambridge, that the latter orthography is a complete mistake, and that in all the old oriental authors it is spelt *Zeradusht*. I think this furnishes a very strong proof of the real antiquity and genuineness of the Irish record : for if they had been merely compiled or formed from the woks of the Western nations, they would have had the Western mode of spelling the word, and would not have had the Eastern mode, of which they could know nothing. It proves that they had this word direct from the East, and not through the medium of Western reporters.

Amongst other arguments against its being a forgery, Professor Lee observes, that the very same prophecy, in the same words, is reported by Abulfaragius to have been found by him in the oriental writings of Persia. This prophecy thus found in the East and in Ireland, and in the Virgini parituræ, of Gaul, before noticed, previous to the Christian æra, is of the very first importance. ... This prophecy is alluded to in the gospel of the Infancy; ...

The star above spoken of, was also known to the Romans, "*Chalcidius, a heathen writer who lived not long after Christ, in a commentary upon the Timæus of Plato, discoursing*

*upon portentous appearances of this kind in the heavens, in different ages, particularly speaks of this wonderful star, which he observes, presaged neither diseases nor mortality, but the descent of a God among men : Stellæ quam à Chaldæis observatam fuisse testantur, que Deum nuper antum muneribus venerati sunt.\** Nothing can be more clear than that the Romish Christians got their history of the Star and Magi from these Gentile superstitions.

\* In Timæum, Platonis, p.19, apud Hind. Hist. of Maurice, Vol. II. p.296.

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... The Persians, the Chinese, and the Delphians, could not prophesy of Cæsar, and the close resemblance of the prophecies from all parts of the world, could not be the effect of accident. ...

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... M. Cassini has shewn that the æra of Buddha ought to be fixed to the year 543, not 544, before Christ. It is said that the Cali Yug took place 3101 years before Christ. The era of Buddha, it has been stated, is calculated from his death. Now let us count the difference between his death and the beginning of the cycle for his life, and it will be 57. Take this from the time of the Cali Yug has run, and it will give 3103- 57=3044. Take from this the time which Christ is placed too late, according to Usher, viz. 4 years, and we shall have from the beginning of the Cali Yug 3040. Divide this by the mystical number of Martianus Capella, the Monogram of Christ, THS, =608, and we shall have exactly the number of five yugs, or five great Neroses, between the flood, or the entrance of the Sun into the Hindoo Aries or the beginning of the Cali Yug, and Christ. This and the three in the preceding 2160 years, the time the Sun took to pass through Taurus, make up the eight.

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With respect to the time fixed by Eusebius for the age of the world before Christ, we must recollect that it is very different from all others, because at the time when he and his master, Constantine, were settling and establishing the Christian religion—destroying by the agency of Theodoret such gospel histories as they thought wrong, and substituting such as they thought right—they may be fairly supposed to have had information on these subjects, which may very easily have been lost in later times. I think no one will believe that it was by accident, that the number of the years of the Sun's precession in a sign, (2160,) the number of Eusebius, (5200,) and the eight cycles, agreed with the doctrines of Juvenal and Censorinus and the eight Avatars of India.

## ***VOLUME I - BOOK V - CHAPTER III***

**SUBJECT CONTINUED—TWO CYCLES. JOSHUA STOPS THE SUN AND MOON—JEWISH INCARNATIONS—MILLENNIUM. PRITCHARD. PLATO—JEWISH AND CHRISTIAN AUTHORITIES FROM DR. MEDE—PLUTARCH AND OTHER WESTERN AUTHORS ON THE 600-YEAR CYCLE—THE**

## HINDOOS HAD DIFFERENT SYSTEMS—OBSERVATIONS ON PYTHAGORAS, &c.—LA LOUBIÈRE ON THE WORD SIAM

### *Page 196*

Thus we have two systems of the Neros, one of 600, and the other of 608 years each.

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In the annals of China, in fact of the Chinese Buddhists, in the reign of the Emperor YAU, (a very striking name, being the name of the God of the Jews,) it is said, that the sun was stopped ten days, that is, probably, ten degrees of Isaiah,\* a degree answering to a year, 360 degrees and 360 days.

\* Pref. to the last Vol. of Univers. Hist. p.xiii.

As might well be expected, when Joshua stopped the sun it was observed in India. Mr. Franklin says, "*1575 years before Christ, after the death of Cristna (Boodh the son of Deirca), the sun stood still to hear the pious ejaculations of Arjoon. This is the great leader of the Jews—Moses.*"\*

\* On Buddhists and Jeynes, p.174.

The author of the Cambridge Key says, that in the text of the Bible the sun is said to stand still in A.M. 1451, the year in which Moses died. This is the Cali year 1651, in which the sun stood still to hear the pious ejaculations of Arjoon for the death of Cristna.\* The learned Jesuit Baldæus observes, that every part of the life of Cristna has a near resemblance to the history of Christ : and he goes on to shew that the time when the miracles are supposed to have been performed was during the Dwaparajug, which he admits to ended 3100 years before the Christian æra.\*\* So that, as the Cantab says, *If there is meaning in words the Christian missionary implies that the history of Christ was founded on that of Crishnu.*

\* Vol. II. p.224. \*\* Ibid.

After this, in p.. 226, Cantab goes on to shew, that it is almost impossible to doubt that the history of Cristna was written long prior to the time of Christ. The same mythos is evident, in all these widely-separated nations. Its full meaning, I have no doubt, will be some day discovered.

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Noah began a new world, and thus also did Cristna.

In looking back to the Jewish history, I find the flood ended on the day that Noah finished his 600<sup>th</sup> year, when a new world began. We have already seen that the year of the saviour Cristna was feigned to be 600 years—the duration of the Neros. He was the saviour of India, expressly predicted in the ancient writings of the Brahmins. The saviour of the Jews and of Europe was the same. The Jewish incarnations were the same as those of the Hindoos, as was indeed almost every part of their system. ...

The first cycle began with the sun in Taurus, the creation of the system, and ended with Enoch, who did not die, but who ascended into heaven. I think this speaks for itself.

Enoch is said to have lived 365 years, but it is probable that his life was only 360, the time which was necessary to intercalate to make up the difference between the three Neroses, and the precession for one sign,  $1800+360=2160$ , when the system of Noah, the correct system, began.

... The cycles were like men, and died of old age. ... The Arabians called Enoch *Edris*, and say that Edris was the same as Elijah, who did not die. And the Arabians and the Jews also had a tradition, that Phinehas, the son of Eleazar, revived in Elijah.\* Thus the Jewish and Arabian traditions unite Enoch and Elijah, and Elijah and Phinehas, by correct renewed incarnations; and I suppose every one who reads this will recollect, that the Jews are said to have believed Jesus to be Elijah.\*\* Jesus declares that John Baptist came in the SPIRIT and power of Elijah.\*\*\* These circumstances have at least a *strong tendency* to prove, if they do not really prove, that the Hindoo doctrine of renewed incarnation was the esoteric religion of the Jews. When Elijah went up to heaven, he left his cloak and prophetic office to Elisha, or to *the Lamb of God*.\*\*\*\*

\* See Hottinger de Mohamedia Genealogia. \*\* Mark viii. 28.

\*\*\* Matt. xi. 10, 14.

\*\*\*\* In a future page I shall shew, that this cloak is the Pallium of the Romish church, by the investiture with which the Popes infused a portion of the Holy Ghost into their Bishops. Without the investiture there was no bishop.

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The *annus magnus* of the ancients was a subject of very general speculation among the Greeks and Romans, but not one of them seems to have suspected the sacrum nomen, cognonem, et omen, of Martianus Capella. Several of them admit that by the Phœnix this period was meant, or at least that its life was the length of the great year. From this I conclude that, as it was well known to Martianus Capella, it must have been a secret known only to the initiated. Solinus says, it is a thing well known to all the world, that the grand year terminates at the same time as the life of the Phœnix.\* This is confirmed by Manilius and Pliny.

\* Solini Polyhistor. Cap. xxxvi. Ed. Salmas.

George Syncellus says, that the Phœnix which appeared in Egypt in the reign of Claudius, had been seen in the same country 654 years before. On this Larcher says, "*This pretended Phœnix appeared the seventh year of the reign of Claudius, the year 800 of Rome, and the 47<sup>th</sup> year of our æra. If we take from 800 the sum of 654, which is the duration of life of this bird, according to this chronographer, we shall have for the time of its preceding apparition the year 146 of the foundation of Rome, which answers to the year 608 before our æra.*" It is surely a very extraordinary *accident* that make the learned Larcher's calculation exactly agree with the term of one of the great Neroses, which the bird's name means; ...

... I before stated that I suspected the first ended with the birth of Enoch. The second ended with the birth of Noah. The third ended with Noah leaving the ark, when he was 600 years old. The fourth ended about the time of Abraham, and was probably Isaac, whose name may mean *joy, gladness, laughter*, and who was called because he was the saviour, not because his mother laughed at God.

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It was the belief that some great personage would appear in every cycle, as the Sibylline verses prove; but it was evidently impossible to make the birth of great men coincide with the birth of the cycle. But when it was desirable to found power upon the belief that a living person was the hero of the cycle, it is natural to expect that the attempt should have been made, as was the case with the verses of Virgil and others, as I shall hereafter shew. This great person is, according to Mr. Parkhurst, the type of a future saviour.

The fifth Jewish cycle might end when the Samaritans say the prophecy of Jacob was verified, that is, when Osee, expressly called the Messiah or Saviour—Joshua or Jesus—brought the ark to Shiloh. ... The language of the prophecy of Jacob to Judah, that a Lawgiver should not pass from beneath his feet till Shiloh should come, has been a subject of much dispute. Dr. Geddes and others maintain, that it is no prophecy, but Christians in general consider it to be one. The Samaritans insist that it is a prophecy, and that it was fulfilled in the son of *Nun*, Osee, called properly Jesus or the Saviour, and improperly *Joshua*, on his bringing the ark to Shiloh, as remarked above. Sir William Drummond has shewn, in a most ingenious and convincing manner, in his *Œdipus Judaicus*, how this prophecy is depicted on the sphere.

The sixth incarnation I will not attempt to name. The Jews, like the Hindoos, had many saviours or incarnations, or persons who at different times were thought to be inspired, or to be persons in whom a portion of divine wisdom was incarnate. This makes it difficult to fix upon the right person. Might not Samson be one of them? He was an incarnation, as we shall soon see.

The next cycle must be, I think, that of Elias, ('Hlioj) or Elijah, &? -! *al-ieu*, or God the Lord, according to Calmet and Cruden, but I should say, *God the self-existent*; that is, it means to say, an incarnation or inspiration of 'Hlioj or *the God, &? ieu*, the IAO of the Greeks, or the solar power.\* He left his prophetic power to Elisha, which Cruden and Calmet say means *the Lamb of God*.

\* It is curious to observe numbers of churches in Greece dedicated to St. Elias, which have formerly been temples of the sun.

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Of the hero of the eighth age it is said in our version, *Thus saith the Lord to his anointed, HIS MESSIAH, to Cyrus, whose right hand I have holden to subdue nations.\** Here I beg it may be observed that if persons doubt the existence of Joshua or Abraham, they cannot well doubt the existence of Cyrus. This observation will be found of importance hereafter. The eighth period began about the Babylonian captivity, about

600 years before Christ. The ninth began, as the Siamese say, with Jesus Christ, making all eight cycles before Christ.

\* Isaiah xiv. 1.

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I shall now endeavour to demonstrate the existence of the cycle of 600 or 6000 among the Western nations. Col. Wilford has shewn that the Buddhas and Brahmins were well known and distinguished from each other by Strabo, Philostratus, Pliny, Porphyry, &c.\* The alternate destruction of the world by fire and water was taught by Plato. In his *Timæus* he says, that the story of Ph~eton's burning the world has reference to a great dissolution of all things on earth, by fire. Gale\*\* shews the Jews, as well as Plato, maintained that the world would be destroyed at the end of 6000 years; that then the day of judgment would come :manifestly the Jewish and Christian Millenium.

\* *Asiat. Res.* Vol. IX. P.298.

\*\* *Court Gent.* Vol. I B. iii.Ch. vii. Sect. iii. v.

On this subject Plato says, "*When the time of all things is full, 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 seat of circumspection, and the world is turned back by fate and its own innate concupiscence. At that time also the Gods, who act in particular places as colleagues of the supreme Dæmon, being aware of that which is coming to pass, dismiss from their care the several parts of the world. The world itself being and having a great concussion within itself, makes another destruction of all living things. But in due process of time it is set free from tumult, and confusion, and concussion, and obtaineth a calm, and being set in order, returneth into its pristine course, &c.*"\* Nimrod then adds, "*as we farther learn from Virgil, that the next renovation of the world will be followed by the Trojan war—I do not think that more words are necessary in order to evince that the Iliion of Homer is the Babel of Moses.*" ...

\* *Plat. Polit.* P.37. apud Nimrod, Vol. I. p.511.

The doctrine of the renewal of worlds has been well treated by Dr. Pritchard.\* He shews that the dogma was common to several of the early sects of philosophers in Greece;\*\* that traces of it are found in the remains of Orpheus; that it was a favourite Doctrine of the Stoics, and was regarded as one of the peculiar tenets of that school; and that we are indebted chiefly to their writings for what we know of this ancient philosophy. But although the successive catastrophes are shewn to have been most evidently held by them, yet, from the doctor's account, it is very clear that they were not generally understood; ...

\* *Anal. of Egypt. Myth.* p.178

\*\* See Lipsius de *Physiol. Stoic.* Dissert. 2.

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... None of the Fathers have written more clearly respecting the Millenium than Irenæus, and he expressly declares that, after it, the world shall be destroyed by fire, *and that the earth shall be made new after its conflagration.*\* Here is the admission of the identical renewal of worlds held by the oriental nations. ...

\* Floyer's Sibyls, p.244.

St. Augustin has an indistinct view of the true system. He says, that the fifth age is finished, that we are in the sixth, and that the dissolution of all things will happen in the seventh.\* He evidently alluded to the thousands, not the Neroses; and that the world should be burnt and renewed.\*\* Barnabas says, "*In six thousand years the Lord shall bring all things to an end.*" He makes the seventh thousand the millenium, and the eighth the beginning of the other world. ...

\* Civ. Dei, Lib. xxii. Cap. xxx.; Ouseley, Orient. Coll. Vol. II. No. ii. p.119.

\*\* Floyer's Sibyls, p.245.

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 every thing 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.

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Plutarch in Sylla has stated, that on a certain clear and serene day, a trumpet was heard to sound which was so loud and clear, that all the world was struck with fear. On the priests of Etruria being consulted they declared, that a new age was about to commence, and a new race of people to arise,—that there had been EIGHT races of people, different in their lives and manners,—that God has allotted to each race a *fixed period*, which is called the great year,—that when one period is about to end and another to begin, the heaven or the earth marks it by some great prodigy. ...

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Among all the ancient nations of the world, the opinion was universal, that the planetary bodies were the disposers of the affairs of men. Christians who believe in Transubstantiation, and that their priest have *an unlimited power to forgive sins*, may affect to despise those who have held that opinion, down to Tycho Brahe, or even to our own times; but their contempt is not becoming, it is absurd. From this error, however, arose the opinion, that the knowledge of future events might be obtained from a correct understanding of the nature of the planetary motions. This was, perhaps, an improvement on the other. It was thought that the future fortunes of every man might be known, from a proper consideration of the state of the planets at the moment of his birth. As, of course, these calculations would continually deceive the calculators, it was very natural that endeavours should be made (overlooking the possibility that the system might be false from the beginning) to ascertain the cause of these failures. This was soon believed to arise from a want of correctness in the calculation of the planetary motions—a fact which would speedily be suspected and then ascertained. This



produced the utmost exertion of human ingenuity, to discover the exact length of the periods of the planets; that is, in other words, to perfect the science of astronomy. In the course of these proceedings it was discovered, or believed to be discovered, that the motions of the planets were liable to certain aberrations, which it was thought would bring on ruin to the whole system, at some future day. ... Experience would teach them that they could never be certain they had discovered all the aberrations, and thus they could never be certain that they had calculated all the periods. They would also perceive that the longer they made their cycles or periods the nearer they came to the truth. For this reason it was, and it was a sensible reason, that they adopted the very long periods : for it was evident that, in every one of the lengthened periods, multiples of 600, the cycle of the Sun and Moon would be included, and with it would make a cycle. When our priests can discover, or suppose, no other reason for these lengthened periods than a wish to appear the most ancient of nations, I fear they estimate the understandings of those who discovered the Neros, by the measure of their own.

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I am always rejoiced when I find my theories supported by learned Christian dignitaries. I then flatter myself that they cannot be the produce of a too prurient imagination. Bishop Horsley could not help seeing the truth, that the fourth Eclogue of Virgil referred to the child to whom the kings of the Magi came to offer presents. In the second volume\* of Sermons, he has undertaken to prove that this Eclogue is founded on old tradition respecting Jesus Christ, and that he is the child of whom Virgil makes mention. I suspect the learned Bishop had *at least* a slight knowledge or the esoteric doctrine. On this I shall say more when I treat of the Sibyls; I shall then shew that the bishop is perfectly right.

\* Sermon I.

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An account is given by Suidas, to which reference has already been made, of the formation of the world as held by the Tuscans, or Etrurians. They supposed that God, the author of the universe, employed twelve thousand years in all his creations, and distributed them into twelve houses : that in the first chiliad, or thousand years, he made the heaven and the earth; in the next the firmament which appears to us, calling it heaven; in the third the sea and all the waters that are on earth; in the fourth, the great lights, the sun and the moon, and also the stars; in the fifth every volatile, reptile, and four-footed animal in the air, earth, and water; in the sixth man. It seems therefore, according to them, that the first six thousand years were passed before the formation of man, and that mankind are to continue for the other six thousand years, the whole time of consummation being twelve thousand years. For they held, that the world was subject to certain revolutions, wherein it became transformed, and a new age and generation began; of such generations there had been in all, according to them, eight, differing from one another in customs and way of life; each having a duration of a certain number of years assigned them by God, and determined by the period which they called *the great year*. If Suidas can be depended on, and I know no reason to dispute his authority, we have here, among these Italian priests, in the six ages of creation, evident proofs of the identity of their doctrines with those of the Hindoos, the ancient Magi of Persia, and the books of Genesis. And what is more, we have, if Mons. Cuvier can be depended on,

proofs that these very ancient philosophical priests all taught the true system of the universe, one of the most abstruse and recondite subjects in nature. To what is this to be attributed ? Most clearly either to the learning of the primeval nation, or to revelation. Different persons will entertain different opinions on this subject.

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The date of Pythagoras's birth has been much disputed by learned men. After what the reader has seen, he will not be surprised to find this great philosopher connected, as has been already noticed from the work of La Loubière, like the Jewish worthies, Augustus Cæsar, and others, with one of the Neroses. ...

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... We have every reason to believe, that Pythagoras travelled far to the East to acquire knowledge. In looking through the great mass of facts and doctrines charged to him, we find much oriental doctrine intermixed with truth and science, the same as we find at this day among the Brahmins : truth and science very much more correct than that which his successors (whose ignorance or uncertainty respecting him is admitted) knew or taught, mixed with an inconceivable mass of nonsense, of that description of nonsense, too, which his followers particularly patronized, and taught as sense and wisdom. Have we not, then, reason to make a selection, and give Pythagoras credit only for such parts as we find of the wise character to which I have alluded, and throw out all the remainder as the nonsense of his successors ? What can be more striking than the fact of his teaching that the planets moved in curved orbits, a fact for the statement of which he got laughed at by his ignorant successors, but a fact which we know to be well-founded !

All his doctrines, we are told by his followers, were founded on numbers, and they pretend to give us what was meant by these numbers, and choice nonsense they give us, —nonsense very unworthy of the man who taught the 47<sup>th</sup> proposition of Euclid, and the true planetary system. Then are we to believe them ? I reply, no; we ought to believe only such parts as are analogous to the oriental systems, and to good sense. All the remainder must remain *sub judice*. ...

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... But I have little doubt that out of the shreds and patches left us by his successors, of the real value of which they were perfectly ignorant, a beautiful oriental garment might be manufactured—bearing a close analogy to the purest of what we find in the East, which, in our eyes, at this day, would be beautiful, but which, by his ancient biographers, would, like his planetary orbits, be treated with contempt. ... It is said, that the Monad, the Duad, the Triad, and the Tetractys, were numbers held in particular respect by him. The last is called the perfection of nature. But Dr. Lempriere says, "*Every attempt, however, to unfold the nature of this last mysterious number has hitherto been unsuccessful.*" This seems wonderful. Surely Dr. Lempriere cannot have understood the Hebrew language, or he would at once have seen that this can be nothing but the Tetragrammaton of the Hebrews—the sacred name יְהוָה *ieue* or *ieu-i*—THE *self-existent*, the *I am*, often called *the name of four letters*, or, in other words, the TETRACTYS. This is confirmed by what, according to Aristotle, Pythagoras said of his

Triad. "He affirmed that the whole and all things are terminated by three." Here are the three letters of the sacred word, without the emphatic article,—the three signifying *I am Jah*. Of the Tetractys he says, "Through the superior world is communicated from the Tetractys to the inferior, LIFE and the being (not accidental, but substantial) of every species." "The Tetractys is the divine mind communicating." This can be nothing but the Tetragrammaton of the Hebrews. I confess I can entertain no doubt that his Monad, his Duad, his Triad, and his Tetractys, formed the Hindoo Trinity, and the sacred name of four, including the three.

We have already seen that Buddha was born after TEN MONTHS, *sans souillure*, that is, he was to produce of an *immaculate conception*. ... Hercules was a TEN MONTHS' child, as were also Melager, Pelias, Neleus, and Typhon.\* The child foretold in the fourth eclogue of Virgil was also a ten months' child. Augustus also was the produce, after a ten months' pregnancy, of a mysterious connexion of his mother with a serpent in the temple of Apollo.\*\* then ten months' pregnancy of all the persons named above, had probably an astrological allusion to the ten ages. The name of Augustus, given to Octavius, was allusive to his sacred character of presiding dæmon of the Munda, *i@F:@H* or cycle. Solomon, according to the Bible, was also a ten months' child.

\* Nimrod, *ib.*

\*\* *Ibid.* p.458

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Several of the Hindoo incarnations, particularly that of Salivahana and of Guatama, of whom I shall treat by and by, are said like Scipio, Augustus, Alexander, &c., to have been born after a ten months's pregnancy of their mothers, and also to have been produced by a serpent entwining itself round the body of the mother. The coincidence is too striking to be the effect of accident.\*

\* Trans. Asiat. Vol. I. p.431.

The mother of Cyrus, or the incarnation of the solar power, had, as we might expect, a very mythological name. She was called MANDA-ne.\* In the oriental language this would have the same meaning as *i@F:@H*, correctly a *cycle*. In the same spirit the mother of Constantine was called *Helen*, her father *Coilus*. It has often been construed to mean *world*, when it meant *cycle*. It was, I think, one of the words used by the mystics to conceal their doctrine, and to delude the populace.

\* This I take to be a word formed of *Munda* and *Anna*.

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Mr. Maurice has laboured hard to prove that the Babylonians were the inventors of the Neros. This he does because he fancies it supports the Mosaic system. I shall now shew that it cannot have been invented either by them or by the Egyptians; and I suppose no one will suspect the Greeks of being the inventors of it. And this will compel us to go for it to the ancestors and country of Abraham, if we can only find out who and where they were : this I do not despair of doing in due time.

#### **VOLUME I - BOOK V - CHAPTER IV**

**CROSS, THE MEANING OF IT—JUSTIN AND TERTULLIAN ON THE CROSS—MONOGRAMS OF CHRIST AND OSIRIS—CROSS OF EZEKIEL AND OTHERS—OTHER MONOGRAMS OF CHRIST—CRISMON SANCTI AMBROGII—SACRED NUMBERS IN THE TEMPLES OF BRITAIN—MITHRA—JOSEPHUS AND VALLANCEY ON MYSTIC NUMBERS—INDIAN CIRCLES—LAMA OF TIBET—INDRA CRUCIFIED—JESUIT'S ACCOUNT OF TIBET**

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I will now shew how the cycle of 600, or the Neros, was concealed in another system and by another kind of mysticism. I scarcely need remind my reader that the cross has been an emblem used by all Christians, from the earliest age. In my Celtic Druids he may see many proofs that it was used by the most ancient of the Gentiles, the Egyptians and the Druids. The meaning of it, as an emblem, has been a matter much disputed. It has generally been thought to be emblematic of eternal life. It has also been considered, from a fancied similarity to the membrum virile, to be emblematic of the procreative powers of nature. The general opinion, I think, seems to have settled upon a union of the two—that it meant *eternally renovating life*, and this seems to agree very well with the nature of the cycle—with the Neros, which eternally renovated itself, and of which it was probably an emblem. But in my opinion, it is much more probable, that it became the emblem of generation and regeneration, from being the emblem of the cycle, than from any fancied resemblance alluded to above; and that it was the emblem, from being the figure representing the number, of the cycle.

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Mr. Payne Knight says, "*the male organs of generation are sometimes represented by signs of the same sort, which might properly be called symbols of symbols. One of the most remarkable of these is the cross in the form of the letter T, which thus served as the emblem of creation and generation.*"\*

\* On Priapus, p.48.

... Among the Alchemists the T with a circle and crescent, is the numerical sign of Mercury. The sign of Venus is a crux ansata, that is, a cross and a circle.

Mr. Maurice describes a statue in Egypt as "bearing a kind of cross in its hand, that is to say, a PHALLUS, *which, among the Egyptians, was the symbol of fertility.*"\* Fertility, that is in other words, the productive, generative power. On the Egyptian monuments, in the Museum, may be seen the mystic cross in great

numbers of places. And upon the breast of the one of the Mummies in the Museum of the London University, is a cross exactly in this shape, a cross upon a Calvary.

\* Ant. Vol. III. p.113.

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He [Justin] presently afterward tells us that Plato said, "*The next power to the Supreme God was decussated or figured in the shape of a cross on the universe.*" These opinions of Plato were taken from the doctrine of Pythagoras relating to numbers, which were extremely mystical, and are certainly not understood. Here we have the SON OF GOOD typified by the X, hundreds of years before Christ was born, but this is in keeping with the Platonic Trinity.

The cross was a sacred emblem with the Egyptians. The Ibis 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 astrological character was a cross and a ram's-horn. Jupiter also bore a cross, with a horn.

... The two principle pagodas of India, viz. at Benares and Mathura, are built in the form of crosses.\* The cross was also a symbol of the British Druids.\*\* Mr. Maurice says, "*We know that the Druid system of religion, long before the time of Cambyses, had taken deep root in the British Isles.*"\*\*\* "*The cross among the Egyptians was an hieroglyphic, importing the life that is to come.*"\*\*\*\*

\* Maur. Ind. Ant. Vol. II p.359.

\*\* See Boriase, Ant. Cornwall, p.108; Maur. Ind. Ant. Vol. VI. p.68.

\*\*\*\* Ind. Ant. Vol. VI. p. 104; Celtic Druids, by the author.

\*\*\*\* Ruffinus, Vol. II p.29; Sozomen says the same, Hist. Eccl. Vol. VII. p.15.

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Nothing in my opinion can more clearly shew the identity of the two systems of the Christian priests, and of the ancient worshippers of the Sun, than the fact, unquestionably proved, that the sign or monogram used by both was identically the same. It is absolutely impossible that this can be the effect of accident.

The following are monograms of Christ, XXX ; but it is unquestionable, that they are also monograms of Jupiter Ammon. The same character is found upon one of the medals of Decius, the great persecutor of the Christians, with this word upon it, B A XXX A T O. This cipher is also found on the staff of Isis and of Osiris. There is also existing a medal of Ptolomy, king of Cyrene, having an eagle carrying a thunderbolt, with the monogram of Christ, to signify the oracle of Jupiter Ammon, which was in the neighbourhood of Cyrene, and in the kingdom of Ptolomy.\*

\* Bas. B. iii. Ch. xviii. S. iii.

Dr. Clarke has given a drawing of a medal, found in the ruins of Citium, in Cyprus, which he shews is Phœnecian, and, therefore, of very great antiquity. This medal proves that the Lamb, the holy cross, and the rosary, were in use in a very remote period, and that they all went together, long before the time of Jesus of Nazareth.

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On the subject of the cross Mr. Maurice says, "*Let not the piety of the Catholic Christian be offended at the preceding assertion, that the cross was one of the most usual symbols among the hieroglyphics of Egypt and India. Equally honoured in the Gentile and the 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 majestic of the shrines of their deities.*"\*

\* Maurice, Ind. Ant. Vol. I. p.359.

Mr. Maurice observes, that in Egypt, as well as India, the letter T, or in other words, the Cross, or the *Crux Hermis*, was very common, in which form many of the temples of India are built, and those in particular dedicated to Cristna : as for example, those at Matterea or Mattra, and at Benares. D'Ancarville and the generality of mythologists explain this symbol to refer to the Deity in his creative capacity, in both Egypt and India. Mr. Bruce frequently met with it in his travels in the higher Egypt and Abyssinia, and it was also very often noticed by Dr. Clarke. It was commonly called the *crux ansata*, in this form XXX and was what was referred to in Ezekiel,\* in the Vulgate, and the *ancient Septuagint*, according to Lowth, rendered, "*I will mark them in the forehead with the T or Tau.*" It is also referred to by Tertullian, when he says that the Devil signed his soldiers in the forehead in imitation of the Christians. It is certainly very remarkable that God should select this Mithraic symbol for the mark to distinguish the elect from those that were to be slain by the sword of the destroyers. This may furnish another reason why Christians should moderate their anger against those who used this symbol of the creative power of God.\*\* The Latin Vulgate\*\*\* does in fact read, "*You shall mark their forehead with the letter Thau.*" ... In the Mazoretic Hebrew it is *tau*, which confirms the Vulgate and shews what it was considered to be by the Mazorites of the middle ages. The cross was much venerated by the cabalists of the early Christians who endeavoured to blend the arcana of Plato and the numerical doctrines of Pythagoras with the mysteries of Christianity. I have no doubt that it is either the origin of the words Taut and Thoth, names of the Egyptian Gods, or, that these words are the originals from which it came; and perhaps of the Thor of the Celts, who went into Hell and bruised the head of the great snake. The monogram of the Scandinavian Mercury was represented by a cross. The Monogram of the Egyptian Taut is formed by three crosses thus, XXX united at the feet, and forms, to this day, the jewel of the royal arch among the free masons. It is the figure XXX and is X=600 H=8 =608.

\* Ch. ix. ver. 4.

\*\* Maurice, Ind. Ant. Vol. Vi. p.67.

\*\*\* Ezekiel Ch. ix. ver. 4.

The Samaritans had, in very early times, the Tau of their alphabet in the form of the Greek Tau, as is clearly proved by their ancient Shekels, on which it is so inscribed. St. Jerom and Origen both assert that it was so in Samaritan copies of the Pentateuch in their day. ...

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On the decad or the number X, the Pythagoreans say, "*That ten is a perfect number, even the most perfect of all numbers, comprehending in it all difference of numbers, all reasons, species, and proportions.* ..."

\* Moderatus of Gaza apud Stanley, Hist. Pyth. P. IX. Ch. iv.

The Hexad or number *six* is considered by the Pythagoreans a perfect and sacred number; among many other reasons, because it divides the universe into equal parts.\* it is called Venus or the mother. It is also perfect, because it is the only number under X, ten, which is whole and equal in its parts. In Hebrew, VAU is *six*. Is *vau* mother EVA or EVE ? !&% *eua*.

The Rabbins say, that when Aaron was made high-priest he was marked on the forehead by Moses with a figure like the Greek c.\* This is the Samaching. This letter X in the Greek language meant 600, the number of the Neros. ... We every where meet with X meaning 600, and CH and THS meaning 608, the monograms of Bacchus according to Marianus Capella, in the churches and monuments in Italy dedicated to Jesus Christ; and in this is found a striking proof of what I said before, in the beginning of this book, respecting the two Neroses; for the use of the X for 600, and the CH and THS for 608, INDISCRIMINATELY AS MONOGRAMS OF CHRIST, connect them together, and prove that the two Neroses, the one of 600 and the other of 608, had the same origin. This must not be lost sight of, for it is a grand link which connects Christianity with the ancient oriental mythoses, in a manner which cannot be disputed, and most unquestionably proves the truth of the doctrine of Ammonius Saccas, that the two religions are in principle identical. I *do not* know what persons may believe on this subject : but I *do* know that this is evidence, and conclusive evidence.

... Thus the letter X stood for the 600 of the Hebrews, for Ezekiel's sacred mark of salvation, and for the astronomical or astrological cycle.

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... "*Jamblicus thinks the crux ansata was the name of the Divine Being ... Sometimes it is represented by a cross fastened to a circle as above : in other instances, with the letter T only, fixed in this manner to a circle.*"\*

\* Clarke's Travels, Vol. III p.107.

And when accompanied by the circle, it is the Linga and Ioni of India united. The Deity presided in the kingdom of *Omtha*, *Om-tha*, the cycle *Om*. Here we have the cycle of 600, the *Om* of Isaiah, the cross of Christ, and the *Om-tha* of Egypt all united. ...

### **Page 224**

I shall now exhibit, in an extract from my Celtic Druids, another example of the mystical numbers 600 and 608, where few persons would expect to find it, viz. in the ancient Druidical temples of Britain. "*The most extraordinary peculiarity which the Druidical circles possess, is that of their agreement in the number of the stones of which they consist with the ancient astronomical cycles. The outer circle of Stonehenge consist of 60 stones, the base of the most famous of all the cycles of antiquity. ... At Abury we find all the outward circles and the avenues make up exactly the 600, the Neros, which Josephus says was known before the flood. ... I also think that the whole number of stones which Stonehenge consisted of was 144, ... thus making the sum-total of stones exactly to the oriental cycle of vau of 144 years.*"

### **Page 226**

I confess I cannot help considering the discovery of these cycles in the old temples as confirmatory in an extraordinary manner of my system. My theory respecting the Druids being oriental Buddhists is confirmed by the oriental Neroses of Siam; and my theory of the origin of the oriental doctrines is confirmed by the temples of the West. Circumstances of this kind surpass all written testimony : there can be no forged interpolations here. ...

The number 650, sacred to the Sun, and found in the temple at Abury is so remarkable a manner, again confirms my theory. He must have a prurient imagination indeed who can attribute all these coincidences to accident. ...

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... This shews that the earliest year in Greece was 360 days only. Thus we find the same ignorance in Greece, and in the book of the deluge of Moses, and in the Apocalypse, as well as in Egypt : but in the Indians, we find the Metonic cycle and the Neros, which evince a more correct knowledge of the length of the year; and it was shewn by the builders of the Metonic cycles of pillars in Britain.

In my Celtic Druids I have given an example of two Cromlehs in India, Plates 39 and 40; ... I have since found that stone circles, similar to Stonehenge, Abury, &c., are very common in the Northern parts of India. The natives can give no account of them.

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For the origin of the cross we must go to the Buddhists and to the Lama of Tibet, who takes his name from the cross, called in his language Lamb, which is with his followers an object of profound veneration.

The cross of the Buddhists is represented with leaves and flowers springing from it, and placed upon a mount Calvary, as among the Roman Catholics. They represent it in various ways, but the shaft with the cross bar and the Calvary remain the same. ...

The celebrated Monk Georgius, in his *Tibetinum Alphabetum*, p. 203, has given plates of the God Indra nailed to a cross, *with five wounds*. These crosses are to be seen in Nepaul, especially at the corners of roads and on eminences. Indra is said to have been crucified by the keepers of the Hindoo garden of Paradise for having robbed it. ...



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Gen. Vallancey says, "*The Tartars call the cross Lama from the Scythian Lamb, a hand, synonymous to the Jod of the Chaldeans : and thus it became the name of a cross, and of the high-priest with the Tartars; and, with the Irish, Luam\* signifies the head of the church, an abbot, &c.*

"*From this X all nations begin a new reckoning, because it is the number of fingers of both hands, which were the original instruments of numbering : hence \$\* (id) iod in Hebrew is the hand and the number ten, as is Lamb with the Tartars.*"\*\*

\* This Luam is evidently a corruption of Lamh or Lamb. The High-priest was an incarnation of the Lamb of the Zodiac.

\*\* Celtic Druids, App. P.312.

From the abuse of the original incarnation or divine inspiration, for if they were not identical they were very nearly allied, arose the Lama of Tibet, now become a mere tool of the Monks, by means of which their order keeps possession of the sovereign sway. If the circumstances of the Lama and the Pope be carefully examined, the similarity will be found to be very striking. In each case the Monks and their Pope have the temporal power in the surrounding territory, and in each case extensive foreign states admit their spiritual authority. And when in former times the priests gave the Pope of Italy the epithet of Deus, and elevated him as they yet do, ON THE ALTAR of St. Peter's, and bending the knee to him, offered him, to use their own words, *adoration*—they in fact very nearly arrived at *Tibetan* perfection. In each case the head of the empire is called Papa and Holy Father, and in each case the empire is called that of the Lama, the Lamh, or the Cross—for Lamh means Cross. ...

"*Boodism,*" Col. Franklin\* says, "*is known widely in Asia under the appellation of Shamanism : the visible head of which religion, the Dalai Lama, resides in a magnificent palace called Putala, or the Holy Mountain, near Lassa, the capital of the extensive region of Thibet. He is believed to be animated by a Divine Spirit, and death is nothing more, it is pretended, than the transmigration of the spirit into another body, like that of the Bull God Apis in Egypt.*" Here is the principle which will unravel all the mysteries of antiquity.

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The close coincidence between the religion of Tibet and that of the 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 connexion 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 of 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 of Rome. They believe in one God : a Trinity, but filled with errors; a Paradise, Hell, Purgatory; but mingled with fables : ... have confessors appointed by the grand Lama, and, besides holy water, the cross, chaplets, and other practices of Christians."*\* The above is confirmed by Grueber and D'Orville, the missionaries, in the account of their Voyage to China.

\* Remains of Japhet, 4to. P.201.

The accounts of the Jesuits are, in some instances, confirmed by the Journal of a most respectable gentleman, sent by Mr. Hastings to Tibet.\* Mr. Turner says, that the mysterious word Aum or Om, is equally sacred with the Buddhists of Thibet, as with the Brahmins of Bengal, under the form of *Oom maunee paimee oom*. The temple at Jaggernaut, and most of the other places in India held sacred by the Brahmins, are equally held sacred by the Buddhists of Tibet.\*\*

\* Turner's Travels in Tibet.

\*\* They have the custom of forming Carns by piling heaps of stones over dead bodies. Like those of the Western world, pp.221, 222. Every traveller passing by adds a stone to the heap.

### **Page 233**

I must now beg my reader to pause a little, and to reflect upon the accounts which he has read in this book respecting the prophecies of Cristna, of Isaiah, of the Sibyls, as reported by Figulus and other Romans, of the prophecy of Zoroaster, and of the Druid of Ireland,—and I would then ask him what he thinks of it. Can he for a moment doubt that all this relates to the renewal of the cycles, and to a succession of incarnations ? The mysterious child, alluded to in the beginning of this book, was a new incarnation of Divine Wisdom, the *BDoJ@m@<@.*, the first emanation, the logos, the solar fire, the sacred, mysterious, never-to-be-spoken OM, the Trimurti, united in the person of Buddha or Cristna, born to be king of the people of SION, of the country of JUDIA, of the tribe of YUDA, whose language was that of the Baali of Siam and Persia—of the people called Palli, or Pallestini or Philistines—of the black nation of Sir William Jones, and whose name was, with Greeks, C 600, and CH and THS 608; and Jupiter, Ieu-pati, the Saviour represented in St. Peter 's by the stone image to which I have before alluded, having inscribed on it the words -g:. *EoJOD*.

### **VOLUME I - BOOK V - CHAPTER V**

#### **MENU—SIR WILLIAM JONES ON MENU**

### **PAGE 234**

In the Hindoo mythology we meet with a very important personage, called MENU. He is allowed to be identical with Buddha, and the Sun, and to be surnamed Son of the

Self-existent, or, in other words, Son of God. The word Menu signifies *mind* or *understanding*, and is closely connected with the idea of WISDOM. It is, in short, but another epithet for Buddha. ...

Menu, meaning mind, or soul, or spirit, every incarnation was a MENU, or a manifestation of the Divine Mind. ...

Menu was maintained by Sir. W. Jones to be the (" *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 Noah'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 Neros, ending with the drying of the waters, and beginning anew. Here are the ending of one year or life of Menu or Buddha, and the beginning of a new one.

The intimate connexion between Minerva and Buddha, as WISDOM and mind, I need not point out. On this Word or Person Mr. Faber says, "The import of the Greek word *Nous* and of the Sanscrit Menu is precisely the same : each denotes mind or *intelligence* : and to the latter of them the Latin *Mens* is evidently very nearly allied : or, to speak more properly, *Mens* and *menu*, perhaps also our English *Mind*, are fundamentally one and the same word."\*

\* Faber, orig. Pag. Idol. Vol. I p.40.

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Mr. Faber correctly observes, that the Menu of the Hindoos is the Maha-bad or Great Bud of the Buddhists : he has the same history : what applies to the one, with very little variation, applies to the other.\* ...

\* Fab. p.123.

Mr. Faber has very successfully proved that Buddha and Zoroaster,\* or the star of the Bull, and he explains the word, are the same person, the same as the Menu of the Chusas of Iran.

\* Ch. iii.

In short, I believe the word Menu had the same meaning, originally, as *Rasit*, *Wisdom*; that it was the same as the mount *Meru*, and that *Meru* and *Menu* were dialectic variations. ...

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... We have already seen that Noah and Menu were the same. Thus we find that in the Western as well as in the Eastern part of Asia, there was a Menu, and each was saved in an Ark from a flood.

**HERCULES AND SAMSON THE SAME—ETYMOLOGY OF SAMSON—MUTTRA, HERCULES AT—DRUMMOND ON HERCULES—THE FOXES—WILFRD ON HERCULES AT MUTTRA—MEANING OF THE WORD HERCULES—HERCULES BLACK. CRISTNA IN EGYPT**

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I shall now proceed to exhibit some other circumstances to prove that the God of Western and Eastern Asia was the same. In the particulars of the God Hercules some striking marks of the identity of the two will be found. In his adventures also a number of facts may be perceived, which identify him with the Samson of the Jews and the Cristna of India.

... Samson answers correctly to the Hindoo incarnation Shama, or Shama-Jaya, which is one of the thousand names of Vishnu, which the Hindoos repeat in their litanies, as is done by the Romish Christians. Bal-iswara was the son of this *Shama*, and the *Semiramis* of Assur, of Scripture.\* Several of the early Christian fathers, and along with them Syncellus, acknowledge the identity of Samson and Hercules, who, they say, was copied by the Gentiles from the Bible. The whole story of Samson, the Philistines, the Lion, Thammath or Thamnuz, %;1.; *tmnte*, is a mythos : it is explained by Dupuis, sur tous les cultes, in his dissertation on the labours of Hercules.

\* See Wilford, *Asiat. Res.* Vol. V. p.293.

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The situation of the foot of the celestial Hercules on the Serpent's head, pretty well identifies him with the Cristna of Genesis and India. Parkhurst admits that the labours of Hercules are nothing but the passage of the sun through the signs of the Zodiac; and the circumstances relating to him he adopts as "*emblematic memorials of what the real Saviour was to do and to suffer*"—the name of Hercules being, according to him, "A TITLE OF THE FUTURE SAVIOUR." He could not foresee that the origin of Hercules was to be found (viz. at Maturea or Muttra) in India.

... Whatever may be the origin of the name, we know that Samson was of the tribe of Dan, or of that which, in the astrological system of the Rabbins, was placed under Scorpio, or under the sign with which the celestial Hercules rises. He became amorous of a daughter of Thammis. %;1.; *tmnte*.\* In going to seek her, he encountered a furious lion which, like Hercules, he destroyed. Syncellus says of him, "*In this time lived Samson, who was called Hercules, by the Greeks. Some persons maintain, nevertheless,*" adds he, "*that Hercules lived before Samson; but traits of resemblance exist between them, which cannot be denied.*"\*\*

\*Judges xiv. 1.

\*\* Dupuis, sur tous les cultes, Vol. I. pp.311, 539.

It is not surprising that Mr. Parkhurst should be obliged to acknowledge the close connexion between Hercules and Jesus—as the fact of Hercules, in the ancient sphere, treading on the head of the serpent leaves no room for doubt on this subject, and also

identifies him with Cristna of India, who is seldom seen without the head of the Cobra beneath his foot : and these two facts at once locate Cristna *before* the Christian æra.

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... After the equinox began in Taurus, they were all incarnations of Buddha until the sun entered Aries, and after his entrance into Aries, of Cristna; and both were incarnations of Vishnu, or of the Trimurti.

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The story of Samson and Delilah may remind us of Hercules and Omphale.

Volney says, "*Hercules is the emblem of the sun : the name of Samson signifies the sun : Hercules was represented naked, carrying on his shoulders two columns called the Gates of Cadiz : Samson is said to have borne off and carried on his shoulders the Gates of Gaza. Hercules is made prisoner by the Egyptians, who want to sacrifice him : but while they are preparing to slay him, he breaks loose and kills them all. Samson, tied with new ropes by the armed men of Judah, is given up to the Philistines, who want to kill him : he unties the ropes and kills a thousand Philistines with the Jawbone of an Ass. Hercules (the sun) departing for the Indies, (or rather Ethiopia,) and conducting his army through the deserts of Lybia, feels a burning thirst, and conjures Ihou, his father, to succour him in his danger : instantly the celestial RAM appears : Hercules follows him, and arrives at a place where the ram scrapes with his foot, and there comes forth a spring of water (that of the Hyads or Eridan).\** Samson after having killed a thousand Philistines with the jawbone of an ass feels a violent thirst : he beseeches the God Ihou to take pity on him : God makes a spring of water to issue from the jawbone of an ass."\*\* M. Volney then goes on to shew that the story of the foxes is copied from the Pagan mythology, and was the subject of a festival in Latium. The labours of Hercules are all astronomically explained by Mons. Dupuis in a manner which admits of no dispute. They are the history of the annual passage of the sun through the signs of the Zodiac, as may be seen on the globe, it being corrected to the proper æra and latitude.

\* Eridan, river of Adonis, ...

\*\* Volney, Res. Vol. I. p.35.

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As *Hercules* was called *Heri-cules* so *Mercury* was called *Mer-coles*, or *Mer-colis*. ... Col. Wilford speaks of a God called *Hara-ja* or *Hara-cula*.\* Here Heri the saviour and the God *Ie* are identified with Hercules or Cristna.\*\*

\* Asiat. Res. Vol. VI. p.514.

\*\* In an ancient inscription at Delphi Dr. Clarke found the word 'HRAKAEIOT. Ib. p.196. At the foot of Olympus was a town called Heraclea. Ib. 301.

The word *Heri* in Sanscrit means shepherd as well as saviour. Cristna is called Heri, and Jesus is always called Shepherd. He is the leader of the followers of the Lamb. He is the good shepherd, as was also Cristna. ...

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In addition to all the other circumstances of identity between Cristna and Hercules, is the fact that they were both *black*. ...

**VOLUME I - BOOK V - CHAPTER VII**

**MR. BENTLEY—PLAYFAIR'S RECANTATION—VEDAS —FORGERIES—  
COLEBROOK ON THE FORGERIES—OBSERVATIONS ON A PASSAGE IN  
THE CELTIC DRUIDS—MR. BENTLEY'S RECANTATION TO DR.  
MARSHAM**

**Page 244**

The Vedas of the Brahmins have hitherto been attended with several difficulties. According to the received BRAHMIN tradition, they were originally, after being revealed by Brahma, transmitted by ORAL TRADITION to the time of Vyasa, who collected them and arranged them into books. And this Vyasa, which word it is said means *compiler*, has been thought to be merely an epoch in the history of the literature of India.\* The number of the Vedas is also a matter of dispute; some making them in number only three, some four, and some add to them the collection of books called the Pouranas, of which they make a fifth Veda. ... The Pouranas are eighteen in number; they are also the work of Vyasa. Each has a particular name. ...

\* Creuzer, Liv. I p.671.

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In wishing to condemn the whole of the Hindoo writings, because there are, as he says, corruptions in them, Mr. Bently does not perceive the blow which he is striking at the gospel histories, which contain 30,000 various readings, half of which must be corruptions. ... I admit that many corruptions and interpolations have taken place; but I maintain that if these are sufficient to condemn the Vedas, the gospels also must be condemned, for they contain various readings or corruptions, some of them VITAL consequence to the religion. But it is not just to infer of either, that they are not genuine, because the priests have corrupted them.

... Mr. Colebrook allows, that the formulas attached to the Vedas for adjusting the periods for celebrating the religious festivals, "*were evidently formed in the infancy of astronomical knowledge*:" hence he infers that they were written about 200 years after the Pentateuch. But the fair inference is, that as the Vedas, and the caves, and the astronomical observations, and the formulæ, are all closely interwoven with the history of Cristna—that history is of the same early date, and the formulæ at least equally ancient. However, as Dr. Pritchard allows that the formulæ are much older than Christ,

it is evident that they cannot have been written to serve any purpose in any way connected with Christianity.

But the stories related to Cristna are most clearly no interpolation; they are intimately blended with, they are, in fact, the ground-work, of the whole system. The system of the Brahmins cannot exist without them. Besides, what is to be said of the sculptures in the caves ? Are they interpolations too ? What, of the tremendous figure destroying the infant *boys* ? What, of the cross-shaped temple in the city of Mathura, allowed by Mr. Maurice to have been once the capital of a great empire ?\* This is most certainly proved by Arrian to have been in existence in the time of Alexander. Was this built to support the apocryphal gospel history ? The April festival, in Britain and India, was it founded for the same purpose; or the statue of Hercules and Samson still remaining at Rama-deva ? Mr. Maurice acknowledges that the Evangelists must have copied from the Puranas, or the Brahmins from the Evangelists.\*\*

\* Maur. Bram. Fraud. Exp.

\*\* Ibid. p.81.

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The forgeries of the early Christians are so numerous as to be almost incredible; but they bear no proportion to what, if we are to believe Mr. Bentley, has been taking place in India in modern times. ... Buddha is allowed by Mr. Bentley to have been long previous to Cristna, and he is evidently the same as Cristna, which can only arise from his being the sun in an earlier period. This identity with Mercury and Woden, the Budvar day, the *Maia* mother of Mercury and Buddha, the Maturea in India and Egypt, the two Elephantas with their Cristnas, and the destroying tyrant of the gospel history in that of the Eastern, the Samaneans of Clemens Alexandrinus, and many other circumstances, unite to prove that something must be wrong in the principle of Mr. Bentley's very learned and abstruse calculations. As I have said before, the fact of Cristna being found in Egypt by the seapoys of itself decides the question.

### ***Page 248***

When it is considered that the Vyasa, of whom so much has been said, is an imaginary character, that the word means merely a compiler, and that when we say *Vyasa* compiled the Vedas, we ought to say, the compiler compiled them at such a time, and, that it is admitted that they were compiled from oral traditions—it does seem to me probable, that the Brahmins had any fraudulent or dishonest intention in correcting the astronomical parts of them. They contained astronomical facts, in which, in their old books, they discovered errors, and they corrected them. The astronomical tables had no connexion with religion : nor was it possible the Brahmins could foresee that these tables could ever, in London or any where else, at a future day, have any connexion with it. After the Mythos was established about the year B.C. 3101 on the Cycle of the Neros, it stood still; but the astronomy constantly advanced. The same thing takes place with our astronomical tables, tables of Logarithms, &c., &c. in every new edition errors are corrected.

Mr. Colebrook\* after a very careful examination of the credit due to the genuineness of the Vedas, inclines to think the worship of Cristna may have been introduced at or after the time that the persecution took place of the Buddhists and Jains.\*\* This I think is the truth, and as far as the fact goes agrees perfectly with my theory, that Cristna is only the Indian Hercules, the Sun in Aries. ...

\* Asiat. Res. Vol. VIII. 8vo. Pp. 377, 480, 497.

\*\* Vide p.495. ed. Lond. 1808.

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Mr. Bentley has observed, that Hermes was the son of Osiris and Maia, and that Mercury was the son of *Jupiter* and Maia; that Buddha was also the son of Maia, and was the same as Mercury, and that his name meant WISE or WISDOM.\* He allows\*\* that the image of Siva, is generally accompanied with a Bull *to indicate the commencement of the year from the sign Taurus, or first of May*. He says that *Sura* in Sanscrit means light, and *Asura* means darkness. This is evidently the Surya, and 9: *sr*, Osiris. Mr. Bentley also shews that the Hindoo mansions of the moon were *originally* 28 not 27 in number.\*\*\* Coming from Mr. Bentley, my opponent, these are all important admissions—strongly supporting my system.

\* Pp. 55, 56, 60. \*\* P.58. \*\*\* P.5.

... In a letter from him [Mr. Bentley], published by the Rev. J. Marsham, D.D., in his *Elements of the Chinese Grammar*, is the following passage : "July 14<sup>th</sup>, 1813, *Krishna* was contemporary with *Yoodhisht' hira* (see the *Geeta*), and the epoch of *Yoodhisht' hira's* birth was the year 2536 of the *Cali Yug* of the present astronomers, or about 575 years before the Christian *era*." The fact of Cristna's living more than 500 years before Christ at once disposes of all the nonsense, both oral and written, about the history of Cristna being copied from that of Christ. ... Mr. Bentley's admission opens the door to my theory, that renewed incarnations of the same persons were believed to have taken place, and indeed nearly prove the truth of it respecting them : for we have here one Cristna about 600 years before Christ, and another Cristna about 600 years after him. Here we have three persons of the same name in the world, at three very peculiar epochas—Cristna about 600 B.C., Christ himself at the end of this 600, and Cristna 600 years afterward.

## **VOLUME I - BOOK V - CHAPTER VIII**

### **MATUREA—OBJECTIONS—MR. SEELEY'S OBSERVATIONS ON THE SERPENT—ATONEMENT, ORIGINAL SIN—BLACK NATION OF BUDDHISTS IN ASIA**

### **Page 252**

When the identity of the doctrines of Genesis with the story of Cristna is considered, the circumstances of the Egyptian city of Heliopolis and maturea, the city of the Sun, as I have formerly shewn, are very striking. It was the capital of Goshen, (Goshen means



*house of the sun*.) where the Israelites settled under Jacob. It was here the priest Potiphar lived and officiated, to whose daughter Joseph was married. It was here, where a Jewish temple was built by Onias, who was at the head of a sect of schismatical or heretical Jews, whose doctrine we *cannot* know, or on what grounds they maintained that this was the proper place for the temple of Jehovah. But we *do* know that they were hated by the orthodox, as almost always happen to heretics.

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In the various accounts which different authors have given us respecting Buddha, I perceive but one plausible objection to the theory which I have proposed of his being the Sun in Taurus, as all allow that he *was* the Sun; and that is, the difficulty of accounting for the *Cristna* of the Brahmins having come to Egypt. That a colony did pass from India to Egypt no one can doubt, and that, too, after the rise of the name and mythos of *Cristna*. ... Now, it is equally certain that the mythos did come to Italy; ...

The fact of the black God *Cristna* being found in Italy, Germany, Switzerland, and France, is of itself, independent of all other circumstances, sufficient to decide the question. How came the French and Italians to dye their own God *Cristna* black, before they sent icons of him to India? How came his mother to be black?—the black Venus, or Isis the mother, the virgin mother of divine love, of Aur or Horus, the Lux of St. John, the Regina Cœli, treading, in the sphere, on the head of the serpent—all marks of the Jesus of Bethlehem—of the temple of the sun, or of Ceres, but *not of Jesus of Nazareth*.

The following observation of Mr. Seely, is alone quite sufficient to determine the question as to which of the two countries, Egypt or India, colonized the other.

Mr. Seely says, "*The Cobra capella, or hooded Snake, being unknown in Africa, except as hieroglyphic, it may be concluded (as also from other arguments), that the Egyptians were the depositaries, not the inventors, of their mythological attainments.*"\* If it be true 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 came from India. From the union of these considerations and *indisputable facts* I conclude, that, in very early times, soon after the sun entered Aries, the Brahmins did not, as at this day, object to travel from their own country; and I think we may find a probable reason for their present dissocial system being adopted. ...

\* On the Caves of Ellora, p.216.

### **Page 254**

As we find that most of the other absurd doctrines with which fanatics and priests have loaded the religion of Jesus have come from India, so we also find that, from the same source, has come *original sin*. Mr. Maurice says, "*It is the invariable belief of the Brahmins that man is a fallen creature. Upon this very belief is built the doctrine of the migration of the souls through various animal bodies, and revolving BOBUNS or planetary spheres.*" Hence arose all the austerities of the Yogeas, Fakirs, and other fanatics, which were carried to an excess that is scarcely credible.

The Rev. Dr. Claudius Buchanan has the following passage :\* "*The chief and distinguishing doctrines of Scripture may be considered the four following—the Trinity in Unity : the incarnation of the Deity : a vicarious atonement for sin : and the influence of the Divine Spirit on the mind of man. Now, if we should be able to prove that all these are represented in the systems of the East, will any man venture to affirm that it happens by chance ?*" No, indeed, no man, who is not a fool, will venture to say any such thing. The Doctor then goes on to admit, that the Brahmins must have known of the plural nature of the Aleim, which he calls the ELOHIM, the "Let us make man," of the first chapter of Genesis, the incarnation, the atonement, and the influence of the Holy Spirit,—the doctrine of regeneration or *man twice born*. ...

\* Christian Researches in Asia, p.256.

Original Sin, the foundation of the doctrine of the atonement, was not known to the early Christians,\* and therefore it is perfectly clear that it cannot have been copied from them.

\* See Jones on the Canon, Vol. II. p.348.

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The reader will recollect what was said in the first chapter respecting the two Ethiopias—the opinion of Sir W. Jones and Mr. Maurice, that a nation of *blacks* formerly ruled over all Asia, and the other circumstances where the black colour occurred in various ways : ... May not this nation have been a nation of *black* Buddhists ? May not the peaceable religion of the curly-headed Buddha have pervaded and kept in peace for many generations, of which we have no history, the whole of Asia ? ... Why should not a nation have ruled all Asia in peace, as the Chinese have done their empire, for several thousand years ? If these were Jain Buddhists, their propensity to propagate their doctrine, so different from the practice of the Brahmins, easily shews why it was carried to the extremest West, and why it was found in Britain. But if they were the first people, the Celts, for instance, as I believe they were, and their religion the first, it would of course go with them.

"*Buddha, the son of Máyá, is considered as the God of Justice; and the Ox, which is sacred to him, is termed Dherma. So that this epithet, like that of Buddha, is not confined to any individual or any race.*"\* "*On the contrary, we learn from the institutes of Menu, that the very birth of Brahmins is a constant incarnation of Dherma, God of Justice.*" Here I think we have a Melchizedek. In the interior of the great temple of Bali, at Maha-bali-pore, is a couch called the bed of Dherma-rajah.\*\* This compound word translated, is *Bed of the king of justice or Bed of Melchizedek*.

\* Camb. Key, Vol. I. p.216.

\*\* Chamber's Asiat. Researches.

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... The real, true, conscientious Buddhist, must have been an exact prototype of Jesus Christ, as I shall prove, both in doctrine and practice. ...

**VOLUME I - BOOK V - CHAPTER IX**

**BAAL—SIR WM. JONES AND THE DESATIR—ETYMOLOGY OF THE WORD BAL—DR. HAGAR ON APOLLO—CUFA GRASS, SACRIFICE OF**

**Page 256**

BALA or Bal was one of the names of Buddha.\* It cannot be modern; in most ancient times it is every where to be found—in Carthage, Sidon, Tyre, Syria, Assyria—the Baal of the Hebrews. It is impossible to modernize him. The temples with the Bull remaining, and the ruins of the most magnificent city of Maha-bali-pore not quite buried beneath the waves, and the figure in the temples prove the antiquity of this crucified God. Captain Wilford has pointed out some very striking traits of resemblance in the temples of Bal or Buddha, in Assyria, India, and Egypt : but this is not surprising, for they were all temples of Apis, the Bull of the Zodiac.

\* Wilford, *Asiat. Res.* Vol. X. p.134.

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When all the other circumstances are considered, it will not have surprised the reader to find the Hebrew God *Baal*, the bull-headed, among the Hindoo Gods. He is called *Bala-Rama* or *Bala-hadra*. He is the elder brother of Cristna, that is, probably, he preceded Cristna. M. Guigniaut says, Bala is evidently an incarnation of the sun; and Mr. Fuller remarks, that he is a modification of *Sri-Rama*, and forms the transition of connecting link between *Sri-Rama* and Cristna. This *Sri* is evidently the \$: *sr* or Osiris, with the bull of Egypt. This *Sri* is found in the Surya of India, which is no other than Buddha; as we have seen, it is the oriental word for Bull, \$&: *sur*, from which perhaps Syria, where the worship of Baal prevailed, had its name. Bali is allowed by the Brahmins to have been an incarnation or Avatar, but he is also said to have been a great tyrant and conquered by Cristna. In the history of this Avatar the rise of Cristnism is described. Vishnu or Cristna at first pretends to be very small, but by degrees increases to a great size, till at last he expels the giant, but leaves him the sovereignty of a gloomy kingdom.\*

\* Creuzer, Vol. I. p.187.

Sir W. Jones, in his Sixth Annual Discourse, gives an account of a celebrated Persian work, called the Desatir, written by a person named Moshani Fani, in which is described a dynasty of Persian kings descending from a certain Mahabad who reigned over the whole earth, by whom, he says, the castes were invented; that fourteen Mahabads or Great Buddhas has appeared or would appear; and that the first of them left a work called the Desatir, or Regulations, and which was received by Mahabad from the Creator. This Maha-Bad is evidently the great Buddha;\* and the *Maha-Bul* or *Maha-Beli* the great Baal, or Bol of Syria, with the head of a bull, in fact the sun—the whole most clearly an astrological or astronomical mythos or allegory. As a mythos the Mahabadian history of Moshani Fani is very interesting; as the true account of a dynasty of kings it is nothing. But I think there is great reason to believe that the Desatir is one

of the oldest religious works existing, though probably much corrupted by the Mohamedan Moshani. This work confirms what I have said in B. V. Ch. V. S.2, that Menu and Buddha were identical.

\* Vide Faber, Pag. Idol. Vol. II. pp. 74-83.

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To return to the word Baal. ... It is said by Parkhurst to be equivalent to the Greek *giov*, one having authority. It is also said by him to mean the solar fire. Baal is also called *Lord of Heaven*, which may be the meaning of *0?.: -3, Bol smin*, translated Lord of heaven. But *?.: smin* or *0?.: smin* meant the planets of the disposers. Its most remarkable meaning was that of a Beeve of either gender. It was an idol of the Syrians or Assyrians, often represented as a man with the head of a bull.\*

\* For Bull-worship, see D'Ancarville, Vol. I.

... The true God was originally called *-3, Bol,\* Thou shalt no more call me Baali*. He was afterward called *%f ie* or *%&%f ieue*, which meant the Self-existent, and was the root of the word Iaw, or Iao-pater, Jupiter, and in Egypt, with the head of a ram, was called Jupiter Ammon. The followers of Baal were the worshipers of the sun in Taurus : those of Iao of Ammon—of the sun in Aries. From the word *-3, Bol* probably came our word Bull. Here the struggle betwixt the two sects of Taurus and Aries shews itself.

\* Hosea ii. 16.

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The Apollo of the Greeks was nothing but the name of the Israelitish and Syrian Bol *-3, bol*, 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 Baalbec in Syria. ... The Greek name Heliopolis proves, if proof were wanting, the meaning of the word Bal.

### **Page 260**

The Hindoos have a sacrifice held in very high esteem which, their traditions state, goes back to the most remote æra : this is the sacrifice of a certain species of grass, called Cufa grass. This ancient sacrifice was also in use among the Egyptians.

## **VOLUME I - BOOK V - CHAPTER X**

### **YAJNA OR PASSOVER—EIGHT VASUS**

### **Page 260**

If the religions of Moses and the Hindoos were the same, it was reasonable to expect that we should find the celebrated Egyptian festival of the Passover in both countries, and it is found accordingly. We have in it the most solemn of the religious rites of the Brahmins, the sacrifice of the Yajna or the Lamb.

... This history of the passage of the sun and of the passage of the Israelites from Egypt, affords a very remarkable example of the double meaning of the Hebrew books. ...

### **Page 261**

Before the time of Moses, the Egyptians fixed the commencement of the year at the vernal equinox. ... In the Oriental Chronicle it is said, that the day the sun entered into Aries, was *solennis ac celeberrimus apud Ægyptios*. But this Ægyptian festival commenced on the very day when the Paschal lamb was separated. ... In this festival the Israelites marked their door-posts, &c., with blood, the Ægyptians marked their goods with red.\* The Hebrew name was (.5 *psh* pesach, which means *transit*. The Lamb itself is also called Pesech, or the Passover.

\* Drum. (Ed. Jud. P.380.

In India, the devotees throw red powder on one another at the festival of the Huli or vernal equinox. This red powder, the Hindoos say, is an imitation of the pollen of plants, the principle of fructification, the flower of the plant. Here we arrive at the import of this mystery. A plant which has not this powder, this flower or flour, is useless; it does not produce seed. This Huli festival is the festival of the vernal equinox; it is the Yulé; it is the origin of our word *holy*; it is Julius, Yulius.

The followers of Vishnu observes the custom, on grand occasions, of sacrificing a ram. This sacrifice was called Yajna; and the fire of the Yajna was called *Yajneswara*, of the God fire. The word "Yajna, M. Dubois says (p.316,) is derived from *Agni fire*, as if it were to this God that the sacrifice was really offered. I need not point out the resemblance of the word *Agni* and the Latin *Ignis*." And I suppose I need not point out the resemblance of the word *Agni* to the Latin *Agnus*, to those who have seen the numerous extraordinary coincidences in the languages of Italy and India, which I have shewn in this work and in my Celtic Druids.

In this ceremony of sacrificing the lamb the devotees of India chaunt with a loud voice, *When will it be that the Saviour will be born ! When will it be that the Redeemer will appear !* The Brahmins, though they eat no flesh on any other occasion, at this sacrifice taste the flesh of the animal : and the person offering the sacrifice makes a verbal confession of his sins\* and receives absolution.\*\* ... The Hindoos have a sacred fire which never dies, and a sacrifice connected with it, called Oman.\*\*\* They have also the custom of casting out devils from people possessed, by prayers and ceremonies,\*\*\*\* which is also practised by the people of Siam. All this is very important.

\* Loubière says, auricular confession is practised by the Siamese.

\*\* Travels and Letters of the Jesuits, translated from the French, 1713; London, 1714, pp. 14-23, signed Bouchet.

\*\*\* ON the generative power of OM.

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The first sentence of the Reg-Veda is said to be Agnim-ile, *I sing praise to fire*. Here we are told that Agnim means fire. When we reflect upon the slain lamb, and the call for the Saviour, we must be struck with the scene in the fifth chapter of the Apocalypse, from verse five to ten, where praise is given to the slain Lamb. The identity of the Mythoses cannot be denied.

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... The sacrifice of the Ram is the Ram of the Zodiac at the vernal equinox. Thus the adoration of the Ram succeeded to the Bull, (but it did not entirely abolish it,) as in the case of Asteroth of the Sidonians, which had first the head of a Bull, and afterward that of a Ram.

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In Book iv. p.152, of the same work (*de abstinentiá*), Porphyry informs us that in very old times, the sacrificing or indeed the using of the flesh of animals was not practised either by the Athenians or by the Syrians—the Syrians, that is the natives of the ancient city of Iona and the Pallistini, the Ionians, of whom I shall speak presently. Advancing still eastwards, we find Porphyry giving an account of the Magi from Eubolus, who wrote their history, in which he states that "*the first and most learned class of the Magi neither eat nor slay any thing animated, but adhere to the ancient abstinence from animals.*" After this he goes to the Gymnosophists called Samaneans and Brahmins of India, of whom he gives an account, and from which it appears that they have varied very little from what they were in his time. But all these accounts seem to shew signs of the first Black Buddhist people, as eating no animal food—of the Black Pelasgi or Ionians, as coming to Italy and bringing the black God and his mother along with them. And they not only brought the black God and his mother, but they brought his house, the house of Loretto, as I shall shew in its proper place.

**VOLUME I - BOOK V - CHAPTER XI**

**RASIT, OR WISDOM, RESUMED—SECRET DOCTRINES—BULL-HEADED AND RAM-HEADED GODS—DATE OF THE SYSTEM. NAMES OF BUDDHA, &c.—IGNORANCE OF THE BRAHMINS AND ANCIENTS—CREUZER, HAMMER, GUIGNIAUT, &c.—TREE OF GENESIS AT IPSAMBUL, AND THE SAME IN MONTFAUCON**

**Page 264**

That the tribe of Israelites did go out from Egypt and conquer Canaan I feel no doubt; but it is very clear to me that the priests, in their books, have wrapped up the whole in allegory; that, in fact, as the learned philosophers of the Jews say, these writings had two meanings—one for the priests and one for the people. The former meaning, as

might be expected, has been nearly lost; the latter is still received by *most* Jews and Christians. What evils have been produced by the system of endeavouring to keep the mass of mankind in ignorance ! The words (𐤁𐤃𐤌𐤀𐤎) *b-rasit* no doubt had two meanings, one for the priests, and one for the people—*wisdom* for the former, *beginning* for the latter. This is strengthened by the fact, that the Jews divided their Cabal into two parts.

...

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The Jewish Sephiroth consisted, as I have already shewn, of ten existences, which answered to the Trinity, and to the spirits or emanations of the seven planetary bodies. By some later Jews the first three were said to be Hypostases, the other seven Emanations. Here was the beginning of our Hypostatical Trinity. The first of the Sephiroth was *corona*, and answered to the Father, or *Brahma*; the second was *wisdom*, *Sofia*, the Iifwtogonoj and Aogoj, and answered to *Vishnu*, the Preserver; the third was *prudentia* or Ilneuma, and answered to *Siva* in his generating capacity. ...

The pretended genealogy of the tenth chapter of Genesis is attended with much difficulty. It reads like a genealogy : it is notoriously a chart of geography. It is exoterically *genealogical*, esoterically *geographical*. I have no doubt that the allotment of the lands by Joshua was astronomical. It was exactly on the same principle as the nomes of Egypt, which every one knows were named astronomically, or rather, perhaps, I should say, astrologically. The double meaning is clear; but probably the exact solution of the whole riddle will never be made out. Most of the names which are given in the tenth chapter of Genesis are found in the mystic work of Ezekiel. The works of all the prophets are mystical. ... Many of the works of the Greeks were equally mystical.

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Speaking of the statements respecting the Gods in Homer, Maximus Tyrius says, "*For every one on hearing such things as these concerning Jupiter and Apollo, Thetis and Vulcan, will immediately consider them as oracular assertions, in which the apparent is different from the latent meaning.*"\* This is confirmed by Herodotus, who constantly says, when describing things in Egypt, there is a sacred reason (*feroj logoj*) for this, which I shall not give. I suspect that Cicero, Pausanias, &c., were like Gibbon and Warburton, and many other of the authors, who, for the sake of the peace of society, pretend to be what they are not, a mischievous device of the priests, which has done more to retard the improvement of mankind than all other causes put together.

\* Max. Tyr. Ed. Taylor, p.87, and Dissertation xvi.

The Greeks have been supposed by some persons to have learnt their mythologies from the Egyptians. But I have shewn, on the authority of their own writers, that all their OLD oracles came from the Hyperboreans by way of Thrace. Their Eleusinian mysteries I have also shewn to have come by the same route, probably from India. I consider Osiris, Bacchus, Astarte with the Bull's head, Bol or Baal, Mithra, Adonis, Apis, and Buddha, to have been contemporary, or to have formed a second class. ... and therefore I conclude from this, exclusive of the other reasons given above, that these Gods are nothing but the Sun in the sign of Taurus, at the vernal equinox : and the other class are all cfioprodwpoi, or Ram-headed, and are in like manner, for similar reasons,

the sun in the sign of Aries, at the vernal equinox. ... In the histories of the births, death, funerals, and resurrections, of all these Gods, a striking similarity prevails, as I shall shew in a future page; but yet there are between the two classes some trifling discrepancies. ...

The adoration of the Bull still continued in most countries after the equinox had receded to Aries. This was the case in Egypt, where Apis still continued, though Ammon with his sheep's head arose—if he did not, as I believe he did, change his *beeve's* head for that of a *ram*. I have shewn that Ammon meant generative power of Am, or Aum, or Om : but Am was the Bull Mithra, Buddha—therefore it must have changed. The prayers to the God Bull, of Persia, given by Mr. Faber, are very curious. Asteroth, or Astarte, in Syria, was first represented with the horns and head of a beeve, and in later times with those of a sheep.\* Thus in India the Bull, the emblem of Buddha, continued to be adored long after Cristna arose, and along with him at some few places.

\* Drummond, Orig., Vol. III p.229.

### **Page 267**

M. Dubois confirms my opinion that the Brahmins came from the north, and that they established their religion on the ruins of that of Buddha. He adds, that he lived in the midst of the Jainas or followers of Buddha, and that they far surpassed the Brahmins in probity and good faith.\* Herodotus\*\* says the Pelasgians learnt the *names* of their Gods from barbarians; "*that at first they distinguished them by no name or surname, for they were hitherto unacquainted with either; but they called them Gods, which by its etymology means disposers, from observing the orderly disposition and distribution of the various parts of the universe.*" It is easy here, I think, to recognize the planets, the disposers, the *♃*: *smim*, of the first book of Genesis.

\* Seeley's Wonders of Ellora, Pp. 42, 305, 324, 326, 327, 549, &c.

\*\* Euterpe, LII. p.377.

We have seen that the days of the week are, in the most remote corners of the world, called by the names of the same planets, and in the same order, and these planets after the same Gods. The universality of this shews its extreme antiquity—that in all probability it must have been adopted before the human race became divided into nations. But the fact that all these Gods were identified with the Bull of the Zodiac in some way or other, proves that they must have been adopted later than the time when the sun, at the vernal equinox, entered Taurus by the true Zodiac, which would be about 4700 years before Christ. ... This consideration seems to offer something like a boundary to our researches; something like a distant view of our journey's end, which I agree with pleasure; for I think we can find no traces of any thing before the Tauric worship commenced. And this brings our chronology to agree, as near as can be expected, with the various systems. The *eight* ages, about the time of Augustus, cannot be doubted. If these were 600 years each—4800, and we add a thousand before the Tauric worship commenced for mankind to arrive at their then state of civilization, we shall not be very much out of the way in our calculations.

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As I have formerly said, the fact of Buddha giving name to one of the days of the week, Wednesday, fixes him to the very earliest period of which we have any record or probable tradition. He is acknowledged to be the Sun or the Surya, with seven heads, of Siam and Japan and Ceylon; and to be the son of Maia. Thoth or Teutates and Hermes are allowed to be identical, and Hermes is allowed to be Mercury; and Mercury is the God to whom Wednesday is dedicated, and the mother of Mercury is Maia. Sir William Jones clearly proved that the first Buddha was Woden, Mercury, and Fo, ... Mr. Faber says, "*The Egyptian cosmogony, like the Phœnician, is professedly of the Buddhic school : for the fullest account which we have of it is contained in a book ascribed to Hermes or Thoth : but Hermes or Thoth is the same person as Taut, who is said to have drawn up the Phœnician system : and Taut again is the same as the Oriental Tat or Buddha.*"\*

\* Pag. Idol. Vol. I. p.228.

The Tau, T, is the emblem of Mercury, of Hermes. It is the *crux ansata*, and the *crux Hermis*. It was the last letter of the ancient alphabets, the end or boundary, whence it came to be used as a terminus to districts : but the crux Tau was also the emblem of the generative power, of eternal transmigrating life, and thus was used indiscriminately with the Phallus. It was, in fact, *the phallus*. The Tau is the Thoth, the Teut, the Teutates of the Druids;\* and Teutates was Mercury, in the Sanscrit called God or Somona-cod-om; and in German God. In old German Mercury was called Got. ...

\* See Herod. Euterpe, LI. P.375.

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... The accounts of the present Brahmins can be little dependent on. Of the minor details of their mythology they are totally ignorant. After a careful consideration of the work of the father of history, I have no doubt that the generality of priests in his day were as ignorant as the Brahmins in ours. The priests, whenever they were ignorant of a fact, coined a fable, which the credulous Greek believed and recorded; and which the still more absurdly credulous modern Christians continue to believe. Witness, as one of many examples, the history of Jupiter and Europa,\* believed by classical scholars to have been actually a king and queen, to have reigned, had children, &c., &c.

\* Drum. Orig. Vol. III. p.82

I cannot help thinking that even the oldest of both the Greek and Roman writers, unless I except Homer, were absolutely and perfectly ignorant of the nature of their Gods—whence they came, and of what they consisted. That the people by degrees emerging from barbarism began to open their eyes, they found them. They received the Gods from their ancestors, who, having no writers, transmitted their superstitions, but not the histories of their Gods. Whether the initiated into the mysteries were any wiser seems very doubtful. But I think it is possible that the only secrets were, the admission of their own ignorance and the maintenance of the doctrine respecting the nature of God (of which I shall treat hereafter) and in substance of the unity of God. ...

I shall be told *I* have a theory. This is very true : but how is it possible to make any sense out of the mass of confusion without one ? And are not facts sufficient collected to found a theory upon ? My theory has arisen from a close attention to the facts which

transpire from the writings of a vast variety of authors, and is, I think, a theory which will be found to be established by them. I have not first adopted my theory, and then invented my facts to confirm it. The facts have come first, and the theory is the consequence. Whether they be sufficient to support my theory, is the only question. This must be left to the reader. I feel confident that I can explain every thing which appears inconsistent with the theory, unless it be a very few of the histories of the inferior Gods, which may very well be supposed to have been mistaken or mistated, by the Priests, whose ignorance or deceit is acknowledged.

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Protestant priests for some years past have endeavoured to shew that the Mosaic accounts are to be found in India and generally among the Gentiles. What good this can do them cannot understand. However, they have certainly succeeded. The labours of the learned Spencer have shewn that there is no rite or ceremony directed in the Pentateuch, of which there is not an exact copy in the rites of Paganism. The Rev. R. Faber has proved that the Mythoses, as the Romish Dr. Geddes properly calls them, of the creation and the flood have their exact counterparts among the wild mythologies of the followers of Buddha and Cristna; and the history of the serpent and tree of life have been lately discovered by Mr. Wilson to be most correctly described on the ruins of the magnificent temple of Ipsambul in Nubia.\* So that it is now certain, that all the first three books of Genesis must have come from India : the temple at Ipsampul, as well as the famous Memnon, being the work of the ancient Buddhists—the latter proved most satisfactorily by Mr. Faber.

\* Wilson's Travels; Franklin's Researches on the Jeynes, p.127.

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After what the reader has seen he will not be surprised that I should have been struck most forcibly by an observation which seems casually given by M. Denon in his account of the Temples in Upper Egypt. He does not appear to have been aware of its importance, or, indeed, in a theological point of view, that it had any importance at all. In\* speaking of a very beautiful small temple of the ancient Egyptians at Philoe, he says, "*I found within it some remains of a domestic scene, which seemed to be that of Joseph and Mary, and it suggested to me the subject of the flight into Egypt, in a style of the UTMOST TRUTH and interest.*"

\* The English Trans. By Arthur Aikin, 1803, Vol. II. Chap. xiv. P.169.

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In fig. 9 of the 52<sup>nd</sup> plate of the Supplement to Montfaucon's *Antiquité Expliquée*, there is a representation of Abraham sacrificing Isaac : but Abraham has not a sword or a knife, but a thunderbolt, in his hand. Can any thing be more clear than the makers of these very ancient gems considered that the story of Abraham covered a mythos ? Vishnu or Cristna is often represented with thunder and lightning in his hand—as in the act of giving the benediction with *three* fingers, and as wearing a triple crown.

**VOLUME I - BOOK V - CHAPTER XII**

**THE EAGLE GARUDA—SPENCER, FABER, BURNET, CALMET, &C., ON GENESIS AND ITS ALLEGORY—FABER'S TRINITY OF THE INDIANS AND THE HEBREWS**

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The following example of an Eastern mythos, in the West, will be thought not only curious, but will be found, in a future page, to involve some important consequences.

Mr. Moore says, "Sonnerat notices two basso-relievos placed at the entrance of the choir of Bourdeaux Cathedral : one represents the ascension of our Saviour to heaven on an Eagle : the other his descent, where he is stopped by Cerberus at the gates of hell, and Pluto is seen at a distance armed with a trident. In *Hindu* pictures, VICHNU, who is identified with Krishna, is often seen mounted on the Eagle GARUDA, sometimes with as well as without his consort Lakshmi.\* And were a *Hindoo* artist to handle the subject of Krishna's descent to hell, which I never saw, he would most likely introduce Cerbura, the infernal three-headed dog of their legends, and Yama, their Pluto, with a *trisula*, or trident : a farther presumption of early intercommunication between the Pagans of the Eastern and Western hemispheres."\*\* An account is given by Arrian of a visit of Alexander the Great to the cave of Prometheus on the borders of India.

\* Whence comes the name of Cristna's consort Lakshmi ? We will write it as it may be pronounced, and we shall have no farther trouble—L'Akmè. it is not surprising that Wisdom, %.,( *hkme*, should be the wife of Cristna, the incarnation of Vishnu, the second person or the Logos of the Indian trinity; but it is very curious, indeed, that we should find it here in Greek and modern French. If this stood alone, it might be taken for accident, but wit its concomitant circumstances, this cannot be admitted. I believe the Lamed of the Hebrews is often used as an emblematic article, as it is in the Arabic, Italian, and French. It is an abbreviation of the Arabic *Al*. Thus we find it in the word Aeldama—*Ac* place of, *al* the, *dama* blood.

\*\* Pantheon, p.214.

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In addition to what Mr. Moore and M. sonnerat have said, I beg to observe that Bourdeaux, in whose cathedral this Garuda was discovered by them, is watered by the river Garumna, evidently the Latinised Garuda or the Frenchised Garonne. It is situated in the department of the Gironde. Messrs. Sonnerat and Moore seem to have overlooked the striking names of the river and the department. ... The eagle Garuda, as appears from Moore's Pantheon, is intimately blended with the history of Cristna in a variety of ways : and, if I mistake not, forms in the three facts of the Garuda at Bourdeaux on the Garumna, in the Gironde—of Alexander's visit—and of its connexion with the Cristna of India and the Cristna of Europe—a chain of evidence in proof of the intimate connexion between the East and the West; and equally so of the existence of Cristna and his mythos in India long previous to the birth of Jesus of Nazareth; though perhaps not of Jesus of Bethlehem. ...

Prometheus formed the first woman, for the formation of whom he stole fire from heaven, &c., &c. The word Prometheus is the Sanscrit word PRAMATHAH or

PRAMATHAS, which comes from PRA-MAT'HA-ISA, which coalescing, according to the rules of Sanscrit grammar, form PRAMATHESA. Now, *Bra* is the Siamese *Pra*, creator or former; *Matha* is *Mati*, in the Bali language *Mother*, and *esa* is *Isa* or *Iscah* or *Eve* or *Isis*—the whole meaning, maker of mother *Eve* or *Isis*. It is no small confirmation of what I have said, that *Prometheus*, the name of the *Greek God*, is *Sanscrit*;\* as is also *Deucalion*, his son. The latter is *Deo-cala-yun* or *Deo-Cala-Yavana*.

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Mr. Faber\* says, "*The close resemblance of the whole Levitical ceremonial to the ceremonial in use among the Gentiles has often been observed, and has differently been accounted for. This resemblance is so close and so perfect, that it is alike absurd to deny its existence, as to ascribe it to mere accident. The thing itself is an incontrovertible matter of fact : and it is a fact which might at first seem to be of so extraordinary a nature, that we are imperiously called on to account for it.*" Again he says,\*\* "*Spencer has shewn at full length, that there is scarcely a single outward ordinance of the Mosaical law, which does not minutely correspond with a parallel outward ordinance of Gentilism.*"

\* Orig. Pag. Idol. Vol. III p.624. \*\* Ibid. p.629.

Mr. Maurice says,\* "*After all, we must own, with Calmet, that the temple of the great Jehovah had many decorations similar to those in the hallowed temples of Asia. He was served there, says the last cited author, with all the pomp and splendour of an Eastern monarch. He had his table, his perfumes, his throne, his bed-chamber, his offices, his singing-men and his singing-women.*"

\* Ind. Ant. Vol. V. p.174.

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... But by and by I shall shew from what patriarchal religion these Mosaic rites were derived.\*

\* ... The esoteric religion was a masonic mystery; I am under no tie, and I will explain to the world what it really was.

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The philosophy in question taught that matter itself was eternal, but that it was liable to endless changes and modifications; that over it a demiurgic INTELLIGENCE presided, who, when a world was produced out of chaos, manifested himself at the commencement of that world as the great universal father both of men and animals : that, during the existence of the world, every thing in it was undergoing a perpetual change : no real destruction of any substance taking place, but only a transmutation of it : that, at the end of a certain appointed great period, the world was destined to be reduced to its primeval material chaos : that the agent of its dissolution was a flood either of water or fire : that at this time all its inhabitants perished; and the great father, the *Brahme-Mai*, from whose soul the soul of every man was excerpted, (i.e. emanated,) and into whose soul the soul of every man must finally be resolved, was left in the solitary majesty of abstracted meditation : that, during the prevalence of the deluge and

the reign of chaos, he floated upon the surface of the mighty deep, the being on which he reposed being represented by a ship, a lotus, an egg, the sea-serpent, the navicular leaf, or the lunar crescent : that the two generative powers of nature, the male and the female, were then reduced to their simplest principles, and were in a state of mystic conjunction brooding on the surface of the deep. The Brahme-Maia or Great Father was but mystically alone : for he comprehended within his own essence three filial emanations, and was himself conspicuous in eight distinct forms : that at the close of a divine year, the deluge abating, the Great Father awaked to the reforming of the world out of the chaotic mass; and that he appeared with his three emanations,\* and his eight forms,\*\* as he had appeared at the commencement of former worlds : that this new world was destined to run the same course as former worlds : that this alternation of destruction and reproduction, was eternal both retrospectively and prospectively : that to destroy was, consequently, nothing more than to create under a new form.\*\*\* This is the doctrine which Mr. Faber supposes was taught in the ancient mysteries, except my leaving out and altering some trifling parts forced in to suit it to his particular theory. But it will not be denied to be on the whole a sublime system. It has the merit, too, of being, when thus corrected, nearly the true system of the first sages of antiquity.

\* Powers. The forming power, the preserving power, and the destroying power; attributes of omnipotence.

\*\* The planetary substances having form, his Angels or Messengers, the 0\*/: *smin*.

\*\*\* Orig. Pag. Idol. Vol. III. p.117.

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The following account of the Hebrew and Indian Trinities, according to Mr. Faber, is very striking :

*... "We are taught on the one hand, that Brahma, Vishnou, and Siva, are essentially but a single person; and this single person in Brahm, who unites in himself the divided attributes of the three; and that the triplicated Brahm is materially the World, astronomically the Sun, and mystically the great hermaphrodite, who is equally the father and the mother of the universe. But we are told, on the other hand, that Menu-Swayambhuva is conjointly and individually Brahma, Vishnou, and Siva; that he had three sons, who sprang in a mortal shape from his body, and who named his three daughters; and that these three sons were severally Brahma, Vishnou, and Siva.*

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*"Such are the declarations of the Hindoo theologists; and the inference to be drawn them is abundantly obvious. Since Brahma, Vishnou, and Siva, are conjointly Menu-Swayambhuva; and since they are also conjointly the imagined supreme God Brahm; it is evident, that Brahm and Menu-Swayambhuva must really be the same person. And again, since Brahm, Vishnou, and Siva, are severally the three sons of Menu-Swayambhuva; and since they are also three supposed emanations from Brahm; it must plainly follow, that the famous triad of Hindoo theology, which some have incautiously deemed a corrupt imitation of the Trinity, is really composed of the three sons of a mere mortal, who, under the name of Menu, is described as the general ancestor of mankind. Brahm then at the head of the Indian triad, is Menu at the head of his three sons. But*

*that by the first Menu we are to understand Adam is evident, both from the no less remarkable tradition that one of his three sons was murdered by his brother at a sacrifice. Hence it will follow that Brahm, at the head of the Indian triad, is Adam at the head of his three sons, Cain, Abel, and Seth."\**

\* Faber, Orig. Pag. Idol. Pp. 117, 118.

Again, Mr. Faber says, "*Each Menu, however, with his triple offspring, is only the reappearance of a former Menu with his triple offspring; for, in every such manifestation at the commencement of each Manwantara, the Hindoo Trimurti or Triad becomes incarnate, by transmigrating from the human bodies occupied during a prior incarnation; Brahm or the unity appearing as the paternal Menu of a new age, while the triad of Brahma, Vishnou, and Siva, is exhibited in the persons of his three sons. The first Menu, therefore, with his three sons, must be viewed as reappearing in the characters of Menu-Satyavrata and his triple offspring—Sama, Cama, and Pra-Japati. But the ark-preserved Menu-Satyavrata and his three sons, are certainly Noah and his three sons, Shem, Ham, and Japhet. Hence again it will follow, since Menu-Satyavrata is only a reappearance of Menu-Adima, and since the triplicated Menu-Adima is the same as the triplicated Brahm, that Brahm at the head of the Indian triad is likewise Noah at the head of his three sons."\**

\* Faber, Orig. Pag. Idol. p.119.

Notwithstanding the nonsense in the above extracts about Brahm being the world, &c., and the ingenious misrepresentation that Brahm is not the true God, enough transpires to shew that the mythoses of the Israelites and of the Brahmins are essentially the same. When this is added to the general character of the history, of the serpent, of the tree of knowledge, &c., &c., and to the proof which has been given by Sir W. Drummond, in his *Œdipus Judaicus*, that the names of the persons and places in Genesis have astronomical meanings, I think no one can hesitate to agree with the ANCIENT JEWS AND FATHERS OF THE CHRISTIAN CHURCH, that the whole is allegory. ... How surprising that a man of learning and talent like Mr. Faber should succeed in persuading himself that the Platos and Ciceros of antiquity, were contemptible enough to adore three or four old women and a rotten ship !

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The similarity of the numbers, in the Mosaic history, with the numbers constantly recurring in the Hindoo systems, seems very striking. Here are Adam and his three sons, and Noah and his three sons, each class answering to Brahm and his three emanations—Brahma, Vishnou, and Siva. There are eight persons in the ark, answering to the sun and seven planetary bodies. But whether the histories of Adam and Noah and their families were taken from the metaphysical and profound theory of the hermaphroditic creator, preserver, and destroyer—the sun presiding over the planetary system; or, the recondite system was formed, and the sun and planets numbered after him and his family, I leave to every person to judge of as he thinks proper. ...

The book of Genesis was considered by *most*, if *not all*, of the ancient Jewish philosophers and *Christian fathers* as an allegory. For persons using their understandings, to receive it in a *literal* sense, was impossible : and when, we find

modern Christians so receiving it, we only find a proof that, with the mass of mankind, reason has nothing to do with religion, and that the power of education is so great, as in most cases to render the understanding useless. In the Jewish religion, as in all other religions, there was an esoteric and an exoteric meaning of its dogmas.

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... If the reader will consult the Transactions of the Asiatic Society of Calcutta, particularly Volume IV., he will find innumerable proofs that the Grecian histories, equally with the Mosaic and Hindoo mythologies, are most of them drawn from the same common fountain, in Upper India, about Balk, and Samarkand. The same universal system pervaded the whole, and, no doubt, had its origin in ancient Buddhism.

That the Mosaic ceremonies were the same as those of the Gentiles, has been proved by Spencer, Faber, and other learned divines, beyond dispute. This being the fact, it does not seem surprising that the doctrines of the two should also partake of the same character, when stripped of the corruptions which the priests and the infirmities of humanity have introduced into them. We see not only the same fundamental Trinity, but we see the same system of concealment under apparently absurd mythoses or allegorical representations,—absurd, indeed, to outward appearance, but probably, if perfectly understood, covering a system of wisdom and truth. ...

**VOLUME I - BOOK V - CHAPTER XIII**

**DISPUTED CHAPTERS OF MATTHEW AND LUKE—CAUSE OF THE BLACK CURLY-HEAD OF BUDDHA—GENERAL OBSERVATIONS ON THE MORAL DOCTRINES OF DIFFERENT RELIGIONS**

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Every one knows the violent altercations which have taken place among learned Christians, almost from the beginning of Christianity, respecting the last eight verses of the *first* and the whole of the *second* chapter of Matthew—and the whole of the *second*, and all the *first* chapter, except the first four verses of Luke. Great numbers of men, of first-rate character for learning and talent, have declared them and proved them spurious, men who have shewn their sincerity by the resignation of rich livings rather than appear to tolerate them against their consciences.\* Some interesting questions have naturally suggest themselves. What are those chapters ? Are they mere forgeries of the orthodox ? Why should the orthodox wish for *an immaculate conception* or *a divine incarnation* ? They would have been just as rich and powerful without these doctrines. I cannot think they were mere forgeries. They have no appearance of any such thing. Then what are they ?

\* Amongst whom were Lindsey, Disney, Jebb, and Frennd.

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... And I think if a person will pay but very little attention, he must see that the incarnation described in these chapters was but the counterpart or repetition of former incarnations, or extraordinary conceptions, such for instance as that of Isaac or Samuel, or Buddha, or Cristina, or Pythagoras—the arrival of the three Magi, with the gifts sacred to the God Sol, or Mithra—the episode of Anna or the year, and Phanuel, or Phan, our God—of John having the power of God Ieu (Elijah) & %\* -! *alieu*. All this dovetails very well into the remainder of the Gentile history, and proves these chapters to have a secret meaning, and to refer to the prophecies alluded to above. It all tends to prove the truth, a truth of which I have no doubt, that an identical secret system pervaded the whole world; singular as it may appear, in its universal extension, perhaps, unknown to the world. We have most unquestionably the same prophecy in Ireland, in Greece, in Persia, in Judæa, in Italy, and in India. But we have no reason to believe that any nation had merely copied the prophecy of the other nations. ... I should set it down as part of the secret mysteries, without any difficulty; but I cannot help believing that the mysteries, the real meaning of the Gods, &c., was actually lost. ...

I must now once more bring back the attention of my reader to the curly-headed, flat-faced, thick-lipped, black-skinned Buddha, almost forgotten. ... This Negro God cannot have been the only *Negro* East of the Indus, without some cause. On this subject credible history is silent. Let us try if we can form a theory.

... Now I suppose, that man was originally a Negro, and that he improved as years advanced and he travelled Westwards, gradually changing, from the jet black of India, through all the intermediate shades of Syria, Italy, France, to the fair white and red of the maid of Holland and Britain. On the burning sands and under the scorching sun of Africa, he would probably stand still, if he did not retrograde. But the latter is most likely to have happened; and, accordingly, we find him an unimproved Negro, mean in understanding, black in colour. ... In the rich soils of India, unfit for pasturage or hunting, but well calculated for the operations of agriculture, distinctions of rich and poor would much sooner arise than among the nomade or wandering tribes; and as soon as a class became rich, the natural propensity would operate in causing the most handsome of the males, which would be the rich, those who were well fed and lived without labour, to couple with the most handsome of the females. This cause, in long periods of time, constantly acting, produced a great improvement in the human form. The scorching climate kept man black; but, by degrees, the curly hair, flat face, and thick lips, yielded to the improved appearance of the present race.

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When the Equinoctial Sun entered Taurus, he found man in India, like the first Buddha, a Negro; when he entered Aries, he found him black, it is true, but with the aquiline nose and long hair of the handsome Cristina. The God of wood, of stone, of gold, stood still : the man in the space of 2160 years, perhaps of peace and prosperity, had materially improved. Not so the curly-haired man of Africa. Every thing tended to the improvement of the former, every thing to stop the improvement of the latter. In the African Ethiopia he remains a curly-headed black. In Egypt he formerly was so; as the Memnon, Sphinxes, &c., prove. But in Egypt, where he became rich and civilized, and where good farinaceous food was grown, the same effects, in a great measure, took place as in India : and if he be not quite black, the mixture of white Europeans, and, comparatively speaking, *white Turks*, will account for the difference. It has been



observed, that the figures in the old caves of India are representations of a very different race from the present inhabitants; that, although the figures possess a graceful elegance of form, yet a remarkable difference may be observed in the countenance, *which is broad and full : the nose flat : the lips, particularly the under lip, remarkably thick*, and the whole very unlike the present natives of Hindostan.\*

\* Maur. Ant. Hind. Vol. II. p.376.

The opinion which I have given, is supported by the ingenious Dr. Pritchard, in his *Researches into the Physical History of Man*, p. 41. He says, "*The perception of beauty is the chief principle, in every country, which directs men in their marriages. It is very obvious that this peculiarity in the constitution of man, must have considerable effects on the physical character of the race, and that it must act as a constant principle of improvement.*" ... Again, "*The noble families of modern Persia were originally descended from a tribe of ugly and bald-headed Mongoles. They have constantly selected for their harems the most beautiful females of Circassia. The race has been thus greatly ameliorated, and is said now to exhibit fine and comely persons.*"

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Dr. Pritchard\* has observed, that the Brahmins are, as might be expected, the finest formed race in India. He has also shewn, in a very satisfactory manner,\*\* that the ancient Egyptians, the masters of Thebes, were Negroes—or, that they were black, with curly heads.

\* P. 390. \*\* Sect. v. p.376.

Col. Wilford says, "*It cannot reasonably be doubted that a race of Negroes had formerly pre-eminence in India.*"\* These were the inhabitants of India in the time of the curly-headed Buddha, who was succeeded, after 2160 years, by the long-haired Cristna—one an incarnation of the solar God in Taurus, the other in Aries.

\* Asiat. Res. Vol. III.

Thus I account for the Negro Buddha, and for the handsome, though black, Cristna.\*

\* It is remarkable that the Abyssinian or Ethiopian has always continued the Indian Sanscrit custom of writing his letters from left to right, in the syllabic form retaining the vowels. This appears to have been a remnant of the first Buddhism of India. Much will be said upon this subject by and by, and the reason of the change in the custom of other nations shewn.

The shocking state of degradation into which the religion of the Brahmins has sunk, gives a plausible appearance of truth to the rantings of our Missionaries; but, nevertheless, the religion of Brahma is no more idolatrous than the religion of the Romish Church. Abul Fazil, a Mahometan author, in the *Ayeen Akbery*, states, that the opinion that the Hindoos are Polytheists has no foundation in truth, but that they are worshipers of God, and only one God. They maintain (with all enlightened followers of the Romish Church), that images are only representations of the great Being, to which they turn whilst at prayer, in order to prevent their thoughts from wandering. They hold

that "*the Being of beings is the only God, eternal, and every where present, who comprises every thing; there is no God but HE.*"\* ...

\* Crawford's Researches, Vol. I pp.200-220.

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The following is the most celebrated verse of the Vedas, called the Gayatri : "*Let us adore the supremacy of the divine Sun, the Godhead who illuminates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress toward his holy seat.*"\* On this Sir William Jones says, "The many panegyrics on the Gayatri, the Mother, as it is called, of the Vedas, prove the author to have adored, not the visible sun, but that *divine and incomparably greater light which illuminates all, delights all, from which all proceed, to which all must return, and which alone can irradiate* (not our visual organs merely, but our souls and) *our intellects.* These may be considered as the words of the most venerable text in the Indian Scripture."\*\* The words in italics mark the words of the Veda text.

\* Moore, Panth. p.410 \*\* Ibid.

If we are to believe our priests, at the same time that nothing can be more pure than our religion, or more charitable than themselves, nothing can be more horrible than the religion of practices of the wicked Heathens. Yet it is worthy of observation, that we curse *sinner*s on Ash Wednesday, and our *enemies* whenever we are at war : but when the Athenians in a moment of fury ordered the priestess to curse Alcibiades for having insulted the mysteries, she REFUSED—saying, *she was the priestess of prayers, not of curses.*\* The passage in Martianus Capella, cited in Chap. II. Sect. 8, shews that the Pagans were no more Idolators than the modern Romans.

\* Plutarch, apud Payne Knight on Sym. S. lvii. N.

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The oldest and wisest of the Grecian philosophers taught the very best parts of the Christian morality, many hundred years before Jesus was born. Pythagoras said, that the best way for a man to revenge himself of his enemies was to make them friends : and Socrates, whose character has been vindicated from reproach by Dean Prideaux,\* says in the Crito, that it is not permitted to a man who has received an injury to return it by doing another. An able defence of Socrates may be found in the Travels of Mr. Buckingham to India, published in 1829.

\* Vide Moyle's Works, Vol. II. p.77.

The liberal and benign doctrine of the followers of Brahma, in its original purity, can never be too much praised, and must fill every one with admiration. No doubt in succeeding ages its corrupt and mercenary priests engrafted into it, as we see daily to take place in all religions, and wherever priests are concerned, doctrines and practices utterly repugnant to the mild spirits of its founders. Those founders maintained that all religion come from God, and that all modes of adoring him, when springing from an upright heart, are acceptable to him. Their enlightened followers still affirm that "*the Deity is present with the Mahometan in the mosque counting his beads, and equally in*

*the temple at the adoration of the idols; the intimate Musselman and the friend of the Hindoo; the companion of the Christian, and the confidant of the Jew."* They are of opinion that he has many times appeared and been incarnate in the flesh, not only in this world, but in others, for the salvation of his creatures; and that both Christians and Hindoos adore the same God, under different forms.\*

\* Maurice, Hist. Ind. 4to. Vol. II. p.301; see Anathema, 1 Cor. xvi. 22 !!!

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There is in the Geeta, (p. 81,) a sentiment which is peculiar to the religion of Brahma, and which (at least if the happiness of mankind in this world is to be considered as one object or end of religion) places it above all others. Happy, indeed, would it have been for the world had the Mahomedan and Christian religions contained this most admirable and benevolent doctrine. The Deity speaks—"They, who serve even other Gods with a firm belief, in doing so, involuntarily worship me. I am he who partaketh of all worship, and I am their reward."\* How admirable is this sentiment ! How superior to the Jewish doctrine of a *jealous* God, improperly adopted by Christians ! and how true ! True, at least, if benevolence, justice, and mercy, are the attributes of the Creator. For the peace and happiness of mankind in this world, it may safely be affirmed that, in all the Jewish, Christian, and Mahomedan religions, there is no dogma of half so much importance, or which has been of the twentieth part of the utility, as *this* would have been, had it been taught in those religions. Yet there is a very fine and nearly similar sentiment in the Koran :

*"If God had pleased, he surely had made you one people : but he hath thought it fit to give you different laws, that he might try you in that which he hath given you respectively. Therefore strive to excel each other in good works; unto God shall ye return, and then will he declare unto you that concerning which ye have disagreed."\*\** How supperior is this to the *faith without woks* of our modern and fashionable fanatics !  
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\* Maurice, Ind. Ant. Vol. V. p.1052.

\*\* Koran, Ch. v. p.131.

\*\*\* On the subject of the Koran, the *Apology for the Life and Character of Mohamed*, by the author of this work, may be consulted.

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If the work which is now presented to the world be executed with any tolerable degree of talent, no doubt the author will be honoured like M. Volney with the abuse of the priests. It will be said that he has violated the truth of history; that he hates the religion of Jesus, &c., &c. That he has violated the truth of history *intentionally* he utterly denies. He equally denies that he hates the religion of Jesus. He does hate the hypocrisy of its priests, and the intolerance of their, not *its*, principles—as, on the contrary, he loves the liberality and tolerating spirit of the ancient, uncorrupted religion of the Buddhist or Brahmin; which teaches that God is equally Father of the devout and sincere Chinese, Brahmin, Christian, and Deist; which contains no creed inculcating that *except a man believe this or that he cannot be saved*; a creed whose tendency is to

fill the world with war and bloodshed, and to sacrifice, indeed, the best interests of society to those of a corrupt and pernicious order or corporation.

### ***VOLUME I - BOOK VI - CHAPTER I***

#### **FLOOD OF NOAH—LEARNING OF GENESIS—TEXT OF GENESIS— INLAND SEAS OF ASIA—THEORY OF A LEARNED CANTAB—THEORY OF MR. GAB—RENNEL ON EGYPT—ORIGIN OF THE DELTA OF EGYPT— CASPIAN SEA—PLATO'S ATLANTIS—GEOLOGICAL FACT IN YORKSHIRE**

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I now propose to fulfil the promise which I gave in my last book—to make some observations on the flood or floods which have taken place upon our globe. To treat this subject fully would require a volume. I must confine myself to one or two observations, upon a few well-known facts.—I suppose it will not be denied that the history of the flood is an integral part of the Mosaic system; that whether it be allegory or a literal history, the whole book or collection of books called Genesis must go together, and be considered on the same principle : if the first and second tracts be allegory, so likewise must the third.

In almost every part of the world the fossil remains of animals are found,—animals which the researches of Mons. Cuvier have proved must have been deposited at long intervals of time, between which depositions great floods or catastrophes may have taken place.\* ... The creation of the world in six successive days and nights, and the creation of man before the floods which embedded the animals in the strata above alluded to, are assertions, the falsity of which, if taken to the letter, is as well proved as the nature of the case will admit. Therefore the doctrine of allegory must now be revived—the doctrine of the ancient Jews, and the earliest and most learned fathers of the Christian Church—a doctrine lost in the darkness and debasement of intellect during the middle ages. It is said that the proof of the allegorical signification is only *negative* proof; but it is a very peculiar kind of negative proof; for the fossil elephant is *found*—but in the same strata the positive *absence of the remains of man* is palpable. The history of Noah and the Deluge being the same in India and Western Syria,\*\* whatever may be the meaning of the one must be the meaning of the other.

\* Vide Celtic Druids.

\*\* In a future page I shall shew that there were two Syrias.

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The history of Genesis conceals, under its allegory, the most profound knowledge of natural philosophy, and the general information of the world, as proved by the most learned researches of Mons. Cuvier and other Geologists : and this has a strong tendency to support the opinion of the great Bailly, that a profoundly learned race of people existed previous to the formation of any of our systems. In this investigation we must recollect, that M. Cuvier's doctrines are not founded on what are called theories, but on experimental philosophy.

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That several floods have taken place cannot be doubted; ocular demonstration as well as tradition prove this. Like what has been called *early history*, the fact was seized on by the priests, and made subservient to the secret religion which every where prevailed. Thus we have a story in India, or Eastern, Syria, Mesopotamia or Chaldea, of the germ or seed of all nature preserved in a ship fastened to the mount of *Nau-band-a*, or the *ship-banded* or *cabled* mount;\* in Western\*\* Syria or Mesopotamia or Chaldea, the story of the ark of Noah and his eight sailors. But because the fact was thus converted into a parable, and used for the purpose of preserving a mythos, and the same mythos in both countries, it does not therefore follow that there was not a flood.

\* See B. V. Chap. V. Sect. 2.

\*\* There were two countries of each of these names.

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... The text [Genesis] does not say, that the surface of the whole globe was covered. The word *e-arz* does not necessarily include the whole surface of the globe : ... It may mean nothing more than the surface of the old land, and have nothing to do with the Americas, for it often means countries as well as the earth.\*

\* Gen. x. 5, 20, ii. 11, 12; Deut. vi. 1, 3, 10; Psa. Cvi. 27, cv. 44, et al.

Now, if we consider the history of the flood in this point of view, there is nothing improbable in the destruction having been so great over the world as to have left only a very few persons of one or two nations (the Indians and Chinese perhaps) in such a state as to retain possession of their books and records—whence they might be called the inhabitants of the city of Sefhora, that is, the city of letters; Sefhor, in Hebrew, meaning a letter, or a cipher or figure of notation. No person has ever pretended to find this city, but it has been thought to be Babylon. At all events, I think I have shewn that when the prejudices of philosophers against the nonsense of devoteism, and the prejudice of devotees for nonsense, are disposed of, and the text fairly understood and explained, there is nothing implied in the *flood* of Noah impossible or incredible, or that may not rationally be accounted for from natural causes. ...

When the first of the great convulsions spoken of above had ceased, I suppose that the world was left with the Mediterranean a great lake, overflowing a head or bank at the straits of Gibraltar; covering with water the Delta, or Lower Egypt, if it then existed, the Poutine Marshes of Italy, and many islands and shores of the Mediterranean now dry. The Aral, the Caspian Sea, the Sea of Asoph or Maietis or Mætis, and the Euxine, were probably one sea, or a series of lakes, exactly like the series of lakes in North America, flowing over the head at Niagara. After a long course of years, the breaking down of the banks which held up these eastern or higher lakes might cause very great local floods, probably those alluded to by Plato,—might cause first the low lands on the banks of the Mediterranean to be flooded, and, at last, by breaking through the barrier at Gibraltar, cause them to be again left dry. All this is within the bounds of possibility, and probability too, if what the traveller Pallas says be true, that the appearance of the surface of the countries between the Aral, the Caspian, and the Sea of Asoph, shews that

they have formerly all been connected. In all this we have nothing more than natural effects succeeding to natural causes.\*

\* From the relations of *Pallas* and other travellers in the neighbourhood of the Caspian, there are distinct traces of the Aral, the Caspian, the Mæotis or Sea of Asoph, the Euxine, all having been once connected. Quarterly Review, No. LXXXVI. P.447.

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... But the reasons which I have given to prove that man has been created since the universal flood, which buried the last race of fossilized animals, seem to be satisfactory; therefore, the flood of which I now speak must have been of later date, and this later flood is what the priests of all religions have exaggerated into a universal deluge, burying the highest of our present mountains fifteen cubits deep. This flood may have taken place in the period of from about two to three thousand years before Christ. At this time the celebrated city of the great Bali, or Maha-Balipore, near Sadrass, in India, may have been destroyed. Of this city the Cambridge Key\* says, "The stately palaces, august temples, and stupendous edifices, of this once magnificent city, are universally believed by every Hindoo, whether learned or unlearned, to have been destroyed by '*a general deluge brought upon the earth by the immediate mandate of the Supreme God.*' They still shew the chasm in the rock, that forms one of the largest choultrys; and the divided sculpture but too plainly shews that nothing less than a convulsion of nature could have rent so large a mass of solid stone, leaving the divided sculpture on each side the chasm,—evidently denoting that it was carved before the convulsion took place. This is a truth too apparent to be denied."

\* Vol. I. p.313.

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The account given by this gentleman is, in general, confirmed by William Chambers, Esq., in the first volume of Asiatic Transactions.\*

\* P. 152, Ed. 8vo.

We are told by Plato, that before the race of people who occupied Greece in his time lived, a previous race had been destroyed by a great flood. Now, I think it may be possible to find a probable cause for this effect : but I will previously make a few observations on the Pyramid and Delta of Egypt, from which I think we may, in our search, gain some assistance.

I shall, in the first place, give an extract from the work of a learned priest of the name of Gab, of the Romish Church, which contains a statement of several curious and unobserved facts. "... *But if this deposit of sand is not the effect of the winds, by what agency came it here ? Not by any extraordinary overflowing of the Nile, from which a sediment might be left : for it is known, that river never rose to near the height of that plain of rock, nor are there any kind of shell-fish in the Nile : whereas shells and petrified oysters are found in the sands about the Pyramids.*

*"And it must be allowed, when this Pyramid of Giza was built, there were no such depths either of sands or of earth upon the rock, as in the time of Herodotus, from the*

*absurdities that would follow such a supposition : since the builders must first have dug out their depth of sand equal in extent of twelve English acres : and when their work was completed, must be argued to have filled in, against the declining sides, to the level of the former surface, and thus have buried a considerable part of their own work.*

*"From these positions, it evidently appears, this Pyramid must have been erected by the Antediluvians before the universal deluge, called Noah's flood, and the description given of it in Holy Writ will account in a satisfactory manner for the lodgment of sand on the surface of that extensive rock.*

*"It is natural to conclude the heavier particles of sand, when the waters became tranquil, would sink first, and the lighter particles, of course, both on account of their texture as well as their more exposed situation, would easily pulverize, and be sooner conveyed by the winds to distant places, than the ponderous, compressed layers, intermixed with shells and portions of loam, which more immediately covered the sides of the Pyramid nearer the rock. Of course the reduction of this consolidated mass has been by slow degrees, and its dispersion by the winds so imperceptible as to defeat observation."\**

\* Gab's Finis Pyramidis.

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In addition to the argument of Mr. Gab, upon the excavation to acquire a foundation for the Pyramids, it may be asked, If they were built on the rock before it was covered with sand from the desert, how *came* the ROCK itself not to be covered ? Did the winds only begin to blow sand when the Pyramid began to be built ? During the thousands of years before, was no sand blown ? This appears to me to form a very strong argument in favour of Mr. Gab's hypothesis, though it seems to have been overlooked by him.

Ancient Giza was, I think, the sea-port before the Nile changed its bed; and the change was probably effected by the inundation of which I shall speak, which at the same time buried the Pyramids in sand, changed the bed of the river, and, in great part, if not entirely, formed the Delta. The flood which, I shall shew, flowed up Egypt, probably covered a considerable part of Lybia, and carried thither shells similar to those found at the foot of the great Pyramid, and on the surface of the sand around the temple of Seva or Jupiter Ammon,\* to which it is not impossible the flood extended. ...

\* Vide Rennel, ib. pp. 238, 257.

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If we suppose that the strait of Gibraltar was originally closed like the Isthmus of Suez, and that the water flowed over the neck of land, we may readily conceive how Lower Egypt, the Isthmus of Suez, the Pontine Marshes, and many islands, would be left dry, on its breaking down the neck into the Atlantic. Whether the opening increased gradually for a great number of years after its first disruption, or it happened at once, it will readily account for the Pharos of Alexandria having once stood a considerable distance from the land, and for the city of Hadria and the sea-port of Padua, in Italy, being left far inland, where they are now found.

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We learn from Plato, and other Greek authors, that, in a very remote æra, a large island in the Atlantic ocean was swallowed up by the sea, and with it numerous nations, at one moment, drowned. This history does not seem improbable, and will, if admitted, account for many coincidences between the natives of the old and new worlds.

Of the size of this Atlantis we know really nothing. It may have been three times as large as Australia, for any thing which we know to the contrary. ...

The first convulsion of which I have spoken is that which made Britain an island, and threw up Mount Blanc and Chimborazo. After that convulsion another might have been caused by the sinking of Atlantis. This may have been caused by that which occasioned the destruction of Maha-bali-pore. Another great change in all the islands and shores of the Mediterranean may have taken place when the opening was made at the straits of Gibraltar, and another great change may have taken place when the lakes Aral, Asoph, and Euxine, broke their banks, by which the flood described by Plato may have been first effected, and the Delta of Egypt, and the shores of Italy left dry, after it had escaped at the straits. All those different catastrophes probably happened. Of their order, except with respect to the first, I give no opinion.

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I have lately discovered a geological fact of nature which bears strongly upon this subject. There in Yorkshire, near the confluence of the rivers Ouse and Trent, within the angle which they make before they unite and form the river Humber, a tract of alluvial country of great riches and fertility, which has formerly been covered with oak and fir timber, the lower parts of which yet remain in the ground fixed as they grew. ... This country is now defended from the tides by banks maintained at a very great expense; but the fact to which I have alluded is this—the tides now rise at least six feet above the surface of the soil where the remains of these trees are yet found. ...

From this it is quite certain that a great change must have taken place in the relative levels of the land and ocean, because these trees could never have grown in a soil where they were daily flooded with salt water. What I have stated with respect to the tides and the remains of the trees which I have seen, are facts which cannot be disputed, and I think they shew that a very *great* but *unsuspected* change has taken place, or is taking place, in the relative situations of the land and the sea. Every thing tends to shew, that the surface of the Mediterranean sea, with respect to its shores, has been lowered. The facts stated respecting the trees in Yorkshire PROVE that the Atlantic, with relation to the land of Britain, has been raised, or vice versa, the land lowered. ...

... For more information on subjects connected with the series of lakes, or the inland seas of Asia, the reader may consult, among the ancients, Strabo, Lib. i.; Pliny, Hist. Nat. Lib. ii. Cap. 90; and Diodorus Siculus : among the moderns, Pallas, Reise, durch Siberien, Book v.; Klaproth's Survey of the Country North of Caucasus; Mons. Choiseul Gouffier, Mémoire de Institut. Royal de France, 1815; Dr. Clarke's Travels; and Muller's Univers. Hist. Trans. Vol. I. p.33.



**VOLUME I - BOOK VI - CHAPTER II**

**ADORATION OF THE VIRGIN AND CHILD—CARMELITES ATTACHED TO THE VIRGIN—VIRGIN OF THE SPHERE—FESTIVAL OF THE VIRGIN—GERMAN AND ITALIAN VIRGIN—MANSIONS OF THE MOON—MONTFAUCON—MULTIMAMMIA—ISIS AND THE MOON—CELESTIAL VIRGIN OF DUPUIS—KIRCHER—JESUS BEN PANTHER—LUNAR MANSIONS**

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In the two following chapters I shall repeat, with some important additions, or shall collect into one view, what has been said in a variety of places in the foregoing work, respecting the Queen of Heaven, the Virgin Mary, and her son Iaw; to which I shall also add some observations respecting the famous God Bacchus.

In very ancient as well as modern times, the worship of a female, supposed to be a virgin, with an infant in her arms, has prevailed. This worship has not been confined to one particular place or country, but has spread to nearly every part of the habitable world. In all Romish countries to this day, the Virgin, with the infant Jesus Christ in her arms, is the favourite object of adoration; and it is, as it has been observed before, a decisive proof that the Christ, the good shepherd, the Saviour of the Romish church of Italy, is the same as the person of the same name in India; that he is, like him, described to be black, to be an Ethiopian. But though they were both black, I think they had both the name of Crish, or Christ, or Crhjoj, from a word in a very ancient language, (the parent both of the Greek and the Sanscrit,) having the meaning of *Benignus*, of which I shall say more hereafter. We will now try to find out who the celebrated virgin, the mother of this person, was.

The Virgin Mary, in most countries where the Roman faith prevails, is called the Queen of Heaven : this is the very epithet given by the ancients to the mother of Bacchus, who was said to be a virgin. ...

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Thus we see that the Rev. and learned Gentleman, Dr. Stukeley, has clearly made out, that the story of Mary, the queen of heaven, the mother of \*#\$! (*Adni*) Adonis, or the *Lord*, as our book always renders this word, with her translation to heaven, &c., was an *old story* long before Jesus of Nazareth was born. After this, Stukeley observes, that Ariadne, the queen of heaven, has upon her head a crown of twelve stars. This is the case of the queen of heaven in almost every church on the continent.

In the service or liturgy of the Carmelites, which I bought in Dublin at the Carmelite monastery, the Virgin is called STELLA MARIS; that is, in fact, the star of the sea—"Leucothea"—Venus rising from the sea.

All monks were Carmelites till the fifth century.\* After that time, from different religious motives, new orders branched off from the old one, and became attached to new superstitions : but the Carmelites always remained, and yet remain, attached in a peculiar manner to the Virgin Mary, the Regina Stellarum.\*\* The Carmelites were the

original monks, Nazwraioi, translated from Meru and Tibet to Mount Carmel, or the mount of *the garden of God, or of the sun*, at the foot of Lebanon, or of the mountain of the moon. They were the original monks of Maia or Maria; the others were all offsets from the parent tree, or perhaps they were a species of heretics who arose from the original monkish religious system. This accounts for the Carmelites being, in a peculiar manner, attached to the adoration of the Virgin.

\* Priestley, Hist. Cor. Vol. II. p.403

\*\* I am of the opinion that a certain class of persons, initiated into the higher mysteries of the ancients, were what are called *Carmelites Therapeutæ* and *Esseniens*, or that they constituted a part of, or were formed out of, these sects, and were what we now call *Freemasons*. They were also called Chaldæi and Mathematici. I think that the rite of circumcision was originally instituted for the characteristic mark of the fraternity or society. Abraham brought circumcision from Urr of the Chaldees. ...

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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 Hindoos have the same person as a Goddess under the name of Anna, or Unnu 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, of whom I shall say more presently.

\* Dupuis, Vol. III. p.47, 4to. A very learned dissertation of the Anna of the Romans, with much very curious information, may be found in Nimrod, Vol. III. p.47. See also Taylor's Calmet, Vol. IV. p.68. For the history of *Anna*, the mother of Mary, and of *Joachim*, that is %\* ie, ,( hkm, Jah the wise, Jones on the Canon, Vol. II. p.145, may be consulted.

\*\* Vide Ward's India.

Dr. Pritchard says, "*The beneficent form of Bhavani, termed Devi 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 .\*9/ mrim of the Old Testament is translated by the Vulgate, it is rendered Maria, and the LXX. render it Mariam. All this clearly proves that they are the same name.\*\*

\* Anal. Egypt. Mythos. p.280.

\*\* Exod. xv. 20.

... In the fourth century there existed a sect of Christians called Collyridrians, who made offerings of cakes to the Virgin Mary as a Goddess and Queen of Heaven.\*

\* Jortin, Eccles. Rem. Vol. I. 332.

The Collyridians are said, by Mr. Sayle.\* to have come from Arabia. They worshiped the Virgin Mary for God, offering her a sort of twisted cake called collyris, whence the sect had its name. This notion of the divinity of the Virgin Mary was also believed by some persons at the Council of Nice, who said there were two Gods besides the Father, viz. Christ and the Virgin Mary; and they were thence named Mariamites.\*\* ...

\* Prem. Dis. To Koran, Sect. ii. p.45.

\*\* Vide Beausobre, Hist. Manich., Vol. I. p.532.

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It is very evident that the idea of Mary being the mother of God, and also God himself, in some way or other, arose from the Maia of India, the spouse of Brahma. Maia was the female generative power, and, as such, the Deity, and the mother of Buddha, or Divine Wisdom or the Logos. Thus she was the mother of Iao or of IHS or of Jesus, and still a part of the Deity. She was also the (&\$ *ruh*, and thus it was that this word was feminine in the Hebrew or the Buddhist book of Genesis.

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In many churches as well as in many places in the streets of Mayence on the Rhine, the Virgin is seen having the child on one arm, and a branch of lilies, the lotus, in the hand of the other arm, standing with one foot upon the head of the serpent, which has a sprig of an apple-tree with an apple on it in its mouth, and its tail twisted about a globe partly enveloped in clouds; therefore evidently a celestial globe. Her other foot is placed in the inside of a crescent. Her head is surrounded with a glory of stars. Can any one doubt that this is the Regina Stellarum of the sphere ? The branch of the apple-tree in the mouth of the serpent with the Virgin's foot upon its head, shews pretty clearly who this Virgin of the sphere was—*Ipsa conteret caput tuum*. The circumstance of the Virgin almost always having the lotus or lily, the sacred plant both of Egypt and India, in her hand (or an angel has it and presents it to her) is very striking. It is found, Sir R. Ker Porter observes,\* "*in Egypt, Palestine, Persia, India, all over the East, and was of old in the tabernacle and temple of the Israelites. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times.*"

\* Travels in Persia, VI. p.628, 4to.

The worship of the *black* Virgin and Child probably come from the East. The *white* one is the Goddess Nurtia or Nortia of the Etruscans. ...

There can be no doubt, that the Virgin of the sphere, who treads on the head of the serpent, is the Virgin of the first book of Genesis. This is all explained by Mons. Dupuis.\* In some of the spheres we see the Virgin with the lotus or lily, in others with ears of ripe corn in her hand. I apprehend the Virgin with the ripe corn was the Virgin of Taurus : and that the birth-place of this mythos will be found in a latitude where corn will be ripe in August or the beginning of September, and this will fix it to a latitude very far from Lower India or Upper Egypt; to about that latitude where May, or the month of Maia, the mother of the God Buddha, would be the leading spring month, in

which all nature would be in its most beautiful attire, and this would be at least as high as latitude 45, or North of Samarkand.

\* Tome III. p.90, and his plate, No.19. In this plate is described the whole horoscope of the birth of Jesus, &c.

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The Virgin having generally the *lotus*, but sometimes an *ear of wheat* in her hand, arose from a very profound and mysterious doctrine—connected with the pollen of plants—of which I shall treat hereafter, as already intimated.

The signs of the Zodiac are not any of them remarkable for being connected with objects of an Indian nature. The twenty-eight Hindoo mansions and the asterisms are almost all named after objects peculiarly Hindoo. This raises a strong presumption against the solar Zodiac being of Hindoo invention. If the solar Zodiac had been of Hindoo or African growth, the elephant and camel would have been found there.\*

\* Maur. Ant. Hind. Vol. VII. p.604.

... All the arguments of Mr. Maurice against Egypt being the birthplace of the Zodiacal signs apply with equal force against India. They must, in fact, have all come from a latitude far higher than Egypt, India, or even Chaldæa. Samarkand is the lowest that can be admitted. ...

We have seen, I think, that it is beyond the possibility of doubt that Buddha and Mercury, sons of Maia, were the same person. This receives a very remarkable confirmation from the fact, that Mercury was always called by the Gentiles the Logos—"The *word* that in the beginning was God, and that also was a God."\* But this Logos we have also shewn to be the *Divine Wisdom*, and he was, according to the Pagan Amelius, the Creator. He says, "*And this plainly was the Logoj by whom all things were made,\*\* he being himself eternal, as Heraclitus would say : and by JOVE the same whom the barbarian affirms to have been in the place and dignity of a principal, and to be with God, and to be God, by whom all things were made, and in whom every thing that was made has its life and being : who, descending into body, and putting on flesh, took the appearance of a man, though even then gave proof of the majesty of his nature : nay, after his dissolution, he was deified again.*" If this do not prove the identity of Buddha and the Romish Jesus nothing can do it.

\* R. Taylor, Dieg. Pp. 183-185. \*\* Ibid

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The MERCURY of Egypt, Teut-tat, is the same as the Gothic Thiod-tat, or query, Thiod-ad ?\* Here we come, perhaps, at the origin of Qeoj. Jayadeva describes Buddha as bathing in blood, or sacrificing his life to wash away the offences of mankind, and thereby to make them partakers of the kingdom of heaven. 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 ?*" This Buddha the Cantab. supposes to have been Enoch.

\* Hermes Scythicus, Origin of Greeks, p.131; Univers. Hist. Vol. VI. p.33.

\*\*Vol. I. p.118.

The circumstance of Maria being called Mania is worthy of observation. In the old language, without vowels, MN means moon. Is this one of the reasons why Mary is always represented with a moon in some way or other—generally standing on it? If Maria be the same as Maia, and is the female generative power, we see why she is always connected with the moon. This Mary is found in the kingdom of *Sion* or Siam in the city of Judia.\* The mother of the gods was called Ma in the Phrygian dialect.\*\* In the Hebrew and Arabic languages we have the word Maria !\*\$/ *mria*. Which means a female beeve, and also a wild dove.\*\*\* ...

\* La Loubière, pp. 6, 7.

\*\* Sir William Jones, *Asiat. Res.* Vol. III. p.14 4to.

\*\*\* Vide Bochart' Opera, Vol. II. p.283.

*Wen* is acknowledged to belong to the Celtic terms for a woman, from which the Latin *Venus* is derived.\* Then Alma Venus might mean *the mother*, the mother Venus, the Deity-mother woman, or the female great Deity. This Alma means virgin, because the mother Goddess, though a mother, was always held to be a virgin. From these abstruse, misunderstood doctrines, might arise the idea of some of the Christian heretics, that Jesus was taken from the side of his mother.

\* Whiter, *Etymol. Univ.* p.757; Davies on the Druids, p.445.

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In the fourth plate of the first volume of Montfaucon's *Antiquity Explained* may be seen several exemplars of the Mother of the Gods. She is called Cybele, and she is on the same monument often joined with Atys. But her most remarkable name is that of Suria. She is loaded in some figures with paps, and on the base of one statue\* is the word *Suriaë*. On another, *Mater Deor. Mater Suriaë*. This figure is sitting, 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 Multimammia, many figures of which may be seen in Montfaucon's 46<sup>th</sup> 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. ... I have seen many of them in Rome, but it has happened that all which I recollect to have seen have had white drapery,—although the face, hands, and feet, were black. I suspect that this Syrian goddess, or Dea Suriaë, or Syriæ, is of a far more *eastern* origin; that she is closely connected with the Buddhists Syria; that she is a native of Syra-stra, or Syra-strene. In Fig. 11 of the thirtieth plate to the Supplement to Montfaucon's *Antiquity Explained*, is a tablet on which are described *three* females. It was found at Metz. The inscription is, *In honorem Domús Divinæ DIS MAIRABUS Vicani Vivi Pacis : In honour of the divine house, to the Goddess Mairæ, they of the street of peace.* Montfaucon thinks them deities of the country. These are the three Marys of the Christians, before Christ was born; of course one of them must have been the Gallic *Virgo paritura*. ... All the three women who attended Jesus at his death were called

Marys,—Mary, the mother of Jesus, Mary, the mother of James, and Mary Salome.\*\*

...

\* Fig. 3.

\*\* Calmet, Dict. in voce Salome.

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No person who has considered well the character of the temples on 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; and this race evidently Ethiopian. The Sphinxes have all Ethiopian faces. The bust of Memnon in the British Museum is evidently Ethiopian. The worship of the Mother and Child is seen in all parts of the Egyptian religion. It prevails every where. It is the worship of Isis and the infant Orus or Osiris. It is the religious rite which was so often prohibited at Rome, but which prevailed in spite of all opposition, as we find from the remaining ruins of its temples. It was perhaps from this country, Egypt, 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 Iaw, the Saviour; Bacchus in Greece, Adonis in Syria, Cristna in India; coming into Italy through the medium of the two Ethiopias, she was as the Ethiopians were, *black*, and such she still remains.

Dr. Shuckford\* has the following curious passage : "*We have several representations in the draughts of the same learned antiquary (Montfaucon), which are said to be Isis, holding or giving suck to the boy Orus; but it should be remarked, that Orus was not represented by the figure of a new-born child : for Plutarch tells us, that a new-born child was the Egyptian picture of the sun's rising.*"\*\* Plutarch and Montfaucon were both right. Orus was the sun, and the infant child was the picture of the sun, in his infancy or birth, immediately after the winter solstice—when he began to increase. Orus, I repeat, is nothing but the Hebrew word אור *aur*, lux, light—the very light so often spoken of by St. John, in the first chapter of his gospel. Plutarch\*\*\* says, that Osiris means a benevolent and beneficent power, as does likewise his other name OMPHIS. In a former book I have taken much pains to discover the meaning of Omphi. After all, is it any thing but the OM, with the Coptic emphatic article *Pi* ?

\* Con. Book viii. p.311.

\*\* Lib. de iside et Osiride, p.355.

\*\*\* De Iside et Osiride, Sect. xlii. Squire.

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There is no more reason for calling Isis the moon, than the earth. She was called by all the following names : Minerva, Venus, Juno, Porserpina, Ceres, Diana, Rhea seu Tellus, Pessinuncia, Rhamnusia, Bellona, Hecate, Luna, Polymorphus Dæmon.\* But most of these have been shewn to be in fact all one—the Sun. Isis, therefore, can be nothing but the sun, or the being whose residence was the sun. This being we have seen was both masculine and feminine : I therefore conclude that Isis was no other than the first cause in its feminine character, an Osiris was the first cause of the masculine. ...

\* Kircher, Œd. Egypt. Tom. I. p.188.

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... The generative principle is considered to have existed before light, and to be the mother of both gods and men, as the generative source of all things. In this character she is the black Venus of Orpheus,\* and the black Maia or Maria of Italy, the Regina Cœli, Regina Stellarum, &c. ...

\* Orph. Hymn. Lxxxiii. 5, ii. 1, 2; Faber, Pag. Idol. Vol. III p.49.

M. Dupuis says, the celestial sign of the Virgin and Child was in existence several thousand years before the birth of Christ. The constellation of the celestial Virgin by its ascension above the horizon presided at the birth of the God Sol, or light, and seemed to produce him from her side. Here is the origin of Jesus born from the side of his mother. The Magi, as well as the priests of Egypt, celebrated the birth of the God Sol, or Light, or Day, incarnate in the womb of a virgin, which had produced him without ceasing to be a virgin, and without connexion with man. This was he of whom all the prophets and mystagogues prophesied, saying, "*A virgin shall conceive, and bear a son*" (and his name shall be Om-nu-al, Om our God). ... This is the same virgin of the constellation whom, Eratosthenes says, the learned of Alexandria call Ceres or Isis, who opened the year and presided at the birth of the god Day. 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 Sais, the famous feast of lights was celebrated, and from which our Candlemas, or our feast of the lights of the purification, was taken. Ceres was always called the Holy Virgin.\*

\* Dupuis, Vol. III. pp. 40, &c., 4to.

The Christians have a feast called the Assumption of the Blessed Virgin. In one of the ancient Gospel histories an account is given of the assumption of Mary into heaven, in memory of which event this feast was kept. On this feast M. Dupuis says, "*About the eighth month, when the sun is in his greatest strength, and enters into the eighth sign, the celestial virgin appears to be absorbed in his fires, and she disappears in the midst of the rays and glory of her son.*" ... The Christians place here the assumption, or reunion of the Virgin and her Son. This used to be called the feast of the passage of the Virgin. ... As the Christians celebrated the decease or assumption of the celestial virgin into heaven, called by them the Virgin Mary, so also they did her impregnation or annunciation; that is, the information communicated to her that she would become pregnant by the holy ghost. ...

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... Pelloutier,\* as noticed before, has observed, that more than a hundred years before the Christian æra, in the territory of Chartres, among the Gauls, honours were paid to the virgin (VIRGINI PARITUÆ) who was about to give birth to the God of Light. That was really the Buddhist worship, I have no doubt. The Virgin was the beautiful Maya, the mother of Buddha—the Budwas found in Wales, as noticed in my Celtic Druids.\*\*

\* Hist. des Celtes, liv. v. p.15; Dupuis, Vol. III. p.51.

\*\* Ch. v. sect. viii. and xxxvii.

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Mr. Faber says, Jesus was not called originally Jesus Christ, but Jescua Hammassiah. Jescua is the same as Joshua and Jesus, and means Saviour; and Ham is evidently the Om of India, (the Ammon,) and Messiah is the *anointed*. It will then be, *The saviour Om the anointed*; precisely as Isaiah had literally foretold : or, reading in the Hebrew mode, *The anointed Om the Saviour*. This was the name of Jesus of Bethlehem. The name of Jesus also was JESUS BEN PANTHER. Jesus was a very common name with the Jews. Stukeley observes, that the patronymic of Jesus Christ was Panther; and that Panther were the nurses and bringers up of Bacchus; and adds, "*'Tis remarkable that Panther was the surname of Joseph's family, our Lord's foster-father. Thus the Midrashkobelet, or gloss, upon Ecclesiastes : 'It happened that a serpent bit R. Eleasar ben Damash, and James, a man of the village Secania, came to heal him in the name of Jesus ben Panther.'* This is likewise in the book called Abodazara, where the comment upon it says, *This James was disciple of Jesus the Nazarene.*"

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Here, in this accidental notice of Jesus, by these two Jewish works, is a direct and unexceptionable proof of his existence; it is unexceptionable, because if it be not the evidence of unwilling witnesses, it is the evidence of disinterested ones. On this I shall have occasion to say more hereafter. ... Here the reader sees that the pious Dr. Stukeley has proved, as might be expected, that the mother of Bacchus is the same person as the mother of Jesus, viz. Mary. And as the persons who brought up Jesus were called Panthers, the name of an animal, so Bacchus was brought up by the same kind of animal, a panther. When the reader reflects that the whole Christian doctrine is founded, as the Roman Church admits, on tradition, he will have no difficulty in accounting for the similarity of the systems. The circumstance of Joseph's family name being supposed to be Panther, is remarkably confirmed by Epiphanius,\* who says, that Joseph was the brother of Cleophas, the son of James, surnamed Panther. Thus we have the fact both from Jewish and Christian authorities.\*\* It is very clear that Bacchus's Panther must have been copied from that of Jesus or IHS, or that of Jesus from Bacchus's. I leave the matter with my reader.

\* Hæres. 78, Antidic. S. vii.

\*\* See Jones on the Canon, Vol. II. p.137.

The worship of the Virgin was in no sense applicable to Mary the wife of Joseph. If this worship had been originally derived from her, or instituted in her honour, she would not have been called a virgin as a distinguishing mark of honour; for she was no more a virgin than any other woman who had a large family : for such a family, after the birth of Jesus, it cannot be denied that, according to the Gospel accounts, she had. Therefore why, more than any other woman, should she be called a virgin ? The truth is, that the worship of the virgin and child, which we find in all Romish countries, was nothing more than a remnant of the worship of Isis and the God Horus—the Virgin of the celestial sphere, to whom the epithet virgin, though a mother, was without absurdity applied.



### **VOLUME I - BOOK VI - CHAPTER III**

#### **BACCHUS AN IMAGINARY PERSONAGE—OPINIONS OF DIFFERENT AUTHORS—SUBJECT CONTINUED—BACCHUS IN INDIA. MOUNT MERU—ADVENTURES SIMILAR TO THOSE OF CRISTNA**

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Diodurus Siculus acknowledges that some historians maintained that Bacchus never appeared on earth in a human shape.\* ...

\* Lib. iii. p.137.

Plutarch\* says, Phylarchus taught that Bacchus first brought into Egypt from India the worship of Apis and Osiris. Eusebius has stated that Bacchus came to Egypt from the Indus. In the temples of Diana a festival of Bacchus was celebrated, called *Sacaæ*.\*\* Of this Saca I shall treat at large hereafter. Bacchus had generally the horns of a bull, though often hidden beneath a crown of ivy and grapes.\*\*\* The Pope is always accompanied by one or two fans made of feathers. The Buddhist priests of Ceylon always have the same,—as Mr. Robinson says, *the mystic fan of Bacchus*. Bacchus and Hercules were both Saviours, they were both put to death, and rose again the third day, at our time of Easter, or the vernal equinox : so were Osiris and Adonis.

\* De Iside et Oriside.

\*\* Strabo, Geog. Lib. xi.; Pausan., Lib. iii. cap. xvi.; Hoffman, voc Anaitis; Jameson, herm. Scyth. P.136.

\*\*\* See Spence, Polymetis, p.129, folio ed.

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Bacchus and Osiris are the same person, and that person has been shewn to be the sun; and they were both black. But Bacchus is also the Baghis of India, as Sir W. Jones has shewn. Baghi-stan in Persia was the town of Bacchus. Bacchus was called Dionusos or Dionissus : this is simply Dios-nusos, or the God of the city spoken of by Arrian, on the confines of India—Nysa, the capital of Nysea. He is also the Dios Nysa, a city of Arabia, and Nysa, on the top of a mountain in Greece. He is also Seeva, one of the three persons of the Hindoo Trinity. But Seeva is called Om.\* Plutarch witnesses that Osiris and Isis were Bacchus and Ceres, and there can be no doubt that they were the Eswara and Isa of India. He is found in the Old Testament under the name IEUE *Nissi* \*.1 %& %\* which, translated from the Greek, would be Dios Nyssos or Dionusos, a name of Bacchus.\*\* Indeed, being the Sun, he is naturally enough found every where.

\* Malcolm's India, p.272.

\*\* Stukeley, Paleog. Sac. No. 1 p.10.

He was also Deo-Naush, or Deva-Nahusha, and Ram or Rama-Deva. ...

Strabo says, "It is for this reason that they give to this God (Bacchus) the name *MhrotfaFhj, Merotraphes*." This means one nourished in Meru, the propriety of which is evident enough to us, since we have acquired the Indian learning. ...

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According to Herodotus,\* Bacchus was called Iacchus, in the mysteries. ...

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... We have seen that Mount Meru was a type or symbol of the Linga or Ioni. ...

We have seen above that Bacchus was identified with Mount Meru, the residence of Brahm, where he held his court in the sides of the North. But the reader will not forget that Bacchus was called Broumios. This was the Bruma of the Etruscans. In Ovid's *Fasti*, Janus announces that he is the same with Bruma, and that the year began of old with Bruma, and not with the Spring, because Bruma had the first honour. Bruma meant also the winter or the north. All the ancients looked to the north for the seat of the Deity, and I believe in all nations the letters B. R. and P R. conveyed the idea of Former or Creator. Ovid says,

Bacchumque vocant, Bromiumque, Dyœumque  
Ignigenam, Satumque iterum, solumque Bimatrem.

Ovid's Met. Lib. iv.

Here I beg my reader to observe that Bacchus is both *Igni-genam* and *Bi-matrem*. The *ignigenam* I suppose I need not explain. The poetical expression of *Bi-matrem*, which I suppose means twice born, alludes to Bacchus in his character or Menu or Noah, and to the mythological fact of his having lived in two worlds, or the life of Noah having continued into the fourth cycle. Noah or Menu lived in two cycles—in the third, and in part in the fourth. He lived also in two worlds—*before* the flood, and *after* the flood; in two ages—in the Cali yug, and in the age before it. He lived when the sun at the equinox was in two constellations—in Taurus and in Aries : so that on many accounts he might be called twice born, as Bacchus was, according to Ovid.

Diodorus Siculus also reports that, according to some authors, he was twice born. Here the *renewed* incarnation creeps out, as well as the striking similitude to Noah. Bacchus is said, like Noah, to have planted the vine, to have made wine, and to have been the victim of its inebriating quality. M. D'Ancarville\* shews that the name of Brouma given to Bacchus was Brama, and that Diodorus calls this name indigenous (egcwrion dialecton). He also shews, in the most satisfactory manner, that Bacchus was brought from India; that the object of his religion was God the Creator of all things, the generative power of which was represented under the form of the Bull.\*\*

\* P. 98. \*\* Ibid. p.127

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Bacchus was called ETOI. This is the IETW, IA W, IAOT, or Yahouh, the same as the IE on the temple of the Delphian Apollo.\* Bacchus was also called a Bull, and a Son of God.

#### ***VOLUME I - BOOK VI - CHAPTER IV***

#### **NAMES OF JESUS AND IAO—CHIFFET AND OTHERS ON THESE NAMES —KIRCHER ON THE NAME IAO—NAME IAO KNOWN TO THE GENTILES —Y H S, DERIVATION OF IT—OBSERVATIONS**

#### ***Page 323***

I will now submit to my reader some observations, on the origin of the word Jesus, and the opinions of different learned men both on the word itself, and on various points connected with it. ...

In the ancient books of the Jews we constantly find mention made of the god Jehovah, who ought to be called JAH, or IEUE. This God answered to the person whom the Hindoos designate by the name of Cristna, the second person in their trinity, or their God the saviour or preserver; and was he whom the Persians designated by the name Mithra, the second person in *their* trinity, and also *their* preserver or saviour; and was he whom the Romish Christians designate by the name of *Jesus*, also the second person in *their* trinity, and *their* saviour and preserver. He is called by the Jews the Lord of Hosts, God of Sabaoth : which means God of the stars and constellations. This name with the Greeks, Romans, and Gentiles in general, was understood and meant to designate both the Supreme Being and the Sun, Dominus Sol, the Lord of heaven and the heavenly host.

The God Iaw, %&%\* *ieue*, IHS, Jehovah, was the son of the celestial virgin, which she carries in her arms; the \$!& *aur*, Horus, Lux, of the Egyptians;\* the Lux of St. John. It is from this infant that Jesus took his origin; or at least it is from the ceremonies and worship of this infant, that his religion came to be corrupted into what we have it. ... From the traditionary stories of this god Iao, which feigned annually to be born at the winter solstice, and to be put to death and raised to life on the third day at the vernal equinox, the Romish searchers after the evangelion or gospel, made out their Jesus. The total destruction of every thing at Jerusalem and in Judæa,—buildings, records, every thing—prevented them from coming to any absolute certainty respecting the person who, they were told by tradition, had come to preach the gospel of peace, to be their saviour, in fulfilment of the prophecy which their sect of Israelites found in their writings, and who had been put to death by the Jews. From all these circumstances he came to have applied to him the monogram of IHS, the name of *IHSouj*, and to him at last all the legendary stories related of the god Iao were attributed. Jesus was commonly called Christ.

\* See Plate 19 of Dupuis, the Celestial Sphere.

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Diodorus Siculus says, that Moses pretended to receive his laws from the God called IAW. This shews that the Greeks considered the name of the Jewish God to be, not Jehovah, but, as I have stated it, &%" ieu, or Ieo. ...

Chiffet, speaking of Iao in his treatise on coins, says, that except the Christians no other sect or religion has given this name to the divinity. This is unquestionably a very great mistake. M. Beausobre says,\* "*Supposing that to be true, it does not follow that these figures belonged to the Basilidians; they might be from some I know not what Gnostic sect, which pretended that Iao is the name of an angel. One must allow that it is that of Jehovah, which the ancients have written and pronounced sometimes Jaho,\*\* sometimes Jevo,\*\*\* and sometimes Iaou.\*\*\*\* But it is necessary also to allow, that Iao is one of the names that the Pagans give to the sun. I have noticed the oracle of Apollo at Claros, in which Pluto, Jupiter, the sun, and Iao, divide the seasons amongst them. These four divinities are at bottom the same. ...that is to say, Jupiter, Pluto, the Sun, and Bacchus are the same. ...'I declare to you that IAO is the greatest of the Gods.' It would be doing too much honour to the Demon, if one believed that the god called Iao is the Jehovah of Scripture, or the true God. This is no other than the sun. ...*"

\* Beaus. Hist. Manich. Vol. II. liv. iv. chap. iv. p.59.

\*\* Euseb. Dem. Ev. Lib. iv. p.129.

\*\*\* Euseb. Præp. Evan. Lib. i. x.

\*\*\*\* Clem. Alex. Strom. Lib. v. p.562.

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*"I doubt not but it is the great name of Jehovah, which they learnt among the Jews : and that Evòhe Sabòhe is the Jehovah Sabaoth, Lord of Hosts, in the Scripture; whence Bacchus was called Sabazius likewise. Diodorus Siculus says expressly, the Jews call God Iao; and the learned universally agree that is Jehovah. Evòhe is but another awkward way of pronouncing it."\**

Stukeley, Pal. Sac. No. 1 p.21.

In innumerable places in Italy *very old* paintings may be seen of Christ in various situations, labelled with the words in the middle of the painting, *Deo Soli*. These words it is evident have two meanings—To God alone, and To the God Sol. In most cases of them there are seen the attributes of the latter, such as the glory, &c. The former sense is in no way applicable to Christ, because as one person of the Trinity he cannot be called *solus*. These pictures, with their two meanings, shew an example like the first verse of Genesis, one for the priests, and one for the people—the *esoteric* and the *exoteric* religion.

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... The pious Dr. Parkhurst, as we have just seen in his Hebrew Lexicon, proves, from the authority of Diodorus Siculus, Varro, St. Augustin, &c., that the Iao, Jehovah, or my %&%" ieu, or %" ie of the Jews, was the Jove of the Latins and Etruscans. In the next page, and in p. 160, under the word --% ell, he allows that this %" ie was the name of

Apollo, over the door of the Temple of Delphi. He then admits that this %&%\* *ieue* Jehovah is Jesus Christ in the following sentences : "*It would be almost endless to quote all the passages of scripture wherein the name %&%\* (ieue) is applied to Christ : let those, therefore, who own the scriptures as the rule of faith, and yet doubt his essential deity, only compare in the original scriptures (the passages too numerous to insert), and I think they cannot miss of a scriptural demonstration that Jesus is Jehovah.*" But we have seen it is admitted that Jehovah is Jove, Apollo, Sol, whence it follows that Jesus is Jove, &c.

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The three letters I H S, from the very earliest age of the Romish Christians, have been adopted for the insignia of their religion. We now very commonly see them embroidered in golden letters upon the velvet pulpit cloths of the churches in England, and the clergy say they mean *Jesus Hominum Salvator*. But it is very remarkable, as I have observed in B. v. Ch. ii. S. 8, that these three letters, in the Greek language, are the insignia of Bacchus or the Sun, and stand for the mystical number 608, which is sacred to him; a pretty striking proof of the identity of the two. ...

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The followers of Iao, %&%\* *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, ".\*-&-% *elulim* praises,\* %\*-&-% (*elluie*) *Praise ye Jah*— Eng. Marg. *Hallelujah* : and so the LXX. Throughout, leaving it untranslated, Allhl8Ža. It occurs very frequently at the beginning and end of Psalms. And from this solemn form of *praise to God*, which, no doubt, was far prior to the time of David, the ancient Greeks plainly had their similar acclamation Eleleu Ih (*eleleu ie*), with which they both began and ended their Pæans or Hymns in honour of Apollo, i.e. *The Light*."\*\*

\* Lev. xix. 24.

\*\* Parkhurst's Lexicon, voc. --%, p.160, ed. 7.

Jesus in the gospels is always called Lord, or in the Greek Kufioj. This is the word by which the Hellenistic Jews, in translating Hebrew into Greek LXX, constantly rendered the word %&%\* *ieue*. The word Kufioj is derived from the word Kurw, *to be, exist, subsist*,\* and is a very excellent word to use for the Hebrew word %\* *ie*, which has precisely the same meaning. But this word %\* *ie*, as it has been observed, was the name given to Apollo or the sun at Delphi, who is always called Kufioj, and the day dedicated to him cufiach, *dies dominica*, or the Lord's-day. From some, or from a combination, of these circumstances, Jesus took the name of Lord, the etymological meaning of which will be explained hereafter. ...

\* Parkhurst's Lexicon, voc. %&%, p.155, ed. 7.

... "*None dare to enter the temple of Serapis, who did not bear on his breast or forehead the name Jao or J-ha-ho, a name almost equivalent in sound to that of the Hebrew Jehovah, and probably of identical import; and no name was uttered in Egypt with more reverence than this of Iao. In the hymn which the hierophant or guardian of*

*the sanctuary sang to the initiated, this was the first explanation given of the nature of the Deity : He is one, and by himself, and to him alone do all things owe their existence."* Translation from the German of Schiller.\*

\* Monthly Repository, Vol. XX. Pp. 198, 199.

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Shuckford says, "*The name Jehovah was, I believe, known to be the name of the Supreme God, in the early ages, in all nations.*" Again, "*Ficinus remarked, that all the several nations of the world had a name for the Supreme Deity, consisting of four letters only.*" \* *This I think was true at first in a different sense from that which Ficinus took it : for I question not but they used the very same word, until the languages of different nations came to have a more entire disagreement than the confusion at Babel at first caused.*"\*\*

\* The Hebrew word for the God of Abraham consisted merely of vowels, but we have put three consonants into our translation of it, *Jehovah*.

\*\* Book ix. pp. 388, 391.

It is thus proved by fair deduction and logical reasoning on unquestionable authority, that the God %&%\* IEUE Jehovah, %\* IE or Jah of the Jews, the God EI, the Apollo of Delphos, The Deus, the Jupiter, Jovis, Jovispiter of the Latins, the god Mithra of the Persians, and all the gods of the Heathens, are identically the same person or being; not merely derivatives from one another, but that they are, with only such trifling apparent differences as may reasonably be expected to arise from the lapse of many ages, and from the inevitable uncertainty of names translated without any definite rule out of one language into another, one and the same; and this same being, *the sun*, or shekinah of the self-existent Being. In short, that Jehovah was the sun; for if Jehovah was Iao, and Iao was the sun, Jehovah must be the sun. Dr. Parkhurst admits that Jesus was Jehovah; but if Jesus was Jehovah, and Jehovah the sun, it follows that Jesus, that is, the Romish Jesus, but not the Jesus of Nazareth, must be the sun. ...

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... It cannot be said that these doctrines are merely a chimera, an invention of the author's own imagination; almost every assertion which he has made is supported by the authority of some one or other of learned *Christian* divines who have studied the subject most carefully. Jesus being mistaken, by the founders of the Roman church, for the god Sol or the sun may be expected to be found in their religion. In the following part of this work it will be shewn that that which may be expected to be found, is really found; and that most of the rites and doctrines of modern Christianity are nothing more than the rites and doctrines of the old religion, collected by devotees of very weak and mean understandings, and applied either to the real, or to an imaginary personage. Which of these two is the truth, it will be the final object of this work to determine.

## **VOLUME I - BOOK VII - CHAPTER I**

### **IONIANS, ORIGIN OF—DERIVATION OF IONIAN—ARGONAUTS—LINGA AND YONI—THE ARGHA**

It has been a general, but a very erroneous opinion, that there were no religious wars among the ancients. But we read of them in Egypt, and from the inquiries of our countrymen into the habits and manners of the oriental nations of very remote times, we learn that traces yet exist, which cannot be mistaken, of religious wars in India of the very worst description—wars not exceeded in duration or atrocity by any of those in modern Europe, bad as they have been. It also appears that the religions of India became, in very early times, divided into an almost inconceivable number of sects, some of which, after bloody wars, were expelled to the West, under different names. In one of these sects, either driven out or emigrated from India, I think will be found the ancient Ionians. The story of the latter being a colony from Athens is not worth a moment's consideration. . . . As usual, the Greeks being perfectly ignorant of their origin, in order to account for it they invented a story; and in this case, it was of a king called Ion, from whom it was said that they took their name. It is not improbable that they might have arrived at Athens from the North-east by way of Thrace. But it may be a doubt whether part of them may not have come by sea at a more early period to Argos, and the Argolis, where they are found to have been settled. They were also said to have once dwelt in Achia, whence adjoining sea and islands had the name of Ionian. But their principal settlement was in Asia Minor, on the western coast of which they had a very fine country, and twelve states or tribes in a confederacy, which all assembled at stated times to worship at a temple built by them in common, like that of the Jews, a circumstance worthy of attention; it was called Pan-Ionium. We have here a very close resemblance to the Israelitish system. I suspect that the district was called by this name, but that the national temple was at Ephesus, a town which was said to have been built by Amazons, and was certainly *one* of the principal Ionian cities, if not the chief of them. Here was the famous image of the BLACK Di-ana, or Di-jana, or Dia-jana, which was supposed to have descended from heaven.

On the derivation of the word Ionian, Dr. Lemprere says, "It is generally thought to come from the Hebrew *Iavan*, or (if pronounced with the quiescent *vau*) *Ion*; and in like manner the Hellenes are thought to be the same with *Elisa*, in the sacred writings, more especially their country Hellas. Hence Bochart makes *Iavan*, the son of *Japhet*, the ancestor of the Iones." He had just before observed that Greece was anciently divided between the Hellenes and the Ionians, and that Hellen has the same meaning as Ioni, and both that of the female generative power. They are said by Conon to have descended from a king called Hellen, the son of Deucalion, one of whose grandsons settled in the Peloponnesus, then called Apia. Thus we find them to descend from a man saved at the flood of Noah, Japeti; and also from Deucalion, said by the Greeks to have been saved from the flood, whose SON was called *Hellen*. . . .

The Hindoo books are full of accounts of the expulsion from India of a class of persons called Yavanas. . . . The person in the Pentateuch called *Javan* is thought to have planted Greece; the LXX. were of this opinion, and constantly translate the Hebrew word *Javan* into `Ellaj, the country of Hellen, or Greece.\* When I consider the circumstance of the Yavanas being Greeks, and the fact, that many Greek towns, as I shall presently shew, were called after those in India, I cannot doubt that some at least of the Greeks states

were colonies from that country. "Javan was called by Moses *Iun*. Between this name and that of Janus there is thought to be a great similitude."\*\*

\* Shuckford, Lib. iii.

\*\* Bryant, Anal. Vol. II. p.251.

The elegant, polite, and enlightened Greeks, a nation celebrated for wise men, had a history of a voyage called the Argonautic expedition, of a company of heroes, who sailed from Greece in a ship called the Argo, to the kingdom of Colchis, in search of the golden fleece of a Ram. ...

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Again, Mr. Maurice says, "*Dr. Rutherford, in one of the most ingenious productions on the subject of natural philosophy that ever was published, has in the clearest manner evinced that the constellations delineated on the sphere, though apparently allusive to the Argonautic expedition, could not possibly be the fabrication of Chiron, or any other Grecian for that purpose; since the greatest part of the stars in the constellation Argo, and in particular, Canopus, the brightest of them, were not visible in any part of Greece; and no astronomer would be so absurd as to delineate constellations to direct the course of a vessel, the principal stars in which could not be seen by the mariners either when they set out or when they came to the end of the voyage.*"\*\*

\* Ind. Ant.

Of the Argonautic expedition Sir W. Jones says, "*That it neither was according to Herodotus, nor indeed could have been originally, Grecian, appears when stripped of its poetical and fabulous ornaments, extremely disputable : and I am disposed to believe it was an emigration from Africa and Asia, of that adventurous race who had first been established in Chaldæa.*"\*\*

\* Supplement to Ind. Chron..

In a little treatise of Mr. Maurice's, called Sanscreeet Fragments, published in 1798, is an account of a sage called Agastya, whom he shews to be the star Canopus, the famous steerman or pilot of the Argo of Greece. ... When we consider how intimately this Argonautic story is blended with all the Greek mythoses—what multitudes of their towns and districts are called from it—the accounts of it in the poems of Homer—and that its stars are not visible in Greece, how can we doubt that all their systems came from the same place whence it came, viz. India ?

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It now becomes necessary to make a few observations on the Indian Linga or the I, or Yoni, as connected with the celebrated boat of the Hindoos, called *Argha*, which I propose to shew gave rise, among the Greeks, to the fables of the above-named Argo, Argonauts, &c., &c. In the old philosophy of the Hindoos I have shewn that the world was supposed to be destroyed and renewed at the end of certain periods, and this process was supposed to be of immense, if not eternal duration. This was a very recondite and philosophical idea, and was partly founded upon the principle that God



was perfectly wise, and that he would form or create nothing that was bad, and that he was not changeable, he would not really destroy that which he had made, which was necessarily good : and that consequently what appears to us to be changed must be only periodical, and therefore that a periodical renovation of every thing would take place. At the end of every period the world was supposed to be destroyed. At this moment Brahme or Brahme-Maia, the Creator, was believed to be in a state of repose or inaction in the profundity of the great abyss or firmament : and the male and female generative powers of nature, in conjunction, were said to float or brood on the surface of the firmament of abyss, and in themselves to preserve the germ of animated nature,—of all plants and animated beings. This operation of the two powers is described by the Linga, in the shape of a mast, fixed in the Yoni, in the shape of a boat, floating in the firmament. After this operation has proceeded a certain time, the female generative power begins to act, by feeling the passion of love, the *erwj* of the Greeks, which is described by the sending forth of a dove, and this is the beginning of a new age. Of this Col. Wilford says, \* "*Satyavrata having built the ark, and the flood increasing, it was made fast to the peak of Naubandha with a long cable.*"\*\*

\* Asiat. Res. Vol. VI. p.524.

\*\* Nau-band-a ... mount of Sati the Creator ... mount of God (il) the Creator ...

The mystic Ocean in which the ship Argha floated, is the ethereal space or fluid, the 3\*89 *rqio*,\* called firmament in Gen. i. 7, in which the bodies of the planetary system revolve. The Ark or Argha, the ship, with its mount Meru in the centre by way of mast, may be seen in every temple in India, and requires no explanation. It is the Omphale of Delphi. ...

\* From this word *rqio* came the *rack* of Shakespeare. "Shall leave not a *rack* behind." See title-page of the Celtic Druids.

The Earth was often called the Arga : this was imitated by the mystic Meru. The north pole was the Linga, surrounded by seven dwips or zones one above another, and seven seas, or rivers, or waters, and an outward one called Oceanus. In this Oceanus the whole floated. Thus, the earth, mother Eartha, became the Argha or Ione, and Meru the pole, the Linga.

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It is quite clear that this mythos must have been formed in the infancy of astronomical science, when the plane of the ecliptic was believed to coincide with the plane of the equator.

"During the flood, 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*.) In this manner they were wafted over the deep, under the care and protection of Vishnu." (The three in *one*, and one in *three*.) "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 blind who does not see here the duplicate of the Mosaic allegory of a ship and a deluge. The animated world in each case preserved in a boat, or Argha, or Theba, %"( *tbe*, Qizh, but in the latter, instead of putting all the live animals into one ship, the germ or principle of generation is substituted.

\* Brahma is !9" *bra*, *creator*, and *ma*, or *maha*, *great*—that is, great Creator. Vide Book v. chap. i. sect. 10, *n*.

\*\* *Asiat. Res. Vol. VI. p.523*

The Argha is represented by a vessel of copper, by the Brahmins in their sacred rites.\* It is intended to be a symbol or hieroglyphic of the universal mother. It is very often in the form of an elliptic boat or canoe, having both ends similarly pointed, or biprora, as its name was.\*\* In the center of it is an oval rising, embossed, which represents the Linga. ... By this union of the Linga and Yoni, or Ioni, it is intended mystically to represent the two principles of generation—to represent them as one. This boat, as I have already intimated, was the Argo of Greece, the name of the mystic ship in which the Ionians, who lived at Argos, sailed to seek the golden fleece of the Ram. It was also the name of a man, who is said to have lived at AMphilochium, in the bay of AM-brasius, and it was the invention of *divine wisdom* or Minerva. This Argha was also the cup in which Hercules sailed over the ocean.\*\*\*

\**Asiat. Res. Vol. VIII. pp. 52, 275.*

\*\* This was the shape of the ship of the Argonauts.

\*\*\* *Asiat. Res. Vol. III. pp. 363, 365.*

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... In the ceremonies of the Hindoos there is no emblem in more universal use. ...

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The Protogenos or First Emanation from the divine power—from the head of Jupiter, was Minerva, or Divine Wisdom, or the female generative power, of which the Ioni or Argha of India was an emblem. ... This was the Rasit of Genesis, the Wisdom or the FIRST principle (or *principe* in French) by which God formed the world. It was the Argo of Greece : it was the Arch of the feminine gender, which meant *the first cause, the ruler, the beginning*.\* Its verb was *Arcw, to command, to set in order*.\*\* ...As a boat was also the emblem of the female generative power, the two came at length to be confounded.

\*See Jones's Lex.

\*\* The Hebrew 993 *ord* and the English *order* are the same Saxon words.

## **VOLUME I - BOOK VII - CHAPTER II**

**THE LOTUS—MAURICE ON THE LOTUS—PAYNE KNIGHT ON THE SAME—MOORE ON THE SAME—NIMROD ON THE SAME**

The double sex typified by the Argha and its contents is also by the Hindoos represented by the "Nymphæa or Lotus, floating like a boat on the boundless ocean, where the whole plant signifies both the earth and the principles of its fecundation. The germ is both Meru and the Linga : the petals and filaments are the mountains which encircle Meru, and are also a type of the Yoni : the leave of the Calyx are the four vast regions to the cardinal points of Meru : and the leaves of the plant are the Dwipas or isles round the land of Jambu."\* ...

\* Asiat. Res. Vol. III. p.364.

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 Brahma was born, and Osiris delighted to float. This is the sublime, the hallowed, symbol that eternally occurs in oriental mythology : and in truth not without reason; for it is itself a lovely prodigy. Throughout all the Northern hemisphere it was every where 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.

The following is the account given of it by Mr. Payne Knight, in his very curious dissertation on the Phallic worship :\*

\* Pp. 84-86. This book was never sold, but only given away. A copy is kept in the British Museum, but it is *not in the catalogue*. The care displayed by the trustees in keeping it out of the catalogue, to prevent the minds of the studious gentlemen who frequent that institution from being corrupted is above all praise !!! I have read it in the Museum.

*"The Lotos is the Nelumbo of Linnæus. This plant grows in the water, and amongst its broad leaves puts forth a flower, in the centre of which is formed the seed vessel, shaped like a bell or inverted cone, and punctuated on top with little cavities or cells, in which the seeds grow. The orifices of these cells being too small to let the seeds drop out when ripe they shoot forth into new plants, in the places where they were formed : the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to burst it open, and release themselves, after which, like other aquatic weeds, they take root wherever the current deposits them. This plant, therefore, being thus productive of itself, and vegetating from its own matrix, without being forested in the earth, was naturally adopted as the symbol of the productive power of the waters, upon which the active spirit of the Creator operated in giving life and vegetation to matter. We accordingly find it employed in every part of the northern hemisphere, where the symbolical religion, improperly called idolatry, does or ever did prevail. The sacred images of the Tartars, Japanese, and Indians, are almost all placed upon it, of which numerous instances occur in the publication of Kæmpfer, Sonnerat, &c. The Brahma of India is represented sitting upon the Lotos throne, and the figures upon the Isiac table hold the stem of this plant surrounded by the seed vessel in one hand, and the CROSS representing the male organs of generation in the other : thus signifying the universal power, both active and passive, attributed to that Goddess."*

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Creuzer says,\* from the peculiar mode in which the sacred Lotus propagates itself by its bean, came the religious veneration for this seed; on which Mr. Muller observes, that it was from this that Pythagoras, who was of the school of the Buddhists, ordered his disciples to hold in veneration and to abstain from beans. ... The Nelumbo Nymphæa is not a native of Egypt, though seen upon almost all its ancient monuments, but of the North-eastern parts of Asia.\*\* ...

\* Liv. prem. Ch. ii. note, p.160; Maurice, Ant. Hind. Vol. III p.245.

\*\* Payne Knight's Inquiry, Sect. 146.

Of the Lotos, Mr. Moore says, "*The Nymphæa or Lotos floating on the waters, is an emblem of the world : the whole plant signifies both the earth, and its two principles of fecundation. ...*"\*

\* Asiat. Res. Vol. VIII. p.308; Moore, Hind. Panth. p.270.

Concerning the Lotus of the Hindoos, Nimrod\* says, "*The Lotus 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 : ... but as the ship was Isis or Magna Mater, the female principle, and the mast in it the male deity, ...*" This plant was also used in the sacred offices of the Jewish religion. In the ornaments of the temple of Solomon the Lotus or lily is often seen.

\* Vol. I. p.127, Sup. Ed.

Athenæus says that Suson was a Greek word for a Lily, and that the name of the city Susa meant the city of Lilies.\* This is very remarkable, as it was the capital of the Cushites or Ethiopians. But the Lotus of the Nile and Ganges was, I believe, dark blue, which sometimes was the colour of Cristna : but he was as often black as blue. ...

\* Nimrod, Vol. I. p.44.

**VOLUME I - BOOK VII - CHAPTER III**

**THE LOADSTONE—HELEN ATHENA—YAVANAS—DIVISION OF THE FOLLOWERS OF THE MALE AND FEMALE PRINCIPLES, AND THEIR REUNION**

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In my Celtic Druids I have proved that the loadstone [or magnet] was known to the ancients; and I think it was used by the priests for the purposes of superstition, for which it was evidently peculiarly calculated.\* ...

\* Aristotle describes the Mariner's Compass. See Niebuhr, Vol. I p.28.

The name of the chief Grecian city of the Ionians, Athena, was the name of the female generative principle, as was also Helena, called by Lycophron *the Dove*, which is a

translation of the word Pleias, and also of the word Semiranis,\* and Ion or Ione. The Ionian Athenians claimed to be called Athenians from Athena, which was the name of Minerva, who was both the female generative principle and divine wisdom. The Greeks were called Hellenes, which has precisely the same meaning as Ionians. And they were called Argives from the ship Argo, which was invented by Minerva, who fixed in the prow of it the pole or phallus cut at Dodona ... All these names have a direct reference to the female generative power, and had their origin in India. ...

\* Nimrod, Vol. I. p.451.

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Mr. Bryant says, "*The Grecians were, among other titles, styled Hellenes, being the reputed descendants of Hellen. The name of this personage is of great antiquity : and THE TRUE ETYMOLOGY FOREIGN.*" Again, "*The Hellenes were the same as the Iönim, or Iwnhj, whence Hesychius very properly mentions Iwnaj, `Ellhnaj. The Ionians and Hellenes are the same family. The same is said to be said of the Æolians and Dorians : they were all from one source, being descended from the same ancestors, the Ionim of Babylonia and Syria : ... The term Hellen was originally a sacred title.*"\*

\* Anal. Vol. III. p.383.

... Mr. Bryant has shewn that Jason was as well known in the East as in Greece;\* that he was styled Argos, and gave name to a mountain near Ecbatana in Media. All this tends to strengthen the proofs that the Argive, Hellenian, or Ionian doctrines came from the East. Mr. Bryant says,\*\* "*The city Antioch, upon the Orontes, was called Iönah.*"\*\*\* ... *Who these Argeans were that founded this city, Iöna, needs not, I believe, any explanation.*" I think not. ...

\* Anal. Vol. II. p.513. \*\* Anal. Vol. III. p.370.

\*\*\* Steph. Byzant. Iwnh.

Among the Hindoos, the natives of the Western world are called Yavanas. The word Yavana is a regular participial form of the Sanscrit root *Yu*,\* from which root the word *Yöni* or the female nature is derived. Thus the Yavanas are the same as *Yönijas* or the *Yoni*-ans. And here we find the origin of the Ionians, as we might expect, in a religious principle—a principle which, though now almost lost and forgotten, I do not doubt formerly placed one half of mankind in arms against the other, the feuds of the two covering the world, for many generations, with carnage and blood : a feud about the most ridiculous and trifling of nonsense. "*The Yavanas were so named from their obstinate assertion of a superior influence in the Yoni or female, over the Linga or male nature, in producing perfect offspring.*"\*\* And from this nonsense, almost as absurd as most of the sectarian doctrines of the Christians, the whole world was involved in war and misery.

\* In syriac *Yo* or *Io* both male and female.

\*\* Asiat. Res. Vol. III. p.358.

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In the earliest times of which we have any records, the Brahme-Maia, that is the male and female generative principles in union, or the Linga and the Ioni, were the objects of adoration. After some time the division, which I have just noticed, took place, and a terrible war arose between the followers of the Linga and those of the Ioni, and the latter were at last expelled, with great slaughter, to the West. This war was between the followers of Iswara the *active* generative principle, and the Yónijas the followers of the *passive* generative principle. It was probably the origin of the Greek fable of the war between the Gods and the Giants, or sons of the earth,\* which we know, from Nonnus, had its origin in India.\*\* For a more particular account of this war I refer to the Asiatic Researches.\*\*\* This was the famous war of the Maha-barat, in which the Buddhists were expelled from South India. The Buddhists were particularly attached to the male principle.

\* Asiat. Res. Vol. III. p.360.

\*\* Dionys. 1. 34, v. 241, ab. Asiat. Res. Ibid.

\*\*\* Vol. III. p.361.

In this manner the ancient religion became divided into two : the sect which adored the sacred Yoni or female generative principle alone, were called Yavanas,\* and were expelled from India, and are to be found almost all over the Western world. But we are informed that after some time a reconciliation took place, and the two parties united, and once more returned to the worship of the double principle. This is very important.  
...

\* Asiat. Res. Vol. IV. p.510.

From the reunion of the two principles it is that we have the Ioni and Linga united in almost every temple in India, as well as at Delphi, &c., in Greece; in the former, described by the two objects in union, in the latter, by the stone pillar and orifice in the earth called Omphe, and by the boat, the Argha, with a man in it, carried in procession in their ceremonies. The meaning of the united two, the *self-existent* being, at once both male and female—the *Aleim*, called *Jah* in Genesis, and the IE on the temple of Delphi, the Ieo of Greece, the Iu-piter Genetrix of Latium.

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... At Eleusis there was a famous vessel called the Mundus Cereris, used in the mysteries. It was probably the Argha of India; it was supposed to contain the male and female organs of generation.

Another sect which was expelled from India was called by the name of *Iadavas*. They were said to be descendants of one Yadu,\* the father of Cristna, to have been persecuted by an enemy of Cristna's, and to have emigrated during his minority.\*\* ... The word Iadu is evidently the Deus or the Divus *Ia* or *Ie*, the God *Ie*. Of course the descendants of Yadu are his votaries or followers. ...

\* Cristna, called Yadava, was the descendant of Yadu, the son of Yayáti. Asiat. Res. The Iadu of Mr. Maurice ought probably to be written Idv—it would then mean the God *I*.

Mount Meru, the Moriah of India, is the primeval emblem of the Linga and the earth, Mother Eartha, is the mysterious Yóni expanded, and open like the Padma or Lotos, as we have seen, with its seed in the centre, an emblem of the same thing. Iswara is called Argha-nát'h'a or the Lord of the broad-shaped vessel; and Osiris or Ysiris, as Hellanicus calls him, was, according to Plutarch, the commander of the Argo, and was represented by the Egyptians, in their processions, in a boat carried on the shoulders of 72 men, and at Delphi in an umbilicus of white marble. I have some suspicion, that the history of the Argonautic expedition is an allegorical description of the war of the two principles, and their reunion.

#### ***VOLUME I - BOOK VII - CHAPTER IV***

#### **SHIP OF EGYPT AND GREECE—DUPUIS ON THE ARGONAUTS—ARKS AND AREA—THEBES, TIBET**

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In the mysteries of Egypt and Greece a ship was commonly used—this was the Argha. But it has been remarked by Mr. Bryant that this ship was not a common ship, but was of a particular construction; was, in fact, a mystic ship.\* It had both ends alike, was a correct, very much elongated, ellipse, and was called AmFiprumnažj Amphiprumnaus. Hesychius says, ... *Amphiprumna are used in voyages of salvation*. This alludes to the processions in which these ships were carried about, in the middle of which was placed the phallus. They were sometimes of immense size. "*Ælian\*\* informs us, that a Lion was the emblem of this God in Egypt (i.e. Hephaistos) : and in the curious description which Capella has given us of the mystic ship navigated by seven sailors, we find that a Lion was figured on the mast in the midst of the effulgence which shone around. This ship was a symbol of the Universe—the seven planets were represented by the seven sailors—and the Lion was the emblem of Phtha, the principle of light and life.*"\*\*\* ... I think in the ship Argo, or Nautilus, with its mast supplied by Minerva or divine wisdom, I can perceive a beautiful mythos. It is really a ship, not of human, but of divine, invention and manufacture. From a careful consideration of the Argonautic story, I can entertain little doubt that it is a mistaken and misrepresented Indian mythos. The arguments of Dr. Rutherford given in Chapter I. Section 3, clearly prove, that it must have had its origin very many degrees of the South of Greece; and this must have been, I think, where, as I shall presently shew, the Bay of Argo, and the Golden or Holy Chersonesus, that is, South India and Siam, are to be found. It is probable that the solution of this enigma will be found in the Vedas or Puranas.

\* Bryant, Anal. Vol. II. p.224.

\*\* Lib. xii. \*\*\* Drummond, Class. Journ. No. XXXIX.

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Mons. Dupuis thought the Argonautic story merely astronomical. I must say I cannot *entirely* agree with him. I believe it was both astronomical and astrological, or magical

or alchemical. It was, in fact, all four, for they were so closely united, and folly and nonsense were so completely mixed up with real science, that it is impossible to separate them. ...

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I believe that whatever was meant by the Mhlon of the Argonauts, was also meant by the Mhlon of the Hesperides. The same mythos is concealed—that the Ioninan heresy of the Magna Mater, and the tree of the knowledge of good and evil, of Paradise, and the allegories of the tree bearing twelve fruits, &c., &c., are all implicated. In one case, the book or written skin conveyed the knowledge; in the other the tree, of which the leaves were letters; the fruits, the books conveying knowledge, &c.

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... All the ancient nations appear to have had an ark or Argha [the Hebrew Arca means *box* not *ship*], in which to conceal something sacred; and in all of them (unless I except that of the Jews) the Yoni and Linga were inclosed.

... The Argha of the Hindoos is of various shapes,\* oval, like a boat, having *both ends alike*, that is crescent shaped, as well as round and square. The name Argha does not mean a boat, but merely the proper name of that variously-shaped structure. ...

\* Asiat. Res. Vol. II. p.364.

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It is a striking circumstance that the two cities of Thebes should be called by the Hebrews word for this ship or box—the word %"( *Tbe* or *Qizh* or *Thibe*, which answers to the names of several Greek towns—Argos. It is also the name of Tibet, whence came all the sacred concerns of the Hindoos, the cradle, in fact, of the human race. One name of Tibet is also Balistan, i.e. place of Baltis. In or near Tibet is the mount called Naubanda, or mount of the *ship's cable*, called so, as the Brahmins say, from this ship Argha being simulatively fastened to it when it floated in the ocean, carrying within it the two principles of generation or the germ of animal life, in a state of quiescence and union—before the eroj\* or divine love began to act upon the Brahme-Maia who was reposing at the bottom of the profound abyss. After a time divine love began to act, and the creator, Brahm, divided himself into three; *the creating, the preserving, and the destroying powers*, described in our books by Adam and Eve and their three sons, and by Noah and his three sons. This all alludes, I think, to the origin of the sects which became dispersed about the world.\*\*

\* Cupid, called in some mythoses the oldest of the Gods.

\*\* To Noah a fourth son was said to be born, called Inachus, the father of the Ionians.

**VOLUME I - BOOK VII - CHAPTER V**

**JANUS—APHRODITE AND DIANA. GANESA—THALES, AND MEANING OF PROPER NAMES—TWO SYRIAS; TWO MERUS; TWO MORIAHS—THE GREEKS NEW-NAMED THEIR CONQUESTS. OM**



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The Romans and Etruscans had a God called *Janus* : of his origin they were perfectly ignorant. He was absolutely unknown in Greece. ... Janus was not one of what they called their twelve *great* Gods, but he was said to be the father of them all. He had twelve altars erected to him. He held in one hand letters denoting 365, and in the other the keys to heaven, which he opened to the *good* and shut to the *wicked*. The first month of the year, *Januarius*, was dedicated to him. ... He was called *Junonius* from the Goddess *Juno*, whose name Mr. Bryant resolves into *Juneh*, which signifies a *dove*, and is in the Hebrew language יונה *iune*, and is the same as the *Yoni* or *Yuni*, the female principle, as observed by Col. Wilford. On his coins are often seen a boat and dove, with a chaplet of olive leaves, or an olive branch. Gale, after observing that *Juno* was the same as *Jana*, and that *Janus* came from יאה *Jah* of the Hebrews, and that *Diana* was *Di-va Jana*, or *Dea Jana*, says also, that she was the same as *Astarte* or *Asteroth* of the Sidonians, and had the head of a Bull. He also says that she was the *Belisama* of the Hebrews.\* In Sanscrit *DI-Jana* is the Goddess *Jana*.

\* Court. Gent. Vol. II. pp. 120, 121.

... He was supposed to open and shut the gates of heaven in the morning and evening, and thus the prayers of men were admitted by his means to the Gods. C. Bassus says, he was represented (*bifrons*) double-faced, because he was the porter (*janitor*) of heaven and hell. *January* was called after him, because it was the gate of the year—the opening of the year. Twelve altars were erected to him, because he presided over the first days of the twelve months. The doors of his temple were shut in time of peace, and open in time of war.

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*Jana* was the same as *Diana*, (i.e. *Di-iana*,) or *Venus*, or *Juno*, or *Lucina*, the goddess of parturition, in which capacity she was called *Diana*, *Di-iana*, or the divine *Jana*. ... Mr. Faber says, "*Juno herself, indeed, was the same character as Isis or Parvati, in her varied capacity of the ship Argha, the Yoni and the sacred Dove.*"\*

\* Pag. Idol. Vol. I. p.389.

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... Now when I reflect on the singular repetition of names of places in the Eastern part of Asia, and in the Western part of it, the *Sions*, the *Moriahs* or *Merus*, the *Rama*, near *Jerusalem* and *Gaza*, the *Semi-rama-is* of *Babylon*, of *India*, and of *Ascalon*, the *Hercules* of *Maturea*, and the *Hercules* or *Samson* of *Gaza*, (*Iona*), I cannot help suspecting that *Syria* or *Suria* is the Western country of the *Soors* of *India*, and that *Assuria* is the Western country of the *ASSOORS*, two celebrated and opposed sects of *India*, the first meaning devotees of *Sur*, the sun or light; and the other a name of reproach given them by their enemies, meaning *a-soor* or *a-sur*, *without light*, darkness, the meaning of the names of the two sects in *India*, but which we may be well assured the latter never gave to themselves, but only received it from their enemies, their real name being not told to us, or being *Suri* or *Soors*. The *ASSOORS* of *India* were a very bad race of people; so were the *Carthaginians*; and both for the same reason, probably,

because we only hear the account from their enemies, who may have destroyed all their records and books, if they had any. ... The poets Dionysius and Apollonius observe, that there were more countries than one called Assyria. ...

As we have seen that there were two Elephantas, two Matureas, and two Sions, the reader will not be surprised to find two Moriahs. The *Moriah* of Isaiah and of Abraham, is the *Meru* of the Hindoos, and the *Olympus* of the Greeks.\* Cruden expounds it *the mount of doctrine*. ... Of the mountain Moriah, Mr. Faber\*\* says, "*I greatly doubt whether the name of this hill be Hebrew : with Mr. Wilford, I am much inclined to believe, that it was a local Meru or imitative Paradisiacal Ararat.*" In this I quite agree with Mr. Faber. It was nothing but a Meru.\*\*\*

\* Al-om-pi. \*\* Orig. Pag. Idol. Vol. III. p.620.

\*\*\* The Hindoos had in the North or upper India a mountain of the moon. In imitation of this when the Palli or Palestini took possession of Syria, they called the most northern of its mountains Lebanon, which means moon. See Celtic Druids, App. p.310.

It is a well known fact, that the Greeks gave new names to almost all the towns and countries which they conquered or acquired. If the place had a name whose meaning was known to them, the new title was often a mere translation. But this had all the effect of new names. ... It is probable that the ancient names continued among the natives, and Dr. Clarke has observed, that after the conquest of the countries by the Saracens and Turks, they appear to have retaken their old appellations. ... In the following names of places, The OM of India I think is very apparent. I cannot help suspecting that this OM is, at last, nothing but the monogram M, the numerical symbol of the God of the cycle of 600. Generally speaking, a person will look in vain into the Greek geographers for these Oms, and nobody will doubt that they are ancient and not modern names.\* "Homs-Emesa; Om Keis-Gadara; Om el Djemal; Om-Ezzertoun; Om-Haretein; Om-el Kebour; Om-Waled; Om-'Eddjemal; Om-ba, where resides the Sheikh or EL HAKEM; Om-el-Sheratyth; Tel-Houm, Capernaum; Om-el-Taybe; Ammon or Philadelphia; Om Djouze; Om-el-Reszasz; Om-Asmes; Om-teda; Biar Om-jydjein; Omyle; Om-Kheysyr; Om-Shomar; Om-Dhad, places near Siani," &c., &c.\*\*

\* See Bk. V. Chap. II. Sect. 3.

\*\* Burckhardt's Travels in the Decapolis or Houran, and to Mount Sinai.

## **VOLUME I - BOOK VII - CHAPTER VI**

**ID-AVRATTA, MERU AND MEROE—EDEN AND ITS RIVERS—WHISTON AND JOSEPHUS ON DITTO—DELOS—PLAN OF THE MYSTIC CITY—HANGING GARDENS AND SEVEN HILLS—SELEUCUS OF ANTIOCH—GREEK MYTHOLOGIES—HOMER—TROY, ILION—ULYSSES AND ST. PATRICK**

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To the work of the learned person known under the name of *Nimrod*, I am chiefly indebted for the following observations : they appear to me to confirm the doctrines advanced by me, in a very remarkable manner.

Ilavratta, Id-avratta, or Ararat, or Mount Meru, of the Indians, was surrounded with seven belts of land, and seven seas, and, beyond them, by one much greater, called *the Ocean*. The Mount, with its seven belts in the form of an ellipse, was a type of the planets in their elliptic orbits—with the sun, the seat of the generative principle in their centre, all floating in the ocean or firmament. The whole was represented by the Lotus, swimming in the water; by the ship of Noah and its eight sailors; by the Argha and its mast; and (as we shall soon see) by a tower in each city, or an Argha-polis, or Arco-polis, or acropolis, and seven other hills, and surrounded with seven districts, and one larger than the others, called oceanus, at the outside. On the top of the Mount Meru, called the Mount of Saba, or of the congregation or heavenly hosts, was the city of Brahmapore; the place of assembly of the Gods, and it was square, not round or elliptical. There the Gods were said to assemble in consultation, *on the side of the Mount of the North*.

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Here we find the seat of God with its seven earths, emblematical of the sun and seven planets. And the Hindoo Sabha, called congregation, meaning the same as Sabaoth, "*Lord God of Sabaoth*," Lord God of the heavenly hosts, the starry hosts. We always end with the sun and heavenly hosts. And here is also Il-avratta, *holy* Avratta, or Ararat. The Saba is what we call in the Bible Sabaoth, but in the Hebrew it is the same as the Sanscrit *zba*; and generally means Lord of the planetary bodies—"7 *zba-e-smim*, though, perhaps, the stars may sometimes be included by uninitiated persons, here is the origin of the Sabæans, which has been much sought for. See Parkhurst in voce.\*

\* Faber, Orig. of Pag. Idol. There was an obelisk in Babylon, according to Diodorus Siculus, (Lib. ii.) erected by Semiranis, 130 feet high. The name ... Hermæ given to the places of the obelisks, shew that they were Buddhist, Hermes being Buddha.

The learned Dr. Hager says,\* "The number *seven* seems to have been sacred among the *Chaldeans*, in the same way as it was afterward among other nations, in honour of the *seven planets*, over which they believed that *seven angels* or *Cabirian deities*, presided; and therefore, they may have built *seven* towers. In the eighth, says Herodotus, was the temple of Belus. Belus's tower consists of eight stories, a perfect square circuit, 2250 feet.\*\* ...

\* Diss. Babyl. Bricks, p.27.

\*\* Bombay Transactions, Vol. I. p.137.

The striking similarity between the Meru of India and of Babylon could not escape Mr. Faber, and, to prove the identity of their designs and objects, he has\* given a very ingenious paper, which he concludes with the following sentence : "Agreeably to the just opinion of the Hindoo Theologians, the Pyramid on the banks of the Euphrates, an artificial mountain raised in a flat country where there are no natural mountains, was *the first erected copy of the holy mount Meru or Ararat*." ...

\* In the Classical Journal, No. XLI.

Meru, as I have already intimated, is the Ararat of the Hindoos. There has been a considerable difference of opinion respecting the precise situation of Ararat. Most

persons have placed it in the high land of Armenia, near the fountains of the Euphrates : but some have supposed that it lay in the mountainous country of Cashgar, to the North of India, and that it was a part of that lofty chain of hills which the Greeks called the Indian Caucasus. ...

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In most countries, there was a sacred mount, an Olympus, an Athos, or Atlas, or Ida, in short, a Meru—and a sacred city. In Egypt, Thebes was the city; and as they could not conveniently have a mount, without, in fact, going out of the valley of the Nile, they had a sacred island, and this was Phylæ or Meroë. The most sacred oath of the Egyptians was, by the bones of Osiris. Buried at Phylæ. And Didorus Siculus says, that when the priests of Phylæ thought proper, they sent a command to the king to put *himself to death*, with which command he was obliged to comply. The first rulers of nations were Priests, Kings *their* generals.

In the map to Waddington's Travels, at a considerable distance above Assouan will be found an Argo and a Merawe,\* and the author says, "*As far as we could judge, from the granite and other sculptures remaining at Argo and Djebel el Berkel, the art (sculpture) seems to have been as well understood, and carried to as high perfection by the sculptors of Meroë, as it was afterward by their scholars at Thebes and at Memphis.*"\*\* Now I ask any incredulous reader, whether he do not perceive something worthy of notice in a Meru and an Argo being found together in Nubia or Ethiopia ? ...

\* Mr. Waddington has justly observed, that the accounts of the building of Meroë by Cambyses, as given by Strabo and Diodorus, are not worth notice.

\*\* P. 185.

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The Hindoo religion states Mount Meru to be the Garden of Eden or Paradise, out of which went four rivers. These rivers are the Burrampooter, or Brahmapooter, the son of Brahma; 2dly, the Ganges, Ganga or river ca'exochn, female or Goddess Ganges, in fact, a generic name for sacred river; 3dly, the Indus, Sind, the river *blue* or *black*; and, 4thly, the Oxus, Gibon, or Djihhoun.

These rivers were also called Chaishu, Bhadra, Sita, and Ganga, in the Hindoo language : ...

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Josephus knew that the Ganges was the sacred river of the original Ararat or Paradise, and to account for the fact of its being in India, it was feigned to run underground; but can any circumstance tend more to confirm my hypothesis that the mythos is of oriental birth ?

... The circumstance of the Nile having a subterraneous passage to this famous mountain and temple, is exactly parallel to the Ganges and Nile coming to the Ararat of Armenia; ...

The following description of the city on Meru is given by the author of Nimrod, with a copy of his plan :—"In the sides of the north," that is, at the North Pole, "according to the fictions of Indian mythology, is the pure and holy land of Ilavratta, and in the centre of that land stands Brahma-puri, the city of the gods, and in the centre of Brahma-puri rises Mount Meru, their Olympus. The forms which have been the subject of our discussion have been curiously combined on this occasion. The land of Ilavratta is a perfect circle, but the city Brahma-puri is a perfect square; and instead of right concentric lines fencing in the central sanctuary, eight circular towers are placed round the wall."\*

\* Wilford, Asiat. Res. VIII. 285, 376, No. 4, X. 128; Nimrod, Vol. I. p.257.

The author of Nimrod has shewn that Babylon was built with the tower in the middle of it, *square*, in imitation of Meru, or the Indian city or their Ararat, surrounded by streets, making seven concentric squares of houses, and seven spaces, and twenty-eight principle streets, (like the seven lands and seas of Meru,) and the eighth, the outward fosse or Oceanus.\* He has shewn that the tower was formed upon seven towers, one above the other, exactly as the Indian priests taught or imagined that the world was formed of belts of land and sea, step above step to the Meru or North pole, in the centre and at the top. Here appears to be a complete jumble of astronomy and mythology. The seven seas and mount of the north, Isaiah's seat of the gods, were theological, the seven planets astrological, and concealed from the vulgar.

\* Vol. I. p.279.

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From the supposition that Meru or Ararat stood in the middle of the garden of paradise, came the attachment of all religion to groves or gardens. In imitation of this, the hanging gardens were built at Babylon : rising like the seats of the Amphitheatre at Verona one above another, but oblong in imitation of the elliptic Meru.\* These raised-up or hanging gardens round the temple of Belus, no doubt were in analogical imitation of the seven belts of land rising above one another around mount Meru, and of the mystic garden of Paradise. ... In or near most cities where the adoration of the Magna Mater prevailed, these gardens are to be found. ...

\* Vide Nimrod, Vol. I. p.279.

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Rome was built upon *seven* hills, with a capitol or acropolis, which was square, and in other respects was an exact imitation of Babylon. It is worthy of observation that Constantinople also was built, by the Christian Constantine, upon *seven* hills. These circumstances tend to shew that one secret system was at the bottom of them all. The oriental trinity is found in each of the cities in different ways; but, after the observations on the universal prevalence of the trinity which the reader has already seen, it is unnecessary to add more here. ...

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... We find as soon as the Greeks became civilized, that their learned men travelled to the East for knowledge, and that they brought back with them the identical philosophical doctrines taught in India from the most remote antiquity : the Metempsychosis and the Trinity for instance. ...

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... I suspect Olympus, Parnassus, Athos, Ida, Gerizim, and Moriah, were each a Meru or high-place; a sacred place of the same universal primary religion, that of Buddha, of which the same distinctive marks in its stone circles, tumuli, carns, lingas, and Cyclopean buildings, are every where to be found, from India to Stonehenge and Iona. It is very remarkable that on these mountains, either numbers of monks or numerous remains of them are always found. Are these the remains of the colleges of the prophets, named in the Old Testament, remains of Buddhist monks of Thibet, with the tria vota substantialia ? These three vows completely identify them with Christian Monks—Carmelites. Lycurgus is said to have found the poems of Homer, being, as the Rev. G. Townsend describes them,\* merely a collection of ballads, with their appropriate titles. In the 5<sup>th</sup>, 6<sup>th</sup>, and 7<sup>th</sup> volumes of the Asiatic Researches, the story of the Trojan war is given from Sanscrit authors : its episodes, like those of Homer, are placed in Egypt : and the traditions of Laius, Labdacus, Œdipus, and Jason, are all found among the same ancient compositions. When, in addition to all this, the fact is considered, that the works of Homer are discovered to contain more than 300 Sanscrit words, the true character of the Iliad will be seen; namely, that it is a *sacred poem*, made up by Pisistratus, and after him Aristotle, out of a number of ballads relating to the religion of the Indians and Greeks. ...

\* Class. Journ. No. XLVII. P.9.

The resemblance between the Cristna of Valmic and the Achilles of Homer, proves the identity of the origin of the two mythoses. Each of them, in mythology, is supposed invulnerable, except in the right heel : each was killed by an arrow piercing that part : each was the son of the mother of the God of Love : and the presence of each was indispensable for the overthrow of the enemy.\* I can scarcely believe that this identity is accidental.

\* Key to Chron. Camb. P.221.

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... The name consists of two syllables, *Hom* and *er*, or *eer*, which word, Nimrod says, "*is indicative of early or beginning time, whether it be THE OPENING OF A MUNDANE CYCLE, the spring of a year, or the morning of a day.*"\* ... I believe with Mr. Bentley or Barnes, it matters not which, that the Iliad is a sacred oriental mythos, accommodated to Grecian circumstances, written, perhaps by a Solomon, though not the Solomon of Jerusalem, and that *Homer* or *Om-eer* was a Solomon—if the epithet given to the poem do not mean the poems of *Om-heri* the Saviour OM. Near Ajemere, in India, is a place called *Ummerghur*, that is, the walled city of *Ummer* or *Omer*. ...

\* De Genere Homeri, Ed. Barnes, ap. Nimrod, Vol. II. pp. 514, &c.

It seems desirable to know what was the meaning of the name Troy, and the learned Nimrod explains it as follows : "Tr'oiā is the triple oia, and ioa means *one* or *unique*, so that Tr'oiā is three in one, the tripolitan and triunal kingdom. ..." Troy meant the country of which Ilium or Hlion was the capital. There was a Troy in Egypt built by Semirānis.\*

\* Asiat. Res. Vol. III. p.454.

... It is very extraordinary, that this paltry town should have interested all mankind. Every nation desired to be believed, that they came from conquered Troy. There was a Troy or Ilium in Phrygia in Asia Minor, one in Epirus, one in Latium, one in Egypt, and one near Venice. Every state almost was founded by its conquered and dispersed refugees. They are found in Epirus, Threspotia, Cyprus, Crete, Venice, Rome, Daunia, Calabria, Sicily, Lisbon, Asturia, Scotland, Wales, Cornwall, Holland, Auvergne, Paris, Sardinia, Cilicia, Pamphylia, Arabia, Macedonia, and Libya. Every people descended from unfortunate Troy. It was a mythos, a sacred history. It was like the ancient history of all nations, a mythos—*tons* of fable mixed up with some *grains* of truth. All nations were alike. There were two Moriahs, two Sions, two Ararats, an African and an European Thebes; an Asiatic and Egyptian Babylon; multitudes of Memnoniums, seven cities of Athena, the name of the Goddess, the Magna Mater, the female principle in her warlike form. The Titans fought the Gods ten years; the Sabeans besieged Babylon ten years; Rome besieged Veli, the site of which nobody can find, ten years; Eira in Messenia, and Eiran in Æolia had ten years' wars; and Thebes was besieged by the Epigons for ten years. And all this, grave and wise men call history and believe it true.

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How can any one consider these striking circumstances and not see that almost all ancient history and epic poetry are mythological,—the secret doctrines of priests, disguised in parables, in a thousand forms ? Mr. Faber, Mr. Bryant, and Nimrod, have proved this past doubt. ... Weak and credulous as man has been, he did not mistake a rotten ship and a few old women for his God and Creator. Under the guise of the ship and old women a system is emblematically described. Our priests have taken the emblems for the reality. The lower orders of our priests are as much the dupes as their votaries. The high-priests are wiser. Our priests will be very angry and deny all this. In all nations, in all times, there has been a secret religion : in all nations and in all times, the fact has been denied.

"*There is nothing new under the sun,*" said the wise Solomon, who never uttered a wiser speech; and in its utterance proved that he understood the doctrines of the eternal renewal of worlds; that new Troys, new Argonauts, would arise, as the Sibyl of Virgil subsequently foretold.

... A learned and ingenious gentleman has written a life of St. Patrick, and Nimrod says, "*Firstly, and most obviously, the express tradition that St. Patrick's fosse and purgatory were the fosse and necyia of Ulysses. Ogygia (moreover) was the isle of Calypso, in which Ulysses sojourned : and Plutarch informs us that it was situated five days' sail to the West of Britannia, and that there were three other islands near it. From the South-east of Britain, where the Romans used to land, it would have been a five days' journey to Ireland for ancient navigators. ...Ulysses, during his detention in Aiaia, was king of*

*a host of Swine : and Patrick, during a six years captivity in the hands of King Milcho or Malcho, was employed to keep swine. Ulysses flourishes in Babel, and St. Patrick was born at Nem-Turris or the Cœlestial Tower; the type of Babel in Irish mythology is Tory island or the isle of the Tower. ... and as Melitus was a considerable haven of Asia Minor in Homer's time, it is the most probable place of Ulysses's departure. But a great consent of tradition brings the colonists of Ireland from Miletus. Miletus, father of Ire, came to Ireland in obedience to a prophecy.\** The above is a very small part of the similitudes between Ulysses and St. Patrick; abut it is enough to confirm what I have said in the *Celtic Druids*, and to blow the whole story of the saint into thin air. I believe that the whole is a Romish fable.

\* Nimrod, Vol. II. p.638.

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Nimrod\* afterward goes on at great length to shew how the story of St. Patrick is accommodated to the ancient Homeric Mythos, and Patricius and the Pateræ to the saint; and he particularly notices a famous ship temple, described by General Vallencey in the *Archæologia*. Now I think it is quite impossible to date this great stone ship after the rise of Christianity. This at once raises the strongest probability, indeed almost *proves*, that the stories of Ulysses, King Brute, &c., &c., detailed in the old monkish historians, are not their invention in the dark ages, as they are now considered by all our historians, and as such treated with contempt, but are parts of an universally extended Mythos, brought to the British Isles in much earlier times, and as such in a high degree worthy of careful consideration. The proof of any part of this Mythos having existed in Ireland or Britain before the time of Christ opens the door for the consideration of all the remainder, and is a point of the greatest importance.

\* Vol. II. p.637.

## **VOLUME I - BOOK VII - CHAPTER VII**

### **CASSANDRA—BABYLONIAN MYTHOS—CONSTANTINE AND HELENA. ASTROLOGY—BRYANT ON EARLY HISTORY—NATIVE COUNTRY OF THE OLIVE AND ARARAT**

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There is existing, in the Greek language, a very dark and obscure poem called Cassandra; purporting to be written by a person name Lycophron, in the time of Ptolomy Philadelphus. It pretends to be chiefly poetical and prophetic effusions delivered by Cassandra, during the Trojan war. For its profound learning it was in the highest estimation with the Greek philosophers. It has been called *to scoteinŌn poihma*, *the dark poem*. This may excuse my inability to explain it. But if the reader be satisfied with me that the Iliad is a sacred poem relating in part to the renewal of the Sacrum Sæculum, he will probably think, that the following lines prove that the prophecies of Cassandra relate to the same subject.

But when athwart the empty, vaulted heaven  
SIX TIMES of years have roll'd, War shall repose  
His lance, obedient to my kinsman's voice,



Who, rich in spoils of monarchs, shall return  
With friendly looks, and carolings of love,—  
While Peace sits brooding upon the seas and land.

It speaks of the Healing or Saviour God *who thus ordained and poured the voice divine* (l. 1607); of the impious railers *who taunt the God of light, scorning his word, and scoffing at his truth*. It calls the different ages Woes.

*One Woe is past ! another woe succeeds.*

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... I shall shew, in the second part of this work, what was the opinion of the authors of the Gospels and Canonical Epistles. The renewal of the Argonautic Expedition is foretold by Lycophron's Cassandra, exactly as it was afterwards made to be foretold in Virgil by his Sibyl.

—Again rush forth the famished wolves, and seize  
The fateful fleece, and charm the dragon guard  
To sleep; so bids the single-sandall'd king,  
Who, to Libystian Colchis, won his way, &c.

In the course of the work she says that the Egyptian Sphynx was black : and, what is very extraordinary, she says the same thing of the *White Sow* of Alba Longa, calling her *Kelain*<sup>3/4</sup>. Jupiter is called Ethiopian or black. I have no doubt that whatever was meant by the prophecy of Virgil's Sibyl, was meant by Cassandra. Nothing can be more dark and mystical than this poem. But I think its general tendency may perhaps be discovered from detached passages like the above. It speaks of a Budean Queen, and compares her to a dove : *dragged like a dove into the vulture's bed*. This is an evident allusion to Semiranis, the Dove, and to the Promethean cave.

The author of Nimrod has bestowed almost incredible labour to prove, that the Mythos of the Trojan war, the early history of Rome, &c., &c.; in short, almost all ancient mythology, came from Babylon, and were close copies of the Babylonian history (say, Babylonian *mythos*). The close similarity between the Gods of India and those of Greece, has been proved over and over by Sir William Jones and others. Then, did they come direct from India ? It is difficult to conceive how that could be effected. Nimrod has untied the knot : for Colonel Wilford has shewn,\* that all the Babylonian Mythoses came from India, its Semi-ranis or Sami-Rama-isi, &c., &c. It is evident, therefore, that from India they came to Babylon or Assyria, thence to Syria and Sidon; thence brought by Cadmus or the Orientals to Greece : hence the duplicates and triplicates of the cities, the ten years' wars, &c. And thus at last the grand truth will be established, that they are all mythoses from the East or North-east of the Indus.

\* Asiat. Res. Vol. IV. pp. 378, &c.

I have said, that Mr. Faber, Nimrod, and Niebuhr, have proved that all ancient history is little better than fable. This is true. It is all mythological. By this I do not mean to say that there is not some truth in it; but I mean to say, that there is scarcely one history, perhaps not one, which does not contain more religious fable than truth. ... They seem to have been a species of religious novels. Even so late as Constantine, Nimrod has pointed out something very suspicious. He says, "It is to me a matter of grave suspicion

whether the woman, his 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*. A most suspicious legend. Venus was daughter of *Coilus*, (*how*, I need not say,) and Helena was *Venus*.\* This, no doubt, is suspicious enough. Alas ! what is to be believed ?

\* Nimrod, Vol. III. p.150.

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I am quite certain that no one possessing the least candour can deny the mystical character of the story of Helen. Then, what are we to make of it ? Are we to disbelieve the story of the churches built by Helena and Constantine ? If we are to throw this out, what are we to believe ? Where is our incredulity to stop ? But can the existence of the suspicious circumstance be denied ? It surely cannot.

The explanation of the Helena probably is this : it was desired to make out that her son was a renewed incarnation, and therefore he and she adopted the sacred mythical names. He wished to be thought, and perhaps thought himself, the Paraclete prophesied of by Jesus Christ. This will easily account for his hitherto unaccountable mixture of Heathenism and Christianity.

... Without its professors intending to do so perhaps, I believe that judicial astrology has corrupted almost every ancient history which we possess.

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Augustus was also a mystical name given their princes by the Egyptians. I suspect Julius was Cæsar's family sacred name, what we call *Christian* name. Cæsar was a name he assumed as conqueror of Gaul, and Augustus was assumed by his successor as prince of Egypt; but we shall understand this better hereafter.

Sir William Drummond has shewn, that the names of most the places in Joshua are astrological; and General Vallancey has shewn, that Jacob's prophecy is astrological also, and has a direct reference to the Constellations. The particulars may be seen in Ouseley's *Orient*. Coll.\* To this, probably, Jacob referred when he bade his children *read in the book of heaven what must be the fate of you and your children*.\*\* The meaning of all this is explained by the passage of Virgil, that new wars of Troy and new Argonauts would arise.

\* Vol. II. No. IV. pp. 336, &c. \*\* Ibid. p. 103.

Thucidides, in the beginning of his history, allows, that before the Peloponnesian war, which was waged in the time of Arta-Xerxes and Nehemiah, he could find nothing in which he could place any confidence. This is confirmed by Bochart, in the preface to his *Phaleg*, and also by Stillingfleet,\* and again by Gale.\*\*

\* Orig. Sac. Book i. Ch. iv.

\*\* Court. Of Gent. Book iii. Ch. ii.

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The following is the state of ancient history given by Mr. Bryant, and nothing can be more true :—"Besides, it is evident that most of the deified personages never existed : but were mere titles of the Deity, the Sun; as has been in a great measure proved by Macrobius. Nor was there ever anything such detrimental to ancient history, as the supposing that the Gods of the Gentile world had been natives of the countries where they were worshiped. ... It gives one pain to see men of learning and principle, debating which was the Jupiter who lay with Semele, and whether it was the same that outwitted Amphitryon. This is not, says a critic, the Hermes that cut off Argus's head; but one of later date, who turned Battus into a stone. I fancy, says another, that this was done when Io was turned into a cow. ... Were it not invidious, I could subjoin names to every articles which I have alleged, and produce numberless instances to the same purpose." Mr. Bryant, after this, goes on to shew that the early fathers believed these Gods to have been men, and then turns the numerous Gods into ridicule; observing, that a God was always ready on every occasion—five Mercuries, four Vulcans, three Dianas, five Dionususes, forty Herculeeses, and three hundred Jupiters. ... Thus he goes on to shew that the whole, if literally understood, was a mass of falsity and nonsense.

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The idea of a reduction of the Western nations to the situations of Tibet, will be turned into ridicule by the priests, who would wish the rest of mankind to believe them to be the most industrious and useful of bees, only working and storing up truths for the good of mankind; but experience shews that they can never be watched too carefully; and if they do not anew establish their empire of the tenth century, to the printing-press alone their failure must be attributed. However amiable in private life many priests may be, there is scarcely one of them who ever loses sight of the aggrandisement of his order. Look at them in Portugal, Spain, and France; look at the wicked and unhallowed exertions of the priests of the Protestant sect in Ireland to oppress the followers of the Romish Church, and to rivet and continue their own usurped power. And however we, the *philosourists*, may flatter ourselves with the effects of the press, it is yet to be proved that it cannot be rendered subservient to the designs of the order. Though the Protestant and Romish sects are at present in opposition, there is no doubt in my mind, that if government were to hold a just and equal hand to both, they would speedily unite. *Then* it is much to be feared, that the liberties of Europe would speedily be destroyed.

No doubt the question of the originality of the ancient mythoses is, to the present generation, of the greatest possible importance; as it, in fact, involves the existence of a most terrific system of priest-craft and priest-rule—a system most dangerous to the well-being of all mankind, except the favoured caste—a system which cannot stand still, but which must either soon fall or go on increasing in power till it reduces the remainder of the world to the situation of its parent in Tibet. To resist successfully the artful sophistry of the able men among the priests is a task of the greatest difficulty. ...

**VOLUME I - BOOK VII - CHAPTER VIII**

**ROME—IMAGES NOT ANCIENTLY USED. ORIGIN OF THE NAME ROMA  
—LABYRINTH—OBSERVATIONS ON PROPER NAMES—HERO GODS  
ACCOUNTED FOR—SELEUCUS NICATOR ANTICHRIST—GENERAL  
OBSERVATIONS—YAVANAS EXPELLED FROM THE TOWNS THEY  
BUILT**

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A great number of curious circumstances are known respecting the city of Rome—the *eternal city*, which convince me that it was a place of very great consequence, and closely connected with the universal mythos which I am endeavouring to develop, long before the time usually allotted to Romulus and the wolf. The following particulars extracted from the work of Nimrod are very striking : "*I cannot help suspecting that Roma was, when occupied by the predecessors of the Tusci and the Ombri, called Rama. Rome herself was supposed by many authors\* to have been a city of the Etrurians, during the time anterior to its foundation in the year B.C. 752, ...* "

\* Dion, Hal. Arch. Rom. I. Cap. xxix.

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... Nimrod observes ...,\* "*Dr. Ferguson had omitted to notice one remarkable passage of Lanctatius, which shews that the sewers were in existence before the time of Romulus, and an object of ignorant veneration to that founder and his colleagues. ... Yet we are to believe, that they were made by the fourth king after Romulus.*" After this Nimrod goes on to shew what is extremely probable, that the first Roma, which would probably be the Roma or Rama of the Ombri, or Osci, was destroyed by a natural convulsion, a volcano.

\* Vol. III. p.76.

... The Greeks also, namely Lycophron and Aristotle, state, that there was a city in old time before that of Romulus, called Roma or Rêmh.\*

\* Niebuhr's Rom. Hist. Vol. I. p.151.

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If I prove that the early Roman history is a mythos, I open the door to very latitudinarian researches to discover its origin. And for the proof that it is so, I am quite satisfied to depend upon what Niebuhr has said, supported by numerous facts pointed out by Nimrod. Taking Valentia and Roma to be the same, we find them in England, in Ireland, in Spain, in Italy, in Phrygia, in Syria, (as Rama,) and in India. ...

Numa expressly forbade the Romans to have any representation of God in the form of a man or beast, nor was there any such thing among them for the first 170 years. And Plutarch adds to this, that they were Pythagoreans, and shed no blood in their sacrifices, but confined them to flour and wine. Here is the sacrifice of Melchizedek again; the Buddhist or Mithraic sacrifice, which I have no doubt extended over the whole world.\* In the rites of Numa we have also the sacred fire of the Irish St. Bridget, of Moses, of Mithra, and of India, accompanied with an establishment of Nuns or Vestal virgins.

Plutarch informs us, that May was called from the mother of Mercury, and that in the time of Numa the year consisted of 360 days.\*\*

\* Vide Plut. Life of Numa. \*\* Ibid.

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The Abbé Dubois states, that the Hindoos in the earliest times had no images. As we have found that this was the case in most other nations it was to be expected that it would be the same in India.

The ancients had a very curious kind of building, generally subterraneous, called a labyrinth. The remains of this are found in Wales, where the boys yet amuse themselves with cutting out SEVEN inclosures in the sward, which they call the city Troy. ... Pliny names it,\* and his description agrees with the Welsh plan.\*\* This, at first sight, apparently trifling thing, is of the very first importance : because it proves that the tradition respecting Troy, &c., found in the British Isles, were not the produce of monkery in the middle ages, but existed in them long before.

\* XXXVI. Cap. xix. Sect. ii.

\*\* Nimrod, Vol. I. p.319.

The Roman boys were also taught a mazy or complicated dance, called both the Pyrrhic wardance, and the dance of *the city Troy*. ... The Cloacæ Maximæ, under the city of Rome, have by some been thought to be a labyrinth. ... The sacred mazy dance was to imitate the complicated motions of the planets,—was in honour of the Gods—that is, of *the disposers* : in short, it had the same object as the labyrinth.

The Roman circus was an allegory corresponding to the labyrinth, as the author of Nimrod supposes. The circuits were seven, saith Laurentius Lydus, because the planets are so many. ...

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In the isle of Lemnos there was a labyrinth of which some remains existed in the time of Pliny. It is very remarkable for having been surrounded with 150 columns, which were revolving cylinders, so movable that a child could spin them round. These are evidently what we call rocking-stones.\* The maze of complicated circles near Botallek, in Cornwall, described in plate No. 29 of my Celtic Druids, was also, in some way, allusive to the planetary motions. The labyrinth of the Fair Rosamond could be nothing but an astrological emblem, allusive to the planets.

\* The Asphodel was called by Theophrastus the Epimenidian plant. The name As-phodel is the Asian God Phod or Buddha, whose name rings every change upon the vowels, and upon the two variable consonants B. F. P. V. and D. T. Th. Nimrod, sup. Ed. p.18. This was the plant used to move the celebrated Gigonian rocking-stone, (which I have noticed in my Celtic Druids,) which stood near the Pillars of Hercules, not far from the Straits of Gibraltar.

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There are also histories of labyrinths in Egypt, seen by Herodotus; in Andeira; at the Lake of Van; Præneste, &c. The etymology of the word labyrinth is unknown, therefore probably Hindoo or Oriental; but Nimrod has some interesting speculations concerning it. From its form exactly corresponding to the sacred mount, &c., of India, and of the cities formed after its patterns, they probably were meant to be in one sense representations of the paradise, &c., *in inferis*, as we know these sacred matters on earth were supposed to be exactly imitated in the Elysian regions.

I have before observed, that each city had its ten years' war, its conquest and dispersion, I therefore need not here repeat them.

... The history of every ancient state was a mythos : with such trifling variation as change of place and change of time produced, they were all the same. ...

The districts of Canaan appear to have been allotted or divided according to astronomical or astrological rules, in the same manner as was practised with the *nomes* of Egypt. The tenth chapter of Genesis is an example of the same kind—a division of the world into *seventy-two* countries or nations, under the mask of a genealogy. Every chapter of Genesis exhibits an esoteric and an exoteric religion. The same person named in the tenth chapter of Genesis are found in Ezekiel, and also in Job—a sacred book of the Jews, in which the destroyer makes a great figure.

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The account which is constantly given of the attempt of Alexander and others to declare themselves Gods, has never been satisfactory to me. With Christian priests it has always been a favourite theme, and if they have not striven to disguise the truth, we may safely say they have not taken much pains to discover or explain it. I have shewn, that in the latter times of the Roman republic an eminent person to be a general benefactor of mankind was expected to arrive along with a new and more happy *sæculum*.\* This was the renewal either of the Neros or of the cycle of 608—THS. On the beginning of every one of these new ages a person of great merit was supposed to come, endowed with a portion of the Divine Spirit, of the *igion pneuma* or the *Erwj*, which was the protogenos or first-begotten of the Supreme Being. It was correctly the new incarnation of the mythologies of India. It was correctly the Christian inspiration. The Supreme First Cause was generally believed to overshadow, or, in some mysterious manner, to impregnate the mother of the favoured person, by which she became pregnant. ... Plato and Pythagoras, among the Gentiles, were both examples of eminent men supposed to be the produce of divine influence or inspiration, as I have shewn in B. IV. Ch. II. Sect. 6. Their mothers were believed to have been overshadowed or obumbrated by an Apolloniacal spectre, to have been *afflata numine* filled with the (&9 :98 *qds ruh*, and to have produced their respective sons without connexion with man. This, in fact, was correctly Hindoo incarnation. All the extraordinary births in the two Testaments, such as those of Samson, Samuel, John Baptist, &c., were examples of the same kind.

\* This cycle was what the Romans called *sæculum*, at the end of which the Ludi Sæculares were celebrated—when black victims were sacrificed. These sacred and unascertained periods were professed to be known only to the keepers of the Sibylline books, from which they were learnt. Nimrod, Vol. III. p.191.

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Persons wishing to obtain power often attempted to induce a belief that *they* were the effects of this kind of divine interference. This was the case with Alexander the Great, ... Augustus Cæsar ... Scipio Africanus ... In the same manner Anna, the mother of the Virgin Mary, was said, in one of the spurious Gospel-histories, to have been impregnated, when an infant of only three or four years old, by the Holy Ghost, in the form of a serpent, creeping over her body when asleep; the produce of which was Mary, the mother of Jesus. And as Jesus was in like manner the produce of the Holy Ghost, they declared Mary to be both the mother and daughter of God. The serpent was the emblem of divine wisdom equally in India, Egypt, and Greece.

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Perhaps in ancient times there never was a more remarkable example of this superstition than that of Seleucus Nicator, who founded the city of Antioch, which was finished by Antiochus, who was called EPIPHANES, perhaps on that account. The original name of this city, situated on the Orontes, was Iona or Iopolis, the city of Io, the beeve *Ie*. ... The name of the kings of Antioch sufficiently explain the fact. The *first* was called Soter or the Saviour; the *second*, Theos or the Holy, or the God; the *third*, who finished the city, Epiphanes, or the Manifestation of the Deity to the Gentiles. ... The Christians are said to have received the name of Christian at Antioch. At first they were every where considered by the Gentiles as Jews, as they really were, and the God of Seleucus was called Antichrist by the Jews. This would be in the Greek language *Anti Cfhjoj*, or an opponent or second *Cfhjoj*, meaning against the good or holy one, the holy one of Israel, and this would cause the Christians, the servants of the God of the Jews, to call themselves followers of the *Crhjoj*, or of the good dæmon, the opposite of Antichrist. And from this it was, that Theodoret and other fathers maintained that the city of Antioch was a type of Antichrist. The Antichristian antioch, *Anti-christian* before the birth of Christ, unravels the mystery. Nimrod has most clearly proved, that the Seleucidæ meant to convert the city of Antioch into a sacred place, and to found their empire upon a close connexion between church and state :\* but he has not observed that Buddha and the grand Lama of Tibet were their model.\*\* The grand Lama, successor of Buddha, was at the time probably an efficient monarch, and not reduced to the inanity of the present one by the priests. Jerusalem was set up by the *Antichrist* David, as the Samaritans would call him, in opposition to the old worship on Gerizim,\*\*\* and Antioch was the same, in opposition to Jerusalem. Thus we discover the origin of the Antichrist, with whom modern Christians have so long amused or tormented themselves. ... Another reason why they called Antioch by the name of Antichrist was, because the king of it usurped the name of Epiphanes, or the manifestation of God to the Gentiles, which belonged only to their God. Notwithstanding the destruction of the books at Antioch, under the superintendence of the Apostles, and of the Christian priests, systematically continued to the present day in all other countries, enough has escaped to prove it was the doctrine of the ancient religion, that a saviour should come at the end of the Sæculum.

\* As all politic modern kings do. \*\* The Jupiter Bottius proves this.

\*\*\* According to the first religion of Moses, Gerizim, not Jerusalem, was the place *chosen by God to place his altars there*. The text of Joshua contains satisfactory, internal proof of its corruption by the Jews to favour the claim of Jerusalem, as is admitted by the first Protestant divines.

**VOLUME I - BOOK VIII - CHAPTER I**

**JEWISH PENTATEUCH : PUBLICATION FORCED—JEWS A HINDOO OR PERSIAN TRIBE—NAME OF PHŒNICIA AND SYRIA—REASON OF ABRAHAM'S MIGRATION—ABARIS, MEANING OF—YADUS A TRIBE OF JEWS—GOD CALLED BY GENTILE NAMES, BUT ALWAYS MALE—DIFFICULTY IN THE METEMPSYCHOSIS—DR. HYDE SHEWS ABRAHAM TO HAVE BEEN A BRAHMIN**

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It is scarcely necessary to remind any persons who has read the preceding part of this work, of the very extraordinary manner in which the Jews appear to have been, as it were, insulated amidst the surrounding nations. If we may believe the literal sense of the Bible, (for a short time, *the Persians* excepted,) they were always at secret enmity or open war with their neighbours, the Gentiles, or the *idolaters*, as, by way of reproach, they are generally called. By the Greeks, they were scarcely noticed; known they certainly were; but probably their doctrines were first made public by the translation of their Pentateuch, in the time of Ptolemy Philadelphus, and its consequent publication, which was so abhorrent to the feelings of the Jews, that a solemn fast to atone for the sin was established annually throughout all the world, where there are any of the Jewish nation. ... I believe that anciently the Pentateuch was kept strictly secret by the Jews, and would probably have been lost like similar works of different temples,—Diana, Eleusis, Delphi, &c.,—had it not been for the translation forced by Ptolemy. ...

No doubt every division of the universal religion had its secret and sacred writings as well as the Jews, only they were never made public, and thus were lost. To the peculiar circumstance which caused Alexandria to be almost filled with Jews and Samaritans, and to the necessity which Ptolemy found of causing their books to be translated in order that he might know how to decide between them in their squabbles, and to a wish, perhaps, to govern them by their own laws, we are, probably, indebted for our knowledge of the books of the Old Testament. After they were once translated into Greek, there could be no longer any objects in concealing the originals.

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Of the reality of the translation there can be no doubt; but whether it was made from the copy of the Samaritans or from that of the Jews cannot be certainly known : ...

Christians and Jews will find no difficulty in accounting for the insulated state or the singularity of the Jews, to which allusion was made in the last Section. They will say the Israelites were singular because they were the elect of God—God's chosen people. But philosophers will not be so easily satisfied, and perhaps they may reply, that this is an assumption made by the priests of almost every nation in its turn. A wish may also exist on their parts to discover the cause of this singularity combined with the general family likeness which, notwithstanding their peculiarity, may be perceived in their ceremonies and doctrines to those of the other nations. This wished-for cause I shall now proceed to shew may be found in the probable fact, that they were a tribe of Hindoo or Persian nomades or shepherds, for a wandering tribe they certainly were—one of the sects of the Hindoo religion after it divided into two, i.e. those of the Linga



and Ioni, or Buddha and Cristna, or perhaps of the sect of the Linga after the separation, but before the reunion of the two. ... Thus they were the followers of the God Ie-pati or Iaw, in opposition to the Goddess Parvati or Venus, Astarte or Asteroth, &c., they were the followers of the *male* Io, in opposition the *female* Io, of Syria; for the Io, as we have seen, was of both sexes. ...

We are told that Terah, the father of Abraham, originally came from an Eastern country called Ur, of the Chaldees or Culdees, to dwell in a district of Mesopotamia. Some time after he had dwelt there, Abraham, or Abram, or Brahman, and his wife Sara or Sarai, or Sara-iswati, left their father's family and came into Canaan. If the letter A be changed, by metathesis, from the end of the word Brahma to the beginning, as is often practised in the oriental languages, we shall have correctly Abraham; or the A might be only the emphatic Chaldee article, making I *the Braham* or Brahmin. The word *Iswati*, in the second name, is now said to be merely a term of honour, like *Lady Sarah*. The identity of Abraham and Sara with Brahma and Saraiswati was first pointed out by the Jesuit missionaries.

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... But Mr. Bryant\* says, *Sur, Sour*, whence was formed Sufoj, signified the sun. It was the same as Sehor of Egypt, called Seifioj by the Greeks. The city of Ur in Chaldea was sometimes called Sur, and Syncellus says Abraham was born in the city *Sur*. Stephanus says *Sur* was common to many places. From this it seems that Abraham may have come from an oriental Sur or Suria.

\* Anal. Vol. III. p.446.

... There was a district of India called Ur or Urii or Uria on the Jumna, which we shall find was the place from which Abraham came.

Abraham and his family or clan probably left their country on account of what he truly considered the corruption of religion, viz. the reconciliation or the coalition which the Brahmin books say took place between the followers of the Linga and those of the Ioni. He seems to have been of the sect of the Linga alone. When he first came into Canaan, the natives with their Canaanitish king-priest Melchizedek, were of his religion—that of Brahma and Persia. When his tribe returned from Egypt under the command of Joshua or the Saviour, to which only they had been driven by famine, and where it is evident that they never were comfortable, they found the Canaanites with their *Ionic* cities (Iona at Antioch and Iona at Gaza) had become corrupted, they had fallen into the heresy of Babylon and the Culdees, the measure of their iniquity was full, and they conquered them. The Canaanites forfeited their dominions, and the Israelites seized them, and under the Saviour, the son of Nave, restored the temple of Melchizedek on Gerizim,\* which was afterward removed by David and Soleimau or Solomon to Jerusalem.

\* Har-Gerizim, probably, was so called after some sacred Mount in India. Ar, in the old language of Upper India as well as in Hebrew, is constantly applied to sacred mounts, indeed to all mounts—as Ar-Buddha. ... Asiat. Res. Vol. IX. p.199.

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This shows us why the Israelites were a peculiar people in the midst of nations of enemies on every side—hating all nations except the Persians, who, in the time of Cyrus and Ahasuerus, were of their own religion, and who, without minding their domestic feud, restored their temples both on Gerizim and at Jerusalem. The Israelites exhibit several remarkable points of resemblance to the followers of Brahma and Cristna at this day. Their religions are mutually intermixed with many of the rites and ceremonies of their predecessors, the Buddhists. The first book of Genesis is Buddhist; the sacrifice of the Lamb at the vernal equinox or at the passover, is clearly the sacrifice of the Yajna, offered by the followers of Cristna and Brahma. This accounts for the hatred of Moses to the Bull, and his partiality to the Lamb. ...

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Let me not be called a wicked atheist for seeing the likeness between Brahma and Abraham; for what says the Rev. and learned Joseph Hager, D.D. ?\* "As the Indian alphabet are all syllabic, and every consonant without a vowel annexed is understood to have an A joined to it, there is no wonder if from *Abraham* was made Brahma; and thus we see other Persian words in the Sanscrit having an *a* annexed, as *deva* from *div*, *appa* from *ab*, *deuta* from *deud*," &c.\*\* Dr. Hyde says, that Ibrahim or Abraham, by the Persians, is never called otherwise than Ibrahim or *Abraham Zerdusht*,\*\*\* that is evidently Zerdusht the Brahmin. All of this I think is confirmed by a fact which we learn from Damascenus, that Abraham first reigned at Damascus; and Alexander Polyhistor, who lived about ninety years before Christ, and Eupolemus, who lived about 250 years before Christ,\*\*\*\* say that he came and resided in Egypt at Heliopolis, that is Maturea, and there taught astrology, which he did not profess to have invented, but to have learnt from his ancestors, of course in the East. This is confirmed by Artapanus. It seems not unreasonable to suppose that by means of Abraham, Maturea acquired its Indian name,—the name of the birth-place of Cristna.

\* Diss. Bab. Ins. Lond. 1801

\*\* See Paolino's Amarasinha, p. 12; Syme's Embassy to Ava, ch. xiv.

\*\*\* Hyde de Rel. vet. Pers. Cap. ii. et. iii. \*\*\*\* Maurice, Anc. Hist. Vol. I. p.438.

... When Alexander says that the Heliopolitan priests made use of the astrology of Abraham, it is the same as to say of the astrology of the Brahmins.\* And when the Greek Orpheus says, that God of old revealed himself to one Chaldæan only, I quite agree with Hornius,\*\* that it is probable the person called Abraham is meant, whether he was really a person, or a sect, or a system.

\* Gale, Vol. II. Book i. Ch. i § 9. \*\* Hist. Philos. Lib. ii. Cap. x.

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Plutarch and Josephus think, that the Phœnecian shepherds, said to be driven out of Egypt, were the Israelites; but what Bishop Cumberland has written upon Sanchoniathon's account, has nearly satisfied me, that these people must have been expelled more than three hundred years before.

... The tribe of Cristna had a name, ... which is very remarkable. Captain Wilford says, "The *Yadus*, his own tribe and nation, were doomed to destruction for their sins, like the descendants of YAHUDA or YUDA, which is the true pronunciation of JUDA.\* ... " Mr. Maurice says, "The *Yadavas* were the most venerable emigrants from India; they were the blameless and pious Ethiopians,\*\* whom Homer mentions, and calls the remotest of mankind. Part of them, say the old Hindu writers, remained in this country; and hence we read of two Ethiopian nations, the Western and the Oriental. Some of them lived far to the East; and they are the *Yadavas* who stayed in India, while others resided far to the West.\*\*\* The fact of art of the tribe yet remaining in existence, is one of the pieces of circumstantial evidence which I consider invaluable. It cannot be the produce of forgery, and couples very well with the two Sions, two Merus, &c., &c. It is on circumstances of this kind that I ground my system. They surpass all written evidence, for they cannot have been forged. This emigrating tribe of *Yadu* or *Yuda*, we shall find of the first importance, for they are no other than the Jews.

\* It ought to be %9&%\* or *ieu-de*, which means *the holy Ieu*.

\*\* Hist. Hind. Vol. II. fol. 790. \*\*\* Asiat. Res. Vol. III. p.368.

Porphyry, in his book called *Peri Iqdaiwn*, quoted by Eusebius,\* makes Saturn to be called Israel. ... that this same Saturn had a nymph ..., an only son, ..., 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. ...

\* Præpar. Evang. Lib. i. Cap. ix.

There is, I think, no difficulty in finding here the *Iudai* or tribe of *Yuda* of the Hindoos long before the Jews of Western Syria could have taken that name from one of the sons of Jacob, called *Judah*,—a name which cannot have been first derived from him, because it is clear that they had the epithet long before he was born—his grandfather *Isaac* having borne it.

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That we should find the name of *Iudai* of the sect, in the father of the twelve tribes, is not surprising, and accords well with what I have suggested. The word *Jew* is a mere Anglicism, and the word *Yudi* or *Iudi* in more correctly the Hindoo name, come from where it would. ... It is most probable that it came from the tribe of *Iudia*, as the head of the tribe seems to have been known by that name, as I have before stated, many years before the son of Jacob was born, and who was probably so called after his ancestor. When Porphyry called *Isaac* by the epithet *Ioud*, he, perhaps, meant *Isaac the Ioud-ite*, or *Isaac of the tribe of Ioud* or *Yuda*.

Bochart, Gale, and many other of our learned men, think the Phœnicians derived their letters, learning, &c., from the Jews. This is easily explained. When the Israelitish tribe arrived in Canaan they found the natives professing their religion in all its first principles. It might be of the Indian religion before the division about the *Linga* and *Yoni* took place, or when it partook of both, or before the division had travelled so far westwards. However this might be, the name of *Iona*, borne by the towns of *Gaza* and *Antioch*, pretty well shews that it became, if not entirely, yet in a great measure, *Ionian* afterward. ...

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Porphyry (lib. iv. adversus Christianos) says, "*that Sanchoniathon and Moses gave the like account of persons and places; and that Sanchoniathon extracted his account, partly out of the annals of the cities, and partly out of the book reserved in the temple, which he received from Jerombalus, \* priest of the God Jeuo, i.e. Jao, or Jehovah.*"\*\* ... All this shews that the *fundamental* doctrines of the tribe of Abraham and the Phœnicians were the same, though they themselves might be of different sects. The system established by Moses confirmed the line of separation between them. His great anxiety was to prevent his people from falling into the Tauric and Ionian heresy, the heresy of Babylon, of Iona, ancient Antioch, and of Iona of the Philistines of Gaza, his bitter enemies. To prevent them from relapsing into the worship of the Bull-headed Baal or Baaltis, and Bull-eyed Juno or Asteroth, the queen of heaven, he endeavoured to keep them to the religion professed by Melchizedek, to the worship of the Saviour or Messiah, typified by the Lamb of the Zodiac, in India, called the Saviour or Heir-Cristna; in short to the worship of the *Male* generative principle. We have seen that Yadu was said in India to be the father of Cristna.

\* Jerombalus is probably *Ieroj omfaloj*.

\*\* Gale, Court of Gent. Book iii. Ch. ii. §. I, Vol. II Book i. Ch. iii. § viii.

... As I have stated before the close similarity between paganism and Judaism is not only admitted by Mr. Faber, but is descanted on by him at great length; and, after shewing the absolute insufficiency of all theories yet promulgated to account for it, he says, "*Judaism and Paganism sprang from a common source; hence their close resemblance, in many particulars, is nothing more than might have been reasonably anticipated.*"\*

\* Orig. Pag. Idol. Vol. I. p.106.

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... In the whole of the Jewish books I cannot discover a single passage indicative of a tendency to tolerate the worship of the Queen of Heaven. If ever any thing like an attempt was made, as in the case of Solomon, it was met with the bitterest intolerance on the part of the priests; witness their violence against him for his toleration of the Sidonians; not his adoption of their religion I believe, but only his toleration of it.

With respect to the adoration of the female generative principle, the Israelites and the neighbouring Gentiles seem to have been situated exactly like the Papists and the Protestants. The Israelites adored the Phallus or Linga, as is evident from the stone set up and anointed with oil by Jacob. But no where can an emblem of the female principle be discovered. ... The Gentiles adored both; ... The modern Romists adore the Ram, the Lamb of God, and also the Virgin, the mother of God, the Queen of Heaven, the Regina Stellarum : the Protestants adore the Lamb of God; but they, like the Israelites, can scarcely be found in any case to pay the least respect to the Queen of Heaven. At Antioch-ian-Iona, at Delphi, at Rome, both are adored; at Jerusalem and London, only one—the Lamb. The Ioni was and is detested in the last-named places. The fact cannot be denied. ...

... But the worship of the Queen of heaven is reprobated many times by the prophets, particularly by Jeremiah, and that in the strongest terms. My reader must recollect that, according to the Hindoo history of religion, the first worship was paid to a double object, and that the worshipers were afterward divided into those who adored the *male* and those who adored the *female* principle.

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Learned Christian divines have found no small difficulty, in the fact just named, that in the Pentateuch there is not the least appearance of the doctrine of a future life, or of a place of punishment after death. The cause is to be found in the circumstance that the Jews secretly held the doctrine of the metempsychosis, and the perpetual renewal of worlds,—doctrines thought to be too sublime for vulgar comprehension. The doctrine of a *hades*, or *hell*, arose in times long after those of Moses, among the Persians, when the doctrine of two principles came to be formed, and the sublime Hindoo *trimurti* was forgotten. It is evident that the doctrine of a hell is quite inconsistent with the metempsychosis. ... At first, when Christianity was unsettled, the transmigration of souls, and the millenium, or renewal of worlds, were received by the Christian fathers; but as the more modern doctrine of two principles, *good* and *evil*, gained ground, the other declined and was forgotten. ... At first the Gnostic and Manichæan doctrines, which possessed much sublimity, were, with a very trifling exception, universal. At that time mankind retrograded rapidly; and as they became degraded, the degrading doctrines of the Greek and Latin sectaries prevailed, till the world was overrun with Thaumaturgists and Devil-drivers, and all the absurdities which Protestantism has unveiled.

The likeness between Abraham and Brahma, and between their wives and histories, was observed by Dr. Hyde. Indeed it is so marked, that to miss it is impossible. ...

Drs. Hyde and Prideaux, perceiving the likeness between the Persians and Jews, supposed Zoroaster to have been of the Jewish religion.\* They were certainly so far right, that the two nations were of the same religion. ... Hyde, in his first chapter, shews that the ancient Persians had a sacred fire, precisely the same as the Jews, from which it did not differ in any respect, and that the reverence to, or adoration of, this fire was exactly the same as that of the Jews to theirs, from which, he says, the Persians copied it. ... It is admitted that Abraham and Brahma are the same; therefore the Hindoos must have come from Abraham, or the Israelites from Brahma. Now, Christian reader, look to the Pentateuch, which you cannot dispute, and you will see the whole history of circumcision, and how and why it was first adopted by Abraham for all his descendants; and if the Brahmins had descended from him, they would certainly have had this rite; but in no part of India is this rite observed by the Brahmins. This at once proves that Abraham came from the Brahmins, if either came from the other.

\* Maurice, Ind. Ant. Vol. II. p.123.

Sir W. Jones, in his translation of the Institutes of Menu, renders the word *Brahmana* in the sense of Priest. And the Jesuit Robert de Nobilibus, in what has been said to be his *forged* Vedas, calls the high-priest of the Jews and his associates Yúda-Brahmana.\* That is, the words being in regimine, *Brahmin of the holy Ie*. ... The expression of the

Jesuit shews, that he considered the word Yúda, to be the same as the name of the tribe of Abraham.

\* Asiat. Re. Vol. XIV. P.58.

M. Herbelot, Bibliot. Orient. article Behegir, calls Abraham "*un Brahman de la secte, ou de l'ordre, de ceux que l'on appelle Gioghis (Yoygees)*." From the word Yoygees our word Jews may probably have come. ...

## **VOLUME I - BOOK VIII - CHAPTER II**

### **THE DOVE OF THE ASSYRIANS—BLACK JEWS—MEGASTHENES' ACCOUNT OF THE JEWS—SOLUymi OR SOLOMONS—JUDAISM SHEWN BY EUSEBIUS TO BE OLDER THAN ABRAHAM—HELLENISM—JEWISH MYTHOS IN NUBIA AND INDIA—HIGH PLACES**

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We have seen 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 by the term *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, Semiranis, who was said to have been born at or near the Philistine Iona,—of the Semirama-isi of India, of whom I shall presently treat. See Col. Wilford's essay on Semiranis.\*\* Persons may have different opinions as to the cause of the Dove, or Capot-Eswari becoming the emblem of the female generative power, as also of the Holy spirit, the third person of the Trinity, but the fact cannot be disputed.

\* Jer. xxv. 38, xlvi. 16; Hosea xi. 11; Zeph. iii. 1.

\*\* Asiat. Res. Vol. IV. pp. 370, &c.

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The Chaldeans, or Chasdim, or Culdees, were priests of the Assyrians, and worshipers of the Dove or female generative power, whence they called their sacred isle of the West Iona or Columba, that is, the *female* dove, not the *male* or Columbus. ...

The Rev. Dr. Claudius Buchanan, I believe a missionary, some years ago published *Travels in India*, in which he states, that he found no less than *sixty-five* settlements of *BLACK Jews* in different parts of the peninsula.\* ... These *black* Jews are remnants of the sect of the Iadus, who, Col. Wilford informs us, yet remain in Guzerat. I apprehend they were part of the sect of the Linga, who would not unite with, or divided from, the followers of the female principle, the Argha or Ioni, or from those of the double principle, and, on that account, were persecuted or expelled, and from them came the tribe of Abram or the Brahmin. ... And this seems to rationally to account for the places in Syria being called by names of places in India. We know how almost all emigrants have given the names of the countries of their births, to their new habitations.

\* Christ. Res. p.226, Ed. 1819.

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From the accounts given by Dr. Buchanan of the *black* tribes, some of them having Pentateuchs, and others not having them; and of those who have them, having obtained them from the white tribes, it seem probable that they are indebted for them solely to the white tribes. This will exactly agree, as might be expected, with my theory, if it should turn out to be true; because the *apoicoj* or *going out* of the tribe of Judi or Ioudi from India, in all probability, must have taken place before Moses lived, and before he partly wrote, and partly compiled or collected, the tracts into what we now call the Pentateuch. In all probability the first books of Genesis were brought from India with the tribe—with Abraham or the Brahmins.

Eusebius, in his Chronicon, says, that *Ethiopians* coming from the Indus or black river settles near Egypt. There seems to be nothing improbable in these Ethiopians being the tribe of the Jews—the tribe of Jacob or Israel. I think these Ethiopians did come under Jacob, and did settle in Goshen, and gave the names of Maturea and Avaris to the city in which they dwelt. Avari in Hebrew would be as often written \*9"3 *obri*, or the city of the Hebrews or Foreigners.

### **Page 400**

Megasthenes, who was sent to India by Seleucus Nicator, about three hundred years before Christ, and whose accounts from new inquiries are every day acquiring additional credit,\* in a very remarkable manner confirms my hypothesis of the Jews' coming from India. He says, *That they were an Indian tribe or sect* called Kalani, and that their theology has a great resemblance to that of the Indians.\*\*

\* Vide Lempriere's Calss. Dict. ed. 1828.

\*\* Volney's Researches, Anc. Hist. Vol. II. p.395.

Aristotle gave an account of the Jews that they came from the Indian philosophers, and that they were called by the Indians Calami, and by the Syrians Judæi.\* I think few persons will doubt that the Calami here are the Calani of Megasthenes, one of the two being miscalled. We have seen a Calani in Ceylon, where we found a Zion, Adam's foot, Mount Ararat, and Columbo, &c., and In Gen. x. 10, and Amos. vi. 2, a Calneh or Calani is also named.

Gale\* has observed, that the information of Megasthenes is confirmed by Clearchus, the Peripathetic. ...

\* Court of Gent. Vol. II. p.75.

Respecting Megasthenes, Col. Wilford says, "*Megasthenes, a man of no ordinary abilities, who had spent the greatest part of his life in India, in a public character, and was well acquainted with the chronological systems of the Egyptians, Chaldeans and Jews,\* made particular inquiries into their history, and declared, according to Clement of Alexandria, that the Hindoos and Jews were the only people who had a true idea of*

*the creation of the world, and the beginning of things.*"\*\* ... And they have an obvious tendency to support my theory of the origin of the Jewish tribe.

\* See *Asiat. Res.* Vol. V. p.290 \*\* *Ibid.* Vol. X. p.118.

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If I had desired to invent a piece of evidence in confirmation of what I have said respecting the emigration of the Israelitish tribe from India to Syria, I could not have had any thing better than the following passage from Col. Wilford. The Zohar Manassé, which the reader will find named, cannot, in this case, be disputed as evidence of the ancient, probably the secret or esoteric, opinion of the Jews. The seven earths one above another is a circumstance so totally inapplicable to Jerusalem, and so clearly Hindoo, that the identity of the two cannot be mistaken.

Wilford says, "*Meru* with its three peaks on the summit, and its seven steps, includes and encompasses really the whole world, according to the notions of the Hindoos and other nations, previously to their being acquainted with the globular shape of the earth. I mentioned in the first part that the Jews were acquainted with the seven stages, Zones or Dwipas of the Hindus : but I have since discovered a curious passage from the Zohar Manassé on the creation, as cited by Basnage in his history of the Jews.\* 'There are,' says the author, 'seven earths, whereof one is higher than the other, for Judæa is situated upon the highest earth, and Jerusalem upon the highest mountain of Judæa.' This hill of God, so often mentioned in the Old Testament, the mount of the congregation where the mighty king sits in the sides of the north, according to Isaiah, and there is the city of our God. The *Meru* of the *Hindus* has the name of *Sabka*, or the congregation, and the Gods are seated upon it in the sides of the north. There is the holy city of Brahma-puri, where resides Brahma with his court, in the most pure and holy land of Ilavratta."\*\* The Judæa or Ioud-ia and Jerusalem named above, are evidently compared to the North-pole and Mount Meru, which is thus called the place of Ioudi. We shall presently find that, with the Arabians, the Pole-star was called the star of Ioudi.

\* Eng. Trans. p.247.

\*\* *Asiat. Res.* Vol. X. p.128, Vol. VIII. 285; 2 Chron. iii. 1, Isaiah xiv. 13, Psalm xlvi. 2.

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"The Persians had a title, Soliman, equivalent to the Greek *Aioloj*, and implying *universal cosmocrator*, qu'ils ont cru posséder l'empire universel de toute la terre, and Thamurath aspired to this rank; but the divine Argeng, in whose gallery were the statues of seventy-two Solimans, contended with him for the supremacy. This Argeng was the head of the league of *Afgeioi*, and the number 72, is that of the kings subject to the king of kings."\*

\* See Herbelot in voce Soliman; Nimrod, Vol. III. p.12.

The history of Solomon bears a very mythological appearance, which is much confirmed by a passage in Strabo,\* who asserts, that both Syria and Phœnicia had their names from India. He says, speaking of the irruption of the Greeks and Seleucidæ, into



India, "*These same Greeks subjugated the country as far as the territory of the Syri and Phanni.*" Casaubon supposed the Phannon of Strabo to mean Phoinicon, and so corrected it.\*\* This shews that there were nations of these names in India, which could not be very far from the peninsula of Swarastrene or Syrastrene :\*\*\* or perhaps Rajahpoutana or Afghanistan.

\* Vol. IV. \*\* Asiat. Soc. Vol. I. p.335. \*\*\* Ibid. 336.

The word Rajahpoutan, I think, is Rajah-pout-tana, or three words which mean *the country of the royal Buddha*—Pout being one of the names of Buddha. That Rajah is *royal* I shall shew by and by. Of Afghan I can make nothing; but in the travels of Ibn Batuta there is a place mentioned, near Delhi, called Afghanpoor.

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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 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 found 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, and a serpent entwined among the heavy-laden boughs, presenting to them some of the fruit from his mouth. The tempter appears to be at that part of his discourse, when,*

'..... 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.*"\*\* ... 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. ...

\*On Buddhists and Jeynes, p.127, Note. \*\* Tod's Hist. Raj. P.581.

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Throughout all the ancient world the distinction between the followers of the Yoni and Linga may be seen. All nations seem to have been Ionians except the Jews and Persians; and, as the Jewish or *male* principle prevailed, the other declined.

**VOLUME I - BOOK VIII - CHAPTER III**

**NAMES OF PLACES—RAJPOUTS. RANNÆ OF PTOLEMY—INDIAN CHRONOLOGY—AJIMERE—MOUNT SION—SION AND ILIEROSOLYMA—VARIOUS MOUNTS OF SOLYMA : TEMPLES OF SOLOMON—JERUSALEM : JESULMER—MEANING OF JERUSALEM—TEMPLE OF SOLOMON IN CASHMERE**

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We will now examine the names of some of the states and cities in India, and in them I think we shall find conclusive proofs of the place where Judaism came from, and probably along with it the first written language.

In India, in very ancient times, there was a state of great power. Its capital was in lat. 26° 48' N., 82° 4' E., of prodigious extent, being one of the largest in Hindostan, anciently called Ayodhya or Oude. It was, and yet is, a place celebrated for its sanctity, to which Pilgrims resort from all parts of India. The Hindoo history states that it was the seat of power, of a great prince called Dasaratha, the father of Rama, and of Rama, the brother of Cristna. Dasaratha extended his conquests as far as Ceylon, which he subdued. ... Ayodhia or Iyodhya is nothing but Judia, and Oude, Juda. Iyodhia is Iyodi-ia—country of the sacred Iou, or Jud. ...

I feel little doubt that the tribe of Iaoud was expelled from this kingdom, perhaps from Maturea, from which place they took their names. Every difficulty will be removed if we suppose that the religious wars of the sects of the Ioni and Linga were long, and had alternate success; and this perfectly agrees with the Hindoo histories, which represent the wars to have been long, and of this description. The cities above-named are situated a little Westward of Tibet. The tribe of Ioud or the Brahmin Abraham, was expelled from or left the Maturea of the kingdom of Oude in India, and, settling at Goshen, or *the house of the Sun* or Heliopolis in Egypt, gave it the name of the place which they had left in India, Maturea. ...

... Thus we shall connect Maturea, Judah, and Abraham together, and, as I have suggested, the doctrines of Cristna or the Lamb.

Abraham came from Mesopotamia of the Chaldees.\* This precisely answers to the situation of Mutra or Maturea on the Jumna. It is the country of the ancient kingdom of Oude between the two rivers Ganges and Indus, and is called Duab or Mesopotamia, as I have before stated. He probably came just before the change of the worship took place, from Taurus to Aries, from Buddha to Cristna.

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I beg my reader to refer to the Map which is taken partly from those of Bishop Heber and Col. Tod, and he will find the kingdom of Oude, anciently Ayodhia, in a district called Agra, in which is a city, called anciently Argha\* or Agra. It was in ruins in the time of Akbar—and was rebuilt by him and called Akberabad.\*\* He will also find a place called Daoud-nagur, that is Dud (9&9 *dud*) or David-nagur. Nagur means *fort* or

walled town. There is also a district called Daod-potra, that is, *town of the sons of David*. Thus we have a city of David and country of the children or sons of David.

\* Heber.

\*\* A district of Jerusalem was called Acra : this must have been Arga, as it is not likely that this city should have a quarter called by a Greek name.

The river Chelum, or Jalum, or Jhylun, or Behut, or Jenaut\* has on its West side the country of the Joudis, at the foot of the mountains of Joud. There is also a place or district in this country called Seba or Siba. There is also a tribe called Jajooahs, which descended from the Joudis. Here are the Jews, descended from Judah. In the mountains of Solomon are found a tribe of people called Judoons,\*\* (that is, Judæans,) and a place called Gosa, (that is, Gaza,) and a people called Jadrauns, and another called Jaujees (Jews).\*\*\* The mountains of Solomon, or Solimaun, have this name in the old books, though they are not commonly known at this time by it. These mountains are higher than the Andes. One of the mounts of the chain is called Suffaid Coh. The Sofees of Persia are called Suffrarees. In this country, also, is the city of Enoch, the Anuchta of Ptolemy.

\* Rennell, p.98. \*\* Elphins, Vol. II. p.99. \*\*\* Ib.

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Col. Tod says,\* the tradition of the Hindoos assert that India was first peopled or colonized by a race called *Yadu*, to which they trace the foundations of the most conspicuous of their ancient cities.\*\* The Yadus are in the unpolished dialect pronounced *Jadu* or *Jadoons*. The *Eusofzyes*, or tribe of *Joseph*, is also called *Jadoons*, that is, Judæans.

\* Trans. Royal Asiat. Soc. Vol. III. pp. 1, 141.

\*\* For a sketch of this race see An. Rajastan, Vol. I. p.85.

... The notice of Rannæ, by Ptolemy, shews that the tribe was in existence before the dispersion of the Jews in the time of Vespasian. In the attempt to discover the truth in questions of this kind, it is very seldom that a proof of a fact can be obtained, but I think it is obtained respecting the RANNÆ of Oudipore. They were evidently here in the time of Ptolemy, and they are yet remaining. There can be no shadow of pretence to set up that they have been destroyed by the Mohamedans, and the city of Oude or Oudi-pore built by Mohamedans, and since that time a new tribe of Rannæ set up. The city of Gagamera or Ajimere confirms this. The city of Oudepore is very large, and carries on the face of it marks of extreme antiquity. ...

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In lat. 26, 31 N. long. 74, 28 E., is the city called Ajimere or Gazamere, the Gazamera of Ptolemy adjoining to a large lake. Here is Gaza, of Syria, and the old English word *mere* for a lake. ...

Col. Tod explains the word Jerusalem to mean Mer-Jesul or Hill of Jessul. The double meaning of the word Mer arises from all these sacred mounts being imitative Merus. Thus they might be all called Mer. Meru, we must recollect, was a hill in a sea, or surrounded by an oceanus. ...

### **Page 412**

About lat. 27 N. and long. 71 E. on Col. Tod's map will be found the place called JESULMER. I learnt from the Colonel's work, that it is a place of very great antiquity, and in a peculiar manner sacred among the Buddhists. In one of the temples is a very large library, and in the centre of it, suspended by a chain of gold in a golden case, is a most sacred, holy manuscript, which is expressly forbidden to be read or even looked upon. It is believed that any person reading it would be instantly struck blind. ... and now I beg my reader to transpose the letters of this word Jesulmer, and he will find they make Jerusalem. Take this by itself and the fact would be of little consequence, but couple it with all the other circumstances—with the names of the other towns which I have pointed out, and I defy the unprejudiced reader to divest his mind of a strong suspicion, that the Jerusalem of the West is the Jesulmer of the East, or vice versa.\* Jesulmer changed into Jerusalem, is nothing but an example of the practice called *Themeru* or changing, of the tribe of Ioudi of writing words in the way called anagrammatical.\*\* ...

\* A little to the south of Jesulmer, about lat. 26, is a town called Iunah, the old name of Antioch.

\*\* Ency. Britt. Voce Anagram.

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The meaning of Jeru-salem is the *sacred ladder*, .-. *slm* in Hebrew; !/-&. *sulma* in Chaldee. ...

... And when I consider the form of Meru, step above step, the Madré Solyman of Persia, and the rendering of the word .-. *slm* in the LXX. by cl...max, and in the Vulgate by *scala*, and the same word .-. *slm* used for Jacob's ladder, seen at Bit-al or *the house of God*, on which seventy-two angels ascended and descended, I suspect that the Hiero, %9\* *ire* means sacred, the sacred ladder, or the sacred mount. It is what the Greeks called Olympus. The Bit-al, Bethel, or house of God, which Jacob's place of the ladder was called, is not unlike the Tectum of the Solymi. We must also remember that Solomon, an incarnation of wisdom, is closely connected with the wisdom of the Buddhists. ...

But of all the temples of Solomon, I consider none of more importance than the Tact Solomon or Tecte Soleiman, which is found in Cashmere. "*Mr. Forster was so much struck with the general appearance, garb, and manners, of the Cashmerians, as to think he had suddenly been transported among a nation of Jews.*"\* The same idea was impressed upon the mind of Mons. Bernier, on his visiting that country. This Cashmerian temple of Solomon will be found of great consequence. Father Georgius, who was master of the Tibetan language, quotes the story of Anobret from Sanchoniathon, and shews that the *Jeud* of Sanchoniathon is the *Jid* of the Tibetians. *Jid a Tibetanis Butta tributum. 9\*%\* ieid Jehid* Isaaci epithetum est, Gen. xxii. 2; et *Jid*

Tibetanorum *idem ac Jehid* Phœnicium et Egyptium.\*\* Thus we have the mount or house or habitation of Solomon or Solyma in India, or the country of Ioud, or of Daud-poutri, or of the sons of David; in Persia, the Madré Solyma, and the same also in Palestine and in Asia Minor; and all, in some way or other, connected with the tribe of Ioudi. Can any one believe all this to be the effect of accident ? Solomon was a personification or incarnation of wisdom, and the Jews, of Asia Minor were a tribe or colony from India, of black Buddhists, at or about the same time with the Ioudi to Syria, under the Brahmin.

\* Vol. II. p.21.

\*\* Val. Col. Hib. Vol. V. p.314.

#### ***VOLUME I - BOOK VIII - CHAPTER IV***

### **MOUNT OF SOLOMON. MOUNT OF CABALA—MOUNT OLYMPUS—AFGHANS. IOUDI—TURKS—AFGHANS SPEAK CHALDEE, PUSHTO, AND HEBREW—ARABIA ON THE INDUS—THE THOUSAND CITIES OF STRABO. PECULIARITIES IN EASTERN AND WESTERN SYRIA**

#### ***Page 414***

Mr. Bryant\* observes, that Strabo speaks of a city of the Solymi, in Mesopotamia, called Cabalis, which he explains, *the city of the God Baal*. It may have been a city of Bal, but that was not the reason for its name. It had its name *Cbl* or *Gbl* from the secret doctrine of tradition. It had the same name as the Gabal of Western Syria. Lucian, in his treatise *De Deâ Syriâ*, says expressly, this "Gabala was Byblos, that is, *city of THE BOOK* or Bible, famous for the worship of Adonis." In 1 Kings v. 18, the word *gblim*, has been translated *stone squarers* or MASONS; but it means *in-habitants of* *gbl*, or Mount Gibel or Gebel. From this comes the Gabala or Cabala, or chain of traditions. It was\*\* the Mountain of Tradition. It was Gabal changed into Cabal, like *gml* the name of the animal changed into that of the Camel, in the western countries. But Bal was Bala-rama, an incarnation of Buddha. Suppose Abraham or Ioud came from thence, and it was the Mesopotamia of Eastern or Western Syria, the Cabalis would be *the city of the traditionary doctrine*.

\* Anal. Vol. I. p.106. \*\* Costa, p.49.

Mount Olympuses are found in many places. These, I apprehend, are the high places reprobated in scripture; but they were all known under different names, the same as the Merus of India, and the Tecte Soleimans. ...

Salivahana was King of Pratishtana, called also *Saileyadhara*, or simply Saileyam in a derivative form.\* An ancient treatise of authority says, that Salivahana would appear at Saileya-d'hara, or *the city firmly seated on a rock*, which compound alludes to the city of Sion, *whose foundations are upon the holy hills*; "the city of our God, even upon his holy hill." *Saileyam* would be a very appropriate name, for it is also, in a derivative form, from *Saila*, and is really the same with *Saileya-dhara* : and the whole is not improbably from the Arabic *Dar-al-salem*, or *Dar-es-salem*, *the house of peace*, and the name of the celestial Jerusalem, in allusion to the Hebrew name of the terrestrial one.

The Sanscrit names of this city of the King of *Saileyam* or *Salem* imply its being a most holy place, and consecrated apart, and that it is firmly seated upon a stony hill.\*\*

\* Asiat. Res. Vol. X. p.44 \*\*Ibid. Vol. X. pp. 45, 100.

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Not very far from the country where we find the Indian Tucte Soleyman, the country of Daud-poutri, the city and kingdom of Oude or Ioudi, &c., there is a mountainous district called Afghanistan, or country of the Afghauns, who consist of many millions of people. Their traditions tell them that they are descended from the Jews; that is, I should say, from the Ioudi of Oude; for they know nothing of their descent, except that they came into their present country from a tribe of Oudi or Jews.

In the traditions of the Afghauns, noticed by Elphinston,\* the name Saul (from whom they say they are descended,) may be found, as also many circumstances similar to those in the Jewish history; ...

\* Hist. of Cabul, p.248.

The Turks, who conquered the Arabians or Saracens in modern times, have, in a great measure, adopted their language. When these pagans arrives from Tartary they found the countries which they over-ran chiefly occupied by two races of men,—the Christians and the Mahomedans. The mortifying fact has been concealed as much as possible, but the truth is, that the conquerors adopted the religion of the latter, not of the former. ... why the Mohamedan, under the peculiar circumstances of the two, should gain the preference, there is yet another to be found in the language. It is reasonable to expect that (if I be right and that the Ioudi and Arabians were sectaries, from Afghanistan and Rajapoutana, which comprehend what was called the Indian Tartary or Indian Scythia) the languages of the Turks and Arabians should be nearly the same, and very different from the Greek, the prevailing language of the Christians. This *was* the fact, and it remains so to this day. The Arabic, the language of the Koran, is, in some measure, a learned language of the Turks, though they probably find no great difficulty in it, as "*the Turkish contains ten Arabic or Persian words for on originally Scythian.*"\* This agrees extremely well with what we might expect to find, if I be right in my theoty.

...

\* Rev. R. Chatfield's Hist. Hind. p.366.

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It is a singular and remarkable fact, that all the authors who have written respecting the Afghans, not only their personal likeness to the Jews, but also the close likeness which their language bears to the Chaldaic. Michaelis\* says, "*that the dialect of Jerusalem was East Aramean, or, as we call it, Chaldee. The Syriac New Testament is written in the same language, but in a different dialect.*" Now this language is called Peshito, ... we see that the Peshito and the Chaldaic are the same. The language of the Afghans is called Pukto or Pushto; and it seems difficult to help believing that these are the same languages. This is the language of the sacred books of the Christians of Malabar. ...

\* Marsh's Mic. Ch. vii. Sect. viii. p.41.

... The countries of the Afghans and of the Rajpouts are so intermingled, that it is impossible, with any precision, to separate them. But in addition to the above, it is a most important fact, that a large district on the Indus was called Arabia, and its inhabitants Arabi.

A very learned man, Mr. Cateret Web, has given it as his opinion, that the country about Bactria was, in primitive times, the seat of the arts, and that thence science was propagated to Persia, Assyria, India, and even to China. ...

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Bactria\* is the same as Bucharia, and Bochara, which Abulghazi Khan\*\* says, means *country of learned men*, and was a place to which persons went from all quarters to acquire knowledge. It was a most beautiful country, abounding in the richest productions of the animal, vegetable, and mineral kingdoms. Perhaps, upon the whole earth, a situation more proper for the birthplace of man could not have been selected.

\* Bactr-ia or Boch-ara, the place of learned men, is the place of Bock or the Book.

\*\* Hist. Turks and Tartars, Lond. P.108.

... I am of the opinion that the Afghans were driven out from the kingdom of Oude or Juda, (probably at the same time part of their sect came Westwards,) to the mountainous country where they are found, and from which their sectarian opponents could not expel them. Thus Jews or Ioudi are found in Afghanistan; but in Oude there are only towns formerly occupied by them.

**VOLUME I - BOOK VIII - CHAPTER V**

**RELIGION OF AFGHANS AND RAJPOUTS—SAUL—FERISHTA, ACCOUNT OF INDIAN JEWS—ARABIA, ITS SITE AND MEANING—TOMBS OF NOAH, SETH, AND JOB—BENTLEY—NAMES OF PLACES IN INDIA CONTINUED—PLACES IN GREECE—NAMES OF OLD TOWNS NOT NOTICED—SABA, &c.—NILE AND EGYPT, NAMES OF**

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... the natives of Oude or Rajapoutana are Hindoos, of the religion of Cristna chiefly. But the Afghans are followers of Mohamed. ... and I think there is nothing improbable in a tribe, (like a tribe of Gypsies,) as the Mahomedans say, having come from upper India or the Indian Tartary to Arabia, in the time of Mohamed, and having carried back his new doctrines to the Ioudi of Afghanistan, their ancestors.

I suppose that the tribe of Ioudi were driven out of Rajaputana when the religion of Cristna or Kanyia prevailed. In consequence of this we find the religion of Kanyia in this country; but it was not driven out of Afghanistan or the mountains, but remained there in the situation of the 65 tribes of black Jews without Pentateuchs, found by Dr. Buchanan, until the arrival of the Saracens, when they instantly accepted their religion,

for which, in fact, they would be in a very peculiar manner prepared, by having the patriarchs' statues which were of old in the temple at Mecca. The country of Cristna has statues and remains of the same patriarchs, but they have not the least relation now to its religion; they are quite obsolete—only antiquarian curiosities.

### **Page 419**

It has been thought that the story of the descent of the Afghans from Saul is true; among other reasons, because there was a tribe called Khyber in the East, and one, professing the Jewish religion, in Arabia, in the time of Mohamed. ... If the Jewish history is to be received, the pious David murdered *all* Saul's children by the hands of the Gibeonites.\* From Mr. Elphinston's account, *the traditions* of the Jews of Western Syria, and those of the Afghans of Cabul, appear, though now much varied, to have been derived from a common source.

\* Elphinston, Hist. Cabul, Vol. II.

Ferisha accounts for the likeness between the Jews and Afghans by saying, that, "*The Afghans were Copts ruled by Pharaoh, many of whom were converted to the laws and religion of Moses; but others who were stubborn in their worship to their Gods, fled towards Hindostan, and took possession of the country adjoining the Koh-i-Sooliman.*"\* ... In deriving the Afghans from the time of Moses, Ferishta admits their Jewish existence long before the time of Mohamed. ... And it appears also that they were equally common with the Moguls, when they first marched to attack Delhi.

\* Tod's Hist. Raj. p.241.

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Arabia means Western Country. If this name were given to the people of the tribe of Arabi who were situated on the Indus, by the Ioudi of Oude, they would be properly called Arabians, or Western people, .\*"93 *orbim*; Arabi-ia country of the Arabi : but they had no pretensions to have this name given to them by the Jews or Greeks. ... They were a tribe from the Indus, and brought with them in the mouths of the tribe of Israelites coming from Oude, the name of Western people which they had been accustomed to call them.

Not far from Oude, on the banks of a river called Gagra, by Colonel Wilford, are shewn the icons of Noah, Ayub (Job), and Shis or Sish (Seth). ... The idea of the Mohamedans being the authors of these monuments is quite ridiculous, as they could never bear the idea of an image. ...

Along with the similarity of language, of laws, of names of places and men, almost all travellers have noticed the similarity of personal character in these people to that of the Jews. The Mohamedans could not cause this. The Adim of India, which, in Sanscreeet, means *the first*, is plainly the Adam of the first book of Genesis. The Nuh or Noah is Menu, who, after the flood, re-peopled the renovated world; and the history of Noah and his family are precisely the same in the Sanscreeet as in the Hebrew Bible.\*

\* Maur. Ind. Ant. Vol. VI. p.42.



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Beyond the limits of Judæa proper, beyond the Jordan, or the river of Adonis, as I shall presently prove its name to mean, was a country called the *Decapolis*, or country of the *ten cities*. This was in imitation of a similar arrangement and naming of the country beyond the kingdom of Oude or Juda proper, of India, called Deccan, which is Deccania, and consisted of the country of to the South of the river Buddha, or 9%" *ner*-Buddha, or Ner-mada, river of the great God. By the author of the circumnavigation of the Erythræan Sea it is called Dachanos.\*

\* Hamil. Gaz. Deccan.

In lat. 28, 29, and long. 72, will be found an extensive country called Daoudpotra, which means Country of the sons of David. In it will be seen a town called Ahmed-poor—City of Ahmed, the name of Mohamed, and by which his followers say he was foretold. But this was an Arabian name of description before Mohamed was born, or he could not have been foretold by it. Besides, the fact of some person being foretold by it in the Prophet Haggai, shews it to be an ancient and sacred name.\* This has a tendency to confirm the histories of the Brahmins, which say, that the Temple of Mecca was founded by a colony of Brahmins from India, and that it was a sacred place *before* the time of Mohamed, and that they were permitted to make pilgrimages to it several centuries *after* his time.\*\* Its great celebrity as a sacred place long before the time of the prophet cannot be doubted.

\* Vide my Apology for the Life of Mohamed.

\*\* Asiat. Res. Vol. X. p.100.

Not far from the Indus, in Rennell's map, will be found a place in lat. 36, long. 67, called Dura-Yoosoof; also in lat. 32, long. 71, a place on the Indus called DERA-ISMAEL-Kahn. This is the native country of the Olive. Col. Wilford has observed that the name of Abdala is not derived from the Persian word Abdal, the servant of God; but from the name of an ancient tribe of Upper India,\* before the time of Mohamed.

\* Asiat. Res. Vol. IX. p. 206.

Col. Wilford says, that there are followers of Brahma in Arabia, at this time, who are supposed to be descendants of Hindoos. The greatest part of the old names of places in Arabia are either Sanscrit or Hindi; ...

In the Old Testament we read anathemas in almost every page against high places. These were, I apprehend, imitative Merus. Nimrod has observed, that of this character were all the different Olympuses or sacred mounts of this and other names in Greece. There is none more striking than Pindus on its western side.

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... In short, in the Western as in the Eastern nations, the countries were divided into districts, each having its sacred mount, its trinity of towns, &c., &c. Sir William Drummond, by shewing that almost all the ancient Hebrew names of the Holy land had astronomical meanings, has shewn that it was like all the others. It had its high place at

Gerizim in Samaria, and after the schism took place in the time of the man we and his followers call Dud or David, another was set up at Jerusalem. ...

No doubt a careful examination of the names in the Arabian peninsula would afford clear traces of the Indian ancestry. There is a town of Zeuj Agfeuj, or of Agra, as the author of the Universal History calls it;\* or perhaps of the Arga, the Nysa, (in fact Mount Sinai,) the birth-place of Bacchus. And again, two cities in a southern direction called Arga and Badeo,\*\* that is, Deo-bud. The river Yamana\*\*\* and its city, the same as the river Yamuna in India, with the tribe of the Saraceni or Saracens, evidently the same as the Suraseni of the Jumna. The mount *Merwa*, another Meru, Moriah, and Meroe;\*\*\*\* the names of Hagar and Ishmael, and many others.

\* Vol. XVIII. pp. 345, 355. \*\* Ib. p.355

\*\*\* Yamuna, the name of the sacred river Jumna, means Daughter of the Sun. Asiat. Res. Vol. I. p.29; Sir W. Jones.

\*\*\*\* Ib. p.387.

If I understand Gale rightly, he and Vossius suppose that Mount Sinai was called Nyssa or Nysa. Vide Exod. xvii. 15, Jehovah Nissi.\*

\* Gale, Court. Gent. Vol. I. p.180.

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Saba with the Hindoos meant the host of heaven : it is also a most important word in the Bible, where it had the same meaning. It is the Sabaoth of our liturgies, which does not mean Lord God of men-killers, as our narrow-minded priests suppose; but Lord God of the heavenly bodies—of the countless millions of suns and worlds in orderly and perpetual motion. Various places are called after this word. As we have found Solomon in India, it is not surprising that we should find the Saba or Sheba of his Queen there. In Rennell's map it is called Shibi. It is in the kingdom of Cabul, just where we might expect to find it. ... I can scarcely doubt that a colony of the same people with the Ioudi settled on the East side of the Red Sea, built Mecca and Jidde, Juda, (as the Brahmins say,) and crossed the sea to Ethiopia or Abyssinia. Hence we find the tradition among the Ethiopians that they are descended from the Ioudi. This accounts for the Israelitish names in Arabia, as we shall hereafter see more fully. The statues of the patriarchs were in the temple at Mecca when Mohamed commenced his reform. The dove was also worshiped along with them.\* Against this Mohamed, in a very particular manner, made war. With the assistance of Ali he himself destroyed the dove, the emblem of the female generative power. Mecca has been said to have been founded by Ishmael, the son of the Handmaid or concubine Agar or Hagar. Thus we have a bastard to the Jews—Agar meaning *Arga*, and Ishmael *Apostacy* to the religion of the Dove, which was found in the Temple of Mecca or Isis.

\* See Asiat. Res. Vol. IV. p.370.

Near the Indus is a river called Nile, one of the branches of which is called Choaspes and Cophes; this river is said to pass through an opening in the mountains, called Gopha. I think it probable that the Nile of Egypt was called Guptus, from the river

Cophes or Gopha : and the Gupts or Copts from the same : and that they crossed from the neighbourhood of Mecca or Sheba or Saba to E-gupt-ia. They were, if I be right, correctly Ethiopians and Egyptians. The word Gupta in Sanscrit means Saviour. ...

The explanation that the Guptus or Coptos was derived from the Cophrenes of India, is confirmed by the singular circumstance that the Nile, on flowing into the Delta of Egypt, is said to flow from the Cow's belly. The Ganges is said to flow from a sacred place, a gorge in the mountains called Cow's mouth—and the word Cophrenes, Mr. Rennell says, means Cow.\* One of the river of the Punjab was called Nilad—this is evidently Nile-aub, river Nile. ... On the Indian Nile above named, is a city called *Ishmaelistan*. We have just observed, that the city of Mecca is said by the Brahmins, on the authority of their old books, to have been built by a colony from India; and its inhabitants from the earliest era have had a tradition that it was built by *Ishmael*, the son of Agar. This town, in the Indian language, would be called ISHMAELISTAN.

\* Mem. Map Hind. pp. 115, 120.

### **VOLUME I - BOOK VIII - CHAPTER VI**

#### **ARABIANS FROM INDIA—LAWS AND CUSTOMS OF AFGHANS AND JEWS—RENNELL ON THE RAJPOUTS—PARADISE. ARARAT—COLONEL TOD ON PLACES IN INDIA—JEHOVAH, NAME OF, IN INDIA—COLONEL TOD ON THE INDIAN MYTHOSES—KÆMPFER ON SIAM—HERODOTUS DID NOT KNOW OF THE EMPIRE OF SOLOMON**

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My reader has probably not forgotten the proofs I have adduced, that the old Hebrew, the Samaritan, and the Arabian, are the same language. ... In the account which Mr. Elphinston\* has given of the divisions of the Afghans into tribes or clans, their similarity to the ancient tribes of the Jews and of Arabia, is very apparent. This system of tribes was formed long prior to the time of Mohamed. And it may here be observed, that the moment Mohamed or his califs conquered, the clans or tribes generally disappeared : ... for some time after the conquests of Mohamed, the tribes of Arabia were all confounded beneath his victorious banner. This at once answers the idle pretences of the Afghans' founding their tribes, and naming their districts and towns, from modern Mohamedans. Their governors are called *Mullik*, evidently the Hebrew and Arabic word for King; and also *Mushir*, which is the corruption of the Arabic word Mosheer a *Counsellor*,\*\* or perhaps *Judge*.

\* Vol. I. p.256. \*\* Ibid. Vol. I. p.258.

The salutation of the Afghans is correctly Hebrew : Assalaum Alaikoom—Peace be with you.\*

\* Ibid. Vol. II. p.372.

The Afghan mode of government by tribes, bears a striking resemblance to that of the Israelites under the Judges. ... The natives have a code of criminal law different from the Mohamedan, *such as one would suppose to have prevailed before the institution of civil government*.\* ...

\* Ibid. Vol. I. p.265.

Mr. Maurice and Mr. Halhed have observed a very close similarity between many of the institutes of Menu and the Mosaic code, and that not consisting merely in precepts of morality, but in examples of artificial refinement, which could not be discovered by the principles of common sense, like many moral laws—for instance the law against Murder. Of this, the order to a brother to take the widow to raise up seed to his brother, is one out of a vast number of examples from which a judgment may be formed of the remainder, without occupying more of the reader's time.\*

\* Maurice, Ind. Ant. Vol. VII. p.834.

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Major Rennell will not be suspected of writing to uphold my theory, and he expressly says, that the Rajpoots of Agimere, or inhabitants of Rajpootana, who possess a country equal to half of France, preserved their independence from the conquests of Mahmood, and still preserve it to the present time.\* He is confirmed by Col. Tod.\*\* This at once puts an end to the plea that the ancient towns, whose Judaite names have been noticed by Sir W. Jones, were built by the Mohamedans. Many of them are in ruins, and were probably reduced to this state when Mahmood of Ghazni swept across the country like a tornado, not creating towns, but every where when in his power destroying them; the ruins of which, having Jewish names, remain. ... Calmet\*\*\* says ... that the Tartars eat no swines' flesh, observe the Levitical law, which require that the brother shall marry the brother's widow if he die without children &c., &c; all customs now found among the nations of Central Asia, as we have seen.

\* Preface to Mem. of Map. p. xlvii.

\*\* See Trans. Asiat. Soc. Vol. II. p.270.

\*\*\* Dict. in VOCE TRA.

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My suspicion respecting the nature of the faith of the Mohamedans, and the effects of it, is strengthened by an observation of Col. Tod's, that when they destroyed the Idols of all the other religions, they left those of the Buddhists and Jains\* untouched. This was because, in their secret religion, as I shall presently shew, they were followers of the doctrine of Wisdom or Buddha, and of the Linga. ...

\* Trans. Asiat. Soc. Vol. II. p.285.

We have in India, as already shewn, a mount of Solomon, a country of Juda, and another of the sons of David, and a Mount Moriah or Meru, and places and persons without number called Isis or Jesse.

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Col. Tod says, "*With Mat'hura as a centre, and a radius of eighty miles, describe a circle : all within it is Vrij,\* which was the seat of whatever was refined in Hinduism,*

and whose language, the *Vrij-basha*, was the purest dialect of India. *Vrij* is tantamount to the land of the *Sura-seni*, derived from *Sur-sen*, the ancestor of *Cristna*, whose capital, *Surpuri* (i.e. *Sura* or *Syra-pore*), is about fifty miles South of *Mat'hura* on the *Yamuna* (*Jumna*) : the remains of this city the author had the pleasure of discovering."\*\* The *Yamana* was sometimes called *black*, sometimes *blue*\*\*\*. The river was *Yamuna*; the country would be, as in Arabia, *Yemen*. A little before, the Colonel says, "*The Yadu B'hatti* or *Shama B'hatti* (the *Ashani* of *Abul Fuzil*) draw their pedigree from *Cristna* or *Yadu-nat'h* as do the *Iha-riéjas* of *Kutch*." Here the Hebrew and Greek God *Ii*, or *I*, or *Jah*, *IE* of *Delphi*, is apparent enough. *Cristna* or *Yadu* is the God *Iaw*—the *du-ya*. Wherever we find the words *div* or *dev* or *du* thus used, we almost always find it meant *holy* or *deity*.

\* Of this country *Jyadeva* was a poet : this is evidently a mystic name.

\*\* *Trans. Asiat. Soc. Vol. II. p.286.* \*\*\* *Ibid, p.287, n.*

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In p. 714, Col. *Tod* says, "*This hierarch bore the title of divinity, or Nat'hji : his prænomen of Deo, or Deva, was almost a repetition of his title : and both together, Deonat'h, cannot be better rendered than by 'Lord God.*" *Deo-Nath-ji* would be then, *Lord God Jah* or *Self-existent Lord God*. This *Nath'ji* was *Cristna*.\* *Nath* is the *Neith* of *Egypt*, which meant *Wisdom*, and the Chinese name of God *Tien*, which read *Hebraicè*, is *Neit*.

\* *Tod, Hist. Raj. p.530.*

Col. *Tod*\* remarks, the annals of the *Yadus of Jesulmer* state, that the *Yadus* and *Yutis*,\*\* whose resemblance, he says, is more than nominal, soon after the war of the *Mahabharat*,\*\*\* held dominion from *Guzni* to *Samarkland*; that the race of *Ioude* was still existing near the *Indus* in the emperor *Baber's* time, who describes them as occupying the mountains in the first *Do-ab*, the very place the annals of the *Yadus* state them to have occupied twelve centuries before *Christ*, and thence called *Iadu* or *Yaduca-dang*, the hills of *Iadu* or *Yadu*. The circumstance of *Yadu* being said to be the father of *Cristna*,\*\*\*\* seems to imply that the tribe of *Yadu* or *Ioudi* arose before *Cristna*, or before the *Sun* entered *Aries*. This exactly agrees with the way I have accounted for the *Afghans* being *Mohamedans*, in *Chapter V*.

\* *Trans. Asiat. Soc. Vol. II. p.295* \*\* That is, the *Getæ*, I suppose.

\*\*\* i.e. the battles of *Cristna*. \*\*\*\* *Asiat. Res. Vol. III.*

If I be right in my idea that the religion of the *Jews* came from *India*, it is natural to expect that we should find their famous God *JEHOVAH* among the *Hindoos*, and this is, indeed, the fact. But my reader must divest his mind of the barbarous corruption of the word *Jehovah*, and restore the God to his true name, %&%\* *Ieue* %\* *Ie*, as we call it *Jah*, and as it called in *Sanscrit*, that is, in meaning, *the self-existent*, but often denominated *the God of victory*. Among the *Hindoo Gods* there is scarcely one who has not a name which contains, in some way or other, the elements of the *Ie*, or God of the *Jews*. ...

This name IE, corrupted into *ia, Iy, Iu, Yu, Ya*, occurs unceasingly in the Hindoo names of Gods, and often in their sacred ceremonies, where they sing or chaunt IEYE. How can any thing be more convincing than the exclamation of this word IEYE, the meaning of which they may probably have lost ?

I suppose Col. Tod to be a believer in the actual human existence of Cristna : but I think the following passage will satisfy my reader who and what he was, as well as strongly support my theory respecting Buddha. "Chrishna, Heri,\* Vishnu, or more familiarly Kaniya,\*\* was of the celebrated tribe of Yadu, or Jadu, the founder of the fifty-six tribes who obtained the sovereignty of India, was descended from Yayat,\*\*\* the third son of a primeval man called Swayambhuma Manu,\*\*\*\* or MANU Lord of the earth, whose daughter Ella (*Terra*) was espoused by Buddha (*Mercury*), son of Chandra (the Moon), whence the Yadus are called *Chandravansi* or children of the moon. Buddha was therefore worshiped as the great ancestor (*Pitriswara* or *father God*) of the lunar race; and, previous to the Apotheosis of Crishna, was the common object of devotion with all the Yadu tribe. The principal shrine of Buddha was at Dwarica, where he yet receives adoration as Buddha *Trivicrama* (triple energy—the Hermes Triplex of the Egyptians).\*\*\*\*\* The Indian Cristna, we find, is called *Kaniya*. He is the Apollo of India. This word is *Kan-ya*, and is the same as the word *Cunnius*, 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 *Khans* of Tartary. The meaning of *Kan-ya* will be *self-existent generating power*. Cristna is commonly called Sham-nat'h. This is *sm* and the word *Nath* which means God. *sm* is the singular of *0\**: *sm*, planets, or disposers. From this may come Samanaut or Sumnaut. Col. Tod says, Cristna worshiped Buddha before his deification. This explains itself. Afterward the Colonel adds, in the cave of Gaya, is the inscription\*\*\*\*\* "Heri, who is Buddha." Heri is Cristna.

\* The Saviour. \*\* Kayina the Colonel has before stated to be the same as the Greek Apollo.

\*\*\* Query, *Japhet* ? \*\*\*\* Also called *Vaiva-swata Manu*, "*The man son of the sun*."

\*\*\*\*\* Trans. Asiat. Soc. Vol. II. p.229. \*\*\*\*\* Ibid. P.312. \*\*\*\*\* Ibid. p.304.

We have just observed that Cristna and Buddha were the same, but that Buddha was called *Trivicrama* or *Triple Energy*. This was the Hermes Trismegistus or Triptolemos—the Aleim or Trinity of the Jews, called *IE*, of Jah. "*Cristna or Kaniya lived at the conclusion of the brazen age, which is calculated to have been about 1100 or 1200 years before Christ*." Here I think proof enough is admitted to shew that this Apollo or Kaniya was no other than the son or successor of Buddha in one of his renewed incarnations, which of course could be no other than the Sun. ... Every prince descends from some great God, that is, from the Sun; and all that can be made out for a certainty is, that the Sun was the first God, and the parent of the family. ...

A singular and artless observation is made by Mr. Kæmpfer, in his History of Japan,\* in his account of JUDIA, the capital of Siam : "*The Gates and other avenues of the place are crowded with black, checquered figures, painted in the manner as they do with the*

*images at the holy sepulchre at Jerusalem.*" This observation respecting these people of JUDIA is very striking. The name of the God worshiped here is *Prah pudi Dsiau*. But divide the last word thus, Ds-iau, and what have we ? Deus-Iau. He is called Siaka or Saka, the Irish Sacya. The God is an exact Buddha sitting, 120 feet high. The country swarms with monks. The Idol is also called *Amida* (Om-di), a name of Buddha. He is seen standing upright on the flower Tarate, or Faba-Egyptiaca, or *Nymphæa Magna incarnata*. He is believed to be the intercessor of departed souls. The High-priest lives in JUDIA, and his authority is such, that the king is obliged to bow to him. ... *Pra* in the Baly or Bali, the sacred language of *Judia* or Odian, the capital of the kingdom of *Sion*, signifies the Sun and *the great living God* :\*\* that is, the creator or former, giver of forms. From this has come Pra ja-pati, or the *Lord of mankind*, which means *father, ja, creator*\*\*\* This *Pra* is evidently the Hebrew word !9" *bra*, to create or form, of the first verse of Genesis. ...

\* Vol. I. p.29. \*\* La Loubière, pp. 6,7. \*\*\* Asiat. Res. Vol. VIII. p.255.

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I beg my reader to look at the ruins of the ancient cities of India, Agra, Delhi, Oude, Mundore, &c., which have many of them been much larger than London, the last, for instance, 37 miles in circumference, built in the oldest style of architecture in the world, the Cyclopean, and I think he must at once see the absurdity of the little Jewish mountain tribe being the founders of such a mass of cities. We must also consider that we have almost all the places of India in Western Syria. Let us also consider how we have nests of Asiatic places in Greece, in several districts the Mounts, the Argoses, Tripolies, &c., and I think no one can help seeing that these circumstances are to be accounted for in no other way than by the supposition that there was in very ancient times one universal superstition, which was carried all over the world by emigrating tribes, and that they were originally from Upper India.

No one can deny that it is very extraordinary, and it is to me an unaccountable, circumstance, that Herodotus, writing the History of Babylon, of Egypt, and of Syria, and travelling across these countries, should have known nothing of the magnificent empire of King Solomon, or of the emigration of two millions of Jews from Egypt, and the destruction of the hosts of Pharaoh. How was this ignorance possible, if there be a word of truth in the Jewish histories ? Did Pythagoras and Plato never hear of the glories of Solomon ? Would not their followers have told Herodotus if they had known of them ? ...

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He was (Solomon), probably, the prosperous king of a petty tribe, and had a mystic name given to him, though he oppressed his people, an ignorant, priest-ridden race, to erect a very fine palace and temple; and it is no way wonderful that when the energies of a whole tribe, though not a very great one, are directed for a great number of years to the raising and adorning of one building, that it should be very magnificent. The very same effect followed the same cause in the states of central India, whence the Jews had emigrated, as the prints of several of the temples in Col. Tod's history clearly prove. If any thing can be deduced from the style of the architecture, the Indian temples are of the same date with the temples at Pæstum : and as the most ancient and most important of

the Hindoo emblems were found there by Col. Tod, it is probable that they were erected by the same race.

### **VOLUME I - BOOK VIII - CHAPTER VII**

## **JEWS HATE THE FEMALE PRINCIPLE—JEWS AND EGYPTIANS, BLACKNESS OF—OBSERVATIONS ON THE JEWS—SAMARITANS—GENERAL CONCLUSIONS**

### ***Page 433***

The excessive hatred of the Jews to the adoration of the Queen of Heaven, Milcomb and Asteroth of the Sidonians, is visible every where in the Bible, as well as to that of the Bull Apis, under the names of Baal, Moloch, Thamas, &c., &c. though the hypothesis that the Jews were a branch of a sect which arose in the disputes of India about the Linga and Ioni may be new, when every thing is considered, I trust it will not be thought improbable. It seems rationally to account for circumstances which, as far as I am ware, have not been explained before, and to remove many difficulties. And I think when it is well understood and duly considered, it will be found to be in favour of Christian and Jewish religions, and not against them.

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*"Major Orme\* reckons eighty-four castes in India, each of which has a physiognomy peculiar to itself. The more civilized tribes," he says, "are more comely in their appearance. The noble order of the Brahmins are the fairest and the most comely. The mountaineers most resemble Negroes in their countenances and their hair. The natives of the hilly districts of Bengal and Bahar can hardly be distinguished by their features from the modern Ethiopians."\*\* All this accords very well with my theory respecting the black Buddha. Probably at the time the black Jews divided from their countrymen, they were black—and, from being always few in number and low in rank, and breeding entirely in their own caste, they have kept their ancient sable complexion. It has been observed, that the figures in all the old caves of India have the appearance of Negroes.\*\*\* This tends to prove not only the extreme antiquity of these caves, but also the original Negro character of the natives.*

\* Indostan, Introd. \*\* Pritchard, Phys. Hist. p.392.

\*\*\* Hunter, in Archæologia, Vol. VII.; Dr. F. Buchanan, Asiat. Res. Vol. VI.

Dr. Pritchard has most clearly proved, as I have stated in Book V. Chap. XIII. Sect. 2, that the ancient Egyptians were Negroes. He observes that "the Greek writers always mention the Egyptians as being *black* in their complexions. ... Herodotus, who was well acquainted with the Egyptians, mentions the blackness of their complexions more than once. ..."

\* Pritchard, Phys. Hist. p.377.



For the truth of the theory which I have advanced—that the Jews *did* originally come from India, in addition to the circumstantial evidence, I have as good proof as it is possible for written records to afford. This I say roundly of the testimony of Megasthenes. He cannot be supposed to have had any prejudice against the Jews : his observations respecting their being an Indian tribe seems to have fallen from him merely as illustrative of the character of the Hindoos. The *Hindoos* were the object of the book, not the *Jews*. He had no interested motive to induce him to misrepresent or to deceive; and the priests cannot here set up even their hackneyed argument of hatred of the Jews to account for or obviate any thing which is unfavourable to them, as his assertion is merely confirmatory of Mose's narrative—that they came from the East, and is in praise of them or their system. The passage, which I have noticed before, where he observes that the Indians and the Jews were the only people who had any true idea of chronology and the nature of the creation of the world, is very striking, when coupled with what I have just laid before the reader. It all tends strongly to prove the close connexion between the Indians and the Jews.

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Another reason for the continuance of the dark complexion of the Jews, and their marked national character, is to be found in their ancient law, which forbade them from marrying out of their own tribe. This law was long anterior to Moses, and was only re-enacted by him. We have, perhaps, the first appearance of it, in the esoteric history of Jacob and Esau. ... and *he* was excluded that his children might not inherit.\* The same thing happened to Moses, who married an Ethiopian woman, as I have before pointed out, and therefore his children did not inherit; but the supreme power and the priesthood descended to the sons of Aaron, his nephews. ...

\* Vide Gen. xxvi. 34, 35.

The Jews, as a race, are very handsome; they take after their ancestor Cristna. Nothing is more easy than to distinguish a thorough-bred Jew or Jewess. And it is very greatly to the honour of the Jewish matrons that the family likeness or national peculiarity should have continued so long. ...

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The result of all my inquiries comes to this : that about the time of the change of the Vernal Equinox from Taurus to Aries, several emigrations took place from the Mesopotamia of India to the West, in consequence of the great civil wars which then prevailed. One of these emigrations was of the tribe of Ioudi, who constituted the Jews, Arabians, and African Ethiopians. Another emigration about the same time, but probably a little earlier, was that of the sect of the Ionians. These, I think, also came from the Duab or Mesopotamia. Long after these succeeded the tribe of Tartars or Scythians, mentioned by Ezekiel, who came down between the Black and Caspian seas, and overran southern Asia. These probably came from the North of the Duab spoken of above. After a long series or years, the Arabian descendants returned, under the Mohamedan Califs, and reconquered India, crossing the Duab or Mesopotamia in their progress, and partly conquering it. Here they found the rudiments of their language, and the names of towns similar to those which their ancestors had carried to the West, and a mythology in great part similar to their own—the Judahs, Jacobs, Noahs, Shems,

Japhets, &c., &c. ... Again, after the lapse of another long series of years, the descendants of the North-eastern Tartars, spoken of above as having come down from the North of the Duab under the name of Scythians, advanced towards the West—and, under the name of Turks, conquered the Saracens or Arabians in Syria, Arabia, and Greece, and took Constantinople, and Mount Hæmus, which has retaken its old name of Balk-an and Chumla. These people brought with them a language radically the same as that of the Arabians, yet, as might well be expected after a separation of so many years, considerably changed; nevertheless not so much changed, but that, with very little difficulty, they understood the Arabians. The close similarity of the Turkish and Arabian languages is a striking proof of my whole theory. ...

### **VOLUME I - BOOK VIII - CHAPTER VIII**

#### **PANDION, PANDEUS, PANDÆA—PANDEISM—GYPSIES— RECAPITULATION**

##### ***Page 438***

I must now make a few observations respecting a certain person called Pandion; but whether there ever was such a person, or the stories told respecting him were mere mythoses, it is extremely difficult to determine. Mr. Maurice says, "*But superior to both, in grandeur and wealth, in this southern division of India, soared the puissant sovereign, named Pandion, whose kingdom extended quite to the southern point of Comaria or Comarin, and who was probably of the ancient race of the renowned Pandus. ... The residence of this monarch was at the city of Madura, and the extent of his power is evident from the whole of that district being denominated from him Pandi-Mandalam, literally the circle of Pandion. ...*"\* But I beg to observe that *Pan-di-Mandalam* means, the circle or district of the *holy Pan*, or the district sacred to the Catholic God.

\* Maurice, Hist. Hind. Ch. vi.

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The temple of the Ionians of Asia Minor, built by the *twelve* tribes, at the place called Pan-Ionium, would mean, temple of the universal or catholic Ioni, or the Ioni-an Pan. The Indian palace of one of the great kings or Gods—Pandion, i.e. Pandu—was at Madoura, i.e. Mat'hura.\* Here I think we have the *female* principle in Asia, and the *male* in India, at the birthplace of Cristna. Cunti or Prit'ha was the wife of Pandu, and mother of the Pandavas, and she was the daughter of Sura, king of the Surasenas. Sura, the most illustrious of the *Yadus*, was the father of Vasudeva.\*\* Here id Pandu, the universal God, having for wife Cunti, the female generative power, &c. Can any one doubt the mythos here ? ...

\* Tod's Account, Trans. Asiat. Soc. Vol. I. p.326.

\*\* Wilson's Hlstory of Cashmir. P.97.

Pandion was king of Athens,\* whose son, by the famous Medea, was called Medus, and became king of the Medes. Perseus was the cousin of Medus, and the nephew of Pandion.\*\*

\* Diod. Sic. Lib. iv. Cap. iii.

\*\* A female Pan may be seen in the second volume of the *Monumenta Vetusta*.

When I consider all the circumstances detailed above respecting the Pans, I cannot help believing that, under the mythos, a doctrine or history of a sect is concealed. Cunti, the wife of Pandu (du or God, Pan), wife of the generative power, mother of the Pandavas or devas, daughter of Sura or Syra the Sun—Pandæa only daughter of Cristna or the Sun—Pandion, who had by Medea a son called Medus, the king of the Medes, who had a cousin, the famous Perseus—surely all this is very mythological—an historical parable !

I think Pandeism was system; ... We have seen that though Cristna was said to have left many sons, he left his immense empire, which extended from the sources of the Indus to Cape Comorin, (for we find a Regio Pandionis near this point,) to his daughter Pandæa; but, from finding the icon of Buddha so constantly shaded with the nine Cobras, &c., I am induced to think that this Pandeism was a doctrine, which had been received both by Buddhists and Brahmins.

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The case, I apprehend, was this : in early times the Gods were known by their names of Bala, Rama, Cristna, &c. : by these holy names the princes, (as we know was the fact in later times,) were called, and the bards or family genealogists filled up the picture. Thus we have great numbers of princes who trace their pedigree from the same Gods. I think there can be no doubt that sects may be traced by their significant names. Thus we find Ionas every where. We have them in India, in Syria, in Asia Minor, in Thrace, in Britain. Can any one believe that this peculiar and significant name is found in all these places by accident ? Again : we have Pandions, Pan-dis, Pan-deas, Pandus, at Cape Comorin and Tanjore, in Upper India, in Asia Minor, and at Athens. ... Every very ancient town has two or three names. Every ancient person of eminence has the same. He has one, which is his patronymic name, another his sacred, astrological, or lucky name; and he has generally a third given him from his supposed qualities or character. This added to the frauds of the genealogists, renders all history a riddle. ...

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... The histories of Brahma, of Genesis, and of Troy, cannot properly be called *frauds*, because they were not originally held out as histories; but as covers for a secret system. But in later times they were mistaken for history, and lamentable have been the effects of the mistake. The history of Lazarus in the Gospel is not true, but it is not a fraud.

A few pages back, I said that the Jews were the latest emigrants from India, with one exception, of which I should presently treat. ... The subject to which I alluded was that of the Gypsies. ... It is now acknowledged by all, that they are of oriental origin. I have been told by two gentlemen who had returned from India, that they understood of the

Gypsies when they spoke it, and that it was the Hindostannee. A strong circumstance of corroboration of this is given by a German called Grellman,\* who has written the best account of them which I have seen, though mixed with much nonsense. Mr. Marsden has proved the language of the Gypsies to be mostly Hindostannee and Bengalee.\*\*

\* P. 171. Eng. Ed.

\*\* Archæol. Vol. VII. p.252; Vall. Col. Hib. Vol. V. p.310.

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... Grellman states the Hindo languages to be ALL radically the same, which is what we might reasonably expect, ...

Their complexion, like that of the Jews, proves the Gypsies also to be oriental. ... I consider them to a tribe, like that of the Jews, from India. The difference in the fortunes of the two tribes is this : one continued together till it became strong enough to create jealousy, which caused its expulsion from Egypt, and it continued united, having fortunately a leader skilled, by accident, in all the learning of the Egyptians, who took command, and under whom it conquered and became a nation. The other was not so fortunate. It had no child accidentally adopted and educated by a princess, or other circumstances favouring it as they did the Jewish tribe; it has, therefore, continued miserable and dispersed. ... That the Gypsies were a Buddhist tribe is proved, in part at least, by one singular remnant of the religion of Buddha, which they yet retain. It is contrary to their faith to kill animals to eat, but if they find them dead, they are permitted to eat them. ... Like the Jews, they couple only in their tribe, and thus their national cast of countenance continues.

The Jews were originally believed to have a peculiar power of extinguishing fire: this is continued to the Gypsies.\* The Jews were believed to eat children : this was formerly also believed of the Gypsies. The oldest accounts which we have of them, given by themselves, state them to be emigrants on account of religion.\*\* If ever their history shall be sought into diligently by a philosopher, which has never yet been done, I think they will be found to be a tribe from Upper India—Afghans perhaps.\*\*\* ...

\* Grel. P.87. \*\* Ib. p.121.

\*\*\* for more information see Asiat. Res. Vol. VII. p.476.

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In the Morning Herald for the 16<sup>th</sup> or 17<sup>th</sup> of April 1827, is a paragraph stating, the Bible societies were giving Hebrew Bible to the natives Irish, as it was found that they were better understood than the English. This, in a very remarkable manner, supports what General Vallancey has maintained, but which has been much ridiculed by weak people, that Ireland was colonised by a tribe from the East, and particularly from Phœnicia. All this seems to confirm the very close connexion which there must have been in some former time, between Siam, Afghanistan, Western Syria, and Ireland. Indeed I cannot doubt that there has been really one grand empire, or one Universal, one Pandæan, or one Catholic religion, with one language, which has extended over the whole of the world; uniting or governing at the same time, Columbo in the island of Serrendive, and

Columbo in the West of Scotland. This must have been Buddhist, whether it ever really existed as one empire, or was divided into different states. ...

**VOLUME I - BOOK IX - CHAPTER I**

**SANSKRIT, ORIGIN OF—VAN KENEDY ON SANSKRIT—LANGUAGE CHANGEABLE—MAZORETIC HEBREW A NEW LANGUAGE—GRAMMATICAL CONSTRUCTION NO CRITERION—PHŒNICIAN, GREEK, AND COPTIC, THE SAME—YADAVAS FROM INDIA—ABYSSINIAN JEWS—ABRAHAM FROM INDIA—ARABIC AND ETHIOPIAN THE SAME—DR. MURRAY ON SANSKRIT—PROFESSOR DUNBAR, E.H. BARKER, Esq.—HERMAN, ANTHOM, HAUGHTON, WILSON, HAGAR—DR. PRITCHARD—HAGAR—DIRECTION OF WRITING—PRONUNCIATION OF LANGUAGES—PROFESSOR BOP—ADAM, MEANING OF THE WORD—GREEK AND LATIN—NO COLONY GOES OUT WITHOUT TAKING ALL ITS LETTERS—CONCLUDING OBSERVATIONS**

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Before I proceed, I think it necessary to examine the history of the celebrated written sacred language of the Brahmins of India, called the Sanscrit. It will not be denied that this is the most perfect and beautiful language which has ever been known. It is in my opinion certain that, in its present state, it is not like most, perhaps all, other languages, the child of accident or circumstance; but that, on the contrary, it is entirely the produce of very great and systematic labour of learned and highly-civilized men. I believe it is not at present, and that probably it has never been, the vernacular language of any nation, but has been confined to one, or at most two, elevated or learned classes of the Brahmins in India.

The origin of the sanscrit is unknown, but it is said to have been invented by the ancient Richees.\* It is called Sanscort, or Sanskroutan; that is, clearly, the *Sanctum Scriptum*. A person called Anoubhout or Sarasvat, Goddess of speech, is said to have made the first grammar. This is evidently the nymph Anobret of Sanchoniathon and of Western Syria, or Sarah, the wife of Abraham or the Brahmin. ... This seems to point to the Chaldeans,\*\* from whose country Abraham came, as the inventors of it.

\* i.e. Rasees, *wise men*. \*\* P. 91.

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Van Kenedy\* gives a list of nine hundred Sanscrit words which are found in Greek, Latin, Persian, German, and English, and which are thus divided. There are 339 Sanscrit words in Greek, 319 in Latin, 363 in Persian, 163 in German, 251 in English, and 31 *common to all of them*. From this he infers, that they are all deduced from a common origin. But how came the German and English words here ? How but because German, i.e. Saxon, (from which old English is chiefly descended,) and English are both Hebrew ?—which Hebrew is Chaldean, and Arabic, and Syriac, and Pushto, the language of the Sacæ or Saxæ of North India, as I shall presently prove.

\* Page 232.

... But it is not the universal sacred language of the Buddhists or Jains. From this circumstance, I think, an important consequence will follow. The Buddhist religion having been proved to have been universally disseminated, the ancient language on which the Sanscrit was founded, for there can be little doubt that it would in some degree be founded on the vernacular language of its builders, must have been in use by the Buddhists before the division of the religions. I need not point out to my reader that the number of years required to effect a complete change in any spoken language is often very small. ... The Sanscrit, after being brought to perfection, has remained almost unchanged, because it was not a commonly-spoken language, and because it was tied down by strict and unvarying grammatical rules.

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Supposing the Sanscrit to have been brought to perfection, or completed to its present state by the Brahmins after their division from the Buddhists, (which if it had not, the Buddhists would have generally used it, but this they do not,) and to have been founded upon the language at the time of the division common to both, this would be a sufficient reason why numbers of the roots of Sanscrit words should be found in all the Western nations, where Buddhism has prevailed. The vernacular language of the Brahmins before the division would probably, if the new language were founded upon it, have been constantly improving, until it arrived at a very considerable degree of perfection—but yet not to such a high degree as would serve to render it *almost* a dead language, and entirely a dead language in a few years, as it actually became when it was improved into Sanscrit. The sacred and dead language of books in the temples which admitted no change, it being in this respect like the Hebrew of the Synagogue, would remain as it was, but the language of numerous countries into which the country of the Brahmins became divided, would be perpetually changing, until the parent language would be in them almost entirely lost, and numbers of new ones would be formed. But in all those new ones, some traces of the parent would remain, as we find them. Now, except the Sanscrit, we have only one known unspoken SACRED language in the world; and that is the Synagogue Hebrew. From the time of the Babylonish captivity there is no reason to believe, that the SYNAGOGUE Hebrew has, as a LANGUAGE, materially changed. I speak not of several wilful corruptions of the text by the Jews, which may be perceived in the Pentateuch; for, if they interpolated, they would imitate the *old style* as much as possible. Then, under these circumstances, the great age of the Hebrew Pentateuch, viz. since the time when Ezra changed its letters from the Samaritan to the Hebrew, or Chaldee; or, since it was, after being destroyed, remanufactured by Ezra (whom our priests disguise by the name Esdras,) being considered, we ought to find the Hebrew *spoken* language possessing many striking marks of similarity to the Sanscrit, if this theory be true; and, these we do find.

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The Mazoretic or pointed Hebrew is, in fact, a new language; and if, instead of forming letters by substituting points for the Chaldæan vowel letters, the Jews had adopted a new form of letter entirely, I believe it would have passed, like the Sanscrit, for a new language. ...

The Synagogue Hebrew language has vowels like all other languages; but, like the Celtic dialects, it has many words written with very few vowels, and many without any.

... If the Hebrew and Celtic languages be the oldest written languages of the world; if the theory which, in a future page, I shall explain, be well founded, they could in respect to the vowels be no other than as they are. I think, to go no farther, the fact that the names of the ancient sixteen letters of the Jews and Celts had originally meanings, and the same meanings, and that the names of the letters of no other language had meanings, is nearly sufficient to prove their priority to all others. ... I think there can be no doubt that when the Brahmins made their fine Sanscrit, they generally retained the proper names, only writing them in Sanscrit letter. This accounts for many names being only part of them Sanscrit : for instance Maha-Barata; that is Maha !(9" *brata* Great Creator : !(9" *brat* being the noun of the Hebrew verb !9" *bra* to create or form. Then the wars of the Mahabarat will be, the wars of the Creat Creator, or of God, or, as we should say, holy wars.

I will stop here to observe, that I believe the wars just now spoken of were the first great wars of the world; that in all former times, though there may have been disputes like those between the servants of Abraham and Lot, about their pastures or springs of water, yet there was nothing like general wars; that before this time all the world was governed by an order of priesthood, and was like the vast domain of China, in a comparative state of peace; and that gold was the common metal, the use of iron not being known; and that, for these *two* reasons, the time was called the golden age—the age of CRS. ...

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... The fact that all the written languages had the same number of letters, sixteen,—and a certain number of similar words for similar ideas, a numeral meaning, and nearly the *same* numeral meaning attached to each letter, and, in all, the letters arranged in nearly the same order—*proves* that all the languages were the same, and that the division into Semitic and not Semitic is nonsense. ... After the Hebrews became highly civilized in the schools of Alexandria, &c., they found it necessary to improve their language, and they adopted the points, added a dual, &c., &c., as other nations had done before; but fortunately the dogma preserved the old language and letter in the Synagogue untouched, which assists us greatly in our endeavours to discover the origin of languages.

To return to the identity of written language—what can prove identity ? Originally all written languages had the same number of letters. There is every reason to believe that they had originally the same vocal sounds attached to the same letters. They all had the same powers of notation. They were all arranged in the same order; and a careful consideration of Mr. Astle's table will shew, that at one time they all had the same forms. And there is reason to believe that, originally, they were written from the top to the bottom. If these facts do not prove identity, I know nothing that will do it.

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In order to form a judgment between the Hebrew and the Sanscrit, learned men must reduce the Hebrew and the Sanscrit to the sixteen *Greek*, or PELASGIC, or *Cadmæan* letters, as nearly as possible, and represent them in English by the similar letters, according to the power of notation ... Having done this, they will be surprised at the

number of Sanscrit proper names which are partly or entirely composed of Hebrew words.

The Hebrew and the Greek are admitted to be *radically* the same : then, if Col. Van Kennedy be right in asserting that there are upwards of three hundred Sanscrit words in the poems of Homer, I surely need go no further. If the Sanscrit be the same as the Greek, and the Greek be the same as the Hebrew, the Sanscrit must be the same as the Hebrew. For several reasons it seems to me perfectly clear that these Sanscrit words must have come to the West, if they really came from that language, before the Sanscrit was brought to its present perfection. If they had come with the Sanscrit after it was perfected, there can be no doubt that they would have been accompanied by its *fifty* letters, and probably its entire grammar. This consideration seems to confirm my whole system. ...

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I think it expedient, in passing, to avow my firm persuasion, ... , that the Greek system of letters or language was formed in great measure from the ancient Coptic, or from the parent of the Coptic. We must recollect that Cadmus brought the *sixteen* letters from Phœnicia to Greece; and the Greek authors, as I have formerly shewn, say their Gods had their names from Egypt, the Coptic land; and the Egyptians had theirs from Ethiopia. We shall also find that the Ethiopians had their language from Phœnicia, and it is natural to suppose that they had their Gods and their written language from the same country.

A learned writer in the Edinburgh Encyclopedia\* says, "*The Phœnicians, as is generally known, wrote from right to left, and the old Grecian characters inverted EXACTLY RESEMBLE THE OTHER.*" Astle's Table, No. I. p. 64, proves the truth of this observation, which being admitted, as it must be, we have the Phœnician, (which was the same with Hebrew and Samaritan,) Hebrew, Coptic, and Greek system of letters, all identical. ...

\* Art. Philology, Sect. 132.

Sir W. Drummond has shewn that the Coptic has a close affinity, and is radically allied, to the Hebrew, Chaldee, Arabic, and Ethiopic. He has found seventy examples of Ethiopic terms which have a strict affinity to the Hebrew, and which express articles of the first necessity in common life. He affirms also that the Egyptian deities can be better explained in Hebrew than by modern Coptic. He also says,\* that most Coptic words, which are not Arabic or Greek, bear a strong affinity to the ancient Syriac, and the ancient Ethiopian language was very nearly Chaldaic. I am quite certain, from my own observation, that many Egyptian proper names are in reality Hebrew.

\* See Drummond on Punic Inscription, p.45.

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There certainly appears to be something extraordinary in the well-known fact, that the African Ethiopians should have a style and manner of writing different from that of all other Eastern nations except the Indians—between whose language and theirs Sir



William Jones has pointed out several very striking marks of similarity. They both write from the left hand to the right, in the manner of modern Europeans, instead of from right to left, the practice of the Phœnicians, Samaritans, Chaldeans, and other Asiatics. And they annex all the vowels to the consonants, forming a full syllabic system, like ours, but different from that of the nations named above.\* These facts seem to shew that they have the same origin as the Indians; but yet their language is really Hebrew.

\* Jones's 8<sup>th</sup> An. Disc. Asiat. Res.

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The surprising and close affinity between the Sanscrit, Greek, and Latin, cannot for a moment be doubted. Is it not, then, almost a necessary consequence, that the Greeks and Latins would have had the Sanscrit number of letters or some signs of them if the Sanscrit system had been perfected before the connexion between the two countries ceased? The most striking mark of similarity between the two that I know of, and it is very striking and decisive, is that before noticed, as having been pointed out by Col. Wilford, that when the Sanscrit system of letters or alphabet is stripped of the double letters and those peculiar to that language, it is reducible to the sixteen letters of the Pelasgi or of Cadmus. ...

... Thus, in fact, the ancient system of letters of India and Ethiopia may be considered the same, notwithstanding their great distance and the intervention of so many other nations lying between them.\*

\* Vide Maur. Ant. Ind. Vol. IV. pp. 414-417.

Bardisanes Syrus\* gives this account of the Indians : "*Among the Indians and Bactrians there are many thousand men called Brachmanes. These, as well from the tradition of their fathers as from laws, neither worship images nor eat what is animate : they never drink wine or beer : they are far from all malignity, attending wholly on God.*" Philostratus\*\* says, "*that in his time the chief of the Brahmins was called Iarch, and Jerom contra Jovin says, the head of the Gymnosophists was called Buddas.*"\*\*\* Mr. Bryant says, "*Nilus the Egyptian tells Apollonius Tyannæus, that the Indi of all people in the world were the most knowing, and that the Ethiopians were a colony from them, and resembled them greatly. Philostratus says, the Indi are the WISEST of all mankind. The Ethiopians are a colony from them, and they inherit the wisdom of their forefathers.*"\*\*\*\*

\* In Euseb. Præpar. Evang. Lib. vi. Cap. viii. \*\* Lib. iii. in vita Apol. Tyan.

\*\*\* Gale, Court of Gent. Book II. p.74. \*\*\*\* Anal. Anc. Myth. Vol. III. p.219

Gale\* observes, on the authority of Philostratus, in the life of Apollonius and of Jerom,\*\* that the philosophers of Ethiopia were called Gymnosophists, and that they received their name and philosophy from India.

\* Court. Of Gent. Vol. II. p.75. \*\* Lib. iv. in Ezech. Cap. xiii.

Arrian says,\* the inhabitants upon the Indus are in their looks and appearance not unlike the Ethiopians. Those upon the southern coast resemble them the most; for they were very black; ...

\* Hist. Indica, p.320.

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The use of the tonsure, by both Indian Buddhists of Tibet, and African Ethiopians, is a striking circumstance; and the prohibition of it, by Moses, as one contrivance to separate his people from their neighbours or ancestors,—as it proves that they once had it, tends to prove the original identity of the three nations. ...

*"The most venerable emigrants from India were the Yadavas; they were the blameless and pious Ethiopians, whom Homer mentions and calls the remotest of mankind. Part of them, say the old Hindoo writers, remained in this country, and hence we read of two Ethiopian nations, the Western and the Oriental : some of them lived far to the East, and they are the Yadavas who stayed in India; while others resided far to the West, and they the sacred race who settled on the shores of the Atlantic.[?] We are positively assured by Herodotus, that the Oriental Ethiopians were Indians, and hence we may infer, that India was known to the Greeks, in the age of Homer, by the name of Eastern Ethiopia."\** "About this time," says Eusebius,\*\* *"some Ethiopians taking leave of their country upon the river Indus, came and settled in Egypt. Hence it is that Bacchus\*\*\* has been represented as the son of the river Indus. Hence arose also the notion that the Indian Dionusos was the most ancient : ..."* Plutarch\*\*\*\* tells us, that Phylarchus said, that Bacchus first brought the worship of the two Boves called Apis and Osiris, from India into Egypt. ... I entertain a strong suspicion that these Boves were the horned male and female Osiris and Isis, for Apis was nothing but another name for Osiris.

\* Maur. Hist. Hind. II. p.262. \*\* Chron. p.26

\*\*\* Philostrat. Vita Apollonii, lib. i. p.64 \*\*\*\* Isis et Osiris, Vol. II. p.362

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The ancients constantly called the country above the Egyptian cataracts *India*, and its inhabitants *Indians*. This is strikingly confirmatory of my hypothesis, that they came from India.\* No one can suppose the Greek authors, from whom we have this account, to have made a mistake, and to have believed the country *South* of Thebes, was the country East of the Euphrates. It therefore follows that they must have been called *Indians* because they were known or believed to have come from India. ...

\* Univers. Hist. Vol. XVIII. p.252.

### **ETHIOPIC LETTERS**

It is impossible to read the names of the Ethiopic letters in *Astle*\* as they stand in order, and not see that though varied in shape they are really Hebrew. They have nearly the same names and stand in the same order. ...

\* Origin and Progress of Writing, Ch. V. p.90.

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Ludofus spent sixty years in the study of the Hebrew, Syriac, Arabic, and African Ethiopic languages; and he declares that their affinity is so close, that whoever understands *one* may, without difficulty, make himself master of the other; but, that the African Ethiopic is the nearest, as we might reasonably expect, to the Arabic.\*

\* Univers. Hist. Vol. XVIII. p.286.

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"We have seen a manuscript in the hands of a private person, where the first twelve verses of the *Iliad* are carefully traced back to a Hebrew, Phenician, Chaldean, or Egyptian original; and we are convinced the same process will hold good in the like manner in verses taken from any of the most celebrated poets of Greece."\* This goes to prove all the languages the same. There was one original, from which they all diverged like the spokes of a wheel. The farther you go back from the circle, the nearer they come together. The following judicious observation is made by the same author : "Abraham, the Hebrew, travelled among the Chaldeans, the Canaanites, the Philistines, and the Egyptians, and seemed to converse with them all with ease."

\* Encyclopædia Britannica, Philology, Sect. VII. p.547.

But the Arabians might readily be a tribe from the nation of that name which are found to have been seated in India on the coast between the river Indus and the river Arabus.\* This easily accounts for their places and rivers having the same names as the sacred rivers and places in India : for example, Suraseni or Saracens; and the existence of an Indian Arabia in this particular latitude and longitude is a most important fact, on which I shall have much to say hereafter.\*\* Their first home was the Indus, and I think they had their names given them by the natives of Oude or Youdia, or by the Eastern Jews, to whom in their native country they were Westerns; and when both tribes emigrated, they kept their names. Our Jews were one tribe, the Arabians were another, of the same nation. ... The *Egyptians* were nothing but the *peninsular* Arabians. They were originally the same, and had the same language.

\* Arrian, Hist. Hind. Cap. xxi.; Nimrod, Vol. I. p.116.

\*\* They are supposed by Nimrod to have been Omerites, that is, followers of the sacred Om.

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... Oude is spelt *Ajewdheya* by Galdwin in the *Ayeen Akberry*,\* and in the *Mahabarat* it is called *Adjudea*;\*\* that is, Holy Judea.

\* Vol. III. p.255. \*\* Hodges' Travels in India, p.105.

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... If the Samaritan or Hebrew were the system of writing used by the tribe of Ioudi or emigrants from *Oude*, its having become a sacred language, secured in the adytum of

the temple, will account for its remaining similar to the old Sanscrit, as described above, and for its having undergone little or no change.

After much reflection and examination of the scattered circumstances of antiquity, I think there is reason to believe, that the art of writing was at first kept as a secret, or Masonic mystery, by the priests for many generations, and that after it once became known, various contrivances were adopted to restore its character of secrecy. Hieroglyphics are one of them : a second, probably, was the artificial Sanscrit—which was, in great part, founded on the Hebrew, or was its son or brother; (vide CELTIC DRUIDS, Chap. II. Sect. XXVI. ;) and being intended for the priests for their own caste alone, they made its common words deviate as much as possible from the original, if they do so deviate, so that the Hebrew can now only be discovered in the names of places, and rivers, and Gods : but *there* it is very perceptible. ...

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The following observation, respecting the nature of the Sanscrit language, by Wilson, in the preface to his Sanscrit dictionary, I think confirms, in a very remarkable manner, my opinion that the Sanscrit was an artificial language, formed by the priests; and, if so formed, it would scarcely be so formed for any purpose but that of secrecy, and must have been confined to their own caste; as indeed it is, as far as it is in their power, at this day. I believe concealment was their object, as was the formation of Hieroglyphics in Egypt. *"The Sanscrit root or Dha'tu, appears to differ from the primitives of other languages in its fulfilling no other office, and being incapable of entering into any form of speech : to fit it for this purpose, it must undergo many preparatory modifications, and it is then evolved, with the aid of additional particles, into a noun or verb at pleasure."*\* The Synagogue or Pentateuch Hebrew language was latterly confined to one little temple of one little country; the Sanscrit was dispersed and spoken among Brahmins scattered over countries more extensive than Europe, and widely divided : this is enough to account for the variation which exists between the first Veda and modern books. It grew into a spoken language among a very numerous class, and this caused it, like all other languages, to change; and, being the language of a learned society, the member of which were connected by colleges corresponding with each other, its change was for the better, till it arrived at perfection.

\* Pref. p.xliv.

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Dr. Prichard adds,\* *"The affinity between the Greek language and the old Pali and Sanscrit is certain and essential. The use of cognate idioms proves the nations who used them to have descended from one stock."*—"That the religion of Greece emanated from an Eastern source, no one will deny. Nor will the superstition from Egypt account for the fact, since the nations of Asia Minor, as the Phrygians and Lydians who had no connexion, partook of the same rites and mythologies, and approached still more nearly to the Eastern character. And the Greek superstitions more closely resemble the Indian than the Egyptian fictions. We must, therefore, suppose the religion as well as the language, of Greece to have been derived, in great part, immediately from the East."\*\* If my reader will consider the above attentively, he will see that, in fact, it admits all for which I contend. It directly connects the Chaldee to the Parsi, Pali, Sanscrit, and to the

Greek, as the facts of the sixteen-letter system might give us reason to expect. The reader will not forget that the *old* Arabic is nearly the same with the old Hebrew, Samaritan, and Chaldee. ...

\* P. 522. \*\* Physical Hist. of Man, p.525.

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My opinion on the Sanscrit has lately received a remarkable support in the statement of the learned Mr. Bop, of Berlin, in a review of a work of Professor Rosen's, of the London University, has observed, that he believes that there was a time when the differences between the Sanscrit and the Semitic languages had not developed itself.\* In this the consequence is evidently implied, that the Hebrew and its sister dialects had originally all been *one* with the old Sanscrit, or with the language on which the Sanscrit was founded.

\* Vienna, Annals of Lit. Vol. XLII. P.242.

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I think from these circumstances we may almost venture to reason on the Ethiopian language as the root of the old Sanscrit, or as being the earliest or most ancient language of India.

In the Buddhist book of Genesis the first man, or the race of man, is called by the name .9! *adm*. It is used as applied to the race, both in the masculine and feminine genders. ... In the Ethiopic or this old parent of the Sanscrit a more probable meaning may be found. In it, *adamah* means *beautiful, elegant, pleasant*—beauty resulting from order—the same meaning as the *Kosmoj* of the Greeks. Upon this supposition, Adam would receive his name, not from a certain fictitious redness, but from the beauty and perfection of his nature—being, as it were, from superiority of mind, the master-piece of the creation. ... I think their signification of *beauty* was derived from the supposed beautiful and orderly cyclical motions of the planets. In the Sanscrit books the two first persons are called Adin and Iva. "Stephanus pefi on Polewn, tells us, that Kfonoj or Saturn was called Adanoj : and that this *Adanus* was the son of heaven and earth, Eji de Ð Adanoj : which is a perfect description of Adam's production by God out of our earth. ... And, indeed, the very name Adanoj seems to be the very same with .9! *adm* Adam. ... For the Greeks having no words terminating in M, for Adam they pronounced Adan. ... *Adana*, an ancient city of Cilicia, built by *Syrians*, was called in memory of the first man *Adam*."\* Here we have Adam in Greece by the same name as the Adam in India. ...

\* Gale, Court Gent. B. ii. Ch. i.

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I think I may safely lay it down as an indisputable principle, that if a colony or number of emigrants come from one country to another and bring a written language, they will bring the whole number of letters they used in their old country, and that, with perhaps some trifling exception, not fewer will ever be used. From this it follows, that the Sanscrit words and forms of construction, which are both in the Greek and Latin, must

have come to the West before the Sanscrit was perfected to *fifty* letters. This consideration renders it highly probable that Col. Wilford's assertion, that the Sanscrit alphabet originally consisted of the Pelasgic or Cadmæan letters is correct. It is a most important observation, and of itself almost proves the truth of my theory, of the universal dissemination of the Cadmæan system. ...

## **VOLUME I - BOOK IX - CHAPTER II**

**MARQUIS SPINETO—HIEROGLYPHICS NOT ANCIENT—EDINBURGH REVIEW ON CHANGE OF LANGUAGE—KNOWLEDGE OF HIEROGLYPHICS SUPPOSED LOST BY GREEK AUTHORS—NAMES OF THE PTOLEMIES AND ROMAN EMPERORS ON MOMUMENTS—TRANSLATION FROM CLEMENS AND THE ROSETTA STONE—JEWISH EXOD PROVED—AN OBSERVATION OF MR. SALT's—SIR W. DRUMMOND ON HIEROGLYPHICS—ROSETTA STONE A FORGERY—REWARD OFFERED BY AN EMPEROR FOR THE DISCOVERY OF THEIR MEANING—VARIOUS PARTICULARS RESPECTING THE NATURE OF THE SUPPOSED LANGUAGE—MARQUIS SPINETO NOT A SCEPTIC. &c.—BENTLEY. ZODIACS. ESNE. DENDRA**

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Some time ago a learned foreigner, the Marquis Spineto, gave a course of lectures at Cambridge, on the discoveries of Messrs. Young and Champollion, which he has since published, and in which he has explained them at great length. To these lectures, as the most authentic account or summary of those discoveries with which I am acquainted, I shall very often apply in the course of this chapter.

Among the Western nations, in general, Egypt had the credit of being the parent of letters. This idea probably arose from the circumstance, that they were used in Egypt a considerable time before they arrived in Europe. Mon. Champollion thinks he has reduced the number of the Hieroglyphical letters, in one system, to *seventeen*, and the Marquis Spineto, in his lectures,\* says he thinks the Egyptian alphabet in the time of the Pharaohs consisted of this number of letters. These circumstances powerfully support the system of the sixteen letters advocated in the *Celtic Druids*, and in the Preliminary Observations to this work.

\* Page 95.

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... I still continue convinced that the knowledge of letters preceded the invention of hieroglyphics. ... I am equally convinced that the discoveries of Messrs. Young and Champollion are mere chimeras; that either they are deceivers, or that they have been deceived. ... Plato, Cicero, Pliny, Diodorus, and others, have been quoted to prove that the Egyptians were the inventors of letters; but all they say, when their whole text and context are considered, is, that letters came from Egypt to the West, or that a certain Thoth, whom I have clearly proved to have been the Buddha of India, invented them.

The very circumstance of Thoth or Buddha having invented them, proves them not of Egyptian original. ... In addition to the above, many rolls of Papyri, covered with letters, have been found inclosed in mummies, of which the cases are covered with hieroglyphics.

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I think it has been satisfactorily proved, that Egypt was not the original birth-place of letters, that is, of science or learning; but that it came to her, as well as Greece, from the East, and that, as it could not well come any other way, it probably came by way of Babylon. Then, if she were not the inventress of letters, how else are we to account for the hieroglyphics, except that they were a secret system ? The system of secrecy was in perfect keeping with the general practice of priests and philosophers all over the world at that time. All ancient authors agree in telling us, that their secrets were concealed under the garb of hieroglyphics.

Strabo\* expressly says, that the Egyptians were mere sacrificers, without any knowledge of their ancient philosophy and religion. ... Mr Knight observes, "*in Egypt, probably AS IN OTHER COUNTRIES, zeal and knowledge subsisted in inverse proportions to one another.*" The observation is very severe, but alas ! too true. I believe that Diodorus Siculus may be ranked with Strabo.

\* Lib. xvii.

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I believe the Hieroglyphics were never intended to be read, except by those who received, by tradition, the explanation of the different symbols or figures. The priests having been murdered by Cambyses, the secret was lost. (It was not the same with the Mexican Hieroglyphics. There was this important difference, that their traditionary meaning was not lost; for the Spaniards obtained it and preserved it, in Latin or Spanish, although they murdered the priests.) No doubt this traditionary knowledge of the Egyptians would constitute a great part of the learning of that day.

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When the Egyptians made the inscription in Greek and Coptic [Rosetta Stone], what could be the object of using the secret letter ? Was it to inform the priests ignorant of Coptic or Greek; or, was it for fear these languages should be lost, and therefore they used the sacred character, that the valuable information should be preserved in it, when the others were gone ? I may be said, that though it seems foolish enough to use three languages, yet this kind of folly is very common. I grant that the argument seems good, for we can scarcely ever give man credit for too much folly, or too little wisdom.

I pretend not to fix the year of the Jewish Exod; but I believe in that Exod, and that Hieroglyphics were invented after it. The conquests of Joshua, I contend, are DECISIVELY PROVED by a species of evidence which no philosopher can deny, in the sixth chapter and thirtieth section, and the note upon it, in the last page of the Appendix to my CELTIC DRUIDS; not by the evidence of lying priests, but by

circumstance and the evidence of an unwilling witness; and this pretty well carries with it proof of the Exod of Moses. ...

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Mr. Salt has observed,\* that there is not the trace (In Hieroglyphics I suppose he means) of any monument remaining throughout Egypt or Nubia, of earlier than Rameses Thothmosis, who, he says, the best chronologists agree was nearly contemporary with Moses. If Mr. Salt be right in this, I need not point out how much it tends to confirm my hypothesis. ...

\* Essay, p.54.

Mr. Salt, in p. 31 of his Essay,\* has given an account of an old name which, in his opinion, has been erased and a modern Ptolemy inserted in its place, but, from bad workmanship, in one instance discoverable. If a modern fraud have been executed, this must have been a part of it, and was evidently necessary.\*\* ...

\* Vide Spineto, p.366.

\*\* From Mr. Salt's Essay (p. 25), it appears that the name of the king who erected the obelisk now standing at Matarea was Misarte. Pliny says, *Mestres* and Kircher, from a Vatican MS., *Mitres*. This seems to connect it with the Persian *Mithra*, the name of the God taken by the person who erected it. The Indian and Egyptian practice of kings calling themselves by the names of the Gods seems to render all ancient history doubtful.

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Sir William Drummond has made the following ingenious observations on this subject :  
*"The Greeks were no doubt curious to know all the secrets of the hieroglyphics : and the priests of Egypt were not willing to acknowledge to their masters, that they had lost the key of those mysterious symbols. It is very possible that they may have been acquainted with the meaning of the kuriologic hieroglyphics, and may also have retained the knowledge of the epistolary characters : but of the tropical and enigmatical, and allegorical signs and symbols, I cannot easily believe that they knew the meaning, and it may be presumed that they often imposed on the easy credulity of the Greeks. They chose symbols to denote their new monarchs and their queens : they enclosed between lines, or placed in circular, quadrangular, or oval frames, the emblems of their new divinities : and Ptolemy and Berenice, admitted to the honours of the apotheosis, beheld their hieroglyphics placed by the side, and perhaps sometimes in the room of those of Osiris and Isis. Long and adulatory inscriptions recorded the titles and the virtues of the Ptolemies : and these Gods, as they are styled, promulgated their decrees not only in the Egyptian and Greek characters, but in hieroglyphics, symbolical and tropical. But it is difficult to acquit the Egyptians of fraud on these occasions : nor is it easy to avoid suspecting the Greeks of sometimes lending themselves to the impostures practised by their flatterers."*\*

\* Drummond on Zed. p.23.

... and I must freely declare that I believe the triple inscriptions are ingenious forgeries; that the name of the king, ill executed, discovered on a monument by Mr. Salt, has been



placed there for the purpose of being discovered, and that the deed described in the Edinburgh Review, has been forged, and the counterpart placed purposely to be discovered—as antiques are placed every day in the ruins of Pompeii to be discovered by visitors; I suspect that they are all part of a great lie.

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It appears to me that the fact of the ignorance of the Greek authors is of itself a presumptive proof, that the trilingual stones are modern fabrications. Their existence is totally incompatible with the admitted ignorance of Strabo, Diodorus Siculus, and the inquisitive Clemens Alexandrinus the Egyptian.

A careful attention of the history of the world for the last eighteen hundred years has shewn me, that the priests of all religions have practised fraud to forward their objects; and that with a few exceptions in the first centuries of Christianity, when they avowed that it was meritorious to practise it, they have solemnly declared their innocence, while their guilt has been clear. ...

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Whether the French sc̄avans were the inventors or the dupes of the fraudulent Rosetta stone I know not; but I can more readily believe that the priests have been at their old games, than that Diodorus, Strabo, and Clemens, and the Roman Emperors while offering rewards,\* have been all ignorant of the state of the simple question, whether Hieroglyphics were in common use in their time or not.

\* Spineto, p. 48.

... And as to the other stones, having on them inscriptions in the three kinds of characters, the same as those on the Rosetta stone, those who were capable of making one, were capable of making the others, and also of placing them where they, or, what would be still better, the English, would find them. ... The very great ingenuity required to give these stones the appearance of antiquity, is to me no objection, when I consider the character of the French nation, and the perfection to which the art of simulating the works of the ancient masters, in the arts of painting and sculpture, has been carried—and the manufacture of Etruscan vases, and the forgeries of the works of Berosus by Ennius, or the manuscripts of Shakspeare, by Ireland, and the various well-known forgeries of ancient inscriptions on stones, &c., &c., &c.

***VOLUME I - BOOK IX - CHAPTER III***

**SEMIRAMIS THE SAME NAME AS HELEN—SEMIRAMIS WORSHIPED AS A DOVE—CAUSE OF QUARREL BETWEEN THE JEWS AND SAMARITANS—PHILO ON THIS SUBJECT—SEMIRAMIS CRUCIFIED—STAUROBATES. PHOINIX—ORION. PHOINIX CONTINUED—CECROPS. IXION. DIVINE LOVE CRUCIFIED**

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I will now add a few more observations respecting the celebrated Semiranis, or the Indian Sami-Rama-Isi. Nimrod says, "*The name of Semi-Ramis will occur to every reader; she was both a queen of unrivalled celebrity, and also a Goddess mother, worshiped under the form of the Dove that accompanied Noah in the Ark.*"

"*He name signifies the supreme Dove, and is of precisely the same value as the Peleias or Pleias of the Greeks, and the Iona of the Syrians, Babylonish Chaldees, and Culdees or HEBRIDEAN\* Chaldees. The learned Lycophron calls Helen a dove by two names of that bird, Peleias (which has been explained) and Oinas or the Bacchic dove. Helen\*\* was born out of a waterfowl's egg, and that Hyginus relates evinces fully that she was the Babylonian Venus and the Dea Syria.*"\*\*\* ...

\* Here are the Culdees of the Hebrides, of whom I have treated at large in my Celtic Druids, with their saint Iona or saint and bishop Columba.

\*\* Myrrha Mæris. \*\*\* Nimrod, Vol. II. p.249.

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... The Holy Ghost was generally female.

In the Syrian temple of Hierapolis, where between the statues of Jupiter and Juno stood the statue of Semiramis with the dove on her head, it was the custom of the priests to emasculate themselves, and to wear the dress of women. The same practice prevailed in the temple of Cybele in Phrygia. Mr. Knight knows not how to account for this. I believe it was done in honour of the female principle, the Ionism, which prevailed in these places in a peculiar manner. ... From this we see that the pillar saints were not peculiar to Christianity, and that they preceded it many generations. Lucian also says, the temple at Hierapolis, or the sacred city, resembles the temples of Ionia.

At Hierapolis the female statue with the dove upon its head was called Sema.\* This was the Semi-ramis of the Assyrians converted into a Dove, and the Rama-Sema or Sema-Rama of India.\*\* ...

\* Faber, origin. Pag. Idol. Vol. III. pp. 33, 34. \*\* See Asiat. Res. Vol. IV. p.369.

The Goddess of Dodona had a dove on her head, and was called *Dione*.\* This Dione was evidently *Di-ioni* or Di-iune, that is, the holy Iune—diva Iune. Noah, or Nh, or MNH, or Menu, or Mind, sent out a raven—the emblem of darkness—which made no return, produced nothing; he then sent out the *dove*, the emblem of Love, which brought back the *olive*, the emblem of wisdom, of Minerva. *Efwj*, Divine Love, was the *Protogonos*, the same as wisdom.

\* Herodot. Lib. ii. 54, &c., apud Payne Knight on Symb. S. 73.

The above observations are strikingly supported by the following passages of the Jewish writings [Vulgate]: Jeremiah xxv. 38, ..., xlvi. 16, ..., l. 16, ...

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The crime of the Samaritans was a return to the adoration of Taurus and the double principle, evidenced by setting up of the calves, doubtless both *male* and *female*, at Dan, and Bethel, and by the dove found in their temples, as reported by Rabbi Meir.

In the time of Rabbi Meir, as I have already stated, the image of a dove was found in the temple of Mount Gerizim.\* This serves to shew, that one reason of the schism between the Jews and Samaritans was the return of the latter to the adoration of the Queen of Heaven. The Macaifaj `EllhnicÁj, the Hellenic Sword, clearly proves the truth of what I have before said, that Helen and Ione had the same meaning—that of *the female generative power*. The Septuagint often serves as a most useful gloss.

\* See Bochart, Vol. III. Chap. I. p.6.

Philo Judæus says, that Moses learnt the rest of the sciences of the Hellenes\* ... And Clemens Alexandrinus says, that the Hellenes educated him in Egypt as a princely child, and instructed him in the whole circle of the sciences.\*\* ... Mr. Bryant says, "*From what has been said, it appears plainly, that the Hellenes and Iones were the same people under different appellations. They were the descendants of Hellen and Ion, two names of the same personage; among whose sons idolatry first began in the region of Babylonia. He was styled Iön, Iönian, Ionichus, and was supposed to be the author of Magic. From him the Babylonians and the name Iönim, as well as of Hellenes; for these terms were used as in some degree synonymous.*" ... This confirms my idea that the Babylonians were followers of the Yoni, and were emigrants from India. ...

\* In Vita Mosis, Vol. II. p.84. \*\* Strom. Lib. i. p.413.

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Thus Semiramis, or Semi-rama-isi, was the same as Helen, or, in short, Venus, or Divine Love. Her visible form was that of a Dove, as well as that of the woman, who was the Io of the Ionites, or Ionians of Syria, who was carried on the back of the TAURI-form Jove to Europe, where her followers were known by the name of Ionian Pelasgi, or Ionian sailors. ...

... Again Nimrod says,\* "*The wheel upon which criminals were extended was a cross, of which two spokes confined the arms and two the legs. The dove of Venus (born on the banks of the Euphrates) was a mænad of fanatic bird, crucified on a wheel with four spokes, ...*"

\* P. 306.

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From the Sibylline oracles I learn that the dove sent out by Noah was black. The mysticism of this *black* dove is pretty clear. I have seen very dark-coloured but never a *raven-black* dove. The *dove* was the only bird offered in sacrifices by the Jews.

**AMAZONS. GENESIS—AMAZONS, MEANING AND HISTORY OF—  
INVASION OF ATHENS BY THEM—AMAZONS IN THE TIME OF  
ALEXANDER, AND NOW IN INDIA—OBSERVATIONS ON THE RAM AND  
THE BULL—RELIGIOUS WARS AND SUCCEEDING PEACE—LETTERS  
KEPT SECRET—CHRONOLOGY**

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... Among the ancients, many persons thought that the book of Genesis meant to describe the man and woman as at first created, to have been *one* and an androgynous being. It is there said that God created man *in his own image*, and, PRIOR TO THE CREATION OF WOMAN, *created he him, male and female* created he them. Many persons formerly believed that this first man and woman were united in one body.

Mr. Faber observes that this construction put upon the passage "*God created man in his own image, in the image of God created he HIM, male and female created he THEM,*" was adopted by some of the most learned Rabbis, whose names he gives at full length, who maintained that the word *rib* means *side*.\* This we shall find has an evident tendency to prove that the mythos (as Dr. Geddes calls it) of Moses, is in reality the same as the mythos of the Hindoos.

\* Pagan Idol. Vol. III. p.71.

The text says man was formed after the image of God; but God himself was believed to be androgynous. The text of Genesis (ii. 21) is 0\*(3-7. ((! which means either, one from his *sides* or one from his *ribs*; but the latter is inconsistent with the context, which says in the 23<sup>rd</sup> verse, that the woman was made not only from the bones, *but from the flesh of man*. The double being, out of which it is said God formed the man and the woman, is nothing but the Amazon of the ancients; and the Amazon is nothing but a Venus Hermaphrodite—the same as that described in plate 31, figure 8, of the Supplement to Montfaucon's *Antiquity Explained*. They appear to be both the same in one respect, being both one half *male*, the other half *female*. The Isis sitting on the lotus, with the solar glory, is another example of this kind of double being, divided in various ways—sometimes *crossways*, and sometimes *lengthways*, as shewn in Montfaucon. Speaking of the worship of Artemis, by the Amazons, Creuzer says, *On l'adorait dans le royaume de Pont, avec l'épithète significative de Priapina*.

The word Amazon is composed of two very ancient words. The first is *Ama* or *Ma*, which, in old languages, means Mother. Its ubiquity proves its extreme antiquity. The second is an ancient name of the Sun, which was called Zon, Zan, Zaon, and Zoan. ...

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... the following facts are extracted from a long passage of Mr. Bryant's Analysis.\* The most considerable body that went under the name of Amazons, settled upon the Atlantic in Africa, at the extreme verge of that region. Of their exploits a long account is given in the history of Myrina.\*\* She is supposed to have lived in the time of Orus, the son of Isis, and to have conquered Africa and the greater part of Asia : but was at last slain in Thrace. Amazons were also found in mount Caucasus, in Albania, and near the Palus Mæotis. Polyænus speaks of Amazons in India : and they are also mentioned by

Nonnus. They likewise occur in Ethiopia. They at one time possessed all Ionia : and there were traditions of their being at Samos, and in Italy. ... There was a town in Messapia, towards the lower part of Italy, named Amazonia.\*\*\* Even the Athenians and Bœotians were of the same family : hence it is said that Cadmus had an Amazonian wife, when he went to Thebes, and that *her name was Sphinx* : ... \*\*\*\* He went first to Attica. The reader will not forget that the Sphinx was half Lion, (not Lioness,) and half woman. There were also Amazonian Colchians, who were noticed as being particularly black. The Iberians, the Cimmerians, the Mæotæ, the Atlantians of Mauritania, and all the Ionians, were Amazonians—and were called Azones, Amazones, and Alazones. They were also called Syri, Assyrii, Chaldæi, Mauri, Chalybes. They are said to have founded the cities of Ephesus, Smyrna, Cuma, Myrina Latoræ, Anæa, Eldæa, Myrlæa, Paphos, Cuna, besides many others. Lucian, in his dialogue between Vulcan and Jupiter, calls Minerva an Amazon.

\* Vol. III. pp. 461, 462. \*\* Diod. Sic. Lib. iii. p.188, and p.185.

\*\*\* Steph. Bysant. \*\*\*\* Palæphatus, p.26.

I believe, with Mr. Faber,\* that the statues of Amazons, said to have been worshipped at most of the places named above, were statues of the double God, or of the first man of Genesis, made after the image of God.

\* Vol. III. p.80.

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The confusion of the history of the Amazons has hitherto set all theory at defiance. But I think a little consideration of what we said respecting the divisions and wars between the rival sects of the Brahme-Maia in conjunction, the Yoni alone, the Linga alone, and at last the reunion of the three, will enable us to account for it all. The wars of the Amazons were those between the followers of the *male* and the *female* principles, and their alternate successes. The truce with the Athenians, is a most important circumstance; for, after it is said to have taken place, they were heard of no more.\* The reunion of the two sects took place at the time described in this truce : this is the figurative mode of describing the reunion of the religions.

\* Lysias, Funeb. Orat., ... , Bryant, Anal. Vol. III. pp. 478, 480.

Something similar to the story told of the race of the Amazons has been found in India, among the natives of Malabar, in a tribe called Nairs. A government actually exists there, in which the *women*, not the *men*, bear rule. ... They seem to have been in existence in the time of Alexander the Great. The account of them may be seen in the fifth volume of the Asiatic Researches. Nimrod\* has some curious observations respecting them.

\* Volume II. p.328.

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When we come to the time of Alexander, we arrive at a period in which we may expect something like rational history. Bryant says,\* "*Some ages after, in the time of*

*Alexander, an interview\*\* is mentioned to have passed, wherein the Queen of the Amazons makes proposals to that monarch about sharing for a night or two his bed : and even in the time of Pompeius Magnus, during the Mithridatic war, they are supposed to exist; for, after a victory gained by that general, the Roman soldiers are said to have found many boots and buskins, which Dion Cassius (in bello Mithridatico) thinks were undoubtedly Amazonian."* When I consider the unquestionable fact, that there is now a powerful and civilized tribe in India where the women are the governors and choose the men they like, and where the men are held in subjection, I cannot help thinking the story relating to Alexander probable. I suspect that they have had their origin from the extremes to which devotees have run in the times of the fierce contentions which arose between the followers of the *male* and *female*, the *Linga* and *Ioni*. ...

\* Anal. Vol. III. p.484.

\*\* Cleitachus apud Strabonem, Lib. ii. p.771; Diod. Sic. Lib. xvii. p.549; Arrian, Lib. vii. p.292.

Homer states the Amazons to have come from India. There is an Amazon with only one breast in the cave of Elephanta, in India.\* Mr. Faber says,\*\* "*The Amazon of the Elephanta pagoda, and of the wonder-loving Greek fabulists, is manifestly no other than the compound Hermaphroditic deity, who, by the Hindoos, is called Ardhanari, and who is formed by the lateral conjunction of Siva with Parvati. This monster, as delineated by the mythological painters of India, has, from the head to the feet, the right side of a man and the left side of a woman.*" "*Near the statue in question reposes the mysterious Bull Nandi.*" On the Amazon of this cave, Col. Wilford\*\*\* says, the figure with one breast has been thought by most to represent an Amazon : it, however, appears to me a representation of the consort of Siva, exhibiting the active power of her Lord; not only as *Bavani* or courage, but as *Isani*, *or the Goddess of Nature considered as male and female, and presiding over generation.*\*\*\*\* ...

\* Maurice, Hind. Ant. Vol. II. p.152, ed. 8vo. 1800.

\*\* Vol. III. pp. 63, 71, 82; Asiat, Res. Vol. IV. p.523

\*\*\* Asiat. Res. Vol. IV. p.414.

\*\*\*\* For the Amazon *Ardhanari ishwar*, see Bombay Transactions, Vol. I. p.220.

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The same doctrine as that of the Jews respecting the union of the male and female—of whom one with four hands, four legs, two faces, was formed—may be found in Plato, as detailed by Mr. Faber.\*

\* Orig. Pag. Idol. Vol. III. p.70.

This subject affords a direct proof that the true esoteric religions of Homer, the Hindoos, and the Jews, were all the same.

When I say that Moses substituted the Ram for the Bull, it does not necessarily follow that he designed to make the Ram an object of adoration or idolatry. To all idolatry he had an utter repugnance. But it seems certain, though I can perceive no reason for it, that wherever the worship of the Yoni prevailed, there was also idolatry. The prayers to the god Bull, which may be seen both in Faber and Bryant, are expressed as being offered to him merely as the emblem of a Superior Being. If Moses meant to keep his festivals in order, when the signs changed, he must of course provide against the change. The Ram never became an object of idolatry with any of the followers of Abraham, until the Yoni was again joined to the Linga. ...

The view which I take of this subject is strikingly confirmed by the fact, that the Beeve or Urus was constantly of both sexes; but in no instance can the least appearance be discovered among the followers of the Sheep, except the *male*; for when the Sheep succeeded among the Assyrians to the Beeve, Astarte, &c., had the head of a ram, not an ewe. In the adoration of the Beeve, the Heifer or Cow is continually found; but in that of the Ram or Lamb of God, no instance of a female is, I believe, known. In the worship of Cristna, I also believe that no female will be found, except what existed in the previous system. ...

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... the Jews were correctly followers of the God *Iao* alone. The Romish Christians have, along with the God *Iao*, adopted the Queen of Heaven, the Mother of God, the Regina Cœli, as they call her. They are followers of the double principle, and with it they adopt the adoration or use of images. These two have always gone together. The Protestants refusing the *feminine* principle, refuse also, as usual, the use of Images. Such is the fact. ...

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*Chronology.* ... A probable theory, perhaps, may be formed as to their succession, but there is no dating events to years until about the time of Cyrus, when the famous eclipse of Thales took place. M. Volney, in his researches into ancient history, has settled this question.

I apprehend the first race of people with whom we are acquainted, we know only from the Tauric worship, the Zodiacal division into 360 parts, and the book of the deluge, which fixes the year to 360 days. We have an obscure view of this doctrine existing almost every where over the globe. Its professors lived after the time that the sun entered the sign of the Bull at the Vernal Equinox, more than 4500 years before Christ. After these people came the Amazons and Cyclops, who invented *arithmetic* and perhaps *letters*, who worshiped upon the tops of mountains, in stone circles which they invented, and which they erected in accordance with the fine cycles with which those buildings clearly prove that their fabricators were acquainted. They were the race supposed by M. Baillie to have been highly civilized. These people may have flourished for a thousand or fifteen hundred years before the sun entered Aries. They were Negroes. They were Buddhists—by degrees adopting the Linga and Yoni as emblems, and the protecting Cobra. The first book of Genesis, the *rasit* or *book of wisdom*, is probably a work of these people. It contains enough to prove that its authors possessed great science, and a knowledge of the nature of the world, and of natural philosophy. ...

At the latter part of the time when the Cyclopes lived, arose the disputes about the two principles. For a time, the Amazonian doctrines, or the adoration of the female principle, seems to have prevailed among them. This elucidates the account that both they and the Amazons were builders of the Argos, Ephesus, and many other towns. This is supported by the Indian histories, from which we learnt that, about 3000 years before Christ, great and dreadful civil wars raged every where respecting religion, during which, as happened in the times of Christ, the world rapidly sunk into a state of ignorance, and the fine science of the makers of the Cycles was lost. This accounts for many hitherto unaccountable facts and traditions. ... The histories state the wars to have been attended with alternate successes—sometimes one party prevailed, sometimes another. The wars about the *male* and *female* principles were accompanied by wars about the change from Taurus to Aries. Men seem to have been as absurd in ancient times, and to have destroyed each other and their fine works, for dogmas as trifling and childish as those contended by the Homoiusians and Homoousians, Papists, and Protestants, in modern times; proving as observed before, the truth of what Solomon said, that there was "nothing new under the sun." ...

**VOLUME I - BOOK IX - CHAPTER V**

**CYCLOPES—CYCLOPÆAN BUILDINGS—ALL ANCIENT HISTORY FABLE OR ÆNIGMA—MUNDORE, &c.—THE CYCLOPES IN MUNDORE—ABURY AND SERPENT WORSHIP—FREEMASONS IN MUNDORE. ALMUG—FOURMONT. THE TEMPLE OF ONGAR**

The explanation which I have given of the Argives, the Hellenes, the Ionians, and the Amazons, seems to me to be satisfactory, but I cannot say as much of the Cyclopes; ... the consideration of the prodigious number of buildings attributed to them, seems to demand something more. The French Institute, in 1804, made out that there were 127 towns in Europe, which had anciently been, at least in part, built in the Cyclopæan style. The Cyclopes must have been as general as the Amazons.

Dr. Clarke supposes the Cyclopæan style to have been cradled in the caves of India. The Cyclopæan gallery at Tyrins is curious on account of the *lancet arch*, which is common in very old buildings, in India.

In the works of the later Greeks, the Cyclops are represented with only one eye. ... Winkleman, in his *Monumenta Antiqua inedita*, observes, that in the earliest periods the Cyclops were represented with *two* natural eyes, and a *third* in the middle of the forehead. This seems to connect them with Jupiter, who, before the Trojan war, was called Trioptolemos—Trilochan : and this again with the Hindoo Gods, some of whom are described in pictures in the cabinet of the Asiatic Society, with *three* eyes. Thus



when we really get to the bottom of the Greek mythologies, we always find ourselves in India. ...

The Cyclopæan buildings, including the Druidical circles of large stones and tumuli, were common in Greece : but the Greeks knew not by whom they were fabricated ... . The ignorance of the Greeks I believe arose from the buildings having been constructed long previous to the knowledge of letters, unless the use of letters was kept a secret by a few individuals or an initiated class of society, which I think it was : and I think *that* initiated society were themselves the persons called Cyclopes. The buildings were executed under the direction of a great, powerful, and dominant priesthood. The remains of buildings which we call Cyclopæan, and with which I include those called Druidical, are of so peculiar a character, that they cannot be compared to no others in existence. ... It is evident that they were in existence before the time of known history, and that their fabricators must have possessed considerable knowledge of astronomy and skill in the mechanical arts. ... As the Buddhists are the oldest religionists with whom we are acquainted, we are naturally led to appropriate them to this sect, which many circumstances tend to confirm.

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... Respecting this city [Mundore], in the following passage of Col. Tod's beautiful book, we have what I think will lead us to the origin of the Cyclopes : "Whoever has seen Cortona Volterra, or other Tuscan cities, can form a correct idea of the walls of Mundore, which are precisely of the same ponderous character. It is singular that the ancient races of India, as well as Europe, (and whose name of *Pali* is the Synonym of *Galati* or *Keltoi*,) should, in equal ignorance of the mechanical arts, have piled up these stupendous monuments, which might induce their posterity to imagine, '*there were giants in those days*.' This Western region, in which I include nearly all Rajapootana and Saurashtra, has been the peculiar abode of these '*pastor kings*,' who have left their names, their monuments, their religion and sacred character, as the best records of their supremacy. The *Raj-Pali*, or Royal Pastors, are enumerated as one of the thirty-six royal races of ancient days : the city of *Palithana* 'the abode of the Pali,' in Saurashtra (built at the foot of mount SATRUNJA, sacred to Buddha) and Palli in Godwar, are at once evidences of their political consequence and the religion they brought with them, while the different nail-headed characters,\* are claimed by their descendants, the sectarian Jains of the present day."\*\*

\* *Nail-head*, the characteristic of the Etruscan numerals. \*\* Tod's Hist. Raj. p.726.

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... In the first place, if the Palli be Celts, this exactly accords with every thing which I have said, in my Celtic Druids, respecting the Celts' coming from North India, and building Stonehenge, Abury and Iona, &c.

In the next place, their religion and name of Jain or Janus, and their Nail-headed letters, connect them with the ancient Italians—Etruscans.

Colonel Tod very justly considers the Palli or Raj-pali, or the country of Pali-stan, to extend over all Rajapootana and Guzerat, or Syrastrane or Saurashtra. But we have the

Pali, or Pallestini, on the Hellespont; the pallestini, at the mouth of the Padus, of Italy; and mount Paltinus of Rome, and Palestræna, or the Sacrum Præneste, and the celebrated Pali-Raj or Royal Pastors of Egypt, the builders, probably, of the Pyramids. ... This Raj is the Roi of Gaul. I think the word Raj is the same as *ray*, or *radha*, or *radius*, an emanation from the Sun, and probably the kings, monarchs,\* affected to be emanations from the Supreme, or from the Sun, or, as they call themselves, sons of God.\*\* The coincidence more important than all the others is, that we have here the Pallestini or Philistines of Western Syria—the capital of which was GAZA. In the country of the Palli, above described by Col. Tod, on the summit of a hill, close to an artificial lake, in about lat. 26, 20, long. 40, (noticed before,) is the very ancient city called Ajmere or Ajimere or Ajemere. This was existing in the time of Ptolemy, and was called by him Gaza-mera.\*\*\* Here is Gaza on the border of a mere or piece of water, an artificial sea, in India, and Gaza on the sea-shore, in the Western Syria. There was a Gaza also in Egypt; and when Memphis was near the sea, before the emergence of the Delta, Gaza was its port.

\* Monarch Mn—Arch.

\*\* At the side of a mountain scooped out of the solid rock, Col. Tod says, p. 726, "is a noble *Bowli* or reservoir." What will the enemies of mixed etymology say to this? Will they be so obstinate as not to see the English *Bowl* in the Indian *Bowli*? Most likely this was a *Piscina*.

\*\*\* Tod, Hist. p.772.

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In the word Mundore, I think we may find the origin of the Cyclops the fabricators of these buildings. The words Munda and *iLi8@H*, *circulus* are synonymes—*iLi8@H* is a mere translation of Munda, and they mean cycle. The Greeks, through profound ignorance, from *iLi8@H* made cyclops, or *round* or *one eye*.

It is probable that the Cyclops were named in allusion to *iLi8@H* a cycle, and @N4H or the Hebrew "&! *aub* a serpent, the circular serpent, or the serpentine circle. There cannot be devised a more proper emblem of an eternally-renovating cycle, than the Cobra serpent, with its tail in its mouth, periodically renewing itself by casting its skin. The deadly poison of the Cobra is an emblem of the *destroying* power; and the Hood which, in thousands of instances, we see him extending, sometimes over the sleeping Kanyia, and sometimes over the conjoined Yoni and Linga, and sometimes over the figure of Buddha, is, under this peculiar circumstance, a beautiful emblem of the *preserving* power. Then might not the people of Mudore be *Ophites*—followers or inventors of the serpentine cycle? The word Cyclopes, then, will mean *the founders of cycles*. Munda correctly means cycle, as well as circle and the mundane revolution. Col. Tod has observed that the Palli and Kelti are synonymous. I need not remind my reader of the very extraordinary manner in which the ancient Druidical or Celtic monuments are constructed in reference to the different ancient cycles, of the oriental nations—the 3, the 7, the 12, the 19, the 30, the 60, the 144, the 188, the 600, the 608, the 650,—all in serpentine the temple at Abury; and, I have no doubt, the famous Carnac, for the age of the world. We must recollect, that *Mundus* means *i@`:@H*, which means *beauty* arising from the orderly disposition of the heavenly bodies, moving in their cyclic revolutions.

\* ?B4H divine vengeance; ?Q a voice; N"L to bring to light; ?M4H a snake.

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Thus the Royal Shepherds were the founders of the system of cycles, *perhaps* expelled from India; afterward *certainly* expelled from Egypt. In the *Saturn-ja*, sacred to Buddha, and the Saturnia Urbs of Virgil, that ancient city on which Rome was built, may be found the father of Jove, Buddha,—also the Bal or Pal, or Palli in Godwar, the fathers of the Heri-culas or Hericlo-es, (found on the coast of Malabar,) and the Agni-culas or Agni-clo-es, a race who might first adopt the adoration of the Ram, or unite it with that of the Zur-aster, or the fire of solar orb. The Heri-culas and Agni-culas\* are very like the Jani-cula of Rome, and from the Palli might come the Mons Palatinus.

\* Yaj-niculas ?

The mixture of the Naga or Serpent worship, with the traditions relating to Mundore and the Pali and Ioudi, often noticed by Col. Tod, is very striking; and, notwithstanding the brevity of the records of Western Syria and Judæa, the Nehusthan of Moses shews it was as really common to the religion in the Western as in the Eastern Syria. And the Serpent temple at Abury, with its Hakpen or Nag-pen, shews the union of the two in Britain.

The head of the Serpent Temple at Abury is called Hackpen. This is evidently the Pen *head*, the Hag, the old English word for Serpent. In Hebrew 1( *hg* means a circle or circular motion. Job, xxii. 14, says, .\*/:-1&( *hug* samin, *the circle of the planets*, or heavens; and in Syriac ;&-1( *hglut* means *a circuit*. Now, I think the :(, *nhs* or serpent was called Hag from its circular, and, of all the beasts, solely circular, form, from its likeness to eternity ... joined to its eternally renewing itself by casting its old skin or residence when decayed, and putting on a new one—added to its most deadly power as destroyer—thus uniting it, in every thing, with the Logos, the wisdom, the self-existent, the cycle, the creator, preserver, and destroyer. The serpent laid eggs, which, like those the offspring of the selected human female, were impregnated with the solar ray. ... As the emblem of the nursing mother of all, the earth, when its young are alarmed, they flee, or were believed to flee, for refuge, into the bosom of their parent. I am not surprised that the most refined of philosophers should have invented so beautiful an allegory.

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On the ruins of Mundore may be seen various mystic emblems, as the quatre-feuille, the cross, the mystic triangle, the triangle within a triangle, &c. ... So, my good friend, Col. Tod, you are surprised that there should be masonic emblems upon the ruins of Mundore, the capital of the Ioudi, or Juds or Yuda, in the country of the Palli, or Philistines of Gaza-mera, where Jessulmer was, and unquestionably the earliest of the Mounts of *Solyma*—of Bit-Solumi or temples of Solomon. But though this may surprise you, it will not surprise his Royal Highness the Duke of Sussex, or any Mason of high degree. But the author is himself a Mason, and that of high degree; HE MAY SAY NO MORE. Yet he will venture to add, that though much of the learning of that ancient order remains, much is lost, and much may yet be recovered. But it is not every apprentice or fellow-craft who knows all the secrets of the Order.

The infamous Fourmont who destroyed the inscriptions on the marbles in the Morea, discovered the temple of a God or Goddess called Ongar, i.e. Minerva. The shrine of this deity is one of the twelve most sacred places in India. It is the sacred island of Mudana or Mundatta, (i.e. Munda-datta,) peculiarly sacred to the God OM or M, i.e. 600,\* on the Nerbudda in Lat. 22, 16—Long. 76, 20—called by Sir John Malcom Ongkar. It is not far from Burg-oonda and Maundoo, and not very far from the great Mundore, which was once thirty-seven miles in circumference, whose ruins bespeak a most magnificent city in *very ancient* times.\*\* Munda-datta means correctly the cycle or circle of Buddha, Datta being one of his names—Book V. Chapter I. The ruins of the ancient cities of the Buddhists, in this country, shew them to have been a race of people of prodigious power and magnificence. The Mundas are all Buddhist and I doubt not Cyclopæan. If the Buddhist Cyclops of the West, were anything like what the ruins of their cities in the East shew them to have been, we need not be surprised at the vastness or grandeur of their temples and buildings which remain to us. ...

\* Malcom's Cent. Ind. Vol. II. p. 505. \*\* Ibid. p.13.

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... that a state of society of a very superior kind existed long previous to any Grecian historians or traditions, I think no one who meditates upon the remains of Druidical and Cyclopæan buildings can entertain any doubt. How is it possible to doubt that an uniform system must have prevailed, which gave rise to the same style of building, the same names of towns, rivers, and districts, in all quarters of the globe? The same superstition is apparent every where, and it is very clear, that the superstitions of the ancients with which we are acquainted, are only the remains or corruptions of a previous and universal system of which we have no history, but part of which I am now rescuing from oblivion. I beg to remind my reader that originally in Rome, Greece, and Egypt, which conveys with it India, there was no idolatry, except it was simply the *Linga*, as the emblem of the creative power. This was the religion of Buddha, the *rasit* of Moses, the religion of Melchizedek, which, in the second preface to my *Celtic Druids*, I said I should unveil.

## **VOLUME I - BOOK IX - CHAPTER VI**

### **SERPENT OF GENESIS—OPHITES—SERPENT OF GENESIS THE LOGOS—DIFFERENT ÆRAS OF BUDDHISM—DUPUIS**

### **Page 521**

The reason why the serpent became the emblem of the *destroying power*, in Genesis, has never been satisfactory or clear to me. It is said that, according to that mythos, he is made, by the Ophites, the emblem of the Creator, because, by persuading Eve to eat the apple, he was the immediate cause of the propagation of the species—that without the opening of the eyes, by which expression is meant, in fact, the exciting of the desire of procreation, the race of man would not have been multiplied—and that, without its influence in making man in this respect wise, he would have for ever continued in a state of unprolific though innocent ignorance. According to the allegory in Genesis,

little as it is understood, we may certainly conclude, that the serpent put in motion the human formative power, and was at the same time the cause of death, or at least apparent destruction, of man—of his decomposition or return to dust.\* But I think the Cobra was emblematic of something more than *the destroying power*. Buddha was the protogonos or first-begotten, the first emanation of divine power, wisdom, *by whom and for whom* all things were created. But the creator of all things was also the destroyer; and the Naga being the emblem of the destroyer, and the destroyer being divine wisdom, it became also the emblem of divine wisdom; *the serpent was more subtil than any beast of the creation*. Gen. iii. 1.

\* I think if I can shew that the literal meaning of Genesis contains an absolute impossibility in itself, we must, for the reason alone, have recourse to an allegorical meaning, after the example of all the ancient Jews and Christian fathers. Adam and Eve are ordered to increase and multiply; and had not the serpent brought death into the world, before the end of the first four thousand years the number of persons on the earth would have been so great, that they must have devoured every animal, and have been obliged to feed on one another. Long before the expiration of this period of time, the surface of the earth would have been so covered with people, that they could not have stood for want of space to stand on.

... But from the refined deductions above, it [the serpent] might have become the emblem of wisdom. It might be the emblem of eternity for another reason—for the same reason which made the Phoinix or Palm-tree the emblem of eternal life. It possessed the faculty of renewing itself without the process of generation or fructification, as to outward appearance, by annually casting its skin. This annual renewal made it emblematical of the sun or the year. Thus we see how all these refined allegories rise out of one another, almost without end; generally to outward appearance absurd, but, when understood, often beautiful. I think that no unprejudiced person reading Genesis would ever suspect that the serpent there named was the evil principle or the Devil. The literal meaning both of the text and context in fact falsifies any such idea : and yet almost all Christians priests (choosing to have recourse to allegory to serve their own purpose,\* though they never cease abusing those who teach that the book is an allegory) maintain, that a real devil or evil principle is meant; and that by the text merely a common serpent is not literally to be understood. The fact is, they have among them the tradition of its true oriental meaning, but how to explain it they know not. ...

\* The Devil is the grand ally of priests. In these days certainly, no Devil no Priests.

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It is very certain that, in ancient times, the serpent was an object of adoration in almost all nations. The Indians, the Egyptians, the Greeks, and the Romans, kept serpents in their temples alive; and treated them with the highest respect. From this superstition, I do not doubt that the Ophites, of whom we know very little, took their rise. ... I can pay very little attention to the accounts of the Ophites retailed from Origen, by Matter. I can only received a few insulated facts, which are confirmed by other evidence. They seemed to have placed at the head, or nearly at the head, of all things, and most intimately connected with the serpent, a certain *Sophia*. This is clearly a translation of the word Buddha into Greek, and strongly reminds me that the old Buddhas are always under the care of the Cobra Capella. I think we may conclude from this, that they honoured the Serpent as the emblem of the God of wisdom. Their enemies tell us, that they professed to derive their veneration from the serpent from Genesis.

As I have just now stated, I do not doubt that the sect of the Ophites had its origin from the consideration, that the *destroyer* was the *creator*, that *destruction* was *regeneration* : and the Cobra, as being the most deadly of the serpent tribe, which annually renewed itself, with its tail in its mouth, was considered the most appropriate emblem of the *destroyer* and *regenerator*, in fact, of the *saviour*. Thus we see Buddha, the creating power, constantly protected by the destroying power. The Cobra, the Ioni, and Linga, seem to be the only emblems admitted in the early Buddhist monuments, while I have no doubt that the *earliest* had no emblem. The God was represented seated, naked, contemplative, and unornamented. By degrees emblems increase in long periods of time. ... They go on slowly at first : at length the minds of men becoming accustomed to innovations they proceed in geometrical progression. Thus, figments of nonsense go on increasing, till some intrepid fanatic takes offence at them, and preaches against them—a bloody civil war then arises about nothing, and the emblems and the beautiful temples which contain them are destroyed.

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This is the history in India, in Egypt, and in ancient and modern Europe. A high state of civilization, and skill in the fine arts and sciences, do not prevent, but seem rather to encourage, the increase of this foolery. Let us look at Rome and Greece. ...

The Ophites are said to have maintained, that the serpent of Genesis was the Aogoj and Jesus Christ. This confirms what I have said above. The Logos was *divine wisdom*, and was the Buddha of India. The Brazen Serpent was called Aogoj or the WORD by the Chaldee Paraphrast,\* and for this word they use the Chaldee !9// *mmra*.\*\* Thus the Cross, or Linga, or Phallus, with the serpent upon it, was called by the letters which conveyed the idea of word, or voice, or lingua, or language. The serpent was the emblem of the evil principle or destroyer, but, as before stated, the destroyer was the creator, hence he had the name of OFIS; (in Hebrew "&! *aub*;) and he was the Logos or Linga, he was also ?Q *a voice*, and in Hebrew !9// *mmra*. ...

\* Basnage, Liv. iv. Ch. xxv. \*\* Ib. xxiv.

In Exod. iii. 14, God is called %\*%! *aeir*. This word is formed from the root %\*%! *eie* or %&% *eue*, which signifies *to live, exist, or be*.\* But %&% *eue* or !&\*( *hiua*, or, as we miscall it, Hevah, but correctly Hiva, was the name of Eve and of a serpent. ... It was, says Mr. Bryant, an emblem of DIVINE WISDOM *and of the creative energy by which all things were formed* : Divine Wisdom, that is, Buddha. Maximus Tyrius states, that when Alexander entered India, he found a prince who kept an enormous snake as the image of Bacchus.\*\* ... In a future page we shall find that several illustrious females were believed to have been selected and impregnated by the Holy Ghost. In these cases, a serpent was always supposed to be the form which it assumed. This was the incarnation of the Logos; this was what I alluded to when I spoke of a *selected female*, in Chap V. Sect. 6, of this book.

\* Bryant, on Plag. of Egypt, p.203. \*\* Class. Journ. Vol. XXIII. p.14.

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In almost all the emblematical groups of the Indians, we meet with the serpent in one shape or other. When it has its tail in its mouth, no doubt it is the emblem of eternity. But though it is admirable for this purpose, that is but a small part of its meaning. It is worthy of observation that it is found on very nearly the oldest of the Buddhist monuments. And the serpent most particularly chosen in India, and often found in Egypt, where it is not a native, is the Cobra or Naga, or hooded snake. This Buddhist foreigner, in Egypt, sufficiently shews that the Buddhist worship came to Egypt before the invention of Hieroglyphics. ... The Cobra, with its tail in its mouth, would denote eternal formation and destruction, the eternal renewal of worlds. ...

I think the different æras of Buddhism may be observed in its monuments. Its first æra is shewn, by Buddha, as a Negro, seated cross-legged, perfectly naked, without any ornaments whatever. This is the first stage of idolatry, unless it were proceeded by the stone pillar anointed with oil. In the next, he is slightly clothed, and accompanied with the Naga or Cobra Capella. In the next, he is accompanied with vast numbers of figures, of men, women, children, and animals : but he is never himself a monster, with several heads or hands, nor are his attendants monsters. In the next stage, he is accompanied with the Cobra with many heads—but with no other monster. After this comes Cristina with every absurdity that can be conceived. ...

*"As far as these Egyptian remains lead us into unknown ages, the symbols they contain appear not to have been invented in that country, but to have been copied from those of some other people still anterior, who dwelt on the other side of the Erythræan ocean. One of the most obvious of them is the hooded snake, which is a reptile peculiar to the South-eastern parts of ASIA, but which I found represented, with great accuracy, upon the obelisk of Rameses, and have observed also frequently on the Isiac table."\** ...

\* Payne Knight, Wors. Pr. p.90.

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The three most celebrated emblems carried in the Greek mysteries, were the Phallus, the Egg, and the Serpent; or, otherwise, the Phallus, the Ioni or Umbilicus, and the Serpent. The first in each case was the emblem of the Sun, of fire, as the male or active generative power; the second, of the passive, and the third of the destroyer, the reformer, and thus the preserver;—the preserver eternally renewing itself. The universality of the Serpentine worship or adoration no one can deny. It is not only found every where, but it every where occupies an important station; and the farther back we go, the more universally it is found, and the more important it appears to have been considered.

About thirty years ago, a very learned Frenchman of the name of Dupuis, published a work\* called the History of all Religions, in which he undertook to shew, that the labours of Hercules, and almost all ancient mythology, were astronomical allegories, applicable to a state of the sphere corrected or thrown back to a very period. His success, as to many parts, cannot for a moment be doubted, and particularly as to the labours of Hercules. That those labours which we read in Diodorus Siculus and other authors, are all depicted in the heavens cannot be denied. Those labours are so closely connected with the signs and divisions of the Zodiac, as not to be separable from them. They must, I think, be contemporaneous or nearly so. Now, when my reader considers

what has been said respecting the Indian origin of the Ionians, the Argives, the Hellenes, and the Amazons,—that, in fact, they were sectaries driven out from upper India, is it not possible that these labours had their origin in the wars which then took place, all over the world, between different sects; and, consequently, that it was about that time that the sphere was invented by Chiron the Centaur ? ... The battles of Hercules and the Titans, &c., &c., are only the European counterpart of the Indian battles of Cristna described in the Mahabarat; they are the same thing painted according to the peculiar taste of the two nations.

\* This book, I am told, is now becoming extremely scarce, the devotees every where having made desperate war upon it, particularly the Jesuits of France. The globes which were made on purpose for it I have never been able to obtain either in Paris or elsewhere. Persons who have not perused this work, have no right to give an opinion on the subject of ancient mythology.

### **VOLUME I - BOOK IX - CHAPTER VII**

#### **MOON RESUMED. WATER. ISIS—PRITCHARD ON THE MOON— PLUTARCH ON THE MOON AND ISIS—ISIS UNKNOWN TO GREEKS AND ROMANS—CRESCENT. ORIGIN AND ADORATION OF IT—BAPTISMS— ICE. PAYNE KNIGHT'S EXPLANATION OF ITS NAME—INFLUENCE OF THE MOON**

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Among the attempted explanations of the immense mass of confusion which the ancient mythologies exhibit, there is nothing much less satisfactory to the rank and character which they ascribe to the moon. ... She is represented as Isis, the wife of Osiris, that is, the sun. ... But the moon was masculine as well as feminine. This raises the awkward obstacle of his being the wife of Osiris. And yet Osiris is said to enter into the moon and impregnate her. On the 17<sup>th</sup> of the month Athyr, Osiris entered into the moon. On this day Noah entered into the ark. This alone, if every thing else were wanting, would be sufficient to prove the identity of the two mythoses.

Dr. Pritchard observes of the moon, "*The name Isis seems only to have been applied to the moon, in the same manner in which Virgil gives the appellation of Ceres to that celestial body. The general acceptation of both these names is much more extensive.*"\* "*Plutarch generalises all the attributes or character of Isis, and considers her as representing the female qualities or powers of nature, which are the passive principles of generation in all productions; whence (he says) she is called, by nature, the nurse and the all-receiving, and is commonly termed Myrionymus or possessing ten thousand names.*\*\*...."

\* Pritchard, *Egypt. Myth.* p.132. \*\* *Plut. De Iside*, Cap. liii.

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After this, in p. 145, Dr. Pritchard observes that, according to Apuleius, Isis was called in Egypt *triformis* or the *triform* Goddess, and was worshiped both as a malignant and benignant Deity. Here we have most distinctly the Indian Trinity, the creator, or preserver, and the destroyer. ...



... When we read of the moon as the wife of the sun, and of the sun entering into the moon and impregnating her, their conjunction, at the beginning of each new cycle, was probably alluded to. The produce of their conjunction was the new cycle—the renovation of nature.

Plutarch says, the moon was called Mhthr Selnhh tq cosmq. But Selene was the same as Cybele, Da-Mater—in fact, the Great Mother.\* Cybele was called the *Idean Mother*, or *Mother Ida*. This is the title of the mother of Meru, called *Ida-vratta*, or *the circle of Ida*. On the highest part of Ida was a Gargazus or stone circle, called, from the Sanscrit, Cor-Ghari.\*\*

\* Bryant, Anal. Vol. II. p.442. \*\* Faber, Anal. Vol. III. pp. 31, 229.

The sun was the emblem of the male, the moon of the female, generative power. They appear to be, as they are called, the two greater lights, and from this the moon came to be perpetually confounded, as an object of adoration, with the female generative power, and her crescent with the Omphalos, the Argha, or the Ioni. Her crescent, from its shape, in a very peculiar manner favours the mistake—for we never see the half moon or a full moon. The emblem became the object of adoration; the object of the emblem was often forgotten. Nothing of this kind could so easily happen to the sun.

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Plutarch, as stated above, says, that the Egyptians called the moon *the mother of the world*. Sir William Drummond, after shewing that the Greeks and Romans did not understand the Egyptian mythology, says of Plutarch, "*This author would have adhered more exactly to the Egyptian mythology, if he had written Minerva or Neitha, instead of the Moon, and Pthah or Vulcan instead of the Sun.*"\* Proclus makes Neitha say, The Fruit which I have brought forth is the sun :\*\* then how can she be the moon? Neitha was also divine wisdom.

\* Class. Journ. No. XLI. \*\* Ibid.

But as I have said before, the Greeks and Romans knew as little of the real oriental doctrines, indeed, I may say less, than we do at this day, therefore it is not surprising to find them making mistakes. From these and other expressions of the same kind, I conclude with Sir William Drummond, that Plutarch had no idea of the real sublime nature of the oriental and original Trinity, or if he knew it, he did not choose to disclose it.

The famous inscription on the Temple of Isis, quoted at length in Book VI. Chapter II. Sect. 8, proves that Isis was not the moon, and that, in fact, the moon was only a planet dedicated to the Goddess. ... I should think this at once proves that Isis cannot be the Earth or the Moon. How can any imagination invent a mythos, allegory, or history, which shall make the sun the produce of either of these bodies ?

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Among all nations, and from the very earliest period, water has been used as a species of religious sacrament. This, like most of the other rites of the ancients when examined

to the bottom, turns out to be founded on very recondite and philosophical principles, equally common in all countries. We have seen that the sun, light, or fire, was the first preserver, at the same time that he was the creator and the destroyer. But though he was the preserver and the regenerator, it is evident that he alone, without an assistant element, could regenerate nothing, though that element itself was indebted to him for its existence. That element was water. Water was the agent by means of which every thing was regenerated or born again. Water was in a peculiar manner the agent of the sun : without the Sun, either light, heat, or fire, water would be an adamantine mass. Without water, the power of the sun would produce no living existence, animal, or vegetable. Hence, in all nations, we find the Efwj, the Dove, or Divine Love, operating by means of its agent water, and all nations using the ceremony of plunging, or, as we call it, baptizing for the remission of sins, to introduce the hierophant to a regeneration, to a new birth unto righteousness. In like manner, in almost all nations we find sacred rivers.  
...

Fire and water are beautifully emblematical of the creating and destroying powers of nature. Water is the opponent and destroyer of its creator, fire. In turn fire evaporates and destroys water. Yet fire, as already intimated, is the former of water, from the icy adamantine block, its natural state. ... Thus they are destroyers and creators in alternate succession. ...

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The absolute necessity of the presence of water with the solar ray, to produce fructification, is obvious. The apparent effect of the moon in producing dew and water, and its connexion with the tides, were probably one cause of its being feigned to be the spouse of the sun, and also its dedication to the female generative power, or Isis. As the second of the planets the moon was thus feigned to be the wife of the sun. *Jointly* they produce; without her, as water, the sun produced nothing.

Having seen the close connexion between the creating, the preserving, and the destroying powers, we shall not be surprised to find that the mystical baptism extended to them all. Thus there were baptisms by water, by fire, and by air. ... We have before seen that air, the breath or spirit of God, the AIR IN MOTION, ... or Holy Ghost, was emblematical of the regenerative power—the spirit of God brooding (as Bishop Patrick says) on the face of the waters. All the three are found, both in the doctrines of the Gentiles,\* and in the secret doctrines of the gospel of Jesus. ... All this will be called mystical. Indeed, it will be *truly* so called. But it is an intelligible mysticism, easy to be understood by those who give their minds to it. It contains nothing above or beyond the grasp of the human understanding. It is founded upon principles of sound philosophy and truth. It is no small proof of the good sense and sound philosophy of the professors of the Buddhist religion, that when they come to the boundary line beyond which they cannot go, they stop and call it illusion. The very idea of illusion, thus used, is beautiful. And now we begin to have a distant yet obscure view of an universal system of philosophy and truth, connected, by this baptismal ceremony, with the religion of Jesus—a really *universal* system; and, perhaps, in the end, we may find, that the followers of the Pope have a better reason, if they chose to give it, for their assumption of the name Catholic, than the ridiculous one which they generally assign, viz. the universal dissemination of their church : an assumption, in the sense in which it is received by their followers, *false* and *absurd*.

\* Nimrod, Vol. I. p.119.

... The reader has seen that I have derived the name of Isis from the Hebrew 3:\* *iso* and the Greek *zww to save*; and I think this very probable : but Mr. Payne Knight, first premising that he thinks the *Io* of the Syrians to be the same as Isis, says, "*Her name seems to have come from the north : there is no obvious etymology for it in the Greek tongue : but in the ancient Gothic and Scandinavian, Io and Gio signify the earth : as Isi and Isa signify ICE, or water in its primordial state : and both were equally titles of the Goddess that represented the productive and nutritive power of the earth : and, therefore, may afford a more profitable etymology for the name Isis, than any that has hitherto been given.*"\* I give no opinion on Mr. Knight's theory; but before my reader decides against him, I beg him to recollect that water was considered as the emblem of the passive principle, in opposition to fire, the active principle; that water, in a *purer* state, is actually ice, the emblem of the passive principle : when compounded with fire, the active principle, it is the emblem of the two—the regenerator—the *Linga* and *Ioni*—the *Isa* and *Isi*, from 3:\* *iso* to save; and, by the water of baptism, to be saved. ...

\* Payne Knight on Symb. Lang. of Anc. Myth. S. 54.

... In India *Is-wara* and *Isa*, or *Brahma* and *Sara-iswati*, in Egypt *Osiris* and *Isis*. *Osi-ris* was often written *Isi-ris*; and *Plutarch* says also, *Usiris* and *Asiris*.\* This shews that the two words are only the same in the different genders. ...

\* Ed. Squire.

... As we have the origin of the word *Ice* in *Isis*, so, in similar manner, we have the origin of the name of water in the *Is-wati* or *Is-wara*, *Ise-9!\* iar* to flow; *9-9!\*-:\* is-iar-di*.

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I apprehend the word *IS* to be a word of the most ancient language : in English *IS*, in Hebrew :\* *is*. It meant existens or perhaps hypostasis. As *existens*, it meant self-existent or the formative power; and as this power or creator was the preserver, the word 3:\* *iso* the saviour, and *Isis*, came to be formed from it. ...

## **VOLUME I - BOOK IX - CHAPTER VIII**

### **RIVERS OF SAME NAME—JORDAN—VARIOUS RIVERS CALLED DON—DONCASTER, &c.—PHILISTINES OR PALLI**

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Almost all great rivers have been called rivers of the sun. ... The name of rivers, the Nile, for instance, is said to mean *sun*—not that it means the river of *the sun*, but *the river sun*. ...

The first river I shall notice is the *Jordan*, called in *Genesis* xiii. 11, 099\*% *e-irdn*, that is, as our translators say, *the Jordan*. The word 099\*% *e-irdn* consists of, in fact, three

words. ... THE ... RIVER (from to flow) ... the vowel *a* being dropped, as is very common in the Hebrew language. Respecting the word 09 *dn*, Parkhurst gives as the meaning of it, *to judge* or *rule*; as a noun, with \* *i* 0\*9 *din*, *a judge*, and with a formative *a* 09! *ADN*, *a ruler*, *director*, Lord—spoken of God. "Hence the word ADONIS had his name," and the Welsh *Adon* a Lord. ... Hence we have the meaning of this river—the river Adonis. I suppose I need not remind my reader, that Adonis was the sun;\* therefore, the Jordan ought to be, or might be, translated *the river of the sun*. ...

\* Drummond, Œd. Jud. p.231.

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The word *duna* was the Median name of a river, and was carried to Europe by the tribes migrating from upper Asia. Thus it makes its appearance in the names Tanais, or Don, D'nieper, Rha-danus, Rho-danus, and Eri-danus.\* In North India the Don is called *Dena* and *Dond*,\*\* that is Don-di, or Dis, or Divus *holy*.

\* Cab. Enc. Vol. I. p.41. \*\* Rennell, mem. P.88.

The celebrated river called by the ancients *Ister*, is now called Danube. It was also called Don-eau, as appears from old local authorities. Dan-ube and Don-eau, both mean *water of the Don*. The Danube or Ister was known also by the name Danusius or Tanais : in which the Puranas coincide with Horus, Apollo, Eustathius, and Strabo.\* Tanais is evidently a corruption of Dan-usius,—I-ster : I, the Celtic emphatic article; Ster, star, astrum, THE planet.

\* Eustath. on Dionys. Perieg. V. 298; Wilford, Asiat. Res. Vol. III. p.453.

In Russia there is a river which flows into the Sea of Azof ... now called Don but anciently Tanais; ... Dr. Lempriere says, "Don is a corrupt appellation of the ancient *Tanais*. There is a city at its mouth now called *Azof*, but the Sclavonian traditions say it was anciently called *Ass-grad* or city of *Aas*." This shews the meaning Tan-ais, was Don-ais or Don-aas—and I think meant *outlet of the Don* : and *aas-zof* is *aas-sophia*, or *eau-soF*, Sea of Wisdom. ...

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In the North of Scotland we have a river, which flows through the town of Aberdeen, called Don. This is the same as the river Don or Dn in Syria, and the *town* of Aber-deen is 9"3 *obr* the *far* or *distant deen*, whatever the word *deen* may mean : but probably the *far don* or *dun*. The river at Whitby in Yorkshire is called Dunum or Don.\* In Yorkshire is another river called Don, on which the Romans had a station, or castrum, whence a beautiful town took the name of Don-caster. ...

\* Young's History.

In Lombardy, in Cisalpine Gaul, there is a celebrated river called Eridanus. This is evidently Eri-dan or E-ri-dan, with a latin termination *us*, which being left out we have % *e* THE 9\* *ir* RIVER 0\$ *Du*, DON or Adonis. ... The country about the mouth of it was inhabited by the Om-bri, and there was a town at its mouth called Palestinos. The river is now called Padus or Po, which is one of the names of the Ganges and of

Buddha. The country was also called Pagus Tro-ianus, and at the vertex of the Delta formed by the river, the city of Padua was built.

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Nimrod again says, "*But the river Ganges bore the same name (being that of the God Buddha or Batta) as the Eridanus of Italy; ...and as the Nile was fabled to be the Euphrates, reascent in Ethiopia, so again, it was pretended, that the Euphrates and Tigris did not really rise from their apparent source in Armenia, but after travelling one thousand miles from the East, ...that, as Paradise was at the source of the Indian river, by fabulous tradition, and of the Euphrates by Scripture authority, the Euphrates must be the Ganges Eridanus prolonged.*"\* A Coptic name of the Euphrates is *eu water*, and Ffh=608—River of the Sun as usual.

\* Nimrod, Vol. I. p.56.

"*Next to the emigration of the Yadavas the most celebrated was that of the Palis, or Pali-putras : many of those settlements were named Pálist'hán, which the Greeks changed into Palaistine. A country so called was on the banks of the Tigris, and another in Syria. The river Strymon had the epithet Palaistinos. In Italy we find the Palestini : and at the mouth of the Po, a town called Philistini : to which may be added the Philistinæ fossiones, and the Philistinæ arenæ in Epirus. As the Greeks wrote Palai or Pali, they rendered the word Paliputra, by Palaigonos, which also means the offspring of Pali : but they sometimes retained the Sanscrit word for son : and the town of Palaipatrai to this day called Paliputra by the natives, stood on the shore of the Hellespont.*"\* Here the two Palibothras are sufficiently clear. And the Pallestini or Philistines, as we call them, in India, on the Tigris, in Syria, on the Hellespont, on the Strymon, and on the Po, are very striking. They are all derived from the Indian name Palli, and Stan, a *stone* or *place*.

\* Asiat. Res. Vol. III. p.369.

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Mr. Bryant observes, "*It is said, that the Eridanus was so called first by Pherecydes Syrus.*"\* And Plutarch\*\* says, that the Strymon is a river of Thrace, which runs by the city of Edonis ... : it was of old called the river of the Palæstinus.\*\*\* The town he calls Edonis, is called also Eion. I have before observed, that I take this to be a corruption of Yoni or Ione; and this Edonis I suspect was Adonis, and in this, again, connects it with the Syrian Ionian superstition. The Strymon in the North of Greece was originally called *Ioneus*, as Conon (Narr. iv.) tells us.\*\*\*\* There was, according to Pausanias, also a river in Attica called Eridanos. ...

\* Eratosthenes, Catasterism, 37. \*\* De Fluminibus, Vol. II. p.1154.

\*\*\* Bryant, Anal. Vol I. p.377. \*\*\*\* Cumb. Orig. Gen. p.265.

Another river Don is found in the Rhodaun, now called the Vistula, falling into the Baltic near Dantzic. This was anciently a celebrated place for amber. To this river the Phœnicians and Carthaginians resorted for the purchase of amber, with which they supplied the Roman empire. It had the name of Eridanus, and by its name Rhodaun, it

evidently connects the Rhone with all the Dons. The Rho-daun is the *River-Daun*. It is said Herodotus mistook a river for the Tanais which he called Rha, now the Wolga or Volga. ...

### ***VOLUME I - BOOK IX - CHAPTER IX***

#### **LORETTO—OBSERVATIONS ON HOMER, THE ILIAD, AND THE ÆNEID**

##### ***Page 540***

... In this part of the world [Mudore, India], there yet exists a sect of religionists called Nazoreans, or Nazoureens, or Mundaites, or Christians of St. John—a sect of which I shall treat by and by. ...

The Casa Santa of Loretto, every one knows, according to the Romanists, is the real house in which the mother of Jesus Christ lived at Nazareth, or the city of the Natzir, or the hermit, or the flower, whence he was called a Nazarene and his followers Nazarenes. This house was removed by angels, from Syria, to its present situation. It was first conveyed to Dalmatia; but it having been discovered by the angels, that they had placed it among thieves, they took it up again and brought it to where it now stands, a place called Loretto, on the Italian shore of the Adriatic Sea. Here sits the mother of God, the Mama-deva, the Regina Cœli, with her infant in her arms, both as black as jet, loaded with diamonds, and every other kind of precious stone. Her humble cottage is covered with a casing of beautiful worked stone, to skreen both it and herself from impertinent curiosity, and over the door, to guard it or ornament it, stands the statue of the Erythræan Sibyl. In Syria, whence she came, there was a town, on the Orontes, called Larissa : this word, it is evident, has been softened down in the Italian fashion into Loretto. Thus she was brought from one Lar-issa to another. In Syria were Juda and Palestine. Italy, where she is now placed, is the country of Saturn-ja, where also is the Urbs Saturnia of Virgil. It is in the district of Palitana, the district of the Palli or Palestini, which has been before noticed, at the mouth of the river which has the same name as the great river of the country whence she came, Padus, or Buddha, or Po, or Fo. This country was also called Ombria or the country of OM.

When Jesus was on the cross, he ordered John to take charge of his mother, and he, from that time, took her to his own home. Was this the city of Munda where the Mundaites, or Nasourenas, or Nazarenes of St. John come from ?

I have little or no doubt that the fable of the Virgin's house was taken from the fable of Poona Gir. POONAH or PUNAH is the Mexican term for woman. It is, I strongly suspect, the Greek Gunh. Here we have in the hill of virtue the first idea of virtue, as applied to a chaste female. This will be better understood when I treat of Mexico.\*

\* David Malcom's Essay on Ant. Of Britain.

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Thus we have the ruins of the sacred, and most ancient, Cyclopæan city, called Mundore, in India, and Munda in Spain, and Mundus having the same mystical meaning as Kosmos. We have Virgil's city of Saturnia, and the Palli at the mouth of the Eridanus, or Padus, or Buddha, of Italy. In India we have the mount of Satrun-ja, in or near Palithana, the same as the Roman mount Palatine, at the mouth of the *Ner*, or river Buddha, the same as Padus in Sura or Syra-strene, whence the sacred temple was carried : which Syra-strene was also called by the ancients,\* Larice, that is, Larissa, which I beg may not be forgotten, as I shall have to make an observation upon it and its meaning hereafter. Not far from the Satrun-ja Palithana is a place called by Ptolemy Byzantium. The old name of Constantinople was Byzantium, but this was changed by Constantine to Constantinople, and it is now called by the Turks Estambul, or Stambul, which has been thought a corruption of Constantinople; but this opinion Mr. Bryant has refuted. When I find several places in India called Stambul, I then come to the conclusion that Stambul has been the first name corrupted by the Greeks into Byzantium. Stambul in India is not far from the river Chumbul, called by D'Anville *Sanbal*, and I believe that the both had the same name. There was a second place called Stambul, close to the Balkan mountain, not far from Chumla, in Europe : was this also a corruption of Constantinople ? The city of Roma, is the city of Rama, equally found in India, Western Syria, Italy, and by its other synonym Valencia, in Spain and Ireland. Not far from Rome is the Indian town of Viturba,\*\* now Viterbo. There is also Palæstrina, now Præneste Sacrum.

\* D'Anville. \*\* Tod, p.216.

When a person reflects upon the histories of the Old and New Testaments, found in India and the ancient temples of Egypt; the adventures of Cristna in India, and of Joseph and his family in Nubia; he will not be surprised to find the legend of Loretto in Syrastrene, or Jodpoor, or Yuda-pore. However, surprised or not, here it is in high preservation, and it cannot be denied. ...

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I consider the *Æneid* to be a sacred epic poem, and to contain a complete description of the ancient mysteries, as far they were known, but conveyed in a language which should only be understood by the initiated.\* ... Virgil declares that Rome was built on the ruins of two successive cities, which had both gone to destruction; one called Janiculum, the other Saturnia, i.e. Satrun-ja : ... We all know that Rome was built on seven hills. Its mysterious character I have sufficiently proved. Constantinople, Nova Roma, we know had the same sacred peculiarity. Troy has been shewn by Nimrod to have been the same. Many authors have thought the *Iliad* to be copied from the Jewish books. Certain marks of identity may be discovered in them. In the Jewish and Gentile mythoses, we have Samson and Hercules, Jonas and Janus, Jephtha's gaughter and Iphigenia. We have an Ileyan or Illium at mount Meru, in India; Pergamos, the capital of Troy, is Perg-om or Berg-om, the mountain of Om, one of the names of Meru. We have a tribe of Hericulas, on the coast of Malabar. We have the names of Ulysses and Cæsar : and, in addition, Achilles and the Hero of the Mahabarat, of Valmic, are each invulnerable in every part but the heel, and by a wound in the heel of each hero he is killed—as Cristna was, or ought to have been, when bitten by the serpent—as the serpent bit the heel of the seed of the woman of Genesis.

\* All our translations of Virgil's works, in consequence of the translator's not knowing or not attending to the mythos, are absolutely ridiculous.

The poems of Homer I consider to have been originally sacred Asiatic songs or poems, adopted by the Greeks, and that, for perhaps many generations, they were unwritten; and, as they related to the cyclic Mythos, they would, in the principal part, suit every cycle,—new Argonauts and new Troys. They were like the plays of Æschylus, each an epic, but all combining to form the history of the cycle, to those who were initiated, and they were the origin of the cyclic poems. ... Had we the whole of the plays of Æschylus, as we have the crucifixion of Prometheus, uncorrupted by our modern emendators, I think it probable that, with our knowledge derived from India, we should find in them the development of the system. When the poems of Homer were composed, the art of writing, if known, was a magical and masonic secret. At that time the digamma or VAU was in use. This is the reason why we are without it. Poetry was never invented for its beauty, but for the purpose of aiding the memory; and it was applied to music for the same reason. A song in verse can scarcely be forgotten.

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... Homer, as remarked by Basnage, is said to have resided a long time in Samos. Not far from this island, on the continent, are the Mount of Solomon or of the Solumi, and the Holy Ladder, &c., described in the last book, chapter III. sect.7. Near this place are a river Indus, a mount of Carmel, and a town of Jasus, evidently Jesus, and near it also was Miletus, where there was a shrine of Apollo, celebrated for his prophecies; among which is the following, which may be added to those of Virgil, of Plato, of the Apollo of Delphi, of the Sibyls of Cuma and Erythræa, of the infant of the Virgo Paritura of Gaul, of the prophecy noticed by Tacitus, and that of Figulus, of Zeradust, and of the Druid of Bochara in Ireland. Lanctatius makes the Apollo of Miletus say, "*He was a mortal according to the flesh; wise in miraculous works; but, being arrested by an armed force by command of the CHALDEAN judges, he suffered a death made bitter with nails and stakes.*"\* In this, of course, devotees will see nothing but a Gentile prophecy of Christ. Perhaps they may be right. But at all events we have a crucified God in North India, in South India, at Miletus, and in Syria. In the above we have most clearly the mythos of the Indians and of the tribe of Juda united. The scene of it lies in Phrygia, where the city of Ilion in Troy was placed, whence the Romans got their Pessinuncian stone, and which the natives of India to this day call Roum, in which they include the whole peninsula of Asia Minor. The reference to the Chaldean judges shews, that this can have no reference to the crucified saviour or our Bible. Who this crucified person of Roum or Roma was, I shall shew in a future page.

### **VOLUME I - BOOK IX - CHAPTER X**

**ENOCH. LAURENCE—MOUNT MERU—THE DELUGE—CHANGE FROM TAURUS TO ARIES—PROPHECY OF A SAVIOUR—PROPHECY OF TEN CYCLES—THE ELECT ONE SLAIN—CHANGE IN EARTH'S AXIS—GENERAL OBSERVATIONS**

### *Page 544*



Mr. Bruce, on his return from Abyssinia, brought with him three manuscripts which purported to be exemplars of the Ethiopian version of the long-lost and much-desired book of Enoch. ...

This celebrated and very interesting remnant of antiquity has been translated into English, by Bishop Laurence, a professor of Oxford, who maintains that he has succeeded in shewing, from internal evidence, that it was written after the Babylonian captivity, but before the reign of Herod. I am of opinion, if I understand the Bishop, that it contains internal evidence of a much earlier date. ... I do not profess to be certain that I understand either the seventy-first chapter, or the Bishop's note upon it; but if I am right in my supposition that the writer makes the Equinox fall, in his time, at the beginning of Aries, then the date of the work must have been above 2400 years before Christ, at the latest. ...

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The following are the passages which I contend are wilful mistranslations, pious frauds of the Bishop's : En taij eccelhsiaij ou panu Feretai æj Qeia—*The church considers it not an inspired production.*\*

\* Prel. Dis. p. xiv.

No doubt I shall be accused, as I have been before, of a rage against priests, and for illiberality in what I say against them in many passages of this work. How can I do otherwise than speak against an order, against whose frauds and usurpations on the rights of mankind this work is expressly levelled—this work whose leading object is to undeceive mankind, now the slaves of its arts ? I trust I am not insensible to the private virtues of great numbers of priests the dupes of their order—of their chiefs; but what am I to say or to think when I find a reverend doctor of Oxford, in the nineteenth century, guilty of such baseness, as that which I have exhibited above, and as a consequence, instead of being disgraced for such an act, made an archbishop ? Since his promotion he has, I am told, suppressed his translation. If the suppression of it be an act of remorse, let him say so. I hope it is so. But I believe it is suppressed for a very different reason.

Of course it is held by our priests, who have already more sacred books than they can manage, to be a forgery; but Bishop Laurence admits that it is noticed by Clemens Alexandrinus and Ireneus, and *that neither of them alludes to its spurious character.*\* The truth is, that it is quoted by them precisely like any other canonical sacred scripture.

\* Prel. Dis. p. xiv.

Faustus quoted the book of Enoch against Augustine,\* who, instead of denying its genuineness, admits it, and I do not think it appears that this admission is granted by way of *argumentum ad hominem*. In short, I have no hesitation in saying that it is, in my opinion, to the full as well established as a work existing before the time of Christ, as Isaiah is; for Isaiah is not quoted by any author that I remember before the time of Christ. ... Every argument which applies against Enoch as stated above, applies against Isaiah; and I am much mistaken if the argument does not go farther. The argument from fulfilled prophecy is as fair for one as for the other. ...

\* IX. 3.

Bishop Laurence has *astronomically proved* the book of Enoch to have been composed between 45 and 50 degrees of north latitude. (This is not far from the north of India, central Asia, the kingdom of Ioudia, where I have shewn that the first great nation flourished, and where I have placed Shinar. ...) He has shewn also, that its original language was the Hebrew, which was formerly proved by Scaliger, from the fragments preserved by Syncellus, which are found in the present book. Now I beg my reader to tell me, whether he would wish for a stronger circumstantial proof of what I have been saying of the Hebrews or foreigners being a race of emigrants from Upper India, bringing with them the Arabic and Hebrew languages to Ethiopia ? I think the evidence must be pretty strong to compel the Bishop to admit the TWO facts. Since he became a *bishop*, this learned Orientalist, perhaps, has discovered that it contained proofs of disagreeable circumstances, and these may have caused its suppression.

We have seen that in northern India we have the Jewish history of Solomon, David, &c., and that the Arabians had the same history. There is also in each of these countries the story of Saul; but it is very remarkable that, in both of them, he is called by a name unknown to the Western Jews, viz. Talut. Under all the circumstances I cannot conceive a stronger proof that the Arabians came from India, and not from the Mosaic Jews of Judæa.

The following passage of the book of Enoch, ch. xxiv., is so clearly descriptive of Mount Meru, that it cannot be mistaken, and proves the author to have been intimately acquainted with the Hindoo doctrines.

*"1. I went thence to another place and saw a mountain of fire flashing both by day and night. I proceeded towards it : and perceived seven splendid mountains, which were all different from each other.*

*"2. Their stones were brilliant and beautiful; all were brilliant and splendid to behold : and beautiful was their surface. Three mountains were towards the East, and strengthened by being placed one upon the other; and three were towards the South, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembles the seat of a throne, and odoriferous trees surrounded them.*

*"3. And among these there was a tree of an unceasing smell : nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark, never withered, and its fruit was beautiful.*

*"4. Its fruit resembled the cluster of the palm. I exclaimed, Behold ! this tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then*

*Michael, one of the holy and glorious angels who were with me, and one who presided over them answered,*

*"5. And said, Enoch, why dost thou inquire respecting the odour of this tree ?*

*"6. Why art thou inquisitive to know it ?*

*"7. Then I replied to him and said, Concerning every thing I am desirous of instruction, but particularly concerning this tree.*

*"8. He answered me saying, That mountain which thou beholdest, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.*

*"9. And that tree of an agreeable smell, not one of carnal odour, (of flesh,) there shall be no power to touch, until the period of the great judgment. When all shall be punished, and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of this tree shall be given to the elect. For towards the North life shall be planted in the holy place, towards the habitation of the everlasting King.*

*"10. Then shall they greatly rejoice and exult in the holy one. The sweet odour shall enter into their bones : and they shall live as their forefathers have lived : and neither in their days shall sorrow, distress, trouble, and punishment, afflict them.*

*"11. And I blessed the Lord of glory, the everlasting King, because he had prepared this tree for the saints, formed it, and declared that he would give it to them."*

I think the reader must see in verse 4, in the *Palm* the *Phoinix tree* of Meru; and in ver. 9, the mount of God in the sides of the North mentioned by Isaiah, ch. xiv. 13.

When I reflect upon this tree, I cannot help suspecting it is connected with the allegory of the trees of *life* and of *knowledge* in Eden, whose branches are words, whose leaves are letters, &c., &c.

In chap. xxxi. he again gives a description of seven mountains of *the North* with odoriferous trees.

In chapters lxxxvii. and lxxxviii. is a very clear allegorical description of the deluge : and a star is said to have fallen from heaven. ... The change from the Bull *Taurus* to the Ram *Aries*, is so clear that it cannot be mistaken.

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... Let it not be forgotten that almost all the histories of Genesis have been long known to be in the Vedas; and when the places in India called after David and Solomon are considered, it will not be thought surprising, that their histories should be found there also.

... In short, when I couple the wild but still methodical mysticism of this book with what the reader has seen, I can feel no doubt but that it contains a concealed history of the change of the religion from Taurus to Aries. The house of the Lord, the bishop thinks, is the temple of Solomon. Of this there can be no doubt : but it may have been the temple in Cashmere; and, considering it *proved* that this work was written in the North of India, it is most probable that it *was* the temple of Solomon in Cashmere.

The Deluge of Noah and Noah himself are distinctly noticed by name; but I think in such a way as to shew that it cannot have been copied from the Jewish book. The Trinity is also most distinctly named, under the appellation, as Bishop Laurence translates it, of Lords—*two of whom*, together *with the Lord of spirits*, are said to have been engaged in the formation of the world. Here is again the Oriental doctrine. ...

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The forty-eighth chapter contains the prophecy of some one to come, of a new incarnation, of a saviour, which cannot be disputed, in the following words :

*"1. In that place I beheld a fountain of righteousness which never failed, encircled by many springs of WISDOM. Of these all the thirsty drank, and were filled with WISDOM, having their habitation with the righteous, the elect, and the holy.*

*"2. In that hour was this son of man invoked before (ad, apud) the Lord of spirits, and his name in the presence of the ancient of days.*

*"3. Before the sun and the signs\* were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A report shall be for the righteous and the holy to lean upon, without falling, and he shall be the light of nations.*

*"4. He shall be the hope of those whose hearts are troubled. All who dwell upon the earth shall fall down and worship before him : shall bless and glorify him,*

*and sing praises to the name of the Lord of spirits.*

*"5. Therefore the elect and the concealed one existed in the presence before the world was created, and for ever.*

*"6. In his presence he existed, and has revealed to the saints and to the righteous the WISDOM of the Lord of spirits : for he has preserved the lot of the righteous, because they have hated and rejected the world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits."*

\* Signs of the Zodiac.

In several other places this incarnation is named; he is said to be present with the *ancient of days*, whose head was like *white wool*. It is said that he shall raise up kings and hurl mighty ones from their thrones, because they will not praise him, or humble themselves before him. He is identified with the Lord of spirits. He is called WISDOM\*—the ELECT, THE MESSIAH. It is said that he shall sit upon a throne of glory, and shall judge sinners.\*\* And finally it is said, that the saints shall rejoice because the Lord of spirits has executed judgment, for the *blood of the righteous WHICH HAS BEEN SHED*; alluding to the blood of the elect one.

\* Ch. xlii. \*\* Ch. xlv. Sect. vii.

How can this be accounted for ? Does the prophet not here allude to the crucified Buddha, Cristna, or Balajii ? Here we see long before the death of Christ, the righteous blood of the elect one had been shed. At all events, at the death of Christ the doctrine of the death of *the elect one* was not new.

But to me the most interesting of all the passages is one which clearly makes out the cycles which I have been contending for among the Jews. The book says,

*"Chap. xcii. ver. 4, Enoch then began to speak from a book and said : I have been born the seventh in the first week, while judgment and righteousness wait with patience."*

Here is evidently the first cycle ending with the translation of Enoch. See Book V. Chap. III. Sect. 2.

*"5. But after me, in the second week, great wickedness shall arise, and fraud shall spring forth.*

*"6. In that week the end of the first shall take place, in which mankind shall be safe."*

This is curiously contrived to describe the eight years of the Cycle of 608 running into the next or seventh century.

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*"7. But when the first is completed, iniquity shall grow up : and he shall execute judgment upon sinners.*

*"8. Afterward, in the third week, during its completion, a man of the plant of righteous judgment shall be selected : and after him the plant of righteousness shall come for ever."*

Here are the three cycles, ending with the birth of Noah the righteous.

*"9. Subsequently, in the fourth week, during its completion, the visions of the holy and the righteous shall be seen, the order of generation after generation shall take place, and an habitation shall be made for them. Then, in the fifth week, during its completion, the house of glory and of dominion shall be erected for ever."*

Here in the fourth, probably, is meant what answers to the ark coming to Gerizim or Shilo, as the Samaritans say, and in the fifth is the temple of Solomon.

*"10. After that, in the sixth week, all those who are in it shall be darkened, the hearts of all of them be forgetful of wisdom, and in it shall a man ascend.*

*"11. During its completion also the house of dominion shall be burnt with fire, and all the race of the elect root be dispersed. (Babylonian Captivity.)*

*"12. Afterward, in the seventh week, a perverse generation shall arise : abundant shall be its deeds, and all its powers perverse. During its completion, the righteous, selected from the plant of everlasting righteousness, shall be rewarded : and to them shall be given seven-fold instruction, respecting every part of his creation."*

Though the allusion, as explained by Bishop Laurence in the words in parentheses, are sufficiently clear, I think it is evidently not copied from the Jewish Bible as we have it.

*"13. Afterward there shall be another week, the eighth of righteousness, to which*

*shall be given a sword to execute judgment and justice upon all the oppressors.*

*"14. Sinners shall be delivered up into the hands of the righteous, who during its completion shall acquire habitations by their righteousness : and the house of the great king shall be built up for ever. After that, in the ninth week, shall the judgment of righteousness be revealed to the whole world.*

*"15. Every work of the ungodly shall disappear from the whole earth : the world shall be marked for destruction : and all men shall be on the lookout for the path of integrity.*

*"16. And after this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon the watchers : and a spacious, eternal heaven shall spring forth in the midst of the angels.*

*"17. The former heaven shall depart and pass away : a new heaven shall appear : and all the celestial powers shine with seven-fold splendour for ever."*

Thus ends the numbering of weeks; and I think the reader must confess, that I could scarcely have wished for a confirmation of my theory of the ten cycles more decisive.

...

I cannot well conceive any thing more corroborative of my theory than that this curious work should be written in the Hebrew language, be located in the mountains of Afghanistan, and be found in the country of the African Ethiopians. That all these facts should be made out for me by the learned Bishop, for very learned he most unquestionably is, without having the least suspicion of the nature of my theory, which, if he had had, he would have been most violently opposed to it, and without having any theory of his own—what can be more striking than that it should so clearly describe my *ten cycles* !—what more curious than its prophecy of the *Saviour*!

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In this book we find a clear description of a future Messiah or incarnate Saviour. It is also foretold that he is to be put to death. Most of the Jewish history, as well as the Pentateuchian history, is found here, as are also some of the most striking of the doctrines of the Hindoos—particularly their mount Meru and their Trinity—so that the close connexion between India and its author, cannot be disputed. The Christian

professor of Oxford maintains that it is not genuine; but he proves that it was written before Christ. Then how is the prophecy to be explained,—the fulfilled prophecy ? ...

I suppose at this day *no one* will be weak enough to maintain that this book of Enoch is *divinely inspired*, as it is rejected by our conscience-keepers the bishops. Then what are we to make of it ? Here are all the leading doctrines which I have been contending for clearly maintained. ... When all things are considered, it surely affords very extraordinary evidence. I have shewn that the history of Genesis is, in all its leading particulars, to be found in the East; and, in several of the most important points, that it is a copy from the oriental one, if either be a copy. ... Then do we at last come to this, that the whole is a mythos concealed under an apparent history; or, is it blended with true history in order the better to conceal it ?—like the poem of Homer, a true *basis* and an allegorical or fabulous *superstructure*. But we must not forget that the history of Solomon, his temple, &c., may all refer to the Eastern as easily, and indeed much more easily, as to the Western Syria. I must once more remind my reader, that all attempts hitherto made to account for the anomalies of ancient history and mythology, have utterly failed to satisfy any persons, except mere devotees, who, in every nation, are the same, and are always satisfied with what their priests tell them; and that my exertions to discover the truth are in opposition to the frauds of the priests of all religions, as well as the effects of time, which is always aiding them in their system of suppressing evidence and in keeping mankind in ignorance.

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I must not omit to notice a very extraordinary part of the prophecy relating to Noah and the flood. It says, Ch. lxiv. Sect. xi. ver. 1, p. 163, "*In those days Noah saw that the earth became inclined, and that destruction approached.*"

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

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I think my reader will have no difficulty now in perceiving the general characteristic marks of one system every where prevailing. It has been the great misfortune of the world, that its professors, its Vyasas, Pythagorases, and Platos, have all been deluded with the idea that the doctrine was too sublime for the mass of mankind : this imagination inducing them to conceal it in various ways, afforded an opportunity to their successors to form priesthoods, in fact corporations and corresponding societies, whose interest it became to take care, by keeping the people in ignorance, that the doctrine should always remain too sublime for them. Thus from the days of Bishop Vyasa to the days of Bishop Laurence, the same course has always been pursued; and, with as much zeal and as much system as the improved state of mankind will permit, it is yet continued. Before I conclude this work, I hope I shall be able nearly to strip off



the tawdry disguises which have been piled upon both Gentilism and Christianity, and to restore them to the identical system practised in the sacrifice of bread and wine or water, at the shrine of the (\* *ie*, IE or Jah, at Delphi, by Pythagoras, and by Abraham, in the same rite, at the altar of the priest Melchizedek, the King of Justice—of the Dherma Rajah, of the same religion of which Jesus Christ is said to have been declared a priest. I shall shew that the religions of Melchizedek, of Jesus, and of Pythagoras, were the same, and that the celebrated Christian father, Justin the Martyr, spoke nothing but the truth, when he declared that Socrates was a Christian. I am not the first person who broached this doctrine. Sixteen hundred years ago a very celebrated, and probably, all things considered, the most learned of all the Christian fathers, Ammonius Saccas, taught this doctrine—that all the Gentile religions as well as the Christian, were to be illustrated and explained by the principle of an *universal philosophy*, but that in order to do this, the fables of the priests were to be removed from Paganism, and the comments and interpretations of the disciples of Jesus from Christianity. This philosopher might well be called, as he has been, the ornament of the Christian cause in the second century. But the seed which he sowed fell on rocky places, and brought forth no fruit. He threw his peals before swine. Alas ! his doctrine was much too sublime for the wretched and miserable race which succeeded him. For such men as Iranæus, who saw the statue of Lot's wife, and as the learned Origen, his pupil, (really in languages learned,) who castrated himself for the glory of God, and Augustine the *glory* of Africa, who says he saw men in Ethiopia without heads, but one eye in the breast. Fabricius and Lardner, as if fearful lest something really good and respectable should be found among their predecessors the fathers of the Christian church, wish to exclude Ammonius from the list; but Mosheim, who was originally of their opinion, saw cause, on further examination, to change it, and, in such change, as Mr. Taylor truly says, shewed the marks of a master mind. But Mosheim had what has been seldom found in the Christian cause, he has sincerity, as well as learning. Although for my system I go not to the support of great names, yet I am not insensible to the value of the opinion of such a man as Saccas, who, in addition to his learning, united the advantage of being nearer to the fountain-head, the origin of things, by no contemptible period—sixteen hundred years.

#### ***VOLUME I - BOOK X - CHAPTER I***

**GENERAL OBSERVATIONS—SECRET DOCTRINES—SUBJECT CONTINUED—OBSERVATIONS—TWO CLASSES OF AVATARS—ROMISH MISSIONARIES—STAR OF ABRAHAM, MOSES, &c., &c.—PYTHAGORAS—SIBYLS—CABALA—CHANGE IN RELIGION—MEANING OF THE WORD SIBYL—BY WHOM QUOTED—ACROSTIC—NAME OF CHRIST—CLARKE'S INSCRIPTION—SUBJECT CONTINUED—CICERO ADMITS ACROSTIC—EXTRACT FROM DUPUIS—BISHOP HORSLEY**

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In all our speculations we must never forget, that the whole Mythos, of which I have been treating, was not known, but in great part lost, by the ancient Greeks and Romans, in their day, and also by the Brahmans when the modern Europeans arrived in India. The only difference between them and us is, that they really believed the mythos, little as it was known to them, to be true, and thus made every thing bend and fit to it, as far as was in their power. We have been equally ignorant, but have endeavoured to disguise to ourselves the reality—the existence of it; ...

... There never has been a religion invented *de novo*. In fact, before I finish I shall prove that, in the civilized world, there never was but one religion. What we have called different religions, because we did not understand them, were but modifications of one religion. All these considerations we must bear in mind, in our future speculations.

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... En passant, I may observe, that if there be a secret religion, all the objections of Mons. Voltaire and other philosophers to such passages as that relating to the side of Adam, which never have been removed, are at once answered, and the religion relieved from a mighty mass of obloquy. For though it may be very wrong to have a secret and a public religion, this does not make it foolish or absurd.

I am firmly persuaded that in the following books of this work the foundation at least, indeed the principal part, of the esoteric doctrines of the Christians, Jews, and Gentiles, will be unfolded, and at last justice will be done to the Pythagorasses, Platos, Philos, Clemenses, and Ammoniuses of antiquity; and, however false my philosophical or religious reader may think their doctrines, he will no longer think them base or contemptible.

In the affairs of religion, the world has always been in one respect the same as it is now. From the most remote period there has been the esoteric religion, of which I have just spoken, the existence of which the vulgar rabble of low priests have denied, but which has always been well known and admitted by a select number, who wore the mitre. This was anciently observed by a few philosophers, who occasionally shewed some knowledge of it, and endeavoured to explain its nature to the people. For this endeavour they were persecuted. They would never have been persecuted merely for discovering the secret; they were in reality persecuted for making their discovery known. In like manner in modern times, a Romish bishop will not refuse absolution even to an Atheist, but then he must keep his opinion secret. He is punished for telling—not for knowing, believing, or disbelieving. This knowledge applies chiefly to the Romish and Greek priests; the Protestant bigots, the Luthers, Calvins, and Knoxes, never knew any thing of the philosophy of Christianity; there were in reality insane with fanaticism.

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I think my reader will have begun to form a pretty correct idea of the nature of the Christian esoteric religion. I think he must see that Jesus, at the least the *Romish* Jesus, was believed to be no other than a renewed incarnation of divine wisdom, of the Logos, called, in India, Buddha, or Saca, a revival or rather a continuation of an old system. In this book I shall discuss several detached points which will clear up this matter, if there be any remaining doubt, and proceed further to unveil the esoteric doctrine of Isis, and of ETERNAL Rome.

In my fifth Book I traced the history of the Avatars and Cycles in India and Judæa up to the ninth, the time of the birth of Jesus. ... If my theory be right, I ought to find traces of the ninth Avatar in a late day; and as, in all the other earlier Avatars, we have seen a certain similarity take place in the mythoses of the East and West, so ought we to find the same in the ninth. ... In fact, the theory of the system was, that every thing should be renewed at the end of certain periods, and that a new incarnation should take place. ...

In the ninth Avatar, we shall find this proved still more clearly, and in a very remarkable manner.

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After we have discussed the ninth Avatar in the East and in the West, the next object of this book will be the tenth and last and perhaps the most important of all.

If my reader have attended closely to the argument, he will have perceived that there were always two classes of Avatars running at the same time : and yet, though *two* they were but *one*. This was because the Avatars were identical with the cycles, and the two cycles united formed a *third*. These were the ten presiding Geniuses of the Neroses, and the ten presiding Geniuses of the signs of the Zodiac—and the Neroses and signs, ended at the same moment, after a period of 21,600 years; or, if larger cycles be taken, 43,200 years, or 432,000 years. I suspect that the Vulgar were taught to expect a new divine person every six hundred years, and a millenium every 6000; but that the higher classes were taught to look to the year of Brahm 432,000 years, or, perhaps, to 4, 320,000 years.

One more observation I must make on the renewed incarnations, which took place previous to the Christian æra before I proceed.

A singular admission is made by the learned Nimrod\* in the following words : "*The legend of the birth of that bloody Cyrus, (he of the Gorgon's head,) concerning whom the Babylonians informed Herodotus, is, though a strange and complicated one, precisely the same as that of Romulus, and they are but one man.*" In another place\*\* he says, speaking of a certain Habides, "*In other particulars the reader will perceive the adventures of Perseus, Cyrus, Quirinus, Hercules, Buzyges, and Triptolemus.*" Here we see the renewal of the incarnation just spoken of, in the fact of identity in the history of most of the ancient hero Gods, which have been fully demonstrated by Creuzer in his second book. The case was, that all the hero Gods were incarnations—Genii of cycles, either several of the same cycle in different countries at the same time, or successive cycles—for the same series of adventures was supposed to recur again and again. This accounts for the striking similitudes in all their histories.

\* Vol. I. p.122. \*\* Ibid. p.218.

The ancients of the West had not only the renewed cycle of 600 years, but they had also that of 6000,—at the end of which, ignorant devotees, who did not understand it, supposed that what was called the millenium, for 1000 years previous to the renewal of the world, would come. This proves the truth of the foregoing calculations. It completes the Hindoo system. In India, two systems may be perceived; one of the philosophers—merely the renewal of cycles; the other of divines, at the end of the 6000 years, expecting a day of judgment and a millenium. The latter is a branch grafted on the former, by weakness and credulity.

If my theory be well-founded, two kinds of Avatars ought to be exhibited about the time of Christ. We have found an Avatar in the form of the celestial Taurus, and also one in the form of the celestial Agnus or Aries, and we ought to find, in course, a third in the form of the succeeding Zodiacal sign, the celestial Pisces, the FISHES. This will be the

next principal object of this book. ... In the course of this book I shall very often return to the secret religion which in the early ages of Christianity was held in the Roman conclave, and is probably yet held there.

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... In fact, we shall see that the *modern* Roman religion was only a reformed *ancient* Roman religion. This is not said with the least wish to insult the followers of the Romish Church, though no doubt it will offend, because it is unveiling what the church wishes to conceal. ...

It is very certain that the earliest Christians, of whom we have any account, depending on the reported words of Jesus, that the final end and millenium should come before the people present at his speech should die, continued to entertain the expectation of it as long as possible; and, in the same way, I have no doubt that the Popes entertained the hope, at the end of 600 years, as long as possible, supposing when the end did not come that their calculations were wrong a few months or years, or that they had calculated by a wrong year; and at the last, when their hopes were quite extinguished, they concluded that another period was to pass away before its arrival.\*

\* For proofs that the end of the world was prophesied of in the Gospels, &c., see Matt. xxiii. 36, xxiv. 34, xxviii. 20; Mark xiii. 30; Luke xxi. 8, 9, 32; John v. 25; Philip. iv. 5; 1 Thess. iv. 15-17; 1 Tim. vi. 14; James v. 8; 1 Pet. iv. 7; Rev. xxii. 12, 20—and many other places, where *last time*, *latter days*, and *end of the world*, are named. So clear is this that such Christian writers as have any regard to decency have been obliged to allow, that the apostles in these matters were mistaken. ... Vide Baron. Tom. I. p.656, Edit. Rom. Spondan. Epit. An. 57, S. 54; Mill's Prolog. To the New Test. p.146, col. 2, apud Chishul's Sermon on Proph. When it was found that the end did *not* come almost immediately on the death of Jesus Christ, some of the latter Epistles were evidently written to account for and explain away the mistake which had taken place, probably arising from the doubtful meaning of the words *Genea*, *Aiain*, *Pafesia*, and *Teloj*.

Soon after the time of Christ this astrological superstition prevailed, both among Christians and Gentiles. Nero was thought to be, or pretended to be, a divine person, and to open a new cycle. Again the same thing was thought of Pope Gregory the Great, and again of a Saracen called Hakim Bemrillah.\* ...I have called it astrological superstition, and so, in reality, it was; but astrology was so connected with religion that it was impossible to separate them. This superstition prevailed very much in the early ages of Christianity, but has been kept out of sight as much as possible by the priests in later ages. It was never the policy of the popes to instruct the people in the mystery—in that which the ancients kept concealed—even if they knew it. The popes wished for a gross religion for the people, such as, in their opinion, suited them—a refined one for the episcopal palace; their Jesus was an incarnation of divine wisdom, of Iao, of THS. He was the ninth incarnation; and in the gospel history of St. John, he is made to promise another, and a last, i.e. *a tenth*. See John xiv. 16, 17, 26.

\* Nimrod, Vol. III. p.493.

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The charge against Socrates of Atheism long appeared to me quite incomprehensible, but the cause was this : he held one unmade, self-existent Deity, but denied the

generated or created Gods, the produce of the first Deity. Onatus, the Pythagorean, declared that they who asserted one only God and not many *understood not what the majesty of the divine transcendency consisted in, namely in ruling over other Gods*. And Plotinus conceived, that the Supreme God was most of all glorified not by being contracted into one, but by having multitudes of Gods *derived from him* and dependent on him.\* This, most clearly, is nothing but the doctrine of the Christians, in which the word *angels* is used for *Gods*. Every step which I take serves to convince me of the truth of what Ammonius Saccas taught, that the Gentile and Christian doctrines were identical, and that the quarrels of their professors were logomachy.

\* Cudworth. Bk. i Ch. iv. p.544.

A very singular circumstance may be observed in the conduct of the Romish missionaries in the oriental nations. Where they find the doctrine of the renovating Avatars or incarnations already understood, and where of course concealment of their own doctrine is of no use, they avow and proclaim it, and announce themselves as messengers of Buddha, Cristna, &c., and that Jesus was only a renewed incarnation of the Divine mind. To the Brahmins who already know it they unveil the mystery. This enrages the Protestant missionaries to the highest degree. They accuse the Papists of the basest motives, never having the slightest suspicion of the truth. Some of the Jesuits actually turned,\* or pretended to turn, or to be Brahmins, and preached the union of Papism and Brahmanism; maintaining that the religions of the city of R~ma in the East, and of RÇma in the West, were the same, with the single exception *that the head of the religion was then existing in the West*; and that the Avatars were continued for ever by succession in the Popes. ...

\* For instance, Robertus de Nobilibus.

Among the ancients there seems to have been a very general idea, that the arrival of the great person who was expected to come would be announced by a star. The births of Abraham, Moses, Cæsar, &c., &c., were all foretold by a star.\* Calmet says, "*I wish we could ascertain the ideas annexed to the rising of the star said to occur at the birth of Abraham.*"

\* Vide Calmet, Hist. Bible, Vol. I. add. art. Abraham.

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The author of the Supplement to Calmet says, "*I wish we could trace enough to ascertain the ideas annexed in that country to the 'rising of the star,' said to occur at the birth of Abraham : perhaps it might explain the prophecy of Balaam,\* or might elucidate the ready apprehension of the Eastern magi, who, when they, in the East, saw a certain star rise in a certain manner, and in a certain portion, &c., of the heavens, inferred that a remarkable child was born : indeed, no less than the lineal King of Judea : and they journeyed many miles to visit him. How came the rising of a star thus connected in idea with the birth of a child ? Was the idea ancient ? And what might be its origin ? This alludes to the birth of Abraham having been expected, and reported to Nimrod, as the Easterns say, by the Magi at his court. The same is said in respect to the King of Egypt at the birth of Moses : we read also of a king, who dreamed that immense splendour from the pregnant womb of his daughter illumined his kingdom. The classic reader will recollect instances of other stars connected with great men : as the star*

*Venus with Julius Cæsar, and his family, Augustus, &c., in Ovid and Virgil.*\*\*\* Here we see this gentleman as near to the discovery of the mythos as possible. I have no doubt that if we had the full histories of the Herculese and Bacchuses, we should find them all said to have stars at their births, like Moses, Christ, &c. As the conceptions were immaculate, the gestation ten months, that father of the child a holy spirit or other supernatural being, so they were all announced by a star. I flatter myself I shall convince my reader, that this story of the *star* was no fiction, but only a mythological or allegorical method of representing the conjunction of the sun and moon, and the conclusion of the cycle, at the end of every six hundred years, and the periodical restoration of some star or planet to its old place, or to its periodical rising in a place relative to the sun and moon, at the end of time. Thus, whenever that star arrived at its proper place, they knew that a new cycle commenced—a new saviour would be born; and for every Avatar, a star was said to have appeared. It was the astrological expectation of an incarnation on the renewal of every cycle : and the irregularities of the planetary motions, the precession of the equinoxes, and the neglect of making the necessary intercalations, rendered the times of the arrival of the periods and of the consequent incarnation doubtful. ... The changes in the heavens they could regularly foretell, but it was not thus with the Messiahs or the incarnations; so that they scarcely ever exactly agree with the beginning of the cycle. Thus the astrologers foretold some one before he came, but who he would be they could not foretell. ...

\* Numb. xxiv. 17. \*\* Taylor's Sup. to Calmet, Dict. in voce Abraham.

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When all the circumstances relating to Pythagoras, and to his doctrines, both in moral and natural philosophy, are considered, nothing can be more striking than the exact conformity of the latter to the received opinions of the moderns; and of the former to the moral doctrines of Jesus Christ. Had the moral doctrines of Pythagoras been adopted by the Western nations, in his day, there can be no doubt that the same good effects and improvement would have followed, which we know from experience followed the adoption of the same doctrines when taught by his successor Jesus Christ. In both cases, as usual, the philosophers were persecuted by the priests : in the case of *Jesus* they are said to have succeeded in crucifying him. In the case of Pythagoras, it is said, they succeeded in burning him and suppressing his doctrines. ...

Of the learned ancients of the West, Pythagoras was assuredly the greatest; and as he was some ages in advance of his ignorant countrymen, he was laughed at and persecuted. Some persons without any good reason have doubted his existence. The superiority of his doctrines to those of his contemporaries, affords to me a convincing proof that he actually lived. The beauty of his morals, the novelty but truth of his astronomy and geometry, all which he professed to bring from the East, are of so superior a nature to those of his Western contemporaries, that it is really not credible that they should have created an imaginary being, to whom they could attribute these obnoxious, unheard-of doctrines : for instance, the 47<sup>th</sup> proposition of Euclid, the elliptic orbits of the comets. These considerations prove his existence, and the state of Eastern learning in his day, for it was only among the Brahmins of India that he could have learnt them. ...

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In Herodotus there is an account of a certain Zalmoxis, a Scythian. Mr. Upham, in his History, has observed,\* that the story of this person evidently shews, that Buddhism was the religion of the inhabitants of the banks of the Ister previous to the time of Herodotus, and thence he infers that Buddhism was the religion of the Celtic tribes. Now it is a very remarkable thing that Pythagoras was called Zalmoxis. In all this there is evidently some mystery concealed. Assuredly the particulars told of Zalmoxis have every appearance of being oriental.

\* Hist. Buddhism, p.27.

We have seen in a former book, that Virgil in his poem alluded to certain prophecies of females called Sibyls. I think it necessary now to make my reader a little more acquainted with those persons. By the expression *the Sibyls* was generally meant a collection of books, written partly in very early and partly in later times by female prophetesses bearing that name. In the earliest time of Christianity they were considered by the fathers of the church as of the very first importance, in fact, of such very great importance, that the Christian religion might be considered to be almost founded upon them, and by most of the early fathers their genuineness was not only never disputed, but it was expressly admitted. They are now despised. The reason for this it will not be difficult to discover. I shall make a careful inquiry into the genuineness of these books, in the course of which we shall see various proofs as to who was the *ninth Avatar* in the West; after which I shall proceed to point him out in the East.

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Among all nations of the Western parts of the world, the prophetesses called Sibyls were anciently known. There were eight of them who were celebrated in a very peculiar manner, and a work is extant in eight books,\* which purport to contain their prophecies. ... The Protestant churches deny them altogether, as Romish forgeries. These Sibyls were held in the highest esteem by the ancient Gentiles. And it appears from the unquestionable text of Virgil, that they did certainly foretell a future Saviour, or something very like it. We find, on examination of the present copy of them, that they actually foretell in an *acrostic* the person called Jesus Christ by name. The most early fathers of the Greek and Roman churches plead them as genuine, authentic, and unanswerable proofs of the truth of their religion, against the Gentile philosophers, who, in reply, say, that they have been interpolated by the Christians. ...

\* Published by Gallæus.

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Many authors, as well as Dr. Hyde, have endeavoured in vain to ascertain the meaning of the word Sibyl. Vallancey has observed, that in the *Old Irish* the word means cycle; and he goes on to say, that as the Sibyls were beloved of Apollo, he supposes the cycle must have been that of the sun. Here I believe we have the truth. There was supposed to be a prophetess of each Sibyl or Cycle. We have the prophecies of eight. There was one for each cycle as it passed. At the time of Christ one was to come. ...

The location of these Sibyls around the Casa Santa at Loretto clearly proves, that the Roman church privately maintained the mythological character of the Virgin Mary, and

her close connexion with these celebrated ladies. It is absurd to suppose that they were placed in this very remarkable place by accident, or in ignorance. Then why should they be connected with the Virgin ?

The Apostolic Constitutions quote the Sibylline oracles, and say, "*When all things shall be reduced to dust and ashes, and the immortal God, who kindled the fire, shall have quenched it, God shall form those bones and ashes into man again, and shall place mortal men as they were before : and then shall be the judgment, wherein God shall do justice.*" Here is, I think, in this very early work (for early it certainly was) an admission of the doctrine of a renewal of worlds.

Josephus quotes the Sibylline oracles concerning the tower at Babylon.

The earliest undisputed Christian writer, of whom any entire work remains, is Justin, and he pointedly says, that the Cumæan Sibyl prophesied the advent of Christ in express words.\* Justin's first Apology was published not later than about A.D. 160. If the Sibyls were then forged, they shew how early the Christians began these practices. Justin tells the Greeks that they may find the true religion in the ancient Babylonian Sibyl, who came to Cuma and there gave her oracles, which Plato admired as divine. Clemens Romanus also quotes the Sibyls in his Epistle to the Corinthians.\*\* They are also quoted by Theophilus Antiochenus, Athenagoras, Firmianus, Lactantius, Eusebius, St. Augustine, &c.

\* Floyer's Sibyls, p.225. \*\* Ibid. p.329.

... Clemens Alexandrinus also quotes Heraclitus as an authority that the Sibyls were inspired by God. St. Austin says the Sibyls, Orpheus, and Homer, all spoke truly of God and of his Son.\*

\* Sir John Floyer on the Sibyls, p. ix.

There are several works extant, purporting to be the writings of Peter, Paul, and other early Christians, in which the Sibylline oracles are quoted as authorities in support of the Christian religion. These writings, for instance the preaching of Peter, are quoted as the works of the persons whose names they bear, by Clemens Alexandrinus, and, in fact, are as well supported in point of genuineness as the orthodox gospel histories themselves, though rejected by modern Christians.\* Jeremiah Jones has laid down some rules of criticism by which he pretends to try the genuineness of ancient works. These rules or canons are false, to a ridiculous degree.

\* Vide Jones on Can. Pt. II. Ch. XXXIII. XXXIV., Vol. I. pp. 348-350

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Dr. Lardner admits that the old fathers call the Sibyls *prophetesses* in the strictest sense of the word.\* The Sibyls were known as prophetesses to Plato, to Aristotle, Diodorus Siculus, Strabo, Plutarch, Pausanias, Cicero, Varro, Virgil, Ovid, Tacitus, Juvenal, and Pliny. Under all the circumstances it is absolutely impossible to deny that certain written prophecies did anciently exist; and the only question will be, whether we have the real originals, and if the originals, whether uncorrupted or not. It is evident that in the time of Plato they must, at least part of them, have been written; and the question



arises, what can they have foretold ? I think I am entitled to answer, The same as Isaiah, as Enoch, as Zoroaster, as the Vedas, as the Irish Druid from Bocchara, and the Sibyls of Virgil—a renewed cycle, with its hero or divine incarnation, its presiding genius; but this I think will appear more clearly presently.

\* Cred. Hist. Gosp. Bk. i Ch. xxii.

It seems that by the word age or generation different things were meant by different persons, from which confusion has arisen. But the Sibyls *all* agree that there were to be what are called *ten* generations or ages of the world in all; but the Erythraean Sibyl is the only one who correctly states them to begin with Adam. Erythra was the name of a town in Ionia and also of the oriental ocean, as least as far as Ceylon or Taprobana. In a former book I have shewn, how the Jews and other nations expected the six millenaries : here is a clear admission of the ten periods which could be nothing but the Neroses, or periods of 600 years, as in 6000 there are ten six hundreds.

... The Sibyls differ in their accounts in many respects from our present Bible, though evidently alluding to the same facts. This is a proof that they were not copied from it. ...

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There is unquestionably great difficulty respecting the name of Christ and the Christians. At first they certainly went by a great variety of names, and among others, by a very extraordinary one, namely Pisciculi or *little fishes*. ... The name Christ may be fairly derived from the word Cristna, and the traits of similarity in the lives of Cristna and Jesus, which have been pointed out, will probably compel the reader to believe, that the *black* God of Italy was called in some way or other from the black God of India, or both from some common source, and not from the anointing of a man who *never* was anointed. We will now try to find how this arose.

The first unquestionably genuine *heathen* evidence we have respecting the name of Jesus Christ and the Christians, is found in Suetonius.\* Here he is cited by the name Chrestus, not Christus. Suetonius, if he speak of the Christians, and that he does so speak I conceive no impartial person can doubt, must be allowed to be, in this case, a perfectly competent and unimpeachable witness, according to every principle of fair reasoning. The following are his words :

Judæos, impulsore Chresto assidue tumultuantes Roma expulit.

Tacitus speaks of *these same persons*, but calls them Christians, and their master Christus. This, on first view of it, seems probably a corruption, because one of the two must be a corruption, and who in later times could ever think of corrupting Suetonius into the Chrestus from Christus ?

\* In Vita Claud. Cap. xxv.

Lactantius ascribes the name of Chrestus to the ignorance of the Greeks,\* ... Here is a most clear admission of an unimpeachable witness in this case, that the Greeks were *accustomed, solent*, to call Christ by the name of Chrestus, and not Christus.

\* Ben David's refutation of the book called "Not Paul, but Jesus," pp. 277, 278.

Again Justin Martyr says,\* "*For we are indicted by the name of Christians, but crhjoj now is a word for kind or good; and such a word cannot surely be a just foundation for hatred.*"\* It is impossible not to see that here the word Crijianoï or Christians is a corruption, and that it ought to be Cfhjianoï or Chrestians. Without this emendation the passage is nonsense, as every Greek scholar must see. ... Certainly Justin would not have called them Cfhjianoï if Crhjoj had not been the common name by which Christ was known; and when, in other places, he calls him Crijoj, this being in opposition or contradiction to the former, one of the passages must have been corrupted. ...

\* Lib. iv. Cap. vii. Sect. iv.

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Bingham\* says, the Christians were not called Christians, i.e. Christiani, till the time of St. Ambrose. I suppose this was because they were called Chrestians.

\* Book i. Chap. i. p.7.

Lucian, in a book called Philopatris, makes a person called Triephon answer the question, whether the affairs of the Christians were recorded in heaven; "*All nations are there recorded, since Chrestus exists even among the Gentiles :*" ... Thus it is perfectly clear that they were called Chrestians by the Gentiles, as well as by Justin Martyr, the first of the Christians in his day.

But the following evidence is conclusive upon the subject : Dr. Jones observes that this word is found in Rom. xvi. 18. He says, "*And in truth the composition of it is crhstojlogia, i.e. logia pefi tq crhstq, oracles concerning Chrestus, that is, oracles which certain impostors in the church at Rome propagated concerning Christ, Crijoj being changed by them into Crhjoj, THE USUAL NAME GIVEN HIM BY THE GNOSTICS, AND EVEN BY UNBELIEVERS.*"\* Here I think enough is admitted by Dr. Jones to shew pretty clearly that his original name was Crhjoj, and that the *i* was not changed into the *h*, but the *h* into the *i*.

\* Ben David, pp. 278, 279.

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The *heart* may be seen in great numbers of the Christian monuments in the Vatican palace at Rome. The Roman Church has an office for the bleeding heart. As an emblem scarcely any thing is more common. But the way in which it is connected with the Romish Christian sepulchral monuments, and with those of the Heathens, shews a close connexion between them. The heart, being the emblem of the passion or sensation of affection of one person to another, came very naturally to be the emblem of divine love. At first it may be thought that a figure of this kind is a trifling circumstance and not worth notice. I dare say it will be so considered, by persons who spend their lives in idle attempts to supply a Lacuna or two in a Greek play; but, trifling as it may appear, I will compel the sceptic to belief, in the opinion I myself entertain. Here we have the heart upon an ancient Grecian monument before Christ, and connected with the word Crhjoj, and the name of Cupid or divine love Hrwj. We have it on an Indian monument of Bal-ii an incarnation of Vishnu crucified in the heavens, and we have it on vast numbers of modern Christian monuments in the Vatican at Rome. I defy any one to doubt the close

connexion of the three. Circumstances of this kind are better than any written evidence whatever. This heart is often represented in Romish Churches with darts or spears stuck in it. Images of Christ are often seen with a spear thrust into the side. The image of Bali has also a hole or wound in the side, and is described by an epithet which might be rendered in English *side-wounded*.

### **Page 573**

The Latin name of Christiani\* was first given to the followers of Jesus at Antioch, probably as a term of reproach; which is the reason, though they were perhaps not often insulted with it, why the Christian fathers in the earliest time never use it. And I believe it was not adopted till the doctrine of Paul was grafted into the gospel of Jesus, by the Roman or Popish Christians; and then, for the first time, along with the *Christ crucified* of Paul, came the Latin word Christus.

\* Acts xi. 26.

For all these reasons collectively, I conclude that the original name by which Christians were called was, followers of Crhjoj or Cfhjiano. I need not waste more words upon this point, for the fact cannot be disputed that they were thus called both by Christian fathers and Gentiles. But it is a point of very great importance.

No doubt I shall be asked the reason why this discovery which I have made of the ancient name of Christ has never been made before. To which I reply, Look to the decrees of Emperors, Popes, and Councils, almost innumerable, for the destruction of the writings of those persons who were likely to state or name the fact in ancient times, and you will see the reason. Had we the large and learned work of Porphyry or the works of Ammonius Saccas, no doubt we should have this and many other points cleared up.\* ... For the cause of truth it is a most fortunate circumstance that the priests in transcribing the works of Justin Martyr have overlooked the passage which the reader has seen. ...

\* Vide Lardner's Works, Vol. IV. xvii. p.111, 4to.

The word Crhjoj among the Gentiles, did not only mean *benignus, mitis*, but it also meant, when applied to a person, a being superior to man, of a benevolent nature; precisely a divine incarnation. Hrwj had the same meaning—a *demigod*. The result of the whole is, it is clearly proved that the Papal Christians changed the first name of Jesus from that of Chrestus to that of Christus, with the Latin termination. In a future page I shall produce some very curious circumstances which will trace this Chrestos, foretold by the Sibyls, to India.

I will now return to the consideration of the Acrostic of the Sibyls.

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It is perfectly clear that in the time of Cicero there was an acrostic in the book. If that which is there at this time be not it, pray where is it? If the Christians had forged this acrostic after the time of Justin, they would have contrived to insert Crijoj and not Creijoj.

But I shall now produce in this case, I think, an unimpeachable witness, that the present acrostic was that in the Sibyl in the time of Cicero; for *Eusebius* affirms, that Cicero quoted these very verses which contain the acrostic, and which he says was in the Erythræan Sibyl. If the father of ecclesiastical history may be credited, the fact of the existence of our present acrostic in the time of Cicero cannot be doubted.\*

\* Vide Floyer's Sibyl, Pref. p. xx.

Justin says, "*that the Sibyl not only expressly and clearly foretells the future coming of our Saviour Jesus Christ, but also all things that should be done by him.*"\* This was in the early part of the second century, and it exactly answers to our present Sibyls. It is very evident that, supposing the name of Jesus Christ to have been unknown as a man's name, which it might be in the time of Cicero, the poem might pass generally without the meaning of the acrostic being discovered, or without its being perceived that the letters formed an acrostic, except by the initiated.

The acrostic suited both the Heathens and the Christians. ... That the Christians should have corrupted the oracles is very likely, and even in some degree the verses which formed the acrostic—but still keeping the acrostic. Indeed, after the observation in Justin, that all the things that had happened to Jesus were in the Sibyl, was noticed, I have no doubt that if there were any thing in the Gospels which was not in the Sibyl, the Christians would put it there. There is undoubted evidence that our Gospel histories underwent repeated revisions. Those who would revise the Gospels, would not scruple to revise the Sibyls.

... Under all these circumstances, I cannot doubt that the acrostic which we have, was actually the acrostic referred to by Cicero, and that it meant IHS CRHSTOS the benignant Genius or new incarnation of Bacchus, or Buddha, or Divine Wisdom, the Protogonos of God, or QEOT TIOS SWTHR. Although Cicero, in the passage I have quoted, does not give us the words of the acrostic, it is evident that it referred to some great person—but still it gave only a mystical name of him. In short, there is not the least evidence against either the genuineness of the book or of the passage.

How the Sibyls originally came to Rome it is difficult to say, for, to the story of their purchase, by Tarquin, I suppose no one now attends : but after they were burnt, in the time of Sylla, others were procured from Erythræa by ambassadors sent for the purpose, a fact which shews that they were well known to exist. ... It is very certain that, though known to exist, they were not thrown open to the public, and I think it seems probable, that they were not published till the Christians got possession of them, and for, their purposes, published them, though they were quoted to support the tyranny of Augustus, and the attempted tyranny of others before him.

It is very certain that Scipio and Sylla both founded their claims to power upon the prophecy in the Sibyls—that an illustrious person or a saviour would come on the opening of some unknown, but speedily-expected, new age. This is confirmed by Virgil, and he is allowed to be named in an acrostic by Cicero. ... Almost every particular in the life of Christ as detailed in our Gospels, is to be found in the Sibyls, so that it can scarcely be doubted that the Sibyls were copied from the Gospel histories, or the Gospel histories from them. It is also very certain that there was an Erythræan Sibyl before the

time of Christ, whatever it might contain. Where this Erythræa was, we shall presently try to discover.

### **Page 576**

The following passage of Dupuis shews that the Erythræan Sibyl might easily write the acrostic ...

*"But the Virgin of the constellations, Isis, the mother of Orus, is really this famous Virgin mother of the God of light, as we have shewn in another part of this work, to which we refer the reader. We content ourselves here with saying, that the celestial virgin, of which the heaven offers us the picture at the equinox of the spring, with the celestial ark and the serpent, was effectually represented in all the ancient spheres with all the characters of that of the Apocalypse, that is to say, as a female newly laid in, and holding in her arms a young infant, which she suckles, and which has all the characters of Christ. ..."* *"The Arabian Alboazar or Abulmazar goes farther. This is, according to him, he whom some persons call Jesus and others Christ, as we have seen in our chapter on the Christian religion, where we have reported this passage."\**

\* Tome III. p.46.

One finds here, as in the Apocalypse, an infant newly born, placed on an elevated throne, and in the arms of a female lately delivered, who nurses him. And this infant is the Jesus, the Christ, the God who ought, as the child of the Apocalypse, to reign over the world. Can more marks or similarity be expected ? This is the young infant, the image of the sun born at the winter solstice, at midnight, the 24<sup>th</sup> of December, of which the Persians celebrated the birth, as may be seen in the ancient calendars, which fix it to the same day—*Natalis Solis invicti*—and of which the effigy was placed by them in the first degrees of the sign which, by its ascension at midnight on the 24<sup>th</sup> of December, fixed the epoch of this birth. This was as the horoscope of the God *Light*, who commenced his career with the year, and who ought, in the spring, under the sign of the Lamb, to make the day triumph over the night, and to repair the mischief done to nature by the winter.\*

\* Dupuis, *Sur tous les Cultes*, Vol. III. p.251, ed. 4to.

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That the work called the Apocalypse of St. John just referred to, is of *very great antiquity* is clearly proved by the fact that it makes the year only 360 days long—the same length that it is made in the third book of Genesis ...

... Good God ! if all the authorities which I have produced, not only of learned *moderns* but of learned *ancients*, the chief persons of the religions, joined to the clear words of Jesus in the Gospels, will not prove that a *mystery* was concealed, what can be expected to do it ? And surely, if there were such mystery, I have a right to endeavour to find it out : and I am certain that in great part, at least, I have found it out.

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In the time of Origen the manuscript of the oracles must have been in the temple under the statue of the God, and in the keeping of the Pagan high-priest, where it was totally impossible for the Christians to get access to it. And yet it seems, according to Justin, that this manuscript contained every thing which had been done by Jesus Christ. If we admit that the present copy is all corrupt, yet we must allow that the real Sibyl contained the same in substance as the one we have, at least if we can believe Justin.

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The Bishop (Horsley) repeatedly observes, that the style of the prophecy is exactly that of the Jewish prophets.\* This justifies me in what I have said about Isaiah. He says, "*The sum of the character is the same in both : in its nature unequivocal, and such as even in the general outline could not possibly belong to different persons in the same age.*" ...

\* Page 22.

I now conclude what I have to say of the Sibyls, but it has naturally brought me to the consideration of Cæsar, who, I shall shew, was a *ninth* Avatar. But before I proceed to the proof, I shall, in the next chapter, discuss many preparatory matters.

**VOLUME I - BOOK X - CHAPTER II**

**Crhj, CHRES—INDIANS IN THRACE—COLIDA—CERES—Crhj—SUBJECT CONTINUED—HERALD, KERUX—CHALDEANS WHERE FROM—GOSEN—ERYTHRÆN, DIU, DIS—COLIDA OF SOUTH INDIA—INDIANS IN THRACE—RITTER—MEANING OF THE WORD Crusoij—CHERSONESUS—MYTHOS IN AFRICA, MARCUS—GAZA-MERE—BACCHUS**

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In Polydore Virgil\* is the following passage : ... The following is the translation of Thomas Langley.\*\* "*Some people lived single, as certain nations called CRISTE and ESSENI among the Hebrews, which did abhor the calamities and trouble in marriage.*" ... and here we have probably the Christian monks in Thrace, ancestors of the monks of mount Athos, long before the time of Christ.

\* Typia Jacobi Stoer, impensis, Nicolai Bassei. M.D.X.C. Cap. IIII. P.21.

\*\* Printed Anno 1551, fol. X.

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I have already proved that Thrace was peopled by a colony from North India; and, that the Crhjoj or Cristna or holy person appertaining to the latter country was crucified. From this, I think, there can be no doubt that on that account it was accounted crjhjh in its sense of a *prophet* or an *oracular* or *benignant* person. It was a holy land; in every thing as far as possible an imitation of a holy land in India. In some maps it is written Grestonia ... It had also another most important name which I take to be its first name

—Crestona or Crestonia,\* that is, Creston-ia, which means the country of Creston or the good Genius or Crestus. ... My reader will recollect what I have said of Cristna having his name from the idea of good Genius. This Crestonia is a very sacred district; in it is the town called Chrysopolis, or, as I have shewn, Chrystopolis, i.e. Chrystos-polis. This town was also called Eion or Adon, and Iamboli or Emboli, the same name as the town of Emboli-ma on the Indus, and Ioni-keni, and Orpheus,\*\* Or-phi, the voice of Aur, or of the oracle of Orus and Iona, and Amphi-polis, or city or Amphi or Omphi, or the OM, or the voice of OM. The district around it was called Edon or Hdwnida, the same as the Garden of Eden; ...

\* Rennell, D'anville. \*\* Bryant, Anal. VII. p.129.

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... The promontory on which Byzantium stood was called Cryso-ceras; and the present Scutari, opposite to it, was called Chryso-polis. The circumstance of the Chryso-polis being in the district of Crestonia, proves what I have said before to be true, that Chrysopolis ought to be Chrestopolis, and the letters i and y ought to be the h; and that they were not sacred to Gold or called from Gold, but that they were sacred to the good Genius, or called from the good Genius, and that therefore, originally the name was Chrestopolis. It was, probably in reference to this superstition that Constantine selected this place for his city.

The tablet on which is the inscription with the Crhjoj and HRWS, was found by Dr. Clarke in a place where I should expect to find it : at Delphi, in the temple of the God called IE.\* Under Parnassus, in a Gymnasium, where a monastery called Pana-ja (a name sufficiently Oriental—Hindoo I should think) now stands; adjoining to the Castilian fountain which flowed by the ruins of CRISSA, probably the town of Crestona, into the Crissæan Bay, i.e. Cresta and Crestiæ bay. Dr. Carke has observed what I should have expected to find, that the foundations of the ruins at Delphi are Cyclopæan. The spelling of the Crhjoj on the Tablet, and of the district Cres-tonia, clearly prove that the word Crissæan and Crista are the same.

\* We must not forget that all orthodox persons maintain that Jesus Christ was the Jehovah incarnated; that is, the IE incarnated, whom they call Jah.

In Dr. Clarke's map, Delphi, or a place close to it, is called Crissa; and an ancient scholiast upon Pindar affirms, that under the name of Crissa, the city of Delphi was designated. This is a most important fact, but it is nothing but what other circumstances would lead us to expect.\* ...

\* Travels in Greece, Ch. vi. p.183, 4to.

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... And what marks the similarity more between the Sinde or Indus of Thrace, and the Sinde or Indus of the East, and indeed puts identity out of doubt, is, that Herodotus informs that, in his time, like the Indian wives now, the Thracian wives were sacrificed on the death of their husbands, and that it was a point of contest among the wives which should have the privilege. This I think completes the picture. The Thracians of rank were generally burnt after their death, and their ashes put in urns and buried in tumuli.

This practice is noticed by Solinus\* and Herodotus.\*\* Stobæus,\*\*\* who cites Herodotus, says, that the case of the Thracian women was exactly parallel with that of the wives in India, for they were burnt with their husbands. ... The Indian practice, I believe, was known to Diodorus, Cicero, Propertius, Strabo and Plutarch.\*\*\*\* ...

\* Cap. xv. \*\* Lib. v. p.183, ed. Steph.

\*\*\* Cap. cxx. p.521. \*\*\*\* I quote these names from memory.

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We must not forget that the black Apollo of Delphi was called by the Hebrew word IE and also by the name Cunnius; that we, in a neighbouring country, found the people sacrificing their wives; that these people were called Sindi; that this black Apollo is called on the tomb of the Youth of Larissa Crhjoj, and that we found a Chrys in Youdia of India. All these matters considered, I come to the belief that when the Brahmins perfected their Sanscrit, on the foundation of the old language of the country, they applied to the word Kris the meaning *black* or *dark blue*; but that its original meaning was *benignus, mitis*. ...

In the CELTIC DRUIDS, Chap. V. Sect. XV., I have shewn that the Irish *Ceara*, the wife of Ceares, was the Goddess of Nature, and the same as *Ceres*. She had a daughter called *Porsuibhean*, pronounced *Porsavean*, the *Persephone* of the Greeks, and the Proserpine of the Romans. ... The meaning of this name was præstigiatrix, mago, or fabricatrix.\* The Maja of India was the same as the Maia of the Greeks, but she was the same as Persephone,\*\* and Persephone was Ceres, and Ceres was the mother of the Gods and Queen of heaven. From the same source came the Cruswr and Chryssor of Sanchoniathon. Cres or Krhj or :9, *krs*, was the being to whom the astrologers came on the birth of Christ, the 25<sup>th</sup> of December, to make the solar offerings at the temple of Bethlehem or Ceres, where Adonis or Adonai was worshiped, as described in Book V. Chap. II. Sect. 3. ...

\* Lac. Epit. 68. \*\* Sir W. Jones.

It is from the Ceres or Krhj, that the Christians got their custom of burning candles before their saints, and of carrying them in their processions. Ceres was called Tædifera.

As we might expect, one of the sons of the *Yadu* of India was said to be *Croshta*, or *Croshtdeva*. Here we find the Christ as *Crost*, and the *Cras-devas* of Arrian : and here we see the mythos of the crhj, or Crhst, or Crest, most clearly proved to have been in existence long anterior to the Christian æra.\* Christ was called *Crost* by the Ethiopians. In book I. Chap. IV., I have shewn that the Ethiopians were a colony from India.

\* Trans. Asiat. Soc. Vol. III. Part I. pp. 143, 144, Essay by Tod.

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The Tetragrammaton of the Pythagoreans I have shewn, in my CELTIC DRUIDS, was the word %&%\* *ieue* : on this account they had great reverence for the Quadrangle, and said it corresponded to Ceres. The reason of this was, because in the secret science the



sacred four represented Jehovah, who was the Logos Incarnate, the Crhj. Ceres was the Deity androgynous, the Creator from whom abundance and all blessings flow.

The earth is called the nursing mother of all creatures, the Ceres. This was because the earth, like all other things, was an emanation from the Creator—was but a link in the chain of emanations proceeding from the highest to the lowest, or vice versa. Thus the mysticism of Plato, noticed in B. I. Ch. II., may be reconciled. Thus the earth, in the sacred metaphorical language, was a Ceres; and all rivers were Adonises of Dons, or Sirs or Surs—*rivers of the sun*. They were, in fact, Cereses, for they were the nurses of the creatures living on the land fertilized by them, and which, without them, would be arid wastes. I have a strong suspicion that every place had a *mystical* name for the priests', and a *common* name for the people's use.

When I consider the identity of the history of Cyrus with that of Cristna, and the mythological character of its date or birth, that he was the same as Adonis whose history was very similar to that of Persephone or Proserpine, who was called by the same name as Cyrus, *Core*, in Hebrew :9&, *curs*, I cannot help doubting his existence as a human being. He was a Messiah foretold by name, a solar appellation, to save the Jews; and he was most assuredly the presiding Genius of the *eighth* cycle, being born on the first of it.

In the male and female Crhj, M. Creuzer<sup>1</sup> might have found the Kiris or Kyris who came to Argos of Peloponnesus, and whom he shews to have been identical with Adonai or the Lord, or Adonis and Osiris, and afterward<sup>2</sup> with Proserpine called also<sup>3</sup> Core. All these Creuzer shews to have been identical with a God called Æon,<sup>4</sup> or the eternal Creator or Demiurge.<sup>5</sup> I suppose I need not point out to my reader how all my system is here unconsciously confirmed by this learned German. And further, he has shewn them all to be identical with Oannes, Anandatus, Derceto, the Patares of Lycia, and the Hom or Omanus, called also Comœus;<sup>6</sup> and again with an Autochtone called *Cresus*,<sup>7</sup> the builder of the temple of Ephesus, and he with Semiranis, and Chersiphron;<sup>8</sup> and again with Omphale, daughter of Jordanus, (this shews the river Don probably in Lydia,) who had a son called Crœsus,<sup>9</sup> by Hercules, whose name was *Here* and *clo*;<sup>10</sup> *Here* being Chore, *Core*, or Cere, or Ceres; and again with Axiokersa, (another corruption of Ceres,) who was the same with De-meter; but Demeter was Bacchus, the Saviour, *as was also Ceres*.<sup>11</sup> Thus Bacchus was the androgynous Saviour, IHS—and IHS is Jesus; and Jesus is the Logos and the Crhj, an incarnation of divine wisdom, the Erwj or Hrwj, or divine Love. Thus we see how, as Ammonius Saccas taught, all the vulgar plurality of the Gentiles, of the East and West, melt at last into precisely the same trinity of the Indians, the Jews, and the Christians. In the explanation of these identifications, no doubt, partly consisted the Eleusinian mysteries.<sup>12</sup> In the above I am supported by the Scholiast of Apollonius Rhodius, who affirms that Axierus was Ceres.<sup>13</sup>

1 Tome II. Liv. iv. Ch. iii. p.45 2 Ibid. p.53 3 Vide Lempriere.

4 Aiwn, name of Cyrus. 5 Tome II. Liv. iv. Ch. iii. p.73

6 Comœus the aspirated Omaus. 7 In pp. 82, 114, 116.

8 Tome II. Liv. iv. Ch. iii. p.94. 9 Creuzer, p.179. 10 Ibid. p.195.

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It is impossible to dip into the inexhaustible treasury of Creuzer, without seeing my theory confirmed. Could we but make out the whole, no doubt a beautiful system would shew itself in every part. Probably many Christians, from the indulgence of their prejudices and, I fear, from the bigotry and hatred instilled into their minds in youth by the priests, (who, as usual, will fear that some change of opinion may affect their emoluments,) will be much shocked to find their religion to be, at last, nothing but that which they have been accustomed to designate with every opprobrious epithet. But why should they object to the religion of the Gentiles being, *when uncorrupted*, the same as theirs ? Are they not always at work endeavouring to make proselytes ? Then I hope they will not be angry with me for at once bringing all the religions of antiquity, *stripped of their corruptions*, into the pale. I am, in fact, the greatest proselytist in the world. I proselyte those that have lived, those that live, and those that will live.

We have seen that the Thracians were Jews, Ioudi, and Orpheans, and Indians; that their wives sacrificed themselves on the death of their husbands. Orpheus charmed the beasts with his music, and the trees of Pieria came down to listen to him. He was accompanied by nine Muses. Kanya of India or Cristna, or Crishna, or Creeshna, or Crhjna, charmed the beasts with *his* music, as Orpheus had done. He was accompanied by nine Gopys, each called Radha.\* All the same things are told of Apollo in the neighbouring Temple of Delphi or Kanya, or of the Grecian Apollo Cunnus—Kan-ia. The last syllable is the IE on the Delphic temple, %\* *ie* of Jah of the Jews, the Jah of the Sanscrit, and of Apollo or A-pol, or % *e -3" e-bol*—the God Bol or Bal or Pal, of whom the shepherd kings of India, that is, the shepherds of Rajah-stan or Royal shepherds, Pallestini, were followers. Apollo had his nine muses; he was the God of Music. Like Kanya, and he performed on the Lyre as Orpheus did, and as Kanya did on the same instrument, called Vina.\*\*

\* Vide Tod's Hist. Raj. and plate—Crishna on the flute.

\*\* See a figure of an ancient violin in Montfaucon.

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The word Khrux or Ceryx, the Herald, was derived from the Hebrew word :98 *qrs*, and meant the cross or the caduceus of Mercury or of Buddha. The Herald or Ceryx, Littleton translates Caduceator, and from it Lardner derives the word crux. It is very curious to observe how every thing connected with a cross comes at last, when sought to the bottom, to be connected with Hermes, Mercury, or Buddha—the Taranis of the Druid oak. The caduceus was either a crucifix or a cross. I very much suspect that our coats of arms, and particularly our crests, came from the Crestian or Cretian mythos. The ancients had their crests.\* The figure carried on the shield or banner was the emblem of the crhj or good dæmon; therefore every people who adored the crhj or good dæmon would have a crest. From the first word *emblem*, or whatever word stood in the place of emblem, being a regimine, it came to have the name of crest. This style of the first language accounts for innumerable names, and in particular for the priests having the names of their Gods : for if it were said, the priest of Apollo, it would be exactly the same as to say, priest Apollo.

\* See Book VIII. Chap. II. Sect. 1.

The Druids of Ireland carried in their hands the Crux ansata, called a key, or in their language *kire* or *cire*.\* This we must recollect was carried by the Gods or priests of Egypt, and is also found in a very remarkable manner in the hands of many of the bearded Druidical-looking figures, given by Mr. Hammer, either as figures of the Templars, or as emblematical figures used by them. I cannot help suspecting that this *cire* was closely connected with the Cris and Ceres. ... This key was what unlocked or opened the door of eternal and of human life. It was a *polis* or *pole* and a *tri-pole*. ...

\* Vall. Coll. Vol. VIII. p. xlix. Pref. to No. XII.

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... Mr. Bryant has noticed a country of Colida. Here we have the original Chaldea, where was the Ur—Ur of the Chaldees.

... There can be no doubt that many Assyrians might be Chaldeans, and vice versa. But the Chaldeans, most assuredly, were a sect or order of some kind, totally independent of the Assyrian or Babylonian empire. ... Ancient history shews traces of them in many places besides Babylon. Zoroaster was said to be their founder : but who was Zoroaster ? I shall discuss this question at present, but content myself with saying, I suspect that he was merely the supposed genius of a cycle. Seven Zoroasters are recorded by different historians.

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In the Colida or Colchida of Arrian, noticed by Mr. Bryant, I think we have the origin of the Culdees of Chaldees. They are in the district of Ur-li or Ur-iana, where Abraham or the Brahmin came from. He came from Ur of the Cullidei, or Chaldees, or Culdees, or from Colida. This completes the proof of my system.

The country of Calida or Colida in North India, between the Burrampooter and the Indus, is the country of the holy Cali—Cali-di, i.e. dis or divus and Cali.

Cali is the Greek *caloj beautiful*. It is remarkable that, in the Celtic, the word *Cal* means *wise* :\* whence comes *calling* or *vocation*. When a person was called, he was deemed wise for the purpose for which he was called. The Roman meeting for the election of priests was called Calata Comitia. From this comes our Gala-day, *Whit-sunday*, when the Druids granted the orders or functions to priests.

\* Cleland, Spec. P.124.

I believe myself that the Arians, said by Col. Van Kennedy\* to be bounded by the Indus, was Uria, which extended thus far; that *all* the Doab between the Ganges and Indus was Ariana and Ur-iana, and perhaps Ara-bia also. The word UR in the Indian language signifies also *country* or *town*\*\*—Era of Greece. Then, when it is said that Abraham came from "Ur of the Chaldees," it may mean, that he came from the country of the Chaldees or from Colida, not from the fire of the Chaldees.

\* P. 197. \*\* Barthol. System. Brach. P.151.

Ammianus Marcellinus, in the following passage,\* seems to imply that the Chaldees were eastward of Bactrina; this will take them to my Colida. ... The whole passage evidently alludes to a Chaldea far Eastward of Assyria. We must remember that the name of the God of the Jews, Jah, IE, was the name of Apollo of Delphi. But the Oracle of Apollo, preserved by Porphyry,\*\* said, that the *Chaldeans* and Jews were the only people who honoured a God produced by himself, autogeneqlon. And, assuredly, they were the Chaldees of Abraham whom the Oracle meant, whose God had the same name as the God of the Oracle, not the Moloch-adoring Assyrians. The coupling of the Chaldeans and Jews was natural enough, if they were originally from the same country. The place here found for the Chaldeans fully justifies Jeremiah's assertion, that they came from the ends of the North and of the sides of the earth,\*\*\* i.e. from a very distant country. ...

\* Hist. Lib. xxiii. \*\* Euseb. Evan. Præp. Lib. ix. Cap. x. \*\*\* Cab. Enc.

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But there was another Colida at the south end of the Peninsula of India, not far from Cape Comorin, as well as that of the Doab of the Ganges and Indus; thus there were two Colidas.

... Every one knows that Abram was said to be a great astrologer, and no person at all conversant with the history of the Roman Emperors can be ignorant that the Chaldeans from India were their great astrologers or tellers of fortunes.

... I think the most blind and credulous of devotees must allow that we have the existence of the Cristna of the Brahmins in Thrace, many hundred years before the Christian æra—the birth of Jesus Christ. Now, what could Mr. Maurice, Sir W. Jones, and Mr. Bentley, say to this ? Did the Cristna of Thrace take his name from the Apocryphal Gospels ? The Apollo EI, Crhj, in the country of Sind, with his flute or music, his nine muses or nine Rhadii, with the Brahmin custom of burning the widows cannot be doubted or evaded. How is it that this has never been seen before ? How, but because, if roguish priests *did* see it, they in every case endeavoured to suppress it; and because prejudice is so strong in devotees as to blind them even to an unclouded sun at noon ! ... Every ancient author, without exception, has come to us through the medium of Christian editors, who have, either from roguery or folly, corrupted them all. We know that, in one batch, all the fathers of the church and all the Gospels were corrected, that is, corrupted, by the united exertions of the Roman See, Lanfranc, Archbishop of Canterbury, and the Monks of St. Maur. ...

Colonel Tod has given an account in his History, of an order of priests called Gosaen. They now officiate in the temple of Eklings, in Mewar. But the present religion of this temple is that of Kanyia or Cristna, and is said to have come from Matura. When I consider that I have found Matura, Ur or Urii of the Colida, or Doab, or Mesopotamia of the Chaldees or Culdees, and Ayoudya or Oude, or Judia, and the Joorgees or Jews, all in India, nearly together, I cannot help believing that in the Gosaen of India we have the Goshen of Egypt, and of the Old Testament, called in the Hebrew 0:1 *gsn*, I leave the case to my reader, with the often-repeated observation, that it is not an individual name of this kind that is of any weight, but the number of them. These Gosaen were priests. The Hebrews dwelt in the land of *Goshen* or of the *Goshaen*.

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... "The river *Indus* was often called *Sindus*, and nations of the family whereof I am treating were called *Sindi*. There were people of this name and family in Thrace, named by Hesychius : ... The Sindi (of Thrace) are an Indian nation. ... "\* In the next page Bryant repeats what the reader has before seen, that Apollonius of Tyanea affirms, that the African Ethiopians were originally an Indian nation. ... and I think no one can read the long dissertation of Mr. Bryant, and not see that the Gymnosophists were the wise men or Magi, or priests of Ammon, or of the *feron Om-manq*.

\* Bryant, Vol. III. p.215

... Hermippus, in the Life of Pythagoras, observes, "*Pythagoras performed and said these things in imitation of the Jews and Thracians.*"\* The identity of the doctrine of the Trinitarian and Thracian Orpheus with the Trinity of India and of Genesis, again proves the Thracians and Jews both to have been colonies from India. ...

\* Benj. De Tudels, by Gerrans, Ch. xviii. note.

In Thrace we have, in the doctrines of Orpheus, the triune God of India and of the Jews. In the names of towns, rivers, &c., a repetition of similar places in India : ...

... I think I may now safely consider that every thing which I have formerly said of Ammon being the OM of India is satisfactorily PROVED. The tomb of Orpheus was shewn in Thrace, and a perusal of what Mr. Bryant has said respecting him, I think must convince any person that there never was a man of this name, but that the Orpheans were a sect or tribe having the religion of the Trimurti, and were the Judi who came from the East, and who were also called Iberi, or foreigners, or Hebrews.

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A learned Jew, of the name of Marcus, has given an extract from Philosturgius, a Greek of the fourth century, who says, that the inhabitants of the East shore of Africa, as far as Cape Guardafui, were called Suroi, and were tout-à-fait basanés par la chaleur du soleil, or nearly black. These Suroi I suppose to have been the same people who were called Suroi and Fannoi in the Mesopotamia between the Indus and the Ganges. M. Marcus observes, that the Geez translate the word Suroi by *Saman*, which resembles *Samen*. Claudien calls the Abyssinians *Judæi*. Now these Judæi or Saman were the Samaneans whom we have found in Meroe, and proved to be the East Indian Gymnosophists of that state, and who were sometimes called, by the Greek and Roman writers, the people of the *nether* India, and, at other times, of *India* alone.\*

\* Journal Asiatique Nouveau, No. 18, 19, June, 1829.

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The country of the Chaldeans was Northern India; in which there was a district called Syra, (Syra-strene), and Pallitana; and as the people were Judi or Judæi, they spoke the Chaldee or Syro-Chaldee language. The same took place in South India : Mysore is Maha-Sura or the Great Syria.\* Here then was also Colida or Chaldea, the people Judi

or Judæi speaking the Syro-Chaldee language; and there also were found the Samaneans.

\* Buchanan.

In Abyssinia, the country was called India and *nether* India; in a large district of which, the people were called Sufoi—a sufficient proof that the country was called Sura or Suria : there also people were called Judæi, and they likewise spoke the Chaldee or Syro-Chaldee language. In all these countries the Pallestini and Samaneans are found; and what is more remarkable, the Phannoi or Phœnicians are found in Egypt, and in two of the Eastern Syrias, together, as the reader has seen, with several other striking coincidences. ...

### ***VOLUME I - BOOK X - CHAPTER III***

**CÆSAR THE NINTH AVATAR—ZARINA—CÆSAR HONOURED AS A GOD—TWELVE CÆSARS—ADRIATIC—SIBYL'S PROPHECY OF CÆSAR—ILIAD A SACRED MYTHOS—CÆSAR'S DEATH FOLLOWED BY DARKNESS—STAR—ROMA—NIEBUHR—PALLADIUM—HISTORY OD ITALY—MUNDUS—RAJAH—PALA—HELLEN—ATTILA—HIEROGLYPHICS**

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We are now prepared, I think, for another divine incarnation—the *Ninth*—and we shall find him in the celebrated Julius Cæsar.

In the history of Julius Cæsar, and, indeed, in that of his whole race, there is something peculiarly curious and mystical. He was born of the family of the Julii, who were descended from Venus, by her son Æneas, the son of the Trojan Anchises. From Æneas and Creusa descended Ascanius, also named Julius, who lived in the mystic Alba, till that city was ruined by Tullus Hostilius, who, it is said, instead of destroying the family of his enemy as usual, removed it to Rome, where it flourished for many generations, until it achieved the sovereignty not only of Rome, but almost of the world, to which, in a very particular manner, it may be said *to have brought peace*. The greatest of the Cæsars was Caius Julius, who was born about half a century before Jesus Christ. The word Julius is the same as the ancient Yule, who was Saturn. The Quintile month, the month in which the great Julius is said to have been born, was sacred to Yule. See Nimrod,\* who has shewn how the Saturnalia became our Christmas gambols. We must not forget, that the Mons Capitolina, the Roman capitol, where Julius established his empire, was first called Saturnia.

\* Vol. I. pp. 155, 156, 158.

The Rev. Dr. Barret, says, "*the woman of the Revelation clothed with the sun, and having on her head a crown of twelve stars, brings forth a child, which is --&3 oull or Christ.*" This is Yule, Julius, or Iulus. ...

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... Nimrod\* says, "*Æsar, which is the chief part of the word Cæsar, meant GOD in Etruscan : and no doubt the same family which inherited the name of the Ænead Hero, and Indigete Julius, were also the cognomen Æsar, or Deus, with an honorific prefix.*" ... As Cæsar was held to be an incarnation of the Crhjoj, his birth was fixed to a period which we have found, by modern inquiries, was one of the sacred æras of India, when the ninth Crhj was supposed to be born, or the ninth benignant incarnation was believed to have taken place, or when the ninth sæculum began.

\* Vol. III. p.456.

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The Zarina of Russia, the name of the queens of that country, is evidently the 9: *sr* with a feminine termination. This is the Phœnician and Chaldæan *Sar* or *Zar*, a prince or grandee.\* Thomyris, the Scythian queen, who was said to have conquered Cyrus, was called Zarina. I have a strong suspicion that the despots of Russia and Germany both affect the name of *Cæsar*, for the same reason that the family of Cæsar kept its mythic name. I have no doubt that the person who claims this title, claims, though secretly, to be autocrat of the world, both by right of the sword and of the book,—both as priest and kind.

\* Enc. Brit. Voce Philology, p.568.

It is notorious that Nero was thought by the Romans to be a particular sacred person, or to have opened some sacred period. On this account he was, in more than an usual manner, hated by the Christians, who took him to be Antichrist, that is, another or opposition Christ. The name of Nero, which he bore, looks very much like the name of the Neros, a coincidence which would never have occurred to me had it not been for the other circumstances. We often hear of the wickedness of Nero, but we seldom hear of the wickedness of Constantine the Great, who murdered his son, his brother-in-law, his wife, his nephew under age, and amused himself by making the kings taken prisoners in war fight wild beasts in the circus. Notwithstanding all this, the Rev. Dr. Lardner tells us this GREAT man "*was not a bad man,*" and his general conduct is marked with the approbation of the Christian world, by his equestrian statue being placed, at this very day, June 1832, in the porch of St. Peter's Church at Rome !!!

Cæsar had all the honours paid to him as to a divine person, and that particular divine person of whom we have been treating. He was called Father of his country, that is, ..., Pater futuri sæculi. At the end of five years, a festival was instituted to his honour, as to a person of divine extraction. A day was dedicated to him, and he had the title also of Julian Jove : and a temple was erected to him.\* His temple bore the appellation of Heroum Iuleum, and contained images of Venus. Julius was followed by his nephew Octavius, who was also called Cæsar, to which was added the mystic title of Augustus,\*\* which meant *sanctity* and deification upon earth.\*\*\* ... And to make the mythological circumstances complete, we have the astrological number of 12 applied to the first 12 Roman Emperors, called Cæsars, by the historians of those times. ...

\* Dion. Cassius, Lib. xlv. Cap. iv.; Ferguson's Roman History, Vol. III. Book v. p.32.

\*\* The Nile was called Augustus by the Egyptians. They called it King Augustus. Basnage, Hist. Jews, p.247.

\*\*\* Ennius ap. Suet. Octav. Cap. vii.; Hor. Lib. iv. Cap. xii.

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... In every case the founder of the cycle seems to have suffered a violent death, in some way or other, and the earth to have been darkened; but we shall see much relating to this hereafter.

The observation made respecting the twelve Cæsars only applies to a part of an universal mythos. There were twelve tribes of Israel, who all assembled to worship at one temple. There were twelve tribes of Ionians, who all assembled in like manner at one temple. There were twelve tribes of Etruscans, who all assembled at one temple; and who, by colonies, founded twelve tribes in Campania, and twelve more in the Apennine mountains. There were twelve Cæsars, and twelve Imaums of Persia, followers of Ali, all believed to be foretold by Esdras, 2, ch. xii. 11-15. When Moses built a Druidical temple near to Sinai, he set up twelve stones; at Gil-Gal again twelve unhewn stones, and on Gerizim, again, twelve stones in circles. I need not point out the circles of twelves so often found in the remaining Druidical temples—all Pythagorean and Masonic—still intelligible in many of our chapter-houses, for the builders of these were the oldest monks (probably Carmelites) and masons. ...

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We have heard of the death of Adonis only from the Greeks; Mars was jealous of Venus. In Gaul Mars was called Esus, and Æsus, and Hesus, Hesar. What was it in Chaldea that killed Adonis ? 9&( *Hzir*, Chesar, Cæsar. But 9\*&( *hzir*, a wild boar, was taken from 9&( *hzr*, and thus a wild boar killed Adonis. The evil principle prevailed over the good, but the good one rose again to life and immortality.\* But in Saurashtra, the God Bal had also the name of *Cæsar*. We need not therefore be surprised to find a Cæsar in Italy, where the Palli, the Saturnia, the temple of Loretto, &c., of Surastrene.\*\* ... Cæsar is the Iswara of India.

\* See Ouseley's Col. II. p.221.

\*\* Vide Col. Tod on the Temples of Ellora, Trans. Asiat. Soc. Vol. II. Pt. I. p.329.

... I believe originally the word Cæsar was As-sar, or in the Hebrew style of reading, Ras-sa, closely connected with the Ras-sees of India. Upon these the word Cæsar or Tzar was formed.

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It appears from a passage in Suetonius, that the death of Julius Cæsar *was in a peculiar manner deplored by the Jews—præcipuèque Judæi*. I think from this and many other circumstances that the two Cæsars were not only held up by a few contemptible retainers, (hangers-on for bread, as they have been represented,) as the Cyrus or the Great One of the age, foretold by the ancient prophecies, but by a great and learned body of mankind, who were believers in them. The Cæsars were supposed by their



followers, when they were alive, to be renewed incarnations, like the Lamas of Tibet. The Popes say that Constantine gave up Italy on his death-bed. At the same time he probably surrendered all claim to the pallium and the other privileges of Pontifex Maximus. From that time I think the emperors ruled by the sword only, the Pontifex Maximus by the book. Cæsar ruled by both. Whenever a king is crowned, he is always made to swear that he will support the rights of the church. This is really nothing less than fealty disguised.

The sacred books of India, from being called the books of Wisdom, were at length called *Wisdom* itself. In somewhat a similar way the Muses acquired their name. All sacred doctrines were contained in verse, which was invented for the purpose of preserving them, and every cycle had its epic, or song, or musa, to record its Saviour or %: mse. Thus Homer celebrated the Greek Avatar of the Asian Cyrus, and Virgil, the vates, sung the arrival of the Xæsar. So completely mythic is it, that the historians have made the early life of Virgil almost a close copy of that of Homer, as the modern author of his life, W. Walsh, Esq., has pointed out and detailed at length. This affords an admirable example of what I have observed in another place—that all history has been corrupted by judicial astrology. ...

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When Cæsar was murdered there was a darkness over the earth. ... Soon after Cæsar's death, when Augustus obtained the power, *he* was believed to be the person, and the *Æneid* was written to celebrate him. The Death of Cæsar, so like to that of Romulus, rather tended to prove him a sacred character like Romulus. The darkness was easily invented afterward to complete the picture.

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It is Cæsar that Virgil celebrates in all his verses. The mythos taught that there were to be twelve Cæsars, and Julius's praise will suit all or any of them. If the generation in this case were taken at *thirty* years, it brings us to the mythos of Constantine, who founded Nova Roma on the seven hills, 360 years after the first of the Cæsars. I have no doubt that the mythos was, that the Julian family should last for twelve generations—in all 360 years—till a new period arose. ...

... Julius declared himself high-priest, Pontifex Maximus, and probably, though perhaps secretly, pretended to the office by hereditary or divine right. He certainly pretended to be the great one of the ninth age, who was to come, and was believed to be so, both by the Jews and Romans. And though this is scarcely perceptible, yet it may be perceived in the fourth eclogue of Virgil, and in the regret of the Jews. His aphanasia and six hours' darkness at his death liken him to Romulus and to Jesus Christ. The suffering of a violent death seems a necessary part of the mythos; and I suspect that the deaths of Calanus, of Cyrus, of Cræsus, of Hercules, of Romulus, &c., &c., &c., all had a connexion with it. The following two verses are of themselves enough to shew that the fourth eclogue refers to the mythos of which I have written so much.

Incipe, parve puer, risu cognoscere matrem :  
Matri longa decem tulerunt fastidia menses.

Here is the child laughing at its mother as soon as born, and its mother suffering a pregnancy of ten months. Zoroaster, Buddha, and Jesus Christ, are all represented to have laughed as soon as they were born.

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Whether an angel appeared to the mother of Cæsar to warn her not to have connexion with her husband during gestation I do not know, but this is precisely what happened to Aristo the father of Plato, according to Apuleis, Plutarch, and Hesychius. So that there can be no doubt that it was a part of the mythos.\* A star was said to foretell the birth of Cæsar. This seems to have been a necessary part of the mythos; ... Col. Tod says,\*\* "*The Chinese account of the birth of Yu (Ayu) their first monarch,\*\*\* (Mercury or Fo,) a star struck his mother while travelling. She conceived and gave to the world Yu, the founder of the first dynasty which reigned in China.*" Here we have the same mythos of the immaculate conception in China, and of the same God if I mistake not—%\* *ie.*

\* Vide Taylor's Jamblicus, p.6, note. \*\* Hist. Raj. p.57.

\*\*\* De Guines sur les Dynasties des Huns, Vol. I. p.7.

In Basnage is a very curious account of a kingdom of Cosar or Cæsar, which has been much sought after.\* It alludes to another kingdom of the Jews in the East. Lord Kingsborough has noticed this in his magnificent works on Mexico.\*\* I believe this arose among them from meeting every where with remains of a mythic kingdom of a Cæsar which they could not understand. They learnt that there was a kingdom of Cæsar of Cosar or TZR or Tzarina ruled by Jews on the North of India, which they fondly flattered themselves must keep alive the prophecy that the sceptre should not pass from Juda till their Messiah come; but when they examined it, it vanished from their touch. They were the remains of the kingdom of Oude which they found.

\* Bk. vii. Chap. i. Bk. viii. \*\* Vol. VI. p.284.

There is yet one more circumstance of the mythos of Cæsar which shews, in a very extraordinary manner, how all history, even almost to our own day, has been corrupted to conceal or record the mythos. We have seen that Buddha was born from the side of his mother, and that the Christian heretics taught the same thing of Jesus. To complete the secret doctrine, Cæsar was said to have been born by means of what we call the Cæsarean operation, *from the side of his mother*. No doubt this was told to the vulgar, but to the initiated the doctrine of Buddha was told. When all the other mystical circumstances relating to Cæsar are considered, the nature of this story cannot be doubted, the doctrine of the birth from the side, he probably learnt, with much more that has not come to us, from the *Chaldeans whom he employed* to correct the calendar.

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Much nonsense has been written concerning the heroes of antiquity being converted into Gods; but now, in the Cæsars, I think, we may see the real nature of the apotheosis. They were not supposed to be men converted into Gods, but incarnations of a portion of the Divine Spirit; at least this was the real and secret meaning of the apotheosis. They were men endowed with the Holy Ghost. They were nothing but men supposed to be filled with more than an usual portion of that spirit which our bishops profess to put into

their priests, when they ordain them by the imposition of hands—by which they give then the unconditional power of remitting sins; at least so the book says. ...

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A great many years ago, the question of the truth or authenticity of the history of the first four hundred years of the Roman empire, was discussed in the Transactions of the French Academy of Inscription,\* by Mons. De Pouilly and the Abbé Sallier. The former asserted the same as had been asserted by an Englishman called Lumsden, in his travels to Italy—that many of the incidents in the Roman history were identical with those in the heroic history of the Greeks, and therefore must have been copied from them. In reply to this, the Abbé shewed, from dates and circumstances, that they could not have been copied by the Romans from the Greeks, ... But that which seems probable has never been suspected,—that they were not copies of one another, but were drawn from a common source; were, in fact, an example of remaining fragments of the almost lost, but constantly renewed, mythos, which we have seen every where in the East and the West,—new Argonauts, new Trojan wars, &c., &c. ...

\* For the year 1729.

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The ancient spirit of mysticism is well exemplified in the names of Rome. Among others we are told, that it was called Erwj or Love, because its name, of Roma, spelt anagrammatically, made Amor. In the same way, probably, its legislator, Numa, was called from Menu or Amun.\* It is very extraordinary, that when it must be known to the learned, that all the writers on mystical subjects concealed them as much as possible by anagrams, and acrostics, and ænigmas, of every kind, they should be so unwise as to cast these things away, and pay no attention to them. The Jews and Gentiles were equally addicted to these practices. ...

\* Vide Creuzer, Vol. II. p.521.

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In I Pet. v. 13, Rome is alluded to under the name of *Babylon*. This is very much perplexed the Luthers and Calvins, who were not initiated in the Roman religion. But this was the mystic name of Rome, as is proved from a passage in the Sibylline Oracle, Lib. iii., where Rome is most clearly designated by the word Babylon. Very truly has Nimrod said,\* that the Sibylline Oracles as Gnostic performances.

\* Vol. I. pp. 228, 388.

Thus we have Rome called Babylon, and Babylon called Rome. We have a city of Rama and an island of Rama in India : and a point Romania.\* We have in Phrygia Mount Ararat noticed by the Sibyl, and a Roma, &c., and a country of Roum; and, to complete all, we have in each, for rulers, Cæsars or Kesari. Can any one doubt a common mythos ? And it may have been any of these Romes to which the Erythræan Sibyl in her prophecy alluded. Rome was Babylon. And Babylon was the city of the Dove, and Lanca or Ye-lanka\*\* or Ceylon was the island of Rama, (in which were Ararat and Adam's foot-mark,) the capital of which is Columbo. ...

\* Hamilton's Gaz. p.184. \*\* Called Yelanki by Wilson.

Creuzer says that Rome was called an Olympus,\* and in their ceremonies they chanted Tri-omphe, Triomphe—that is, the triple Omphé.

\* Liv. v. Ch. v. p.524.

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Infinite in number are the places in the writings of the ancients, and in their ceremonies, where the sacred Argha or Ark is noticed or alluded to. Every mythos of antiquity is represented or disguised in the form of a history. We have the Trojan war, the adventures of Bacchus, Hercules, Theseus, Osiris, Cristna. The early history of Rome is like all the others; and of the same character is the history of Noah—an allegory concealed under the garb of history—Buddha, Jain, or Menu, floating on the ocean in a boat; that is, the principle of generation or the generative power reduced to its simplest elements : the Linga, in the form of Menu floating in the Yoni, in the form of a boat. In Genesis it is Noah and his three sons. These great incarnations always affected a similitude to those which had preceded, the nature of which may be seen in all the Indian Avatars, particularly in those of Buddha and Cristna. They are visible also in the accounts which we have seen of the repetitions of the ten years' sieges, of towns, &c., &c., of Western nations. All these histories were probably repetitions of mythoses, on the same principle as the Indian Avatars. Precisely like all others was the Mosaic history. There are Adam and his three sons, from whom all mankind descended in the first yug, age, or world. These are succeeded by Noah and his three sons, at the second yug, age, world. Though they be not the same any more than the histories of Buddha and Cristna, they do not differ from one another more than the two latter differ. The theory was, that a renewal of every thing should take place in every mundane revolution—new Argonauts, new sieges of Troy, &c. This nature prevented, but the priests carried the practice as near to the theory as they were able. Similar adventures were attributed to every new incarnation. this is not a theory, it is a fact; and if my method of accounting for it be not satisfactory, I beg that one more probable may be proposed. My theory has this peculiar recommendation, that it requires no miracles or admissions of incredible facts, but only what is probable and consistent with the course of nature, which we learn from experience.

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As I have just now said, it was at the end of a MUNDANE revolution that a renewal of nature was to take place; but we may reasonably ask, what was meant by the word *mundane* ? In our dictionaries we are told, that Mundus means world; but it also means a Cycle, which implies the same as the Greek word Kosmoj. It should always be recollected that I am describing a system which would, by being constantly at variance with nature and circumstances, oblige the priest to have recourse to such expedients as chance afforded him, whether entirely satisfactory or not.

Plutarch says, that it was Pythagoras who first named all the parts of the universe Kosmoj, on account of its order. ...

Cristna is called Can-ya. This, when all other circumstances are considered, is evidently the epithet of the Apollo of Athens, Cun-ni-us,\* and Ya the IE on the Delphic temple. Each of the nine wives of Can-ya is called Radha, and answers to one of the nine Muses of Apollo; and Radha is the Latin Radius or English Ray. Each Radha or Muse or %: mse or (: msh or female Saviour or Messiah, was an emanation from the Solar Deity, incarnate in the presiding genius of each age or cycle. Each was a Ray, and thus each king-priest was a Ray-jah or Ra-ya or Ra-ja, and the Rajah was an emanation, or the Ray Jah\*\* emanating from the solar power in the form of air or fire. It was, I suspect, an incarnation of wisdom, of the *Raj* or *Ras*. This Ras generally, when visible, appeared in the form of Air or Fire.\*\*\* Thus came the Ray of light, the Ras, and the Rajah or Jah *the Wise*. All kings or Rajahs were priests, thus all inspired, all incarnations of the Ray-Jah. From these came the Rex, Regis, the Roi of France, and the females of these were the Reine of France, and the Rana of North India.

\* Cuno-Belinus, the admitted Apollo of Britain, was of both genders. There are coins yet existing where he is so described. But many learned medalists have thought, that these were not pieces of money, but medals struck by the astrologers.

\*\* Col. Briggs says, Ray and Raja are found to be synonymous. Vol. I. p.7. ...

\*\*\* When the Holy Spirit descended upon the apostles, on the day of Pentecost, it was in the form of a tongue of fire, accompanied by a rushing wind.

Parkhurst\* says, "The personality in Jehovah is in Scripture represented by the *material Trinity of Nature* : which also, like their divine antitype, are of one substance; that the primary scriptural type of the *Father* is *fire* : of the *Word* light : and of the *Holy Ghost, Spirit, or Air in motion*." This material Trinity as a type is similar to the material trinity of Plato—as a *type* to conceal the secret Trinity.

\* In voce "9, *krb*, II.

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I suppose the Shepherd Kings who conquered Egypt were Rajpouts or Buddhists, of the country of the Rajahi Bedouens, from Rajah-stan. The Israelites as well as the Royal shepherds, were both, in fact, Arab tribes—tribes also from Arab-ia on the Indus. From Rajah, and Pout or Buddha, came the name of the country of the Raja Pouts, or the Royal Buddhists, for Pout was a name of Buddha. The inhabitants of that country were Palli or Shepherds. They were Royal Shepherds or Raja-Pout Shepherds. They came from a country called Arabia; and as they crossed the Western Arabia in their route to the Abyssinian Ethiopia, when forced forwards by succeeding tribes, they left behind them, to the peninsula, the name of Arabia, which it still possesses. ... From the belief that persons were incarnations of the solar ethereal fire, came the glories, as they are called, (or, as the learned priest Taylor has called them, clarys,) round the heads, and sometimes round the body, of incarnated persons. We are so used to see this solar glory in pictures, that we think it of no consequence; but a careful examination of the meaning of the word Glory will shew that it is correctly what I have described. The sycophants of Augustus Cæsar said, that his glory dazzled them when they looked upon him. I suspect the Raj %!9 *rae* has not only an intimate connexion with the (9 *rh*, spirit, but with the :! 9 *ras*, wisdom.\* Generally, when Divine Wisdom or the Logos made itself visible to man, it was in the form of fire or a ray of light.

\* Vide Parkhurst.

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In India there were eight Vasus. These were Jesuses or incarnations of the Holy Spirit, one for each cycle. In the early part of the Jewish Gospel they fade away, and are not visible : but Osee, the son of Nun, was *one*, preceded by Moses, or M-Oseh, as Cristna was by Ram. Elisha was *one*, preceded by Elijah. The Vasus, the Muses, and the Jesuses, were all, or had all, so far the same signification as to mean one of the persons of the Trinity,—Triune God—three in one, and one in three; and they all meant Saviour.

The title Pharaoh is probably a compound of the word *Phre*, and *roh*—Raj, Roi, Rex.\* In Hebrew %39 *roe* means *shepherd*. The shepherds of Egypt, I have shewn, were Rajahpoutans. They also bore the name of Palli and %39 *roe*. From a union of all these circumstances they became Royal Shepherds.

\* Drummond, Pun. Ins. P.51.

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In Isaiah Cyrus is called !-5 *pla*, in our *book* translated *wonderful*. This is the holy Pala, or Palladium, of the Greeks, which the Romans got from Troy or Ter-ia. It is Pallas or Minerva; it was an idol which descended from heaven; it was, I believe, a black stone, a Cornu Ammonis, like that in Westminster Abbey, on which our kings are crowned. It was the emblem of Minerva or Wisdom. It was the King's-bench on which he sat. It was the origin of the Polis or gate, in which the judge or king sat to administer justice. Mordecai sat in the king's gate. From this came the seat of the king, or his residence, to be called Pala-ce. It was the same as with the Sopha or the Divan of the Eastern nations. Divan is Div-ania *place of the Divus*. Sopha is EoF-ia, *place of Wisdom*. Divan is also divustania, Divus-stau-ia, *place of the holy stone*, softened, like Casmillus into Camillus, Pelasgus into Pelagus, &c., &c. ... But *soph* also means wool, and from this double meaning came the *sopha* of wool. The Pallas of the Greeks is the !-5 *pla* of Isaiah ix. 6, mistranslated, as already noticed, *wonderful*, to conceal the Gnosticism; for it is evident from the Greek Pallas, that it ought to be *wisdom*. ... As !-5 *ple*, it means intercessor between God and man. The Palla-dium shews that the *sigma* is only the Greek termination.

... The possessors of Pallas were possessors of divine wisdom, and the possessors of divine wisdom were possessors of salvation. Thus the city possessing the talismanic *diu-Palla* was safe. All the hero Gods Theseus, Bacchus, Æsculapius, &c., were saviours and *black* saviours too. These black icons were made when man himself was black. He made his God after himself, and then said that man was made after the image of God.

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I suppose I need scarcely remind my reader that Jupiter was Iao, &%\* *ieu*. But Hesychius says, the Hellenes were named after Jupiter, who was Hellen.\* He afterward says, that his countrymen were Hellenes, in respect of certain *Wisdom*, ... We all know how Constantine was connected with Helena. He understood the secret doctrine of

WISDOM or Hellenism : for this reason, as I have intimated, he probably called his metropolitan church *St. Sophia*. And from this we see that Hellenism was the doctrine of Wisdom. Eusebius has formerly told us, that Hellenism came in with Serug, which shews its great antiquity. Constantine was a Hellenist and a Gnostic, or follower of Wisdom, and also of Crhj. Cæsar, the descendant of Venus, was the same, with his liber or book, the emblem of Wisdom, in his hand. I have no doubt that the use of letters was for many generations secret, sacred, and cabalistic, and used only in the mythos and the temple.

\* Nimrod, Vol. I. p.468.

Gengis Khan was considered a prophet; the Turkish emperors called Khans, are also considered to be prophets. This is the Tibetan superstition; hence the Khans or Tartary.\* Guichart derives Khan from 0%, *ken*, in Greek cohj.\*\* From this he derives Diaconus.

\* Sandy's Travels, p.37. \*\* Parkhurst, in voce 0%, *ken*.

If Constantine were an incarnation of Divine Wisdom in the fourth century, Attila, the Scythian and the Hun, and a Khan of Tartary, was the same in the fifth. He professed to be the owner of the sword God Acinaces, a kind of Palladium, which entitled him to the sovereignty of the universe. ... He called his capital in the West the city of Buda, Buddha, Babylonia, and Susa.\* ... Attila died in his 124<sup>th</sup> year, almost the age of a Nestor. It is probable that he was held out to be a renewed incarnation of Odin. The Buddhist doctrines cannot be denied. By means of the Homeridæ or Bards, such as Damascius, patronized by him, I feel little doubt that the ancient Scandinavian mythology was in fact renovated, and probably embellished, and thus handed down to us, which would otherwise have been lost. I think it not at all unlikely that this hardy old warrior should have been induced, by the flatteries of his bards, really to believe himself the promised one, the desire of all nations; and I think it not unlikely also, that some superstitious fear prevented him from seizing the holy and eternal city, when it was really in his power. This seems to be the opinion of Nimrod. The renewal of the ancient superstition by Attila and afterward by Theodoric, may satisfactorily account for many parts of the otherwise fading mythoses of antiquity being found in colours at first sight unaccountably brilliant in the Northern climes. Our historians erroneously suppose all these mythoses to have been invented by learned monks in the middle ages, and thus dismiss them without examination.

\* Wilkina Saga, Cap. ccclxxiv. p.505, *ib.* Cap. lxiii. p.134, Cap. cclxxvii. p.494; Nimrod, Vol. I. p.475.

#### **VOLUME I - BOOK X - CHAPTER IV**

**FISH AVATAR—FISH ACROSTIC—FISHES IN ITALY—DAGON. JONAS—VISHNU—NAME OF VISHNU—SACRED FISHES—OANNES—CYCLOPES—BISHOP BERKELEY—ÆSCHYLUS—EURIPIDES—PETER THE FISHERMAN—JOHN—BALA RAMA—ZOROASTER—JANU—POLIO MASONS—IDOLS MODERN—JOHN—MUNDAITES—EXPLANATION OF WORDS—JASUS**

In a former part of this book I observed, that if my theory were right, the Avatar of the incarnation of Aries—of the Lamb—ought in course to be succeeded by an incarnation of Pisces or the Fishes. I shall now shew that it did succeed, and that it was foretold in the Sibylline Oracles.

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I now request my reader to recollect that we have had Avatars of Taurus and of Aries, and if my theory be correct, at the time of Christ, we ought to have had an Avatar of Pisces. The Crhjoj was adored under the form of Taurus, and of Aries; and if the acrostic of the Sibyl foretold the Crhjoj of the Zodiac *in its proper course*, it ought to have foretold the Pisces or Fishes to succeed the Lamb, as an object of adoration; and so in fact it did—though it has been kept out of the sight of the vulgar as much as possible. The worshipers of the Bull or Calf of gold, we have seen, in ancient times did not like to yield to the Ram or Lamb. In the same manner the followers of the Lamb did not like to yield to the Fishes. Besides, the adoration of *two Fishes*, absurd as man is in these subjects, does appear to have been rather too absurd to overcome the old prejudices of the people of the Lamb.\* The fishes were indeed very unseemly Gods, so that the attempt to introduce them, except as a secret system, failed. But nevertheless the attempt was made, as I will now prove. The acrostic of the Sibyl, which was a mode of concealing the secret meaning of the Cfhj—of the Lamb—had also another secret meaning. ...

\* In former times the Lamb was eaten at the Passover. This is still done by many Christian devotees, but it is not ordered as part of the religion. But the *fishes* have succeeded, and they are now ordered (that is, a fast-day in which meat is forbidden, but fish is ordered). This is the origin of *fish day*.

The Acrostic itself forms an Acrostic, as the learned Beausobre has shewn.\* The first letters of the five words of the Acrostic mean ICQTS, *a Fish which was a name given to Jesus Christ*. This identification of the *fish* with the IHS CRHSTOS and Jesus Christ, and its succession, or, I should rather say, its attempted succession, must surely appear very extraordinary and at first incredible. But I ask, what has Jesus Christ to do with a FISH ? Why was the Saviour IHS, which is the monogram of the Saviour Bacchus, called ICQTS ? Here are the Saviour, the Cycle, and the Fish all identified. The answer is, because they were all emblems of the sun, or of that higher power spoken of by Martianus Capella, of which the sun is himself the emblem; or, as Mr. Parkhurst would say, they were types of the Saviour. From this it was, that the Christians called themselves, *in their sacred mysteries*, by the name IICQTS meaning I the ICQTS, and Pisciculi. The I was prefixed for a mysterious reason, which I shall explain hereafter.

\* Basnage, Hist. Jews, Bk. III. Ch. xxiv.

|   |       |          |
|---|-------|----------|
| I | cqnj  | Piscis   |
| I | hsej  | Jesus    |
| C | rhjoj | Chrestus |
| Q | eq    | Dei      |



|   |      |          |
|---|------|----------|
| T | ioj  | Filius   |
| S | w7hj | Salvator |

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Jesus is called a fish by Augustin, who says he found the purity of Jesus Christ in the word fish : "for *he is a fish* that lives in the midst of waters." This was Augustin's mode of concealing the mystery.

The doctrine was probably alluded to in some way or other in the miracle of the *five loaves* and *two fishes*, because "Paulinus saw Jesus Christ in the miracle of the five loaves and two fishes, *who is the fish of the living water*." Prosper finds in it the sufferings of Jesus Christ : "*for he is the fish dressed at his death*." Tertullian finds the Christian Church in it. All the faithful were with him. *So many fishes bred in the water and saved BY ONE GREAT FISH*. Baptism is this water, out of which there is neither life nor immortality. St. Jerom commending a man that desired baptism, tells him, that like the *son of a Fish, he desires to be cast into the water*. Here we come to the true, secret origin of baptism. I beg my reader to look back to Bk. IX. Ch. VII. Sect. 6, and see what I have said respecting the sacredness of water. St. Jerom no doubt understood the esoteric religion. The Lamb kept its ground against the Fishes. They never greatly prevailed, and soon, at least among the rabble, went out of fashion.\* ...

\* Basn. Bk. iii. Ch. xxiv.

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The adoration of the fishes may be found, as we might expect, in ancient Italy. Janus married his sister *Camisé*, and had a son and daughter called *Camasenes*, a word which in Greek means *the fishes*, les poissons. *Cam-isé* is *Cama* the Saviour, or *Isis* of India, *Efwj* or divine love incarnate in the fishes. *Brahma* seated on the *Lotus* swimming on the waters was called *Camasenes*.\* One of the *Muses*, or the person called (*∴ msh* or the Saviour, was called by this name, a little corrupted.\*\* ...

\* Creuzer, Vol. II. Liv. v. Ch. iii. p.440. \*\* Ibid. pp. 441, 442

It is chiefly on account of the acrostic, that the Sibyls have been determined by the moderns to be spurious. But again, I ask, what Christians had to do with fishes, and why they were called *little fishes* ? In these fishes we have the Syrian *Dagon*, which was an attempt by devotees, who, in their secret lodges, understood the real doctrine, to introduce the Avatar of the fishes, but failed. Although the sign of the Zodiac is called *Pisces*, it is remarkable that the *two* are joined into *one* by a ligature, which justifies the *Chrestus*, or *Cfhjoj*, or benignant incarnation of that Avatar being called *ICQTS* in the singular number : it probably alluded to the male and female, or androgynous, Deity. As we might expect from what we have already seen, the origin of this will be found in India. In the entrance of most Romish churches, is a vase full of water. This is called *Piscina*. It is true that the word may merely mean a vessel for water. But few persons

will doubt that it has here a more mystical meaning. This Piscina was the Bowli found in the ruins of Mundore, by Col. Tod.

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In the history of Jonas, we have a second notice of the Gentile Hercules, probably in a second incarnation. The story of Jonas swallowed up by a whale, near Joppa, is nothing but part of the fiction of Hercules, of the sun in its passage through the signs of the Zodiac, described in the Heracleid or the Labours of Hercules, of whom the same story was told, and who was swallowed up at the very place, Joppa, and for the same period of time, three days.\* Lycophron says that Hercules was three nights in the belly of a fish.\*\* The sun was called Jona, as appears from Gruter's inscriptions.\*\*\*

\* See Dupuis, Hist. de tous les Cultes, Vol. I. pp. 335, 541.

\*\* Nimrod, Vol. I. p.211, Sup. Ed. \*\*\* V. Atlantic II. pp. 149, 150.

The Syrian God is called Dag-on. Now the fish in which Jonah was preserved, was called in the Hebrew, sometimes in the masculine 19 *dg*, sometimes in the feminine, according to the Rabbies, %19 *dge*. Calmet has observed that this word *Dag* means *preserver*, which I suppose the same as Saviour, a word which Calmet or his translator did not like to use. Here is Jonas buried three days in the ocean, and cast up again by this preserver—raised again to-day. Jonas means *Dove*, the emblem of one of the persons of the Trinity, and the same as *Oannes* and as *John*. Dagon has been likened to the ship of Noah, by Mr. Taylor, the editor of Calmet's Fragments. ...

... We must recollect that the Neros cycle was passing in about its middle state—about half of it passed, when the cycle of the Zodiac Taurus ended, and the cycle of 2160, of Aries began. In the same manner when the sun entered Pisces at the vernal equinox, about half of the Neros cycle had passed; thus the incarnation of that cycle was both Aries and Pisces, as in the former case he was both Taurus and Aries. This is the reason why the word *Ram* means both Beeve and Sheep. As this Avatar-Jonas ended with Christ, he would be born about six hundred years before Christ.

In Taylor's Calmet there is a print given of the Indian Avatar of VISH-NUH coming forth from the fish, which looks very much like Jonah coming from the Fish's belly. (Fig. 32.) He also notices Jonah's likeness to the Oannes of Sanchoniathon. The whole of his very long treatise on this subject, in which he has collected and repeated a most surprising mass of nonsense, is itself a most extraordinary mass of confusion. This arises from his seeing marks of similarity between several persons, without knowing how to account for them. But he has made a sort of table, unconscious of what he was doing, which will shew the reader that this Jonah or Dagon was a renewed incarnation. it is as follows :

| NOAH  | JONAS   | JESUS  |
|---|---|--|
| <p>In the water,<br/>is preserved<br/>by Divine power<br/>in his Ark,<br/>in which he was</p> | <p>In the water,<br/>is preserved<br/>by Divine power<br/>in his Dag,<br/>in which he was</p> | <p>In the earth,<br/>is preserved<br/>by Divine power<br/>in his tomb,<br/>in which he was</p> |

|   |  |  |
|---|--|--|
| 1, part of a year,<br>2, the whole of a second year,<br>3, the beginning of a third year. | 1, part of a day,<br>2, the whole of a second day,<br>3, the beginning of a third day. | 1, part of a day,<br>2, the whole of a second day,<br>3, the beginning of a third day. |
|---|--|--|

He also shews that this Dagon was the Buddha Nar'ayana, or Buddha dwelling in the waters of the Hindoos.\* *Nara* means *waters*. In Hebrew נָרַם *ner* means *river*.\* Ay-ana is the Hebrew אֵל *ie* or God, with the termination *ana* making Nara-ayana—God floating on the waters. ...

\* Fragment, No. CCCCLXXII. p.181.

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In the Vishnu of India, my reader will perceive that, as usual, the renewed incarnate person or Avatar *is treading on the head of the serpent*. Here also we see him with his four emblems : the *book* and the *sword*, to shew that, like Cæsar, he ruled both in right of the sword and of the book; the *circle*, emblem of eternal renewal, and the *shell* with its eight convolutions, to shew the place in the number of the cycles which he occupied. His Triple Crown or Mitre, or three Tufts, shew him to be an emblem of the triple God. The shell, also, is peculiarly appropriate to the *fish* God. His foot on the Serpent's head connects him with the Jewish seed of the woman, in a manner which cannot be disputed.

We have said enough, perhaps, of the Trinity—the Trimurti—the Creator, Preserver, and Destroyer; but we have never inquired into the meaning of the name of this triple Hypostasis. We find the second person called Buddha, and, in succession, Caniya or Cristna, and the Brahmins now call the *three* Brahma, Vishnu, and Seva. I cannot help suspecting that, in former times, and with Buddhists, the name has been Brahma, Buddha, and Seva, and, in succession, Brahma, Cristna or Caniya, and Seva;\* and that it is only since the equinox fell in Pisces, that the second person has been called Vishnu or Fishnu. ...

\* Seva, I suspect, is Seba and Saba, the reason for which I shall shew hereafter.

... Vishnu in the sacred books of the Hindoos is prophesied of, as to appear in his ninth INCARNATION IN THE FORM OF Buddha, son of Jina. This number exactly agrees with all my calculations and theories.\* This is the *ninth* Avatar of the Buddhists of Jains.

\* Asiat. Res. Vol. III. p.413.

Col. Tod says, "The Bull was offered to Mithras by the Persians, and opposed as it now appears to the Hindu faith, he formerly bled on the altars of the sun God (Bal-Iswara), on which the Buld-dan (*offering of the bull*) was made."\* This was the predecessor to the Yajni or Agni sacrifice of the Lamb; which, notwithstanding the objections of the Brahmins to the shedding of blood, yet bleeds on the altars of Caniya. And, I have no doubt, if we could come at the truth, that the sacrifices of the Lamb would be found to be yet followed, or to have been followed by the sacrifices of the *Fishes*, taken from the

sacred finny tribe preserved in the tanks near some of the large temples, particularly at Matura.

\* Trans. Asiat. Soc. Vol. II. p.279.

I think I recollect that when I have talked with Indian gentlemen respecting the tanks and the sacred fishes, they have always called them Vishnu's fishes. ...

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At the temples of India, before the priest officiates, ablution always takes place in the sacred river, or tank in which the holy fishes are kept. In India every temple has a tank for the fishes of Vishnu. In humble imitation of this, we have the Piscina in every Romish church. It is not merely a vas or cisterna, it is a *piscina*. The ablution in the European climate would not always be agreeable even in Rome. Each of the Grecian temples had, at its entrance, the piscina, for the holy water of the fishes. See Potter's Antiquities, and Miss Starke's Travels.

Mr. Maurice\* has proved the identity of the Syrian Dagon and the Indian Avatar. He says, "*From the foregoing and a variety of parallel circumstances, I am inclined to think that the Chaldaic Oannes, the Phœnician and Philistian Dagon, and the Pisces of the Syrian and Egyptian Zodiac, were the same Deity with the Indian Vishnu.*" This I think will not be disputed.

\*Hist. Hind. Vol. I. p.566.

### **Page 644**

What is said in the play of Æschylus respecting the crucifixion of Prometheus, on Mount Caucasus, finds a parallel in the Alcestis of Euripides, which is proved by a gentleman of the name of H. S. Byod, in the Classical Journal,\* like the *Prometheus bound*, to be a sacred drama : these doctrines came from India, and are founded on Genesis. The Trinity, the Atonement, the Crucifixion, are all from the same quarter, where they were the foundations of the universal, secret religion, long before Jesus of Nazareth was born.

\* Vol. XXXVII. p.10.

The head of the religion in which we have found the fishes in Italy, the Pope, received all his authority from a fisherman, called Peter. We must now make a little inquiry into the history of this Peter, whom we shall find a very mysterious person.

Matt. xvi. 17-19 : *And Jesus said unto him, Blessed art thou, Simon Bar-Jona.  
Again. I say unto thee, that thou art Peter : and upon this rock I will  
build my church.  
Again. I will give unto thee the keys of the kingdom of heaven.*

### **Page 645**

What can be the meaning of this Peter or Rock, called Simon, the son of Janus or Jonas, or the son of Jain, or the son of the Dove, or the son of the Ioni—the generative principle ? Does it mean, that on the union of the two principles of generation the church shall be founded ? What say the opponents of *allegory* in the Scriptures to this ? Dare they deny that this is figurative language ? Will they tell me its literal meaning ? Will they dare to say there is not a concealed meaning in these texts ?

On this *stone*, which has the emblem of the male generative power, the Linga, Jesus founded his church. This sacred stone is found throughout the world. In India at every temple. The Jews had it in the stone of Jacob, which he anointed with oil. The Greeks, at Delphi, like Jacob, anointed it with oil. The black stone was in the Caaba, at Mecca, long before the time of Mohamed, and was preserved by him when he destroyed the Dove and the Images. He not only preserved it, but he caused it to be *built into the corner* of the sacred Caaba, where it is now kissed and adored by all Mohamedans who make the pilgrimage to Mecca. Is it the corner-stone on which the Temple or Church is built ? ...

... Peter was not the common name of this apostle, but a cognomen or surname given to him by Christ. His appears to have been Simon. Mr. Bryant\* says, "*When the worship of the sun was almost universal, this was one name of that deity, even among the Greeks. They called him Peter, and Petros, and his temple was styled Petra.*" Where the temples had this name, he shews that there was generally a sacred stone which was supposed to have descended from heaven. Peter is also called Cephias, which, in Hebrew, means a stone.

\* Anal. Vol. I. p.291.

In the oriental languages, without vowels, Petor, Petra, Patera, are all the same. In the Western languages *Peter* has three significations : *Paoter*, a *pastor*; Peter (Be-tir), a fisherman of a *Peter* boat; and *Petra*, a Rock.\*

\* Cleland's Specimen, p.62.

## **Page 646**

The Baptist, and the author of the Apocalypse were called John, or Joannes or Iwannhj. Bryant says,\* "*This name, which we render John, I have shewn to be no other than Iona. It signifies a dove; but means likewise an oracular person : by whom the voice of the Most High is made known and his will explained.*" That is, a *resoul* or *prophet*. This was the Ionas sent to the Ninevites as noticed before.

\* Vol. II. p.293.

In Berossus and other authors the being, half man, half fish, called Oannes, is said to have come out of the ERYTHRÆAN Sea, and to have taught the Babylonians all kinds of useful knowledge. This is clearly the fish Avatar of India; whether or not it be the Ioannes of Jonas I leave to the reader. ... The extraordinary number of extraordinary circumstances detailed above will compel my reader, I think, to believe, that the incarnation of the fishes was once, if it be not yet, among the secret doctrines of the Vatican. ...

Jonah "a Dove" was an appellation deemed applicable to one sent on a divine mission; and hence, among others, John the Baptist had his name.\*

\* Class. Jour. Vol. VI. p.329.

Anna, or the year, was the mother of Maria, or Mæra or Maia, all of whom (as I have shewn or shall shew hereafter) were the same, and Maia was the first month of the year, on which, in very ancient times, began both the year and the Cycle of IHS-oj, or 608. There was also a certain Anna who was supernaturally pregnant (like the wife of Abraham, who was sometimes called Maria\* and Isha, but commonly Sarah or Sarai or Sara-iswati) in her old age; and she was delivered of a son whose name was John, Joanes, or Johna, or Jana, or Oanes. He was born at the Midsummer solstice, exactly six months before the son of Maria. Thus he might be said, astrologically, as Matthew makes him say, to be decreasing when the son of Maria was increasing. He prepared the way for the son of Maria,—as the prophet said, he was the voice of one crying in the wilderness. Was he a previous Avatar, as the learned divine Parkhurst would say, sent as a type or symbol ?

\* Nimrod, Vol. III.

Jesus came to his exaltation or glory on the 25<sup>th</sup> of March, the Vernal equinox. At that moment his cousin John was at the Autumnal equinox : as Jesus ascended John descended. The equinoxes and solstices equally marked the births and deaths of John the Baptist, and of Jesus. John makes the Baptist say, chapter iii. ver. 30, *He must increase, but I must decrease*. As Michaelis has justly observed, this is sufficiently mystical. How can any one doubt, that what was admitted by the fathers was true—that the Christians had an *esoteric* and an *exoteric* religion ?\* I have nothing to do here with their pretended explanations, but only with the fact which they admitted—that there was an esoteric religion. It cannot be doubted that all the explanations pretended to be made of the esoteric religion by Jerome and the early fathers, are mere fables to deceive the vulgar. How absurd to suppose, that when these men, who were at the head of the religion, were admitting that there was a SECRET religion for the initiated only, they should explain it to all the world ! Their explanations to the vulgar are suitable to the vulgar, and were meant merely to stop their inquiries.

\* See Basnage's History of the Jews, Book iii. Ch. xxiv., for St. Jerome's account of it.

... But I do not doubt that a secret system is yet in the conclave, guarded with as much or more care, or at least with more power, than the secrets of masonry. The priests know that one of the best modes of secreting them is to deny that they exist. Indeed, the heads of the church must now see very clearly, if they were to confess *what cannot be denied*, that (if the most learned and respectable of the early fathers of the church are to be believed) Christianity contained a secret religion, that the populace would not consent to be kept in the dark. But whether the secret doctrine be lost or not, IT IS A FACT that it was the faith of the first Christian fathers, admitted by themselves, that there was such a secret doctrine, and before I have done, I will prove it clearly enough.

**Page 648**

Mr. Bentley thinks he has proved that Rama was born about 1200 years before Christ. It has been often observed that Rama was to Cristna what St. John was to Christ;

particularly in assisting him in clearing the world of monsters and in preparing it for a day of judgment, and that he was an inhabitant of the desert. The identity of the mythoses cannot be disputed; and no doubt, with Cristna, Rama was renewed every six hundred years. But the exact meaning of the parable I have not been able to discover.

**Page 649**

... In the life of Zoroaster the common mythos is apparent. *He was born in innocence of an immaculate conception, of a ray of the Divine Reason. As soon as he was born, the glory arising from his body enlightened the room, and he laughed at his mother.* He was called a splendid light from the tree of knowledge, and, in fine, he or his soul was *suspensus a ligno* hung upon a tree, and this was the tree of knowledge.\* Let it be remembered, that I formerly, in Book X. Chapter II. Sect. 7, pointed out the fact, that there were probably as many Zoroasters as Cycles. Here we have the universal mythos, the immaculate conception and the crucifixion; and we find this crucifixion connected with letters and the tree of knowledge.

\* Vide Malcom's Hist. Pers. Vol. I. Ap. p.494; Nimrod, Vol. II. p.31.

Among the Jews and among the Indians, Rama was also known by the name of Menu and Noah. The striking similarity of Noah to Janus has been remarked, and their identity, in fact, admitted by every person who has written upon these subjects. ... I apprehend that Bal-Rama is said to be the same as Cristna, because his cycle ran, in part, along with that of Cristna. It was probably partly before the flood or entrance of the sun into Aries, and partly after, as Shem, founder of the one of the cycles, lived partly before and partly after it. Thus his cycle was on the decline when that of Cristna began. If he were the fourth Avatar, he would begin in the year of the sign of Taurus 1801; and when Cristna began, in the year 2161, he would have passed the best part of his time of 600 years, viz. 360, and would be declining. We must not forget that the Brahmins say, Rama and Cristna were the same. Similar to this might be the meaning of the increase of Jesus and decrease of John, just now pointed out. He answers closely to John. He stands, as lately remarked, in the same relation to Cristna that John does to Jesus. He is now to be seen, as the reader has been informed, in a temple a few miles from Muttra in the very dress of Hercules, as described by Arrian; yet pious people persuade themselves that John and Jesus are the originals from which Cristna and Bala-Rama are copied.\*

\* Eusebius mentions an idol dedicated to the sun— ... , having the lordly and regal head of a Ram with Goat's horns. Sharpe of Cherubim, p.149.

When we come to the next Zodiacal incarnation, we have it in the fish Avatar of India, and the Dagon of the Syrians; and as the Romish Jesus was an Avatar in the same intermediate state, partaking of the two cycles, we ought to find him, as we have found him, mixed with the Zodiacal symbols of Pisces.

In reference to the double cycles, namely the cycles of 600 and of 2160 years, we may observe how constantly the double mythoses of the Avatars, of the Neros, and of the Zodiacal signs, keep shewing themselves. They support each other. ...

In addition to all the other odd circumstances relating to the Ioannes and St. Peter, I have to inform my reader that, in the Gospel of the Nazarenes, Peter is called *Simon filius Joannæ*.\* This shews that Jonas and Johannes were the same.

\* See Jones on the Canon, Vol. I. P. ii. Ch. xxv. p.269.

### **Page 630**

The apostles of Jesus, I believe, were most of them fisherman. There are many stories of miraculous draughts of fish, and other matters connected with fishes, in the Gospel histories; and Peter, the son of John, Ioannes or Oannes, the great fisherman, inherited the power of ruling the church from the Lamb of God. The fisherman succeeded the shepherd. The Pope calls himself the great Fisherman, and boasts of the contents of his Poitrine.

Although it cannot be shewn exactly how it was effected, yet I think no person who considers all the circumstances can doubt that there was anciently some connexion between the Roman God Janus and St. Peter—that one is the prototype of the other. Jesus is called *the Prince of Peace*, the same as Janus, and his religion *the religion of the God of Peace*. Peter was the chief of his apostles. ... As successor of Janus he held the keys of heaven. ...

There can, I think, be no doubt, that out of some tradition not understood by us now concerning Janus, Peter has been made the chief of the twelve apostles, endowed with the keys, and made keeper of the gates of heaven. In this case the process by which the effect was produced is lost, but the effect itself cannot be doubted; and surely in all this, a parable, a figurative meaning, must be allowed.\*

\* Many years ago a statue of the God Janus, in bronze, being found in Rome, he was perched up in St. Peter's with his keys in his hands : the very identical God—not the bronze merely melted and recast—but the identical God himself, in all his native ugliness, as is proved by his duplicate in stone, which I found in the vaults below. ...

### **Page 651**

On the Janus I have some very curious observations from Mackenzie Beverly, Esq., LL. D. : "*Many reasons have been proposed for the position of Janus 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 of gate of Janus was a symbol of the mysterious gate through which all men and animals enter into the world, and over which the two or four-faced Janus presided, representing the sun rising in the East and setting in the West, of the power of the Sun in the four quarters. The Sun, Lord of procreation, was in his most ancient human figure the quadrifront Janus or Brahma. The quadrifront Brahma is to be seen occasionally sitting before the Lingham-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 ligam, 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 pulh 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 Oomia (the Indian Juno, and the Goddess OUM) to guard the entrance of her caverned retreat in Caucacus. 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, regeneration,—of the cycle of the Sun and Moon, of 600.

\* Tod, Hist. Raj. P.589. \*\* Royal-Arch—verbum sapienti.

Jesus Christ was an incarnation of divine Wisdom. He taught that he was the door, or that through him was the *entrance* to the kingdom of heaven. *He that entereth not by the door is a thief and a robber. Again, I am the door of the sheep. Again, I am the door; by me if any man enter in he shall be saved.*\* This door or gate is the pulh—the --5 pll, the intercessor. This is also !--5 pl-a, wisdom, Pallas. This is the Ganesa Pol\*\* of India, the *Gate of Wisdom*. From this, Pol comes to mean *head*. Here we have ænigma within ænigma, parable upon parable. When Jesus declares himself the door of life, surely no one will deny the allegory or figure of speech, and it is in perfect keeping with the declaration that he taught in parables—that the uninitiated might *hear* and *not understand*.

\* John x. 1, 9. \*\* Ganesa, *God of Wisdom*.

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... But still a *polis* always meant a *city*; for instance, the Decapolis of Syria. This was an imitation of the Decan of India, which lay beyond the river Buddha, as the Decapolis of Syria lay beyond the sacred Jordan. But there is another Pole which the Colonel (Tod) has forgotten to notice—the Pole of the globe. Why does the axis of the earth bear this name, but because it is the mundane emblem of the generative power—the sacred Meru—with the beautiful diamond at the end of it—the *Pole-star*, called by the Arabians the star of Iudè or Juda ?

Here also we have the mystic triangle, (Freemasons understand this,) and the triangle triplicated, as noticed in my CELTIC DRUIDS. When I wrote that work I was not a Mason. It is no secret, but it is a Masonic emblem; and, as Col. Tod has observed, is found with other Masonic emblems on probably the oldest buildings in the world, the Cyclopean walls of MUND-ore. ...

## **Page 654**

I will here shortly notice another personage, called John [*Johannes Butta Deus*—the wandering Jew, Presbyter or Prester John], who is very problematical, and has been the object of much inquiry, and of whom we shall say more presently.

*Page 655*

This Joannes, whom Mr. Bryant identifies with the Oannes of the Assyrians, whom the Portuguese call Presbyter, and John, who was descended from Solomon and the Queen of Sheba in Abyssinia, and whom Mr. Maurice has declared to be the fish Avatar of India, and the God Dagon, and who, Nimrod observes, was Johannes-Butta Deus, was in reality a renewed incarnation of Buddha; or, perhaps, rather a superstition which took its rise from the half-understood doctrine of the renewal of the Indian incarnations. Jesus is made to declare that Joannes should remain till he came; that is, that, as the fish incarnation, he would remain until the end of the six millenaries, which, as the Equinoctial incarnation, he would do; for the fish would remain the equinoctial incarnation, or the emblem of it, till the ten less avatars were all finished.

We are now in the centre of the land of mysticism. Every thing is a parable, an ænigma, a mystery. What can be more mystical than Matthew's expression, that Jesus should increase and John decrease ? What can be more mystical than what we have seen respecting the Joannes, and Butta, and Deus ? What can be more mystical than the expression, that John should stop till Jesus came again in his glory ? What more mystical than that the Baptist was Elias, that is, in plain Greek, the sun—`Hlioj ?

Jonas the amphibious, was swallowed, and returned again in three days from the fish. He was the same person as Hercules or as Heri-clo, the saviour 608, swallowed at the same time and place with Jonas, who (vide Bk. V. Ch. VI. Sect. 6) prophesied the destruction of Nineveh about the year 600 B.C. This was the time of the famous central eclipse of Thales,\* or conjunction of the Sun and Moon, the time when the oriental messiah, *Cyrus*, was born, he having the solar title,\*\* and who having established the Persian monarchy at Babylon, restored the Jews and abolished idolatry. He is still worshiped, under the name of Jonas, on Mount Libanus,\*\*\* by the Curds or Culdees formerly named. He has the same appellation, according to Mr. Bryant, (vide Bk. VII. Ch. V., Bk. VIII Ch. II.,) as the half-man, half-fish, or amphibious being called Oannes, who appeared for the instruction of mankind, &c., according to Sanchoniathon; the same as Dagon, which was the name of the fish which harboured Jonas, or SAVED him, and the meaning of which is *saviour*. This Oannes or Ioannes we find again after about 600 years, born of an aged woman, called Anna, the name of the mother of the Italian Janus, miraculously foretold by the prophet Zacharias, to whom his birth was announced by an angel. He was the forerunner of Jesus Christ, and called, as above-mentioned, by the celebrated Julian, Crhjoj Iwannej. He was by profession a saviour of men by means of baptism or immersion, like Jonas in the water. Jonas was immersed three days in the ocean for the salvation of the Ninevites, as Jesus afterward was buried three days for the salvation of the Jews of mankind. After this we find another person called Ioannes, a fisherman, beloved by Jesus, of whom Jesus declared from the cross that he should *not die* till his return. And after this, another Iaonnes, who had revelations from God; and, at last, we have the Iaonnes ordered by Jesus to remain till his return, as *Ioannes, Butta, and Deus*, or the fish, or Oannes God Buddha. It is impossible to conceive any thing altogether more mystical than the character of Ioannes, whom, it will be recollected, Mr. Bryant declared to be the same as Oannes.

Now John the Baptist or the Prophet, Regenerator by means of water, who was also a revived Elias, was the immediate forerunner of Jesus—in almost every aspect an exact copy of Bala-rama, the forerunner of Cristna. And John the Baptist, or Saviour of men by means of water, was the Oannes or Avatar of Pisces, as Buddha was of Taurus, and Cristna of Aries; or, according to Mr. Parkhurst's doctrine, Oannes was the type of the Baptist, if ever he appeared; and, if he did not, then, according to Mr. Parkhurst, the history must have been a figurative representation of an avatar, foretelling the Baptist.

\* The eclipse of Thales is said to have happened in the year 610 B.C. See Herodotus, and an Essay on it, by M. Bailly, in the Phil. Trans. for 1811; Pritchard, p.442. ...

\*\* Vide Univers. Hist. Vol. XXI. P.59. \*\*\* See Clarke's Travels, Vol. II. Ch. xiii.

### **Page 656**

Lightfoot\* observes of the births of John and Jesus, '*So the conceptions and births of the Baptist and our Saviour, ennobled the four famous Tekuppas (Revolutions) of the year : one being conceived at the summer solstice, the other at the winter : one born at the vernal equinox, the other at the autumnal.*'

\* Exer. On Matt. Ch. iii. Col. II. p.113.

In the Eastern countries, chiefly now in the neighbourhood of Bussora, there exists a sect called Mandaites, Hemerobaptists, Nazoreans, Nazareans, Nazireans, and, among the Musselmans, Nousaïriens. They are evidently all the same sect, only with some slight shades of difference, which must necessarily arise between the parts of the sect, scattered into distant countries, and unconnected for long periods, and divided by difference of language. ... They are noticed by the learned Matter.\*

\* Hist. Gnostiques, Vol. II. Ch. iv. Sect. iii. p.394.

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This is a sect named by St. Epiphanius, and said by him *to have been in existence before the time of Christ, and not to have known the Saviour*. These people have a book called the book of Adam, in which, Mons. Matter says, is the mythos of Noë and most of Genesis, but he says *they equally detest the Jews and Christians*, and put their founder, the Hemero-baptist John, in the place of the Saviour : that is, in other words, that their founder was a Saviour or incarnate person. This is very important—these people having, as Epiphanius informs us, existed as a sect before the time of Christ. They have in their mythos a person, the *Principe de Vie, Abatour, 9&(!" abatur, pater taurus*, which answers to the Kaiomorts of the Zendavesta, translated Taurus. This *Abatour* had a son, the creator, called Feta-Hill or El-Phtha (noticed by matter, Vol. II. p.203); but El-Phtha is the God Phtha, or ... 600, before named.

These people hold the doctrine of the eternal renewal of worlds; they abhor all bloody sacrifices; and they do not use the rite of circumcision. Hence I think we may conclude that they are descendants of the ancestors of Melchizedek. From the Jews they cannot have come; ... and from the Christians they cannot have come, because they existed before Christianity. My reader will please observe, that these Mandaites or *Nazareens* or DISCIPLES OF ST. JOHN, are found in central India, and that they are certainly not

disciples of the Western Jesus of Nazareth. He will also recollect what has been said respecting Joannes Butta Deus or Prester John, or the old man of the mountain, as he was often called. In Lardner's Cyclopædia,\* it is said, by a missionary called Carpini, that the Mongol army marched in *Greater* India, and fought the king of that country, called Prester John.

\* Vol. I. p.258.

M. Matter has given the meaning of *Manda*, the origin of Mandæism in the word *Gnosis*.\* This suits very well with my belief, that all Gnosticism came originally from India, and perhaps from Mundore. *Mundus* in Latin, *cosmoj* in Greek, we know means *cycle* or *circle*.

\* Hist. Gnost. Vol. II. pp. 400, 407.

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I quite agree with M. Matter, that their numerous sacred books deserve a much more careful examination than they have hitherto received, and I think the sect comes from Mundore in India.

In the Tibetan language John is called Argiun.\* this is Arjoon. (*Ar-John*,) the coadjutor of Cristna.

\* Georg. Alp. Tib. xciv.

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Whatever offence I may give these assertions, it is impossible to deny that what the Rev. Robert Taylor has said, respecting the epithets of Christ being applicable to the sun, is true. They meet us at every step we take in forms innumerable, and would be seen by every one if not prevented by early prejudice. ...

### ***Page 660***

We will inquire into the history of a person called Jasius.

Mr. Bryant says, "*Justin places him (Jason) 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 founder of their nations, and had divine honours paid to him. ... I suspect, that Æson, Jason, Jasion, and Jasius, were originally the same title; ...*"

I take Jasius or Iasion son of Abas (father) and Jupiter, to be the same as Jasus, son of Triopas : see Lempriere in voce. Iasius had a daughter called Isis. This was Isis. Nimrod\* shews that this Iasius was the Babylonian Jove; ...

\* Vol. I. p.70, Ed. 2.

### ***Page 661***

I shall now assume that the Sibylline Oracles are genuine, and that they foretell the Chrestos or the ninth Avatar, in whom also is blended the *fish* Avatar. This is exactly what took place with Cristna. In his person he was mingled both with Taurus or Buddha and with Bala Rama. And here we have mingled together, Buddha, Dagon, Pisces, Jonah, and Jesus or the Lamb, and we have Cristna and Arjoon, (Ar-John,) Jesus and Iohn, I-Oannes. In every case I suspect Buddha will be found to be a name of the Zodiacal incarnation—perhaps of every incarnation. No doubt all this will surprise my reader very much, but it will not surprise him more that it has done me. But the facts cannot be denied.

### **VOLUME I - BOOK X - CHAPTER V**

**SALIVAHANA—THOMAS—SHARON—TURNER—CHALDEE TONGUE—  
TAMAS—JESUITS—VICRAMADITYA—RAMA—DANIEL—CRUSADES—  
MOHAMED—SUBJECT CONTINUED—M—OM—OMD**

#### **Page 662**

Some time after the history of Cristna had found its way into Europe, the learned Orientalists were surprised with what appeared to be another version of the same story, from the Southern part of the Peninsula of India. In the Asiatic Researches,\* there is an account of a person called Salivahana, near Cape Comorin. He was a divine child, born of a virgin, and was the son of Taishaca,\*\* a carpenter. He was attempted to be destroyed in infancy by a tyrant who was afterward killed by him : most of the other circumstances, with slight variations, are the same as those told of Cristna. Mr. Maurice\*\*\* says, "*The manuscripts from which the above is taken have been carefully examined and ascertained to be genuine.*" Again, "*Sir W. Jones has examined the age of these manuscripts, and he undertakes to prove their date COEVAL with the birth Christ.*"

\* Vol. IX. Preface, &c.; Maurice, Brahmin, Fraud. Exp. p.61.

\*\* Ta-ish-aca. Is this any thing but TA meaning THE, and *isha*, and *Saca*—The Saviour Saca ?

\*\*\* Brahmin. Fraud. Exp. p.59.

Col. Wilford, in the tenth volume of the Asiatic Researches, has given a long account of this Salivahana, who is clearly identical and synchronical with Christianity, and evidently answers to the incarnation of the ninth age, alluded to before the birth of Christ by the Sibyls, and, as most Christians, but not all, have thought, by Isaiah. ...

The Brahmins maintain that Salivahana, or the Carpenter, was the ninth avatar : they say he was also (i.e. by the Buddhists) called Buddha, or divine wisdom. They affirm that another, the tenth, avatar will come or has come in the shape of a *horse*. ...

Thus several *ninth* avatars may be perceived, without having recourse to the necessity of supposing that they copied from one another. There was Salivahana, with the Brahmins, and what *they* called the *second* Buddha with the Peguese and Buddhists, and

the Teve-tat\* who, they told La Loubière, was Jesus Christ; and among the Western nations Cæsar and Jesus Christ. ... The Brahmins will say that there have been nine avatars with the Buddhists, one for each cycle, but that they were all impostors. The Buddhists will say the same thing of the avatars of the Brahmins.

\* Divus TAT.

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... I think my reader will now understand the nature of this mythos, which has hitherto puzzled our orientalists. I beg him to recollect, that it was held by Ammonius Saccas one of the most early and respectable of the Christian fathers, that the religion of Jesus and that of the Gentiles, were the *same*, if cleared of the corruptions of priests : and the Brahmins constantly tell our missionaries that our religion is only corrupted Brahmanism. I must now suspend my history of Salivahana, to introduce to my reader a very celebrated person—St. Thomas of India.

When the Portuguese arrived at a place on the coast of Coromandel, called Malliapour, which was called by Ptolemy Malliarpha, they found the natives professing a religion with names, doctrines, and rites, so like those of Christians, that without much, perhaps without any, inquiry, they determined that they were Christians; but judging from several points wherein these natives differed from themselves, they considered that they were heretics. They supposed that the ancestors of these people had been converted by the Apostle St. Thomas. It is clear that they paid their adoration to a *Thomas*, who was slain in their country, and whose tomb they shewed in the church of a monastery. The same kind of people were found by the Portuguese on the coast of Malabar, called Mandaites or Nazareans. ... When the Portuguese examined them they found them to acknowledge for their spiritual chief a Syrian. Of course, in their superficial and prejudiced way of examining, they concluded that he must have come from Syria of the West, not from one of the Syrias of the East, either that of Siam or Sion, (La Loubière,) or that of Syrastrène : of the Syrias, in fact, they knew nothing. The mistake, if it were one, was a very natural one for them to make. But still they ought to have examined how these people came to worship the *apostle* instead of his *master*. These Christians are said to have had for their Bishop, a Mat-Thomé, a successor to the Apostle St. Thomas, whom, to complete the story, they make to have suffered martyrdom at the place formerly called Betuma, or Beit-Thoma and Calamina, and by Ptolemy Maliarpha; in Sanscrit, Meyur-pura or the city of Peacocks.\* St. Thomé is near Jay-pour, that is, I should say, town of Jah, on the Coromandel coast, where the tomb of St. Thomas is shewn. ...

\* Asiat. Res. Vol. X. p.77.

It cannot be doubted, I think, that the Tamuz of the Bible or Adonis was Buddha under a different name, that is, under the name of the *Zodiacal twins* or one of them, or was in some way closely connected with them. And it is worthy of observation, that this is the account which the native Vishnuvites of Malabar give to their Thomas —calling the Christians *Baudhenmar* or *sons of Baudhen*.\* And the Christians of the present day always call their bishops by the name of Mar-Thome, that is, son of Thome, Thomémar. Manes, whose existence I much doubt, is said to have had for his ancestors or predecessors a Budwas and a Thomas, and he may have come from Malabar, or from

the Matura of Upper India or Syrastra, from the Bituma, where there is the same mythos. Bithuma is evidently *bit-tomé, house of Tomé*. This Bithoma is not far from the promontory of Tamus and the island of Chryse.

\* Bartol. System. P.161.

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The Portuguese state, that the St. Thome Christians had all their sacred books in the old Chaldee tongue, but what they contained we can never know, as Menezes and the Portuguese inquisition, after having held a Synod at Odiampur, sought them out with the greatest care and destroyed them all, substituting in their place books of their own, *but yet in the Chaldee language*. ... It seems that the Roman Catholics in this instance broke the rule of their church, to have the service in Latin, in order to indulge these Indians with the Chaldee. ... Therefore it is pretty clear that Chaldee must have been the vernacular language of these people. ... Now I think the natural inference from this is, that *one* at least of the *broken* dialects of India, as they are called, must have been the Chaldee or Hebrew. It must be observed that I am speaking both of the Chaldee letter and language.

The Christians of St. Thomas are said to have had only three sacraments, Baptism, the Eucharist, and Orders. These were all Jewish rites, for the rite of orders is nothing but the *samach\** or investment with office, or communication of the holy spirit by anointment and the imposition of hands. ... The laws of the Chaldee-speaking Malabar Christians have a near affinity to those of the Jewish-looking, Jewish-named, Chaldee-speaking Afghans of North India and to those of the Western Jews. This affinity is far too close to be the effect of accident. ... I cannot help entertaining a suspicion that they were a tribe of the Ioudi, from Upper India, and that the town of Odiampur ought to be Ioudi-pore.

\* See CELTIC DRUIDS, Chap. IV. Sect. IX.

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... Is there not great room for suspicion, that this Thomas was the Tamus for whom the women of Judea wept, and that his followers were not Christians, but Crhjtians, followers of him of whom the Erythræan Sibyl prophesied ? It is a very important fact, that the city of Adoni should not be far from the place where Thomas was put to death, and that a large TEMPLE should be placed on the highest mount of the country called SALEM, of course *frøj-Salem*.\*

\* In the name of Thamas Kouli-Khan we have an example of the adoption of a sacred name after the Hindoo fashion.

The Portuguese finding these Christians worshipping and bewailing a Thomas or Tamuz—put to death at the vernal equinox, and after three days rising again to life, as I shall shew in a future book—to whom were attributed all things which were attributed to Jesus Christ, settled it instantly, that there was a mistake ignorantly made between St. Thomas (who must have gone to India as they believed) and Jesus Christ—a mistake made before by Jerom : they then proceeded to destroy their sacred books in the Hebrew or Chaldee tongue, the language in which we have the account of the women weeping

for Tamus, and gave them their own gospels : these they properly gave them in the Chaldee or Hebrew, that being the language which the natives of this country, the Lascars, speak at this day, and that of the Mandaites or Nazarenes, Christians of St. John. From this quarter the Manichæans had before come to the West, bringing with them also their Apostle Thomas.

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Now let us look at Madura on the Jumna, where we have found our Cristna, and afterward towards the South, near Cape Comorin and the island of Ceylon or Erythræa, where the Sibyl came from, and we shall find another Pandion, a Madura, a Tanjore, a Tricila, a Salem, an Adoni, a COLIDA now Cochin, and a district or place called Aur, URR, or Orissa, and a Trichinopoly. At Madura is a most magnificent temple, probably the largest in India, occupying about a square mile of ground.

The Jesuit Bouchet, in a letter to the Bishop of Avranches, about the year 1710, has given an account of the religion of the Brahmins at this temple, where the Mohamedans never had any power or influence whatever. This immense temple was the property of the government of the country, not of a sect. According to their doctrine, from the Supreme emanated the Trimurti, one of whom formed our world and man, and placed him in a garden of delight, where were two trees of Good and Evil. This story was accompanied with that of the temptation, &c., &c. There is also an account of Abraham and Sarasvedi, the attempt to sacrifice Isaac, the son, and the prevention of it. Then we have a *relation* of Crishen (Moses) exposed on a river, and saved by a princess : after that Crishen exposed on a river and the river opening to save him from a tyrant who pursued him, and which closed on the tyrant and drowned him and his followers. After this, the Jesuit goes on to describe the Veda, given from a mountain, like the law at Sinai, and many of the rites and laws of the country respecting both religion and property, as being a close copy of those of the Jews. He describes the paschal sacrifice of the Lamb; and, what is very extraordinary, the head chiefs of the nation, but no others, have the right of circumcision. ... Altogether this is a most curious history of this Jesuit's, though evidently full of mistakes, and well worthy of further inquiry. All the Mosaic history, and much of the Romish Christian, is here interwoven with the oldest Indian customs, names of places, laws of property, and existing in the times before Christ, as proved by the Greek and Latin authors. ... At a little distance from Madura in Cochin or COLIDA, and the place called Aur, is the Ur of the Chaldees called now Uri-ya and Orissa. It is perfectly clear from the whole text and context of the letters, that these people were neither Jews nor Christians in our sense of these words, but Brahmins—but still not Sanscrit-speaking Brahmins—as I believe they used the language now called Tamul. The fact is, they were Christians, of the sect of the Youth of Larissa in Thrace.

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... So decidedly Brahmin was the country, which had in its religion all the facts stated above respecting Moses and Cristna, that the Jesuit Robertus de Nobilibus and his associates, it has been said, and as I have formerly noticed, were obliged to turn, to all appearance, Brahmins and Saniasses, which they certainly did, in order to procure attention—and that they, with a fraudulent design, pretended that they were of the same religion, only from a distant Brahmin nation, called Roum. It has been said, I believe by



Voltaire, who pretended to prove it against them, that they had gone the length of forging a Veda, which actually passed many years as genuine IN THE COUNTRY : but I have a suspicion that this Veda was not forged. He only judged it to be so from its contents, consisting of doctrines strikingly similar to those of the Christians. It seems to be as absurd to suppose that the learned Brahmins, the only readers of the Vedas, should not know their own Vedas, as it would be to assert that our priests did not know their own Pentateuch or Gospels. The Jesuit Bouchet complains that he cannot get sight of the secret books, though he learns the contents, as detailed above, from the Brahmins. The Veda afterward produced by Robertus, was probably the book containing the history, and for that very reason supposed by Voltaire to be a forgery, and for that reason alone. Mr. Baber thinks he has proved the Christians to have been in this country at Madura, in the year of Christ 56. I do not dispute his proof, as I think he might have gone back to some year of a cycle a thousand years sooner. It seems almost certain that the Brahmins of Madura, in their sacred books, must have had a history of a Moses, and Exod, and also a history similar to that told by the Sibyl. Had they a Pentateuch ? Had they any other Jewish books ? Had they any books about Tobit, or Saul, David, or Daud-potri, or Solumannee, or Solomon ? I do not mean the Solomon, *whose magnificent empire was invisble to Herodotus*, when searching for kingdoms in Judæa, but the Solomon who gave names to the mountains in Raja-poutana, and who built the temple in Cashmere, near which Moses was buried, and where his tomb remains, and the other Tect-Solomons in India. ...

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The ninth Avatar in India, was known by the name of Vicramaditya, as well as by that of Salivahana, the carpenter. ... Salivahana bears date the identical year of Jesus Christ : yet it is acknowledged that there were found, as Col. Wilford says, on close examination, nine persons of his name, having nearly the same history.\* This is precisely as it ought to be. There is one for each of the nine cycles. This is confirmed by the fact, that the Buddhists, as well as the Brahmins,\*\* claim Salivahana as belonging to them. Salivahana or Vicramaditya are only descriptive terms or epithets, mistaken for proper names.

\* Asiat. Res. Vol. IX. p.211. \*\* Ibid.

Salivahana, Sali-vahan, Saliban, or Salban, is formed of the word *Salib* or *Salb*, which has the meaning of the Greek *stauroj*, *furca*, or *cross*, and *vahana*, *carried*, from the Sanscrit verb *vah*, Latin *veho*, *to carry*.\* Then Salivahana will have the meaning of *cross-borne*. Thus there were nine *cross-borne* Avatars, let them be who they may, and live where they may. ...

\* Asiat. Res. Vol. X. p.120.

I suspect that our Salva-tion comes from the cross-borne Sali-vahana; and that all the following words have a close connexion either by derivation or translation :

Sali-vahana—salus-veho, *I bring health or salvation*.

Sally—the name of the wife of Abraham, Sarah, Saraiswati, called %7T *ise* or *Iscah* or *Eve* or *Isis*.

Salus—*health*. Salutis, of health or Salvation.

Salus-bury or Sarum or Saresburie, i.e. Sares-pore.

Solym—the Hebrew .-: *slm*, Salem, *peace or salvation*.

Suli-Minerva, the *Bath Goddess of health*.

Sol—the Saviour or Healer, whence the spring at Bath was Fons Solis or Fons Suli-Minervæ. The early Christians Monks were called Therapeutæ or *physicians of the soul*

The words *Deo-Soli* are to be seen on numerous pictures of the black mother and child in Italy—the *black* child having a *glory*. ...

The following extract from Banier's Travels contains some striking particulars, and will confirm what has been said above.

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*"Moreover, I have seen the Rev. father Roa, a German Jesuit and Missionary at Agra, who being well versed in their Sanscrit, maintained that their books did not only import there was one God in three persons, but even the second person of their Trinity was incarnated NINE TIMES. And that I may not be thought to ascribe to myself the writings of others, I shall relate unto you word for word what a certain Carmelite of Chiras hath lighted on, which he related when the above-mentioned father Roa passed that way to come back to Rome. The Gentiles (saith he) do hold that the second person of the Trinity WAS INCARNATED NINE TIMES, and that because of divers necessities of the world, from which he hath delivered it : but the eighth incarnation is the most notable; for they hold, that the world being enslaved under the power of giants, it was redeemed by the second person, incarnated and born of a Virgin at midnight, the angels singing in the air, and the heavens pouring down a shower of flowers all that night." He then goes on to say, that the incarnate God was wounded in the side by a giant, in consequence of which he is called *the wounded in the side*; and that A TENTH incarnation is yet to come. He after this relates a story that the third person of the Trinity appeared in the form of fire.\**

\* Tavernier's and Bernier's Travels, Vol. II. p.106, Ed. fol.

The observation that the *eighth* avatar or incarnation is the most notable, is indeed very truly so; because it proves that the mythos or history of the *eighth* was precisely the same as the *ninth*, precisely as it ought to be, according to my theory, and according to Virgil. The words *nine times* which I have put in capital letters prove that he clearly distinguished between the eighth and ninth time, thus giving us a proof, which we have no where else, so clear, that, in several respects, the avatars were the same.

About the beginning of the æra of Salivahana, the Romans became possessed of a large part of Asia, and penetrated into India, with which they carried on a great trade; and devotees will tell us, that they carried the doctrines of Jesus Christ to India, from which the history of Salivahana was copied. Of course this will be very satisfactory to persons of this description. But philosophers will doubt, and ask, how came there to be nine

Vicramadityas or Salivahanas, or cross-borne Avatars ? Every one must judge for himself. It is only necessary for my argument, to point out the well-marked Avatar or Cycle correctly in its proper place, and that, in other respects, it resembles those which precede it. I shall therefore dwell upon it no longer. ...

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... It is truly surprising that the Sibyl from the Erythræan sea before the time of Christ should contain the history both of Jesus and of Salivahana. The observation of Justin martyr that almost the whole history of Jesus Christ was to be found in the Sibyl, must not be forgotten, as hereafter I shall return to it, and it will be found to involve a consequence of the very first importance.

It is allowed that Rama preceded Cristna, and yet they are both said to be the same. In Hebrew .!9 *ram* means *Bull*; but it is easy to see from Parkhurst, (in voce,) that it also means *Ram* or *male Lamb*. Thus as Rama is the same as Cristna, and Cristna is the same as the sun in Aries, Rama is also the same as Adonis, which was the sun in Aries. Adonis is the same as Tamuz, killed and bewailed in Western Syria. Tamuz is found to have died, or to have been killed and bewailed, on the coast of *Coromandel*. Kr-ioj and 9, *kr* mean a Lamb Ram.\* Mandalam means *a circle* or *cycle* :\*\* then, coast of *Cr-mandal* will mean *coast of cycle* of the *Ram Lamb*. In the language of the West, this is the meaning of *Coromandel*. The language of the West being found in an Eastern country, will radically still retain its Western meaning. The locality makes no difference.\*\*\* The Rama, Adonis, Tamuz, was the Egyptian *Am-on* or Indian *Om*, worshiped in the form of a Lamb or Saviour at Sais and Thebes.\*\*\*\*

\* And also a circle. Parkhurst, in voce 9, *kr*, II. pp. 337, 667.

\*\* Trans. Royal Soc. Ed. Vol. II. p.141.

\*\*\* It is just the same with Nerbuddha. \*\*\*\* Parkhurst, in voce 9, *kr*, II.

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I now request my reader to recollect what I have said before, in different parts of this work, of Roma, or Rama, or Ram. In the Indian accounts of the Salivahanas or Vicramadityas frequent mention is made of a place whence they came, called by our authors, Roum, or Rom, or Ram. That the Salivahana of India, in the time of Christ, should have copied from the Papal church, not established till three hundred years afterward, seemed impossible, but how to account for this I could not tell. At last I accidentally learnt, from an Indian scholar, that the celebrated Lanca, Serindive, Palisimunda, Ceylon, called also Taprobane, was the sacred island of Ram, which I doubt not was corrupted to Rom or Roum : this removes all the difficulties. ...

I must now return to the cycles and the prophecies of Daniel.

Daniel is said to have lived at the court of the king of Babylon, to have been at the head of the Astrologers, Magi, and Chaldeans, and to have flourished both before and after the taking of that city by the Persians. Who and what he was seems doubtful. ... I think Daniel understood the doctrine of the renewal of Cycles, as Virgil did in a later day, and I shall now endeavour to shew, that his prophecies had a reference to them, as, in fact,

the Christians say.\* ... I must observe, that in all the prophecies of Daniel and the Apocalypse, a day means a year, and a week seven years. In keeping with this, in the Oriental cyclical mythoses, 12,000 years are called a day of Brahm, and  $12,000 \times 360 = 4,320,000$  are called a year.

\* Vide Daniel ix. 24-27.

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The Astrologers and the Chaldeans were prophets, or rather the prophets were astrologers. Daniel was at the head of them at Babylon, as is most clearly proved by the Bible. Isaiah foretold the Messiah Cyrus—Om-nual, Om-our-God. Daniel foretold Jesus, Ham-Messiah, or Om—the Saviour, and Jesus was believed, as I shall presently shew, by the Gnostics and Templars, to have foretold Mo-hamed or Om-ahmed, Om *the desire of all nations*. Hence it was, as I shall shew, that these two sects or orders of persons were both of the Christian and Mohamedan religions. I have often wondered why the word *Mo* was prefixed to the Ahmed, but here we have the reason. The reason is the same as that which causes the mysterious, inexplicable M—600—to be prefixed to so many mystic words, such as M-Omptha, M-uin, &c., &c.

It is allowed in the Dialogues on Prophecy,\* that we are now in the *seventh* millenary of the world. This is exactly my theory. When Daniel prophesied to Nebuchadnezzar of the golden head *about* the year before Christ 603,\*\* he clearly speaks of four kingdoms, (ch. ii. 39, 40,) including that then going, for he calls Nebuchadnezzar the golden head. *After thee* (he says) *shall another rise*, (the cycle of Cyrus,) and then a third of brass, (the cycle of Jesus) : and a fourth strong as iron (the cycle of Mohamed). And then (verse 44) shall a kingdom be set up which shall last for ever—the Millenium. These kingdoms are cycles of 600 years, and bring the commencement of the Millenium to about the year 1200, according to what I have proved, that the æra of the birth of Christ was the beginning of the ninth age of the Romans and Sibyls, and the ninth Avatar of India.

\* Part iv. p.338. \*\* Univers. Hist. Vol. XXI. p.59.

If the learned Nimrod be right, that the beast of John, with ten horns, is the fourth kingdom of Daniel, which I have suggested to be the tenth Neros,\* then the beast may be the consummation of the ten Cycles. The beast with seven heads and ten horns will be the six thousands, and the seventh will be the Millenium, and the ten Cycles will be the ten horns. The beast that was to be resuscitated under one of the heads—the beast that was, and is not, and goes into perdition, that is, goes to destruction, revolves and passes away as the former had done. It has been observed that five heads were passed at the time of the vision, and that the sixth was going; this is as it ought to be—the sixth millenary running. This answers to the beast with seven heads and ten horns.

\* Nimrod, Vol. III. p.595

### **Page 676**

We now come to the famous Crusades, the real origin or cause of which, in modern times, has never been understood. They will found to occupy a prominent place in the

complete development of my system, and particularly of the tenth Avatar, and will lead to a variety of matters which will greatly surprise my reader.

In the time of Richard the First, about A.D. 1189, a general belief prevailed that the end of the world drew near, a belief which, in a great measure, caused the crusades to Palestine, where the devotees expected the Saviour to appear. This is attested by St. Bernard of Clairvaux, and was foretold by Joachim, Abbot of Curacio in Calabria,\* a most renowned interpreter of prophecy in those days. Antichrist was to appear at ANTIOCH, and the crusade was the *gathering together of the kings of the earth to the battle of the great day of God Almighty.\*\** It seems from the accounts that the possession of Antioch was made a great point, almost as much so, indeed, as that of Jerusalem. It was among the first cities taken by the crusaders.

\* Roger Hoveden, ap. Script. Post Bedam, p.681.

\*\* Rev. xvi. 12, 14; Nimrod, Vol. III. p.393.

Various reasons have been given to account for the crusades, but these were the true ones. ...

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The persons who were initiated into the Esoteric religion of the Vatican, after being disappointed in the year of Christ 600, imagined, that the famous 6000 years would end at or about the year 1200 of Christ, when the millenium would commence, and it was this which caused the crusade against the Mohamedan Antichrist, who had arisen against the new, the tenth, and the last Messiah or Avatar, patronised by the Pope of Rome, whom I shall draw from this obscurity. If the ninth age began with Christ, then the tenth would begin with the year 600, and finish with the year 1200; and then would be the manifestation of the Lord at Jerusalem, which the devotees wished to prepare for his reception.

These circumstances premised, we now, at last, come to the *tenth* Avatar, and the facts respecting it are not less remarkable than the others. My reader will recollect that, in the Gospel of the mysterious Ioannes, Jesus, the Avatar of the Sibylline oracles, is made to declare that he would send another person to complete his mission, called in our translation *a comforter*, and also *the spirit of truth*. The words *spirit of truth* would well justify the expectation, that this person would be an incarnation of Divine Wisdom if he appeared in human form. In consequence, we find that various teachers of doctrines were believed, by their followers, to be this person. For instance, Simon Magus, Montanus, Marcion, Manes, were all so considered, and in consequence have been grievously abused by the Romish writers for the unparalleled wickedness of giving themselves out as being *the Holy Ghost*—these writers never attempting, perhaps not being able, to explain the nature of the case. The most remarkable of these Teachers was the person called Simon Magus, called by the Romists *Magus*, probably as a term of reproach.

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... After Simon Magus, Montanus was held to be the person promised; and, after him, Mani : and this brings us to *a tenth* and *last* Avatar, the celebrated prophet of Arabia—Mohamed.

Mr. Faber,\* who is the most sensible of all the mystics, makes one very striking observation. Which I shall give in his own words : "*Now it is an undoubted fact, whatever application we may make of the fact itself, that in the year 608 or 609, Mohamed, dexterously availing himself of the unscriptural demonolatry which had infested the Christian church, set on foot an imposture, which soon overspread the whole Macedonian empire, and which performed the very actions that are ascribed to the second predicted power, both in the same geographical region and during the same chronological period.*" This forms, to my mind, the finest example ever known of a prophecy causing its own verification or completion. In the Gospels, Christ is made to prophesy that one should come after him to complete his mission. This was nothing but repetition of all the Gentile prophecies of a *tenth* and *last* Avatar. Mohamed was believed by his followers to be this person, whose name they said, in the original, uncorrupted gospel, was given by Jesus, as that of Cyrus was by Isaiah. ...

Then what was the fact ? Jesus Christ was believed, by the followers of Mohamed, to be a divine incarnation, or a person divinely inspired, and to have foretold the next and the last Avatar, *Mohamed*, to complete the *ten* periods, and the *six* millenaries, previous to the grand Millenium, or the reign of the Crhjoj, or Christ, on earth, for the last and seventh period, of one thousand years. Irenæus and the first Christian fathers said, that, during this period, the *lion* was to lie down with the *lamb*, and the grapes were to cry out to the faithful *to come and eat them !*

### **Page 679**

... I beg to refer to what I have said in the last section; there my reader will see that the end of the tenth cycle was foretold by Christian astrologers, which caused the fanatical crusaders, almost by millions, to flock to Jerusalem about the year 1200, the end of Mohamed's cycle. The observation of Mr. Faber, that Mohamed's mission began at the year 608, is important. This is the very period when the tenth Avatar ought to commence, according to one of my two Neros' systems. Is this be accident, it is surely a very extraordinary accident, that, among all the numbers, the identical number of the great Neros should be fallen on; and that number the very number required to support my system—nay, to prove the truth of it, if the system be true.

The expression which the Mohamedans say has been expunged from the Romish Gospels, is as follows : "*And when Jesus, the son of Mary, said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before, and bringing good tidings of an apostle who shall come after me, and whose name shall be AHMED.*" Chap. lxi. This is correctly as foretold by Haggai.

### **Page 683**

From the Mohamedans we can learn little; we are at too much enmity with them; and it is probable that the Turks may really possess nothing of the Arabian knowledge upon these subjects. But it is a most important fact, that the Brahmins maintain that Mohamed

either was or pretended to be a Vicramaditya and Avatar. This will lead us to some very important consequences.

The fact cannot be denied, and a very important fact it is, that when the Mohamedans overran India they did not destroy the images of the Buddhists. The reason was, in the simple, unadorned, uncorrupted icon of Buddha, they found their own *Om*, and I have no doubt that they were in reality Buddhists, and Mohamed was believed by himself, (for what is too absurd for human folly not to believe ? How much or how far is prosperity capable of corrupting even the strongest minds !\*) or by his followers, to be the tenth Avatar—incarnation of the sacred *Om*—the Amed or *desire of all nations*. On this account it was, that the Afghans and the mountaineers of Mewar and Malwa came to be among the first of Mohamed's followers.

\* When I consider that Alexander was born exactly when the sun entered Pisces, and that Mohamed's name meant *Great*, in connexion with other circumstances, I am induced to suspect that they were both, as well as Constantine, called Great, because they were thought to be Avatars. I think this superstition might probably make them conquerors.

If we consider what I have said in Bk. VIII. Chap. V., respecting a tribe proceeding from India, as the Mohamedans say, and their having carried back the religion of Mohamed, the tenth avatar, we may observe, that there were no great man in their own country to answer to *the tenth* whom they daily expected; and when they saw this Om-amed, *the desire of all nations*, conquering all Asia, and declaring that his success was the proof of his mission, it was very natural for them to receive him : it was no change, but only a necessary completion of their religion, arriving, as they would learn, to the very year in which, according to their doctrines, he ought to arrive.

#### **Page 684**

In the province of Oude or Judæa, in North India, the people still flatter themselves with the hopes of a Saviour, of whom they know nothing, except that he is to be the tenth Outar or Ontar. He is to be called the "spotless," because he is to be born of a pure virgin. He is expected to appear in the province of Oude, i.e. Youdia. He will destroy all distinctions, and establish happiness on the earth.\* As these people did not accept Mohamed for their last Avatar or incarnation, and all their seminaries of sacred learning were destroyed, they still, like the Jews, continue in expectation of they know not what.

\* Col. Broughton's Popular Poetry, notes, p.152.

The prejudices of modern Christians entirely blind them to the undeniable fact, that every Mohamedan is as really a Christian as themselves. If this be the case, it is in perfect keeping with their possession of the magnificent church or mosque of St. John, at Damascus, where his head is preserved, and so much venerated, that the Turks will not permit even one of their own religion to look at it, and never permit a Christian to go into the church or mosque.\*

\* Maundrel's Journey, p.170.

#### **Page 685**

Vicentius Belovacensis notices the custom of two Indian nations making Carns in honour of their Gods, at the equinoxes.\* This is still continued in Tibet, and what is remarkable, he says the custom passed from the Indians to the Arabians, and was ordered to be continued by Mohamed. This seems to support what I have said of the Arabians' first coming from India, and to have been connected with the Mohamedans' protection of the Buddhist images in India.\*\* Buddha was spared, because he was the male generative principle, as the Lingas were spared by Cambyses. Late travellers have found, as we might expect, Carns in Western Syria.

\* Parkhurst, in voce, %9 rme

\*\* The Christians accuse the Jews of blindness in believing that the promised Messiah or Saviour was to be a temporal prince. In this case, it is necessary, in justice to the Jews, to ask in what sense the word was used in their sacred writings. It had always one sense, and I believe *only* one sense, and that sense is at once seen when we look to Isaiah, where Cyrus is expressly called a Messiah.

... Col. Wilford informs us, that the Arabian writers unanimously support the doctrine, that the present Mecca is the Moca of Ptolemy. The sea-port of this Moca is the town or port of Bad-deo, regia, or the city of the holy and royal Buddha.

#### ***VOLUME I - BOOK X - CHAPTER VI***

**TEMPLARS, OBSERVATIONS ON—CHAIR OF ST. PETER—GOSPEL OF ST. JOACHIM—ST. FRANCIS—ISHMAELLIANS OR ASSASINS—GIBLIM—CASIDEANS—TEMPLARS RESUMED, TEMPLARS CONTINUED—GOOD AND EVIL. MANES—RASIT. WISDOM—TEMPLARS RESUMED—MASONS—MASONS CONTINUED—MANES, MASONS CONTINUED—SOPHEES—LOCKMAN, ÆSOP**

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In the dark and mystical learning of the middle ages we meet with many very odd circumstances which have never yet been accounted for, but which have in vain attracted the curiosity of the philosophers; until at last the inquiry seems to have been given up as hopeless. The circumstances to which I allude seem to connect the learning called Gnosticism with the Christian and Mohamedan systems : but though a connexion evidently existed, yet it was in an obscure, mystical and incomprehensible way, of which no one could make any sense. All this learning was closely connected with judicial astrology—with a famous prophetic magical demagorgon or brazen head, and various idolatrous and Gnostic emblems—with the well-known mysterious man of the mountain or Syrian Assassins, and with the person called Johannes, Butta, and Deus, of whom we have lately treated. On charges intimately related to secrets of this kind the famous Knights Templars were destroyed. The accusations brought against them, as well as their defences, were involved in mystery. This was closely connected with the Millenium, and the Crusades in the eleventh and the twelfth centuries were the effects of that doctrine. The foundation of this was laid in the Virgilian doctrine of the renewed cycles—the expected commencement of the Millenium at the end of 1200 years, or at most in the thirteenth century, and the belief that Mohamed was either the tenth Avatar



or Beast of Revelation, or Antichrist, or the person foretold by Jesus, by Daniel and the prophets, and referred to by the Magician Virgil.\* And thus came to be united the doctrines of Magic, Heathenism, Christianity, and Mohamedism, an union at first sight totally incomprehensible, of things to all appearance absolutely in diametrical opposition. The expectation of the Millenium was clearly entertained by the Papal See, which, on this account, encouraged the Crusades, and though the Cardinals of course could not believe that Mohamed was the hero of the tenth age or cycle, yet they believed that the seventh millenary of the Millenium was about to come, till the thirteenth century had considerably advanced, probably till after the year 1260, and till its non-arrival had proved to them, as well as to others, their mistake. Then this dogma, from its evident falsity, was despised, and by degrees almost forgotten. ... I have no doubt whatever, that the Romish secret religion was essentially magical or astrological, till about the end of the thirteenth century, when the prophecies of the Millenium failed, and proved its falsity.\*\* Perhaps it might exist in a doubtful kind of way, till after the year 1260 had passed over; then, if not before, astrology became heresy.

\* I believe a life of Virgil is yet extant describing him as a great magician. And he is said to have been consulted by Octavius on astrology.

\*\* Mr. Gibbon has some very curious and striking passages in Chap. XV. N. 64, 65; Chap XX. N. 59; Chap. XXI. N. 19, 24 &c., on the Millenium, and on its universal reception in the early ages of the church. (See Burnet's Sacred Theory, Ch. V. p. iii., Justin ag. Trypho, pp. 177, 178, Edit. Bened.; Lact. Lib. vii.; Daillé de Usu Patrum, Lib. ii. Cap. iv.) The Trinitarian doctrines of Philo are shewn to have preceded the death, or probably the birth, of Christ, Ch. xxi. N. 17. It will be of importance to remember this.

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In the persecutions of the Knights Templars, which are known to every body, a certain mystification and secrecy may be observed, as if the whole of the charges against them were not brought publicly out. This arose from various causes. The persecuted were really very religious, and were bound by the most solemn Masonic oaths (and Masonry was intimately connected with these matters) not to divulge the secrets of the order. This caused them to recant at the stake, when all hope had fled, what they confessed when on the wheel; and by this means they endeavoured to make amends for the secrets betrayed, and the oaths involuntarily broken on the rack. But yet it is charged upon them that although at the last they declared themselves innocent of the charges brought against them, yet they acknowledged themselves guilty and deserving of punishment; but the wickedness which they are said to have confessed is concealed from us. I have no doubt it consisted in part, at least, in having, when under torture, accused, and thereby having brought on the ruin of, the order. The Papal See having first come at the secrets by means of confession, of persons who had gone over to the Heretics, and afterward repented and confessed, proceeded with the greatest certainty; but at the same time in a way which appeared very cruel, and also very mysterious : for it knew the truth, but it would not divulge the mode by which it obtained it, namely, that it acquired it by confession.

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The doctrines to which I have alluded above, are visible every where in the curious mystical figures always seen upon the monuments of the Templars, in the fishes bound

together by the tails, on the tombs of Italy—in the astrological emblems on many churches, such as the Zodiacs on the floor of the church of St. Irenæus at Lyons, and on a church at York, and Notre Dame at Paris, and Bacchus or the God IHS filling the wine-cask, formerly on the floor of the church of St. Denis. Again, in the round churches of the Templars, in imitation of the round church at Jerusalem, probably built by them in the Circlar or Cyclar or Gilgal form in allusion to various recondite subjects which I flatter myself I need not now point out to my reader, and in the monograms IHS and CH in thousands of places. In these mysteries, not only the Cardinals, but the heads and chapters of all the orders of knighthood, and of all the old orders of Monks, were more or less implicated; and from that part of them more intimately connected with the ancient doctrines of Ionism, arose a profound devotion of all orders of knighthood to the fair sex and the mother of God. That the Gnostic doctrines named above, that is, that Christianity was only a species, or an uncorrupted or reformed kind, of Paganism, were secretly held by the Cardinals in the Vatican, I can scarcely doubt, and I think I shall prove it by and by; and their refusal to believe Mohamed to be the Paraclete is easily accounted for.

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At every turn we meet with some remnants of Paganism, any one of which taken by itself would be of no consequence, but which becomes of consequence when united to many others. Some of these are ridiculous enough. The Pope boasts of being descended from St. Peter, Bar-Jonas, or Janus, i.e. son of Janus, and as *he* held the keys of heaven, so the Romanists maintain that their Pope holds them, and, by virtue of this, possesses the power of granting or refusing absolution for sins—opening or shutting the gates of heaven. This is evidently a grand step to universal empire, and it is not surprising that great exertions should have been made to establish it. Various miracles are recorded of St. Peter, at Rome; and, to support the credit of the chief of the apostles, the actual chair on which this Bar-Jonas sat was formerly exhibited. As Bar-Jonas was holy, it followed that the chair on which he sat must also be holy; therefore, a festival was instituted on the 18<sup>th</sup> of January to the holy chair, which on that day was annually exposed to the adoration of the people. This continued till the year 1662, when upon cleaning it, in order to set it up in some conspicuous place of the Vatican, the *twelve labours* of Hercules unluckily appeared engraved upon it. "*Our worship, however,*" says Giacomo Bartolini, who was present at this discovery, and relates it, "*was not misplaced, since it was not to the wood we paid it, but to the prince of the apostles, St. Peter. An author of no mean character, unwilling to give up the holy chair, even after this discovery, as having a place, and a peculiar solemnity among the other saints, has attempted to explain the labours of Hercules in a mystical sense, as emblems representing the future exploits of the Popes. But the ridiculous and distorted conceits of that writer are not worthy of our notice, though by Clement X. they were judged not unworthy of a reward.*"\*

\* Bower, Hist. Popes, p.7.

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When the wicked French got possession of Rome, they did not fail to examine this celebrated relic and lo ! in addition to the labours of Hercules, they discovered engraved upon it, in Arabic letters, the Mohamedan confession of faith.\* In these two facts there

is a beautiful exemplification of the doctrine held by me and Ammonius Saccas, that all the varieties of religions are at the bottom the same—but including, in the collection known to Ammonius, the modern Mohamedan religion, which will be accounted for presently. I can scarcely conceive a more marked proof of the nature of the secret doctrine of the Conclave. The story goes, that this chair was brought from Constantinople by a Pilgrim, who, of course, could neither see the Zodiac, nor read, nor know, when he saw Arabic letters, that they were the letters of the country where he had been travelling. And it is also clear that the Pope and all the Cardinals who adopted this chair were equally *blind*, and could not see the Zodiacal signs, and equally *ignorant* of the Arabic letters. Besides, it is also manifest, if they did see them, that there was not at the time a carpenter in the Roman dominions by whom these offensive emblems might have been removed from the chair, or who might have simplified the matter by substituting a new one, if one must be had, and if the emblems proved the falsity of the story of its being St. Peter's.

\* Lady Morgan's Italy.

Irony aside, the fact is, there is no doubt that, under these mysterious circumstances, something lies hid. These emblems and letters did not come there by accident : nor are they to be ascribed to the ignorance of the Pope and the whole college of Cardinals, and the priests of the Propaganda employed in educating youth in *Arabic* and other languages for the foreign missions. ... The whole tenure of this work goes to explain the labours of Hercules, the symbols, as Mr. Parkhurst calls them, of what the real Saviour was to do and suffer. ...

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We shall presently see, notwithstanding the boasted immutability of the Holy See, that at the time of which I am now speaking, it was not so determined against all charges as its followers pretend, and that it had not any very great objection to a new incarnation. I think when the reader has perused the remainder of this chapter, he will not consider my theory so improbable as he may do at present. The Arabic inscription must have a meaning.

About the time of which I am speaking, there seems to have been something strangely unsettled in the Roman See. This is proved by the fact, now almost concealed by the priests, *that a new Gospel was preached* with its permission, and actively and energetically supported by it, as Mosheim says, for about thirty years. For various reasons, which will be detailed, it was at last suppressed, the zodiac\* and inscription on the chair forgotten, and the Templars were burnt.

\* This Zodiac is in good keeping with the Zodiac in the church of St. Irenæus, at Lyons, with the wine cask at St. Denis, with the Zodiac on the church at York, and with many other similar matters.

The new Gospel of which I have spoken was called the *Evangelium Eternum*, and, after being some time preached in the 12<sup>th</sup> century, was first published in a written book by one Joachim, Abbot of Sora or Flora, in Calabria, of whom I spoke in Chap. V. Sect. 9, from which it was called the BOOK OF JOACHIM.\* This Gospel was called the *covenant of peace*. It was intended to supersede all the old Gospels, and by it an union was expected to take place with the Mohamedans and all other sects, which caused it to

have this last name. It had the name of EVANGELIUM ETERNUM, or the EVERLASTING GOSPEL, evidently to insinuate or intimate to those capable of understanding it, that all other gospels were only of a temporary nature. This exactly agrees with the Mohamedan doctrine of the Paraclete. This gospel, known and preached in the end of the twelfth century, was received by nearly all the monks, but particularly by the Dominicans and Franciscans, and they were most warmly supported by the Popes, who censured their opponents, and particularly one St. Amour, and caused their books to be burnt.\*\*

\* This was the same man spoken of before as Abbot of Curacio. Here we see that this Io-akim, that is, Io *the wise*, was also Abbot of *Flora*, the mystic, perhaps secret, name of Rome. These mystic names betray the mystic nature of the system.

\*\* Mosheim, Hist. Cent. xiii. Sect. xxviii.

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The *Everlasting Gospel* was also called the *Gospel of the Holy Ghost*. It had the same name of *Evangelium Eternum* from the fourteenth chapter and sixth verse of the Revelation of Ioannes or John, of which it was the completion and in which, as the *tenth Avatar*, or CYCLE, or AGE, which would come or be completed about the end of the twelfth century, it was of course found; for the Apocalypse is a very ancient astrological work on the Zodiacal Lamb, and the doctrines of the ten Cycles and the Millenium. Its other name, given above, of the *Holy Ghost*, or the Peri-clyte, or Para-clete, is evidently in accordance with the Mohamedan doctrine. The Roman See supported the *Evangelium Eternum* by all the means in its power. This gospel announces that there have been two *imperfect ages*, the one of the Father, the age of the Old Testament, and one of the New Testament, under the administration of the Son, and that the third or the perfect one, of the Holy Ghost, which was to be preached to all nations, was at hand. Here, most clearly, we have a doctrine which assimilates again to Mohamedism, and to the expectation of the Millenium.

The Evangelium Eternum consisted of three books. *The Liber Concordiæ Veritatis*, i.e. the Book of the *Harmony of Truth*, the *Apocalypsis Nova* or *New Revelation*, and the *Psalterium decem Chordarum*, *Psaltery of the ten chords*, or the *TEN-stringed Harp*. The reader will be pleased to observe that this being a new Apocalypse will, like the old one, be intelligible only to those initiated in the mysteries; and, this understood, I think I need not explain to him the meaning of the Harp with TEN strings. I think if he will now look over the old Apocalypse again, he will see that its doctrines all refer to the revolution of the different cycles. And if he look to the Grecian history he will find that the Lyre of Apollo at first had only *three* strings, but they increased till they amounted to *seven*. The Muses and the Curetes also increased as time advanced, till they got to nine, when the Greek temples were destroyed. They increased as the cycles increased in number.

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... The reason why we have very little left respecting this gospel is to be found in the fact of its universal reception, for all parties being equally exposed to ridicule when the failure of the Millenium took place, all were equally interested in letting the subject die

and be forgotten. But I think such as retained any of the doctrine were persecuted as Manichæans.

After the devotees and followers of the new Gospel, in the 13<sup>th</sup> century, had in vain expected the *holy one* who was to come, they at least pitched upon St. Francis as having been the expected one, and, of course, the most surprising and absurd miracles were said to have been performed by him. Some of the fanatics having an indistinct idea of the secret doctrine of renewed incarnations, or letting their knowledge of the principle or renewed incarnations escape in the heat of controversy, maintained that St. Francis was "*wholly and entirely transformed\* into the person of Christ—Totum Christo configuratum.*"\*\* Mosheim says, by some of them the Gospel of Joachim was expressly preferred to the Gospel of Christ.\*\*\*

\* The word transformed is used here to conceal the metempsychosis and renewed incarnation. It has the same meaning as the word transfigured in the gospels.

\*\* Vide Litera Magistrorum de Postilla Fratis P. Joh. Olivi in Baluzii Miscellan. Tom. I. p.213; Waddingi Annal. Minor. Tom. V. p.51; Mosh. Hist. Cent. XIII. Pt. ii. Sect. xxxvi.

\*\*\* Ibid. Sect. xxxiv. Note.

All these matters shew, with the Popes, policy, with the *common* Monks, *fanaticism*. As might be expected, among the monastic fanatics, who were not entrusted with the High Secrets of the Conclave, different opinions and the most violent controversies arose, each claiming for his own order the chief merits of the new gospel. After a certain time this placed the Holy See in a most awkward dilemma. It could not condemn the gospel which it has supported, and on which it had so far relied as to believe that, at the commencement of, or some time in, the thirteenth century, the millenium and the completion of the ten cycles, or the completion of the famous 1260 years, would arrive. But after the failure of its prophecies, the Holy See could no longer support it. It could not explain to the intemperate monks the real secret, and it did not like to persecute; perhaps did not *dare* to persecute the light troops of the church—the united Dominican, Franciscan, and Augustinian Monks, all of whom supported the new gospel.

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... After it had been published some time, and had received the greatest support possible from the Popes and all orders of Monks, the Franciscan fanatic *Gerhard* published the work called an introduction to this Gospel, in which he censured the vices of the Church of Rome, and in set terms prophesied or deduced from the Evangelium Eternum the destruction of the Roman See. This appeared in the year 1250, close upon the last period to which the Millenium could be delayed, viz. 1260 years. As this dreaded moment approached, the passions of the different orders of Monks were excited to the greatest height. Gerhard's book was burnt and its author was persecuted, though his followers, among the Franciscans, claim for him the gift of prophecy, and place him among the saints. The followers of St. Francis generally—the great supporters of the new gospel—and Gerhard maintained, *that he, St. Francis who was the angel mentioned in the Revelation, ch. xiv. 6, had promulgated to the world the true and Everlasting Gospel of God : that the Gospel of Christ was to be abrogated in the year 1260, and to give place to this new and everlasting gospel, which was to be substituted in its room : and that the*

*ministers of this great reformation were to be humble and barefoot friars, destitute of all worldly emoluments.\* ... The Pope did not according to the usual plan burn the author, the book only was burnt, and its author mildly censured and banished to his house in the country. This took place in the year 1255, when the parties, expectant of the Millenium, must have been in the highest state of fear and anxiety.*

\* And, I have little doubt, along with this, the Spencean doctrine of *equality of property* among all its votaries.

The year 1260 arrived and passed away; but, wonderful ! the sun did not cease to give its light, the moon and the stars did not fall from heaven; nothing particular happened; the pious fools stared one at another, and the impious rogues laughed. The Pope and Cardinals at Rome, half rogues half fools, and the fools every where else, finding themselves all in the wrong, soon began to charge the folly upon one another, and as they had quarrelled before who should display the most zeal for the *new* gad-tidings, they now began to quarrel about who should bear the blame—each shuffling the odium on to some other. ... After some time, the fanatics having, by degrees, ceased to preach, and the Popes to support, the new gospel, the old gospels recovered their credit, and the friends of the new one died away, or were burnt as they came to be considered heretics.

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... If we look back at the history of the world in the fifth and sixth centuries, we shall find that the Monks in that day swarmed almost beyond credibility. This, like the increase in the eleventh and twelfth centuries, arose from the expectation of the Millenium about the year 600, and I have no doubt that thousands of the order, a little later, joined the armies of the prophet of Arabia.

After the expectation of the Millenium had entirely passed away, and the power of the Saracens seemed to increase, the Popes became more than ever embittered against the Mohamedans, and equally furious against all who supported any thing relating to the now become obsolete Gnostic or Cyclic doctrines, or the expectation of a Millenium. This accounts, in a very satisfactory manner, for the zeal of the Popes up to a certain time for the new gospel, and their bitterness afterward towards the Templars and the Albigenses, among whom some remnants of these superstitions remained. The peculiar circumstance that a great part of these doctrines was necessarily involved in the greatest obscurity, and kept secret with the greatest possible care, being, in fact, the esoteric doctrine, accounts for many of the apparently inconsistent circumstances which we every where meet with. It easily accounts for them all.

There can be no doubt that the Adoration of the Maria, the Regina Cœli, the mother of God, existed before Christianity. But it was brought forward into more notice after a certain time in opposition to Mohamed, and I cannot much doubt that it was on this account adopted peculiarly by the orders of Knighthood : for the religion of Mohamed was utterly opposed to every thing which had the least tendency to the adoration of the *female principle* or Ionism. ... But they had fallen into this mistake, from their zeal to make it out to be a modern corruption, fearing that if they admitted its antiquity, they would prove it to be an integral part of Christianity. The black virgin and Bambinos of Italy are far older than Christianity. For these reasons the Carmelites, the great friends of the Virgin Mary, the female generative power in opposition to the male, were

brought forward in a peculiar manner by the Popes, and became their favourites to so absurd a length, that those Popes countenanced the doctrine, that every person who dies with the scapulary of the order on his shoulders was certain of eternal salvation.\*

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There is a book referred to by Dr. Maclaine called the *ALCORAN DES CORDELIERS*, which shews, I think,\* that St. Francis was set up by his followers as the *tenth Avatar* in opposition to Mohamed. At all events it certainly is designed to shew, that he was intended to supersede Jesus Christ. Every sect of religionists receiving the millenary system believed themselves to be the favourites of God, therefore, of course, they believed that the tenth avatar would appear among them; they were therefore ready to catch at any extraordinary persons as he whom they expected—as he who was the desire of all nations. Thus we have several ninth avatars, and several tenth avatars running at the same time in different places.

\* Tom. I. pp. 256, 266, 278, &c.; Luc. Waddingi *Annales Minor.* Tom. III. p.380; Mosh. *Hist. Cent. XIII.* Part ii. Ch. xxx.

In the Western part of Asia in the beginning of the twelfth century, the sect or religious tribe called Ishmaelians or Batternians or Assassins began to be noticed. ... I believe there is not a single written document of the Ishmaelites in existence. They were equally at war with the Mohamedan Caliphs, the Christians, and the Jews. They are now nearly extinct. ...

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About the same time, at least in the same Cycle, when St. Francis was set up by the Cordeliers for the last manifestation of God on earth, previous to the Millenium, these Assassins were first noticed in the Western world with their chief Hakem\* Bemrillah or Hakem-biamr-allah, who was held up in Syria for the same person. He was said BY HIS FOLLOWERS to be THE TENTH AVATAR, or, as I suppose, incarnation, and, as I have said, the founder of what his enemies called the Assassins. His ideas of God were very refined. The first of the creatures of God, the only production *immediate* of his power, was the *intelligence universelle*, which shewed itself at each of the manifestations of the Divinity on earth; that by means of this minister all creatures were made, and he was the Mediator between God and man. They called themselves *Unitarians*. This *intelligence universelle* is evidently the Logos, Rasit, or Arch or Buddha or Mhtij of which we have seen so much. In the doctrine of the ten incarnations, and that Hakem was the tenth, and in the *intelligence universelle*, we have the complete proof of the reality of the system which I have been developing and tracing through the six thousand years from the first of them. It completes my proofs if any were wanted. It was not discovered by me till more than half this volume was printed.

\* The word Hakem is nothing but the word *hkm* which means *wise*. All physicians in the East are called Hakem. This man was believed to be the tenth incarnation of Divine Wisdom; another Solomon, who I am persuaded was an incarnation of the Rasit. If this Ishmaelite had not claimed to be something more than common, the word Hakem might have been considered merely a title of honour. It is curious to observe how constantly the incarnation of the Wisdom occurs.

I think it seems probable that the followers of Bemrillah were originally adorers of Taurus or the Calf or Calves, which they continued to mix with the other doctrines of Buddha, and that after Hakem's death they returned to the superstition of their ancestors, a very likely effect to follow among an ignorant people, when the disappointment of the expected Millenium happened. I have little doubt that the Templars were followers of this Bemrillah. Much curious matter respecting these people, under the name of Druses, may be found in the 3<sup>rd</sup> Vol. of the Transactions of the Academy of Inscriptions, An. 1818, and in my *Celtic Druids*.

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The reason why we have such a horrible idea of the man of the mountain and of the Assassins is, as I have said before, because our informants, as usual in religious matters, take their accounts from the enemies of the persons of whom they write, from persons blinded by bigotry and hatred to their enemies to such an excess, as to think it meritorious to practise any fraud to injure them.

... It is very certain that the Ishmaelians or society of Assassins is a Mohamedan sect; that it was at once both a military and religious association, like the Templars and Teutonic Knights; and that, like the Jesuits, it had its members scattered over extensive countries. It was a link which connected ancient and modern Free-masonry.

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... Now all this, and the circumstances relating to the Chaldees, often called Mathematici, to the Assassins, the Templars, Manichæans, &c., being considered, the name of the Assassins or Hassessins or Assanites or Chasiens\* or *Alchaschischin* will not be thought unlikely to be a corruption of Chasdim, and to mean Chaldees or Culdees—Culdees at York, a certain class noticed in my *Celtic Druids*—and that they were connected with the Templars. When the Arabic emphatic article AL is taken from this hard word Al-chaschischin it is Chas-chis-chin. The Assassins were also called Druses or Druideans : in my *Celtic Druids* I have *proved* these Druses to be both Druids and Culdees. In all accounts of the Assassins they are said also to have existed in the East in considerable numbers.

\* Vide Benj. Tudela, Ch. vii. note.

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It is a very extraordinary thing that the Christian Templars should call themselves Templars in honour of the Temple, the destruction of which all Christians boasted of as a miraculous example of Divine wrath in their favour, as Christians. This goes to prove the Templars much older than the Crusades, and that the pretended origin of these people is totally false. I can entertain little doubt that their origin is to be sought in the College of Cashi, and the Temple of Solomon in Cashmere, or the lake or mere of Cashi. I do not think the Calidei has their name from the Chasdim, but the Chasi-dim were Calidei. The Gymnosophists, the Kasideans, the Essenes, the Therapeutæ, the Dionesians, the Eleusinians, the Pythagoreans, the Chaldeans, were in reality all an order of religionists, including among them, and consisting in great part of, an order of Monks, who were, in fact, the heads of the society.



The Teutonic Knights seem to have been the first instituted, but I think it appears that they were grafted upon a class of persons—charitable devotees—who had settled themselves, as the historians say, near the temple at Jerusalem, ... They are said to have come from Germany, from the Teutonic tribes. The word Teut is Tat, and Tat is Buddha. The name Buddha with some of the German nations was Tuisto, and from this came the Teutones, *Teutisci*, and the Teutonic Knights, and the name of Mercury *Teusco*.

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The Knights of St. John are first noticed, as a society, existing near the ancient temple of Jerusalem, when a person called Raymond Dupuis distinguished himself among them. ... At first they were attached to no one of the orders, but were probably (without having the name of Carmelites) of the Essenean or Therapeutic ascetics of Carmel in the West, or Tibet in the East. It is probable that they existed in Jerusalem in the time of its capture by the Saracens. ...

All temples were surrounded with pillars recording the numbers of the constellations, the signs of the zodiac, or the cycles of the planets, and each templum was supposed in some way to be a microcosm or symbol of the temple of the universe, or of the starry vault called *Templum*. It was this *Templum* of the universe from which the Knights Templars took their name, and not from the individual temple at Jerusalem, built probably by their predecessors, and destroyed many years before the time allotted for their rise, but which rise, I suspect, was only a revivification from a state of depression, into which they had fallen. ...

All the temples were imitative—were microcosms of the celestial *Templum*—and on this account they were surrounded with pillars recording astronomical subjects, and intended both to do honour to these subjects, and to keep them in perpetual remembrance, we have records of every cycle except of that of the beast 666. We have in Abury the cycles of 650—608—600—60—40—30—19—12, &c. We have the *forty* pillars around the temple of Chilminar, in Persia; the temple of Balbec, with *forty* pillars; the Tucte Solomon, on the frontiers of China, in Tartary, called also the Temple with *forty* pillars. There is the same number in each, and probably for the same reason.\* In the Temples at Pæstum, on each side of the Temple *fourteen* pillars record the Egyptian cycle of the dark and light sides of the moon, as described by Plutarch, and the whole thirty-eight, which surround them, record the two Metonic cycles so often found in the Druidical Temples. All temples were originally open at the top; so that twelve pillars curiously described the belt of the zodiac, and the vault of heaven the roof.

\* Forty is one of the most common numbers in the Druidical temples.

... The Templars were nothing but one branch of Masons; perhaps a branch to which the care of some peculiar part of Temples was entrusted, and, I think, that the name of Templars was only another name for Casideans.

### **Page 704**

In many striking particulars, Mr. Von Hammer has shewn the similarity of the Assassins to the Templars, so that they might be mistaken for branches of the same order. It seems

very certain too, that they had each a secret doctrine or mystery, which was guarded with the most anxious care, and with the most sacred oaths; and we shall see from circumstances, that this secret was probably the same in the two societies. We must not forget that the Templars were an order which was said to have arisen about the twelfth century,\* when the Millennium, as we have seen, was daily expected, and that it arose in the country which was part of that in which the old man of the mountain resided, viz. in the lofty and inaccessible forests of Lebanon, where his followers are now known by the name of Curds, or Culdees, or Druses, treated on in my Celtic Druids. ...

\* Jerusalem was taken by the Christians in 1099, and retaken by Saladin in 1188. The Knights of St. John are said to have been instituted in 1099, the Templars in 1118, the Teutones in 1164.

I will now point out a circumstance certainly true and most extraordinary. The Christian Knights Templars, the enemies of all Mohamedans to the extreme length of being sworn never to make peace with them on any condition, entered into a conspiracy with these Mohamedans sectaries, Ishmaelites, Battaneans, or Assassins, by which they agreed to betray to them the rich city of Damascus, in return for which the city of Tyre was to have been given up to them. The attempt miscarried, but it proves the connexion between the two bands of fanatics, and fanatics do not often unite except there is something in common in their fanaticism. However, there can be no doubt that there were certain points of religion common to the Ishmaelites, or these Mohamedan sectaries, and to the Templar Christians. These I think could be no other than those for which the Templars were persecuted and destroyed. ... In the time of Saladin,\* the head of the Assassins was called Sinan, and claimed to be, or was said by his followers to be, an incarnation of the Deity. Here we come to the old story. ... It was of the first importance to the Templars to possess Tyre instead of Damascus. They would have been separated in Damascus from all their immense estates in Europe; but in Tyre, by means of fleets, they could extend their arms every where.

\* In Reinaud's History of the Crusades, p. 320, an account is given of a negotiation between Saladin and Richard, when the former demanded the surety of the Templars for the performance of the treaty, which the latter refraining to give, the treaty went off. They would trust the people who were of their own religion.

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The Templars had no where possession of a city as a sovereign power, though they had armies. If they had obtained Tyre, they would then have been a sovereign power, with an army of devotees, and fanatical traitors, and immense wealth, in every country of Europe, which the governments dared not touch. It is quite clear to me that if they had gone on till they got one of their order elected Pope, they would instantly have been sovereigns of Europe, and all the kings their vassals. The Templars possessed 9000 manors in Europe, the Knights of St. John 19,000.\*

\* Hallan, p.38.

... and we find the Templars adopt for their emblem or distinctive badge, or coat of arms, a very particular cross, which is that worn by the Manichæans who were followers, as we are told, of one Buddæus, and also of Thomas of India. The doctrines of the Manichæans are also, in many respects, the same as those of the Assassins and the

Templars. This cross is also found to be the emblem of the Buddhists of India. It is of a very peculiar and striking kind; it is red, and is mounted on a Calvary. It is an emblem of the tree of life; it is the tree *Taranis* of the Druids.

... It is an emblem which has no antitype but itself. I consider this eight-pointed red cross as decisive evidence, that Buddhism, Manichæism, and Templism, were identical : that is, Manichæism as far as Manichæism consisted of Gnosticism, for the *principle* of both were the same, though in later times, in some instances, they diverged as from a common centre, as they became corrupted.

Faustus is made, by Augustine, most clearly\* to admit the Triune God in the following words, and thus he connects the Manichæans with the Hindoos : "*We therefore worship one and the same Deity, under a triple appellation of the Father, the God Almighty, and of Christ his Son, and of the Holy Ghost. ...*" When it is considered that Augustine esteemed a belief in the Trinity to be meritorious, and that he never ceased vilifying the Manichæans, his evidence in this case is unimpeachable. The Manichæans being Trinitarians the only *important* point of heresy which they held, and a most important one it was, consisted in denying the supremacy of the holy see. Had they given up this point, there would have been an instant coalition.

\* In Chap. xx. of Oper. Aug. Ben.

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Of the different dreams which have terrified the imagination of the weaker class of mankind, there is, perhaps, no one which has played a greater game than that of the fear of Antichrist, a person whom I believe to have been pretty generally misunderstood. The word Antichrist I believe does not mean a person opposed to Christ, but a substitute for Christ—another Christ, a Christ in succession. In our sacred books the disciples are constantly warned against false Christs, but no where is it said that there shall not be another Christ. This is all in unison with the prophecy in John, that Jesus would send a person to them in some capacity or other. Mohamed was believed to be this Antichrist, and so was both Hakim Bemrillah and St. Francis. ...

The Templars were accused of worshiping a being called Bahumid, and Bafomet, or Kharuf. Mr. Hammer\* says that this word written in Arabic has the meaning of Calf, and is what Kircher calls *Anima Mundi*. It is difficult not to believe that this Kharuf is our Calf. Bahumid must be Pi the Egyptian emphatic article, and 9\*! *amid the desire of all nations*, that is Mohamed.

... It is very clear that this Bafomet is the Logos, to which they gave this name—the second person of the Trinity. ...

### **Page 711**

The truth creeps from under the veil, in the instance of the symbol of the Red-cross Knights Templars. Their badge, the red cross with EIGHT POINTS, the monogram of the Buddhists of Tibet and of the Manichæans\* connect beautifully. This badge was a real Talisman. In peace it commanded the rights of hospitality. In battle one red cross

would, of course, never strike another; though they might, as in the case of the Ishmaelians and the Templars, from circumstances be obliged to oppose each other.

\* Vol. X. Asiat. Researches.

The revenues of the Templars in the twelfth century are said to have amounted to six million pounds sterling a year. Notwithstanding this immense wealth, it is very certain that *their chiefs* were repeatedly guilty of betraying the Christian cause to the Assassins, ... I believe they took their oaths to the cause of the Crhjoj, the Chreestian cause, and that if a small body of Knights separated from the Hospitallers to form the order of Templars of the Temple, of the ancient *circular* or *cyclar* temples, not of the church, (their churches differing from all other churches in the world in being of the circular form,) they had become proselytes to or were of an opinion in its nature Manichæan, that Hakem Bemrillah was, as he was claimed by his followers to be, the tenth avatar—they were believers in some sense in the Evangelium Eternum, and thus they continued to be still the passing years proved the falsity of their system, as well as that of the Franciscans. Then, though they probably abandoned the Millenium, they retained part of their Manichæan or Gnostic doctrines; and, though friends to the Mohamedan Ishamelites, they were still Christians, but it was the Gnostic Christianity, which was in fact the oriental Buddhism of the ancient Gymnosophistæ or Samaneans, of which we shall presently see more.

The Templars were divided into orders exactly after the system of the Assassins : Knights, Esquires, and lay brethren, answering to the Refeck, Fedavee, and Laseek, of the Assassins; as the *Prior*, *Grand Prior*, and *Grand Master*, of the former, correspond with the *Dai*, *Dai-al-kebir*, and *Sheik* of the mountain, of the latter. As the Ishmaelite Refeck was *clad in white*, with a *red mark of distinction*, so the Knights of the Temple wore a white mantle adorned with a red mark of distinction—the red cross.

### **Page 712**

In the very highest orders of Freemasons, viz. the Templars and Rosicrucians, as I imagine them to be, there is no emblem more sacred than the cross. Here I stop. Verbum Apienti.

... The Chaldeans and the Mathematicians of whom we read in the Augustin age as being the fortune-tellers, or the magicians, or judicial astrologers of the great men of the day in Rome, were in fact Freemasons, ... I need not tell any one, *whether Mason or not*, how large a space the history of the building of the temple of Solomon occupies in the ceremonies of Masonry. ... All the sacred numbers, and these astronomical symbols, relate to the building of *the temple of the universe*. The whole temple is a microcosm or an emblem of the universe, and the history of the building of it is a Genesis : and under the allegory, a beautiful and refined cosmogony is concealed.

In the building of the temple of Solomon the most profound silence prevailed; not a nail, not a blow was struck. As the Creator built up the edifice of the world from matter previously prepared, so in like manner was every thing prepared in the temple. ...

### **Page 715**

The Ishmaelites are the same, I believe, as the Nasareens or Nasouriens, or Nesseenes or Nessaries, and the Yezeedis or Yezidis or Yesdes. Mr. Buckingham has observed their similarity to one another and to the Hindoo castes.\*

\* Travels in Mesopotamia, 8vo., Vol. I. p.210.

### **Page 716**

Free Mason is PH-RE—PH the Coptic emphatic article and *re* the sun, Mason of the sun. Re is roi, rex, rai, ray, whence Ph-aroah. Cleland observes\* that the Druids taught the doctrines of an overruling providence, and the immortality of the soul : that they had also their Lent, their Purgatory, their Paradise, their Hell, their Sanctuaries, *and the similitude of the May Pole IN FORM TO THE CROSS, &c., &c.*

\* Cleland's Attempt to revive Celtic Lit. p.102.

### **Page 719**

Speaking of the initiation of Moses by the Egyptian priests, Schiller says,

*"These ceremonies were connected with the mysterious images and hieroglyphics, and the hidden truths so carefully concealed under them, and used in their own rites, were all comprised under the name mysteries, such as had been used in the temples of Isis and Serapis, which were the models of the mysteries of Eleusis and Samothrace, and in more modern times gave rise to the order of Freemasonry."*

I doubt not that what Mr. Schiller says is true, with one exception : the mysteries were not the origin of Masonry; they were Masonry itself : for Masonry was a part of them, and every part, except that which my Masonic engagements prevent, I will explain before I finish this work.

### **Page 723**

Free-masonry is known to be founded on principles of *universal* benevolence, and not to be confined to one class or to one religion. I think I may venture to say it is so constituted, that although it would not refuse to receive a simple Deist, no test being required, yet all its forms, ceremonies, and doctrines, are so constituted, as, in a very particular manner, to be applicable at the same time to the doctrines of Judaism, Christianity, and Mohamedism. Christianity is founded on Judaism : Mohamedism on Christianity. Mohamedism cannot for a moment exist independent of Christianity, nor Christianity independent of Judaism. We have seen the Rosy cross with eight points of the Templars, the cross of Christ, and of Manes, and of Buddha, and the *rose of Sharon*, symbols of the Templars and of the Rossi-(Rosy)-crucians. I am not of the two latter orders; I have abstained from becoming a member of them, that I might not have my tongue tied or my pen restrained by the engagements I must have made on entering the chapter or encampment. But I have reason to believe that they are now become in a very particular manner what is called exclusively Christian orders, and on this account are thought, by many persons, to be only a bastard kind of masons. But here are two mistakes. They are real masons, and they ought to be of that Christianity or Creestianity, which included Jews, Buddhists, Brahmins, Mohamedans, and which, before I conclude

this work, I shall shew, was a sublime and beautiful system—the secret system of the religion often alluded to by the Christian fathers. ...

#### **Page 724**

I think I have stated enough to raise or justify what the Jesuits would call a *probable opinion*, that the masonic ceremonies or secrets are descendants of the Eleusian Mysteries. Every body knows the ridiculous traditional fancy that a mason is, in some way, marked or branded or mutilated before he can be admitted into the order. I believe this, like most other traditions, had not its origin from nothing. I believe the higher classes of Masons were originally persons who were admitted into the mysteries of Eleusis and Egypt, and that they were Chaldeans and Mathematici, and I believe that what the above tradition of the branding alluded to, was Circumcision, and that they were circumcised. Origen and Clemens Alexandrinus both affirm, that the secret learning of the Egyptians was only taught to such persons as had undergone the operation of circumcision, for which reason it was submitted to by Pythagoras.\* *The same word in Hebrew means both initiated and circumcised.* As infants are admitted into Christianity by baptism, so they were admitted among the initiated by circumcision.

...

\* Origen, Comment. ad 2 Ep. ad Rom.; Clemens, Lib. i. p.130; Concordia Naturæ et Scripturæ, Caput v.

#### **Page 725**

It is certainly worthy of observation that in the Hindostanee, the language of the country in which I believe masonry had its rise, a mason is called a *raz*, and has the meaning of *mystery*. This word has the same meaning as the *ras* of Genesis, the Arch of St. John. The persons called Royal-Arch Masons were the Archi-tect-onici, before the invention of key-stoned or radiated Arches, the Cyclopæan builders of the only *stone* edifices, at that time, in the world, which were temples. ... The Architectonici, the Chaldæi, the Gnostici, the Mathematici, the Dionisiaci, constituted a MYSTERY, and erected Gothic buildings, the ruins of which now remain in India, thousands of years before they existed in Europe.\* ...

#### **Page 726**

The Masons were the first priests, or a branch from them, and as they were the persons employed to provide every thing requisite for honouring the Gods, the building of temples naturally fell into their hands, and thus priests and masons were identified. This was the first practical attempt at Masonry. Thus the Masons were an order of priests, that is, of initiated. Every initiated person was a priest, though he might not exercise the functions of a priest. Thus they became identified with the most powerful and influential body of society, and though all priests were not Masons, I think that all Masons were priests in one sense, being initiated. I think they were priests originally; and, as was to be expected, they provided good houses for themselves, and, when many of them consisted of Monks, Monasteria. In many instances, from superiority of intellect, the consequence of the constant use of their faculties, they acquired the sovereign power.

Having shewn how the Mohamedan and various sects were connected together, it is now time to unveil the secret doctrine of Mohamed, which will be in a great measure that of them all, and will, I think, easily account for the rapid diffusion of Mohamedism, and for its adoption when first promulgated by the most learned and talented of the Arabian philosophers—a secret doctrine yet found in a state of persecution among the followers of Ali in Persia. ... We must never forget that in every thing respecting Mohamedism we labour under the greatest difficulties. The truth is, that its real doctrine is now confined to a persecuted sect, which considers that to unveil its mysteries would be to be guilty of the greatest moral turpitude; and the pretended history, as we have it, has been received from the meanest-minded of devotees, or from zealots so mean in mind too, that if they had been willing to exercise any thing like criticism they were incapable of it. ...

It is well known that almost immediately on the death of Mohamed his followers divided into two sects, that of Abubeker, and that of Ali, the latter of whom had the twelve Imaams—his successors—the same in number as the apostles of Christ and as the twelve Cæsars. The faith of the latter of these sects became and still continues the religion of Persia. This I have no doubt *was* the original or rather, perhaps, *contained* the original esoteric religion of Mohamed, which is yet to be found in the sect of the Sofees as they are called by Sir John Malcolm, in his History of Persia. These are followers of the ancient SoFoi, one of whom was Mo-amed, that is, Mo or Om, *the illustrious or desire of all nations*. The Sophoi or Sofees are allowed by the vulgar or present orthodox Persian writers\* to have descended from the ancient Sabæans and to have been contemporaneous with the prophet, that is to say, they find them and their doctrines to have co-existed with him from his first appearance or from the beginning of his empire, but they know not how or why. Sir John judiciously observes, that "*their rapturous zeal, perhaps, aided, in no slight degree, its first establishment.*"\*\* I have no doubt that it did. But this acknowledgement conveys along with it the *admission* of the fact, that Mohamed was a Sofee, and his secret religion Sopheism. Sir John then adds, that they have been since considered as its most dangerous enemies. ... Sopheism, the secret doctrine, might have become too common; it was necessary to put it down—to keep the people in ignorance. This is what the Popes did with Gnosticism—prohibit it publicly, hold it secret. ...

\* Sir John Malcolm's History of Persia, Ch. xx. \*\* Chap. xx. p.266

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The word Soph, in Persian, has the meaning of wool, and therefore some persons have thought the doctrines of Sopheism were named from it—overlooking what I should have thought could not be missed, the word SoFia *wisdom*, from which no doubt it took its name. We are also told by Sir John Malcolm that these people had a very remarkable name, that of *Philosaufs*, that is, philosophers.

The sovereigns of Persia have the titles of *Sophi* and *Shah*. The first explains itself; the second means, protector, preserver, saviour, from the Hebrew word 3:\* *iso, to save*. ...

### **Page 728**

He says\* [Sir John Malcom]... "The Mahomedan Soofees have endeavoured to connect their mystic faith with the doctrine of their prophet, who, they assert, *was himself an accomplished Sofee*. The Persian followers of this sect deem Ali, his sons, and all the twelve Imaums, teachers of Sofeeism;\*\* *and they claim as followers of their sect almost all the great men of the world.*"\*\*\* ...

\* P. 279. \*\* P. 276. \*\*\* P. 278.

... Again he says, " The Sofees represent themselves as devoted to the search of truth, and incessantly occupied in adoring the Almighty, an union with whom they desire with all the fervour of divine love. The Creator, according to their belief, is diffused over all his creation. He exists every where and in every thing. They compare the emanations of his essence or spirit to the rays of the sun, which, they conceive, are continually darted forth and reabsorbed, and they believe that the soul of man, and the principle of life which exists throughout all nature, *are not from God, but of God.*"\* Here is certainly the Gnostic doctrine of emanations which I have in part explained, and of which I shall have much to say hereafter.

\* Ibid. p.269.

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The Sofees are divided at this day into many sects, and, in their four stages, they have a species of Masonic or Eleusinian initiation from lower to higher degrees. ...

### **Page 730**

On the Sofees Sir William Jones says, "*I will only detain you with a few remarks on that metaphysical theology which has been professed immemorially by a numerous sect of Persians and Hindus, was carried in part into Greece, and prevails even now among the learned Musselmans, who sometimes avow it without reserve. The modern philosophers of this persuasion are called Sufis, either from the Greek word for a sage, or from the wollen mantle which they used to wear in some provinces of Persia : their fundamental tenets are, that nothing exists absolutely but God; that the human soul is an emanation from his essence, and though divided for a time from its heavenly source, will be finally reunited with it : that the highest possible happiness will arise from its reunion : that the chief good of mankind in this transitory world, consists in as perfect an union with the Eternal Spirit as the encumbrances of a mortal frame will allow : that for this purpose they should break all connexion (or taalluk, as they call it\*) with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes, that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sunk under a load, like fruit-trees attached to a trellis : that if mere earthly charms have power to influence the soul, the ideal of celestial beauty must overwhelm it in ecstatic delight : that for want of apt words to express the Divine perfections and the adour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense : that, like a reed torn from its native bank, like wax separated from its delicious honey, the son of man bewails its disunion with melancholic music, and sheds burning tears, like the lighted taper waiting passionately for the moment of its extinction, as a disengagement from earthly trammels, and the*



*means of returning to its only beloved. Such in part (for I omit the minuter and more subtil metaphysics of the Sufis which are mentioned in the Dabistan) is the wild and enthusiastic religion of the modern Persian poets, especially of the sweet Hafiz and the great Maulavi : such is the system of the Vedanti philosophers and best Lyric poets of India—a system of the highest antiquity both in Persia and India.\*\** We must not forget that the above is the figurative description of the poets, the real doctrines of the Sofees are a profound secret, untold by Hafiz or Maulavi, and only very partially known, by guesses or inference, by Jones. But enough transpires to shew the nature of the real uncorrupted system.

\* That is, hold no conversation, no talk. G. H. \*\* Asiat. Res. Vol. II. pp. 62, 63.

### **Page 733**

... I think when, in the latter part of this book, my reader shall have seen the whole development of the ancient doctrine of Wisdom, he will no longer be at a loss for a reason why Mohamedism prevailed in the seventh century over the base Christianity which was then taught to the vulgar by its priests.

... there is one fine work come down to us, extremely beautiful, the simplicity of which is in perfect keeping with the contemplative icon of divine wisdom, called Buddha; with the simplicity of the circular temples of Stonehenge, Dipaldenha, and the Pyramids; with the simplicity of the doctrine of the Trimurti, and the renewal of Cycles, &c., &c., &c.; and that is the work called the Fables of Æsop or Lockman.\*

\* See Univ. Hist. Vol. XVIII. p.401; see also D'Herbelot, in the article Lokman; Nimrod, II. p.660.

### **Page 734**

He is said to have lived in the time of Heber, of David, and of Solomon : and to have been a Jew, that is, of the tribe of Ioudi or Judah. He is claimed by the Greeks, the Jews, the Arabians, the Persians, the Ethiopians, and the Indians. Much has been written about him. I believe the fables of Æsop are the fables of *the SoFia* and of Lockman, of L'hkm, ..(- *lhkm, the wise*. His residence, if he ever lived, probably was in Oudia. The nations are all right, because they are the fables of Wisdom, and they all had the doctrine of Wisdom. In Arabia there was a tribe of *Lochmians* whose general name was *Mondar*.\* They were descended from *Lakhm*, the son of *Am-ru*, the son of *Saba*. *Their kingdom lasted 600 years*. The words Lochman, Mondar, Lakhm, *Am-ru*, *Saba*, and their 600-year kingdom, can want no explanation for any person who has read this book. They evidently bespeak the universal mythos.

\* Univ. Hist. Vol. XVIII. p.429.

**END OF VOLUME I**

***London, November 12, 1832.***

**VOLUME II - BOOK X - CHAPTER VII**

**AFGHANS—TAMUL                      LANGUAGE—SUBJECT                      CONTINUED—  
OBSERVATIONS ON LANGUAGE—BOEES, BAIEUX—THOMAS. SHARON  
TURNER—TWINS, TAMAS—CRETE, CRES—MALABAR, MEANING OF—  
CAMA, CAMASENE TWO TOMBS OF THOMAS—JAGGERNAUT—VEDA**

**Page 735**

We will now return to the tribe of Afghans, of whom we noticed many circumstances in the 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> chapters of the Eighth Book. And in which pretty good proof was given that they were the ancestors of the Jews. The author of the Cambridge Key, whose authority cannot be disputed for such a fact as this, says expressly, that the Vedas, in the Sanscrit, are now believed both by Persians and Hindoos, to have been originally written in a CELESTIAL language, long since extinct.\* By this celestial language the Pali is not meant, for reasons which it is unnecessary to explain, and also because it is not extinct or lost. Then what language was it so likely to be, as the old Hebrew language of the tribe of Ioudi or Yud, or Western Oude, whose Samaritan nail-headed characters Dr. Hagar traced from India, and from which the Sanscrit letters descended ?

...

\* Vol. I. p.261, Vol. II. pp. 128, 129.

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... According to Dr. Babington and the late Mr. Ellis, it is a language not derived from the Sanscrit, but of independent origin. Wilson says, "*It is not derived from any language at present in existence, and is itself either the parent of the Teluga, MALAYALAM, and Canarese languages, or what is more probable, has its origin in common with these in some ancient tongue, which is now lost or only partially preserved in its offspring.*" Again, in another place, he makes an observation of the very first importance to all my theories, as follows : "*The higher dialect of the Tamul, on the contrary, is almost entirely free from Sanscrit words and idioms, and the language retains an alphabet which tradition affirms to have heretofore consisted of but sixteen letters, and which so far from resembling the very perfect alphabet of the Sanscrit, wants nearly half its characters, and has several letters of peculiar power.*" ... But I say it is not at all extraordinary, if the Tamul be either the sixteen-letter Hebrew or its first descendant, one of which I have no doubt that it is.

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... It seems extremely probable that the old Hebrew was the common centre from which the Tamul, the Afghan, and the Western Syriac diverged. It must also be remembered, that neither the Synagogue Hebrew nor the Samaritan is the original language, because it is written in twenty-two—not sixteen letters. ...

The word Tam-ul itself is nothing but the Hebrew L-tam, or the Syriac Ol-tam, the language of the, or the country of the, Twins; of which I shall say more presently.

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... I know of no written language which exhibits such marks of rudeness and simplicity as the Synagogue Hebrew or Chaldee, and on this account has such a claim to antiquity. Probably the first language and letter of the Culdees or Chaldei or Chaldeans, when they came from India, was the Samaritan. In the *thousand years* which passed between the time of Abraham and the return of the tribe from Babylon, the Chaldees of the East had improved the present Chaldee letter, which Ezra adopted. The discovery of the Chaldee or Syro-Chaldee language yet in India, is, when well considered, almost a proof of the truth of my theory. ...

The natives of Cashmere as well as those of Afghanistan, pretending to be descended from the Jews, give pedigrees of their kings reigning in their present country up to the sun and moon : and along with this, they shew you Temples still standing, built by Solomon, statues of Noah, and other Jewish patriarchs. Concerning these matters, when our travellers are told of the descent from the Jews they make no inquiry; at the same time they are occasionally obliged to allow, that the descent from the Jews is, for many reasons, totally incredible. Then how is this to be explained ? Simply by the fact, that the traditions of the Afghans tell them, that they are descended from the tribe of Ioudi or Yuda : and in this they are right; for it is the tribe of Joudi noticed by Eusebius to have existed before the Son of Jacob in Western Syria was born, the Joudi of Oude, and from which tribe the Western Jews with the Brahmin (Abraham) descended and migrated. ... How extraordinary that it should never occur to this writer to inquire, how these subjects of Solomon and Saul should live near the temple of Solomon in Cashmere, or the mountains of Solomon in Mewar or Malwa ! In the fragments xxxiv. xxxv., Calmet's editor shews, that a great part of the Jewish history of Samuel, Saul, David, and Solomon, is to be found in the history of the Afghans. From this I have been led to a suspicion, that the reason for the monstrous numbers of soldiers, chariots, horses, &c., of which we read in the Bible, applied not to Western, but to Eastern, Judea; and the same of the gold used in the temple. All this, as applied to *Western Syria*, is ridiculous; but not so as applied to the state and the enormous city of Oudia of India.

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In Dr. Dorn's History of the Afghans\* is an account of an embassy sent by one of the first Caliphs to the Afghans, to inform them that the last of the prophets had come, and to solicit them to turn Mohamedans. If we consider that the originals of the Jews were found in their country, and that it was called Arabia, there seems nothing improbable in this, or that this should be the reason why these mountaineers should have been among Mohamed's first proselytes. If we suppose that the Arabians in the time of Mohamed were acquainted with their descent from the Afghans, and that the latter were expecting a new incarnation to arrive, this does not seem very unlikely to have happened.

\* P. 37.

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We find at three of the temples of Solomon—that in Upper India, that which I suppose to have been Salem, in the Carnatic, and that in Western Syria, the same mythos of a Moses or Saviour (for the word Moses means *Saviour*). From this I think it probable

that it was the same or nearly the same in the secret writings in every one of the fourteen temples of Solumi of which we have read, for fragments of this mythos are to be found every where.

... Let us reflect a little on the consequences which would arise among mankind, if, as I suppose, one original language pervaded the whole world. It seems the natural course that when colonies went out into different countries, if their language were in comparatively-speaking a rude and unimproved state, they should take their language poor and rude, and that after they were settled, and began to get rich, and to become civilized, they should improve it. And in this manner cases, genders, numbers, would come to be formed in all languages, but the means by which they would be formed would vary. ... Though the variations are considerable, yet the similarity among most nations is so great, that it can in no other way be accounted for than by supposing that the use of the same system of letters prevailed among them all in very early times. ... But what would have taken place if the art of writing were at first secret and confined to one order, which extended over all the world, and that it became known by degrees as all secrets of this kind of such great importance to mankind in long periods will certainly do ? This is the theory which seem to me to be the most rational and probable, which I have been able to devise, to account for many anomalies. This fact and the supposal of a constant wish to conceal doctrines against their natural tendency to obtain publicly or to become public, will, I think, remove every difficulty with which the subject has been encumbered. I believe the art of writing was at first strictly magical and masonic, and many of the anomalies which we meet with may be accounted for by the unskilful and awkward attempts of its possessors to keep it so, or to restore it to secrecy after it had become partly known. In India, to divide themselves from the Tamulose and Buddhists, the Sanscrit was probably invented by the Brahmins. Every one knows that this language was solely confined to their order for many generations. From this view of the subject we see why we have, in great numbers of instances, the same *words* for the same *things*, in countries the most remote. ... The universal prevalency of the sixteen-letter system almost of itself shews, that all the written languages ought to be considered but merely as dialects of one original.

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In the history of languages there is a circumstance which is well known, but which has not received the attention which it merits, and this is the universal diffusion of that of the Arabians. This language (of course with some dialectic variations) is found to be in use by the nomade tribes throughout all Africa and a very great part of Asia. We know that is actually traceable back to Job and thus to the Hebrew. My reader cannot, I think, have forgotten the great number of cases in which different authors have stated that some dialect of the old Hebrew was found. This old Hebrew is but, in other words, Arabic; and this accounts for traces of this language where Mohamedan Saracens never had any power. It is found, I believe, in the Polynesian islands among people never conquered by the Saracens and not professing the Mohamedan faith, and among the idolaters of the interior part of Africa. ... As it deviated from the first original, nations became separated. Of course this separation would be aided by other causes. But the separation again tended to confound the languages. So far the allegory of Genesis is very clear. The confusion of languages caused the separation of mankind. ...

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I cannot have a doubt that a real Hierarchy, like that in Rome and in Tibet, at one time extended over the whole world. ... But at all events the *!9 Ras* or Wisdom and the Trimurti were the foundations of it. Every new cycle, a renewed incarnation of divine wisdom took place,—one of the Trimurti became incarnate, was born *sans souillure*, after ten months,—was attempted to be killed, but miraculously escaped,—spent a life doing good to mankind,—was ultimately put to death, and the third day rose again to life and immortality : of all which, I shall say much more by and by.

I will now point out a circumstance not a little curious. I need not repeat, but I beg my reader to recollect, what has lately been stated respecting the Manichæans having come from India, their connexion with the Christians of St. Thomas on the coast of Malabar, who are found every where about Goa, and also respecting the Crhjianoi and Chryson, &c., in that country : and then, if he will look into my CELTIC DRUIDS, in Chap. III. Sect. V., he will find that the Manichæans were connected, by means of their name of Pattarini, with the people of Baieux or Baiocassæ, in Gaul, and the worship of Bel or Bal.

On the coast of Malabar, about Goa, there exists a race of people called by the natives *Bhooes*. They are Hindoos and refuse to eat the flesh of the Beeve, &c., &c.; but still they are called Christians. I learnt from a medical gentleman, who dwelt long on the coast of Malabar, that they are divided into two classes by the natives; one class, consisting of modern Portuguese converts, are called Christians; the other, those who resided there before the Portuguese came, are called Crestons or Cræstons. ... The distinction made by the natives clearly marks and distinguishes the *old* Christianity from the *new*, in spite of all the unceasing, though not ill-intentioned, attempts of the missionaries, both Portuguese and English to confound them. The Crestons were the Christians of the three sacraments, the Culdees or Chaldees of Scotland and Ireland in fact, as distinguished from the Christians of the seven, introduced by the Portuguese. Here we have really the ancient Brahmin (flesh-refusing) followers of the cfhj—of the secret, unwritten religion of all nations; ...

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In these Bhoees, Boicassæ, and Pettyeyah or Pattarini, I think we have the origin, or a colony, of the Manichæans, followers of Menu in Gaul.\*

\* The father of Cristna or Kanyia, *Yadu*, had a son called *Druhya*, from whom descended a tribe. I cannot help suspecting that in this tribe we may have the origin of the Druids. Cambridge Key, Vol. I. p.145.

... These Baieux or Bhoiæ we find on the sea-coast, and it is very remarkable that these persons or this caste, among whom we find the Manichæans and the St. Thomé Christians, *are a tribe of fisherman*. It is impossible to forget that the first Christians were most of them *fisherman*; and the Pope calls himself a *fisherman*. ...

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It appears to me that soon after the entrance of the sun into Aries, according to Brahmin time, a calculation backwards to the entrance of the sun into the equinoctial Taurus must have taken place, to settle the calculation of the cycles, which gave them three cycles and the 360 years or life of Enoch before the flood, in all the 2160 years, as I have

formerly shewn. I never suspected that it was possible to carry this back any farther, and I thought that the equinoctial Taurus was the beginning of the mythos. But the circumstances which my reader has lately seen, and some others which I will now point out, have induced me to believe, that I can perceive a glimmering of light a little more remote in the back ground. ...

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We all know that the retrogradation of the sun through the Twins or Gemini, if the signs in the Zodiac were then invented, must have preceded the Bull, Taurus, and that all the common visible appearances of the heavens, must have taken place while it was passing through the sign of Gemini as those which followed under Taurus; it will not, therefore, be any matter of surprise if some remnants of this superstition be found.

We have seen that Adonis was the Sun. We have seen that he was Thamus, or Tamus, or Tamas. This is the Hebrew *! ( tam*, which means *to connect*, to cohere, to embrace, as twins in the womb : as a noun *!&!9 taumin*, *twins*—and sometimes *!/&( tumin* without the letter *! a*, which makes it *tumin*. Parkhurst\* says, "Hence the proper name *Thomas* which was interpreted Didumoj, or the twin, by St. John, ch. xi. 16, et al." ...

\* In voce *! (*, p.782.

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Plato tells us,\* that Thammuz was king of Egypt, before Thoth, who taught him letters. Here are the twins preceding Buddha or Mercury\*\* or the Bull. And the inhabitants of Egypt are said to have descended from Thammuz. Eutychius says, that the first city was built by Noah, who called it Thamanim.\*\*\* This is most important; I shall return to it hereafter. Indeed, in every part of the world, the remains of the worship of Tam may be found.

\* Vol. X. pp. 379, 380, Bipont. \*\* Nimrod, Vol. II. p.475. \*\*\* Ib. Vol. I. p.230.

Tahmuras taught letters to the Persians.\*

\* Ouseley's Coll. Orient. Vol. I. p.113.

The Egyptians had certain secret books, called those of Ammon. ... Here we have the Apocrypha of Ammon and Thebes. ...

The Jewish Bible contains several very fine works called Apocryphal or doubtful, and of no authority, by Paulite Christians, who fancy themselves reformed. This is because they, in a very particular manner, teach the doctrines of Wisdom or the Cabala, which was *heresy* to the vulgar Jews and Paulites. It is very extraordinary to see all our scholars admitting, without thought, that Apocrypha means *spurious* or *doubtful*, overlooking the real meaning, which is, *secret doctrine*. I am quite certain that no person can look into the Apocrypha, after having read this work, and not see that most of the books are ænigmatical depositories of the secret doctrine of wisdom. The Athenians had a prophetic and mysterious book called *the Testament*, which they did not permit to be seen, nor even be named or written about; but it is alluded to in the

speech of Dinarchus against Demosthenes.\* the Romans, I believe, and, in fact, every nation had its Apocrypha.

\* Spineto's Lectures, p.122.

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I many Roman temples in Italy there were figures of two young men seated, armed with pikes, said to be Penates and Dioscuri; but, in fact, they were totally unknown : they were probably Dii Obscuri, Tamuses.\* They were said to have come from Troy, whence every thing *unknown* was said to have come. I think they must have been either Gemini or Pisces.

\* Creuzer, Vol. II. Liv. V. Ch. ii. p.416.

Creuzer says, a king of Italy, called Camises, Camese, and Camasenus, married his sister; and adds, that Camaséné was une déesse ou femme poisson comme Atergatis. In fact, Camaséné signifies, in old Greek, *the Fishes*.\* I think it is impossible to doubt that we have here in Italy and Greece the Indian Cama; and, if in this I am right, as the Sun entered Piscis 350 years before Christ, it is quite clear that the communication between the countries must have been intimate, even up to that very late date; so that after this time the Sanscrit may have gone from one to the other. In India we have Comari, and the Cape of Comari or Comarin, near the tomb of Tamas; but Kumari means *the Virgin*, and the Cama-deva is *the God of love*. As divine love, Cama would belong to every incarnation : thus the Twins in India were Cama, and the Fishes in Italy were the same. Camasenus came at length to mean fishes from its being an epithet of the constellation. It was probably Cama-isi, with the Latin termination. Cama is Cupid, Cama-deva God-Cupid or divine love; then Camaséné will mean the sign Pisces, the emblem of divine love, the Saviour. In the sphere, the Virgin and Child constitute one sign, and form together Cama Deva. I suspect the forgotten mythos of Tam or the Di-oscuroi, was made applicable to Pisces.

\* Vol. II. Liv. v. Ch. iii. p.440.

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I now beg to recall to my reader's recollection, that we found Culdees both in Ireland and Scotland, and, as appears in the fifth Chapter of the CELTIC DRUIDS, a great number of the Gods of India. These are so marked, that they leave no room for doubt as to the identity of the two. Now, when this is considered, it will not be thought surprising that the doctrines of the inhabitants or the Culdees, of the Colida of Comorin, should be identical with those of the Culdees of Scotland, the fact is, the three sacraments, of what are called the Christians of St. Thomas, and of the Scottish Culdees, and of the Jews, viz. Orders, Baptism, and the Eucharist, are identical. When Christianity first came to Britain is not pretended to be known; it is only admitted that it was found here by the Romish missionaries. I suspect the Christianity of the Culdees of Ireland and of Scotland was the Crhsen of Malabar; in the same way the Hindoo Gods were brought to Ireland, where they are now found—a fact which cannot be disputed.

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And now I think we may see that there are yet some real surviving remains of the mythos of Gemini or the Twins, as well as of the three posterior constellations in the precessional cycle. When I consider the drawings of the Gemini and the Pisces tied together by the tails, and the construction put on the passage of Genesis, that Adam and Ever were one, I have been induced to suspect that the Gemini were like the Siamese boys : the drawings are exactly like them. ...

***VOLUME II - BOOK X - CHAPTER VIII***

**FREEMASONS OF YORK AND INDIA—SOLOMONS. KINGDOM OF SOLOMON UNKNOWN—CHALDEANS IN BABYLON, THEIR LANGUAGE AND SANSCRIT —SACRED NUMBERS—SEPHIROTH. CHERUBIM. SERAPHIM—FIRST VERSE OF GENESIS—MANI—FREEMASONS OF YORK. METEMPSYCHOSIS**

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I shall not trouble my reader at present with any more observations respecting St. Thomas. I think I have shewn pretty clearly how his history arose. It furnishes a beautiful example of the way in which religions are raised by an union of weakness and roguery.

After I had, from various sources and by various means, added to reasoning, nearly arrived at a conviction, that the ancient order of Freemasons arose in India, and was established there, as a mystery, in the earliest periods, my conviction acquired wonderful strength from a knowledge of a fact which I shall now mention. I shall be censured for stating facts in this way; but I write truly and for the truth, and for this purpose alone. The style or order in such a work as this is not worth naming. At the time that I learned from Captain —, the gentleman who was named in my last Chapter, the particulars respecting the tomb of St. Thomas, I was also told by him that he was in the strictest intimacy with the late — Ellis, Esq., of the Madras establishment; that Mr. Ellis told him, that the pass-word and forms used by the Master Masons in their lodge, would pass a person into the sanctum sanctorum of an Indian temple; that he, Mr. Ellis, had, by means of his knowledge as a Master Mason, actually passed himself into the sacred part or adytum of one of them. Soon after Mr. Ellis told this to my informant he was taken suddenly ill, and died, and my informant stated, that he had no doubt, notwithstanding the mistake which his friends call it in giving some medecine, that he was poisoned by his servants for having done this very act, or for being known to possess this knowledge. Now, when this is coupled with the fact of the Masonic emblems found on the Cyclopean ruins of Agra and Mundore, I think, without fear of contradiction, I may venture to assume, that the oriental origin of Free-masonry cannot be disputed—and that I may reason upon it accordingly. Every person, at all conversant with inquiries of this kind, knows that our ancient and beautiful cathedrals were built by societies or fraternities of men supposed to be monks from Spain, to which country they are said to have come, along with the Saracens, from the East. These people were monks, but probably all monks were not masons. But the two societies, if separated in some things, were very closely connected in others. They were Culdee or Calidei monks, from Calida. They were Saracens from Surasena, on the Jumna in India.



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However far back I search into history I always find traces of the Chaldei, and this, not in one country, but all over the old world. I cannot help suspecting that they were correctly Freemasons from India. What I have said in my *CELTIC DRUIDS*, respecting them, that they were not a people but an order of priests, is confirmed by Diodorus Siculus,\* who say, that the Chaldeans held the same rank in Babylon, that the Egyptian priests did in Egypt; that they transmitted their learning from father to son; that they were exempt from all public offices and burdens; that by their constant study of the stars, they learnt to foretell future events; and that they called the planets *counselling Gods* or *Interpreters*. Here we come back to my explanation of the first verse of Genesis, of the *smim*, or *the disposers or placers in order* of Parkhurst.

\* In Lib. ii. Cap. iii.

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In another place Diodorus speaks, as a matter of course, of the Chaldeans as a college : "*What the Chaldeans (literally the college of Chaldeans) say concerning the multitude of years, which they employed in the contemplation of the universe, no one will believe.*"\* I have little doubt that they were the inventors of figures and letters, and, of course, of astrology; and that this, in many cases at least, conducted them to the possession of sovereign power.

\* Lib. i.

To myself the truth of my theories has several times been proved in a manner the relation of which to such persons only as know me, and have a dependance on my integrity, will be of any weight. After I have, from a union of theory and reasoning and doubtful records, concluded, that certain events must have taken place, I have afterward found proofs of another kind, that such events really did happen. The discovery of the Masons at York is an example of what I mean. I concluded that the Culdees of York must have been Masons, and must have held their meetings in the crypt under the Cathedral. I examined the office in London, and I found a document which not only proved what I have said, but shewed that, as might from all circumstances be expected, it was the Grand Lodge of all England which was held there. Naming this to one of the oldest and most learned Masons in England, he told me he knew the fact very well, and that if I went to the Cathedral at York, and examined certain parts which he named, I should find proof of the truth of what I conjectured. From the circumstances, this evidence becomes to me very strong.

I request my reader to think upon the Culidei or Culdees in the crypt of the Cathedral at York and at Ripon, and in Scotland, and in Ireland,—that these Culdees or Chaldeans were Masons, Mathematici, builders of the temple of Abraham's tribe, the temple of Solomon; and, that the country where Mr. Ellis found access to the temple in South India was called Colida and Uria; that the religion of Abraham's descendants was that of *Ras*; that Masonry in that country is called *Raj* or *Mystery*; that we have also found the Colida, and most other matters on the Jumna a thousand miles distant in North India,—and when he has considered all these matters, as it is clear that one must have borrowed from the other, let him determine the question. Did York and Scotland borrow from the

Jumna and Carnatic, or the Jumna and Carnatic from them ? In India, there were two kingdoms of Pandæa, one in North India and one in the Carnatic, in each of which all these matters, *in both nearly the same*, are found.

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I think I may venture to assume, that I have connected the Masons, the Templars, and the Ishmaelians, and I beg leave to observe that, by means of the red eight-point cross, I connect the Templars also with the Manichæans and the Buddhists of India.

... The truth is, that the religion of the *Ras*, of *Buddha*, of *Metis*, of *Sophia*, of the *Crhjoj*, of *Bafomet*, of *Acamoth* or the *Intelligence Universelle*, extended over the whole world, and was the universal esoteric, ancient and modern religion; —the religion of Tibet, of Sion or Siam, of the Monks of the lake of Paremboli, (Embolima of India,) of Dodona or Bodona, of Eleusis, of Ephesus, of Delphi, of Virgil, of the Gnostics, of the Manichæans, and of the Pope—for which reason he very properly calls himself a CATHOLIC, and his religion Catholic or Pantheistic, and his followers Catholics or Pandeas, or Saints of Pan-ism or Catholicism.

I beg to repeat to such of my readers as are Royal-Arch Masons, that Solomon was a Ras or wise man, and that a Mason in Rajapoutana is called a Raz, which also means mystery; and now I take the liberty of observing to my brethren, that they are called ROYAL-ARCH MASONs, not because they have anything to do with kings, but because they are *Raja-pout-an* Masons, as the persons who conquered Egypt were *Royal* Shepherds or Shepherd Kings, or *Raja-pout-an* Shepherds, from *Pallitana*. Pout is Buddha, who is Arch, who is Ras.

If my reader recollect that the Queen of Sheba came from Ethiopia, and that the African Ethiopians, the Royal family at least, pretend to be the descendants of Solomon and this Queen, whose name was Helena, he will not be surprised to find the King of the Ethiopians taking the name of that virtue for which this prince was in a particular manner celebrated—*Wisdom*. Thus he is called, not the *king* but the Ras of Abyssinia. Why was Solomon so celebrated for this virtue ? It was no doubt from being the protector, or perhaps the renovator, of the doctrine of the emanation of the *Rasit*. ...

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In the valley of Cashmere, on a hill close to the lake, are the ruins of a temple of Solomon. The history states that Solomon finding the valley all covered with water except this hill, which was an island, opened the passage in the mountains and let most of it out, thus giving to Cashmere its beautiful plains.\* The temple which is built on the hill is called Tucht Suliman. Afterward Forster\*\* says, "*Previously to the Mahometan conquest of India, Kashmere was celebrated for the learning of its Brahmins and the magnificent construction of its temple.*" Now what am I to make of this ? Were these Brahmins Jews, or the Jews Brahmins ? The inadvertent way in which Forster states the fact precludes all idea of deceit.

\* Forster's Travels, Vol. II. p.11. \*\* P. 17.

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... I apprehend that the temple was a type of the universe, and that all the temples were the same; all parts of the one universal mythos which extended, as is evident, from the same sacred names of places being found every where, to the farthest points of the globe.

... I entertain a persuasion that the Solomonian mythos, which we have found in China, in Cashmere, in Oude, in Persia, in Asia Minor, and in Matura of the Carnatic, as described by Bouchet, in the temple of the Brahmins, with its passage of the sea, &c., &c., were all the same with that of Western Syria; that they all had at the bottom the same recorded transactions; and that this was a part of the secret Jewish religion. ...

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... That the tribe of Juda did exist almost all over the world cannot possibly be denied : the city of Judia in Siam, the mythos at Cape Comorin, the temple of Solomon in Cashmere, the Montes Solumi in Mewar, the great city of Oude or Juda, are facts which prove it, and admit of no dispute.

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... When I consider the little, obscure, mountain tribe of Jews in Western Syria, and I again contemplate the Judæa in the mighty cities of Agra, Oude, Mundore, &c., I cannot doubt that North India must have been the birth-place of the mythos; and the mistake of all these people in supposing themselves descended from the Jews of the little tribe of Western Syria, is easily accounted for; it is the natural effect of the loss by them of their real history, and of the stories told them by proselyting Christians, that they must have come from Western Syria. To these causes of mistake may be added the account of these people retailed and misrepresented to us by the same Christians, who, from prejudice, overlook important facts, (such, for instance, as that of the existence of an old temple of Solomon in Cashmere,) and who misrepresent others to make them suitable to their own superstitions and creeds. Thus, to believe them, all the Jews or Youdi, scattered in ancient times over the world, and forming great nations, were part of the mountain tribe of Western Syria, which Herodotus did not observe, or, in his search for nations, discover; the capital of which, with its temple, would not now have been in existence, had it not been preserved by Helena and the Christians.

To return to the assertion I have so often made, that the Hebrew is the first language. This assertion I must now qualify, in order to answer a question which will be asked, viz. What I mean by the first language. It is very clear that the Hebrew, when a spoken language, must have changed like all other languages, and must have undergone this change when it advanced from *sixteen* to *twenty-two* letters, and this change must have been very considerable. We have formerly seen, from the works of various learned men, that the Afghan language, called Pushto, is very similar to the Chaldee. We have seen the same Pushto very similar to the Tamul. We have seen that the Tamul is very similar to or identical with the Aramean Syriac or Pushto of Western Syria, and that this, which is the dialect of the time of Jesus Christ, is but a dialect of the Chaldee or Hebrew in which the Synagogue Pentateuch is written. All these similarities are as near identities as can be expected, and more than would have been ever discovered, had not the common mythos operated in a direction contrary to the tendency to change—the natural effect of time—united to the circumstance of the recluse Pentateuch in the Jewish

temple having been fortuitously preserved. In fact, all the written languages are but dialects of a sixteen-letter language, as Mr. Gilchrist has judiciously observed. ...

After much consideration I am induced to believe, that the Sanscrit has been a language artificially formed, by the caste of priests, upon the old language of the country, and, at first, as found in the earliest Veda, in a more rude state than it afterwards arrived at; and that, as long as the Brahmins were in power and prosperity, it kept improving, till it arrived at its present perfection. As they kept copying their Vedas they kept improving the language of them, exactly as we do with our Bibles. We all long keep correcting the antiquated mode of spelling and expression, though keeping to the sense.

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... In the sixteen-letter Tamul we have a refined language of learning and of learned men, and in the Kaliwakam\* we have a work which will not disgrace any learned Brahmin.

\* Kali-Hakim, Kali-akim, Kali-ow-akim; evidently the *wisdom of Cali* or *Kali*.

The following is an extract from the Kaliwakam.

THE KALIWAKIM OF AYVAR

The zealous study of sciences brings increasing happiness and honour.  
From the fifth year of age learning must begin.  
The more we learn the more understanding we get.  
Spare no expense to learn reading and writing.  
Of all the treasures reading and writing are the most valuable.  
Learning is really the most durable treasure.  
An ignorant man ought to remain dumb.  
He who is ignorant of reading and writing is indeed very poor.  
Though thou shouldst be very poor learn at least something.  
Of each matter endeavour to get a clear knowledge.  
The true end of knowledge is to distinguish good and bad.  
He who has learned nothing is a confused prattler.  
The five syllables Na-ma-si-va-yah\* contain a great mystery.  
He who is without knowledge is like a blind man.  
Cyphering must be learned in youth.  
Be not the cause of shame to thy relations.  
Fly from all that is low.  
One accomplished philosopher is hardly to be met with among thousands.  
A wise man will never cease to learn.  
If all should be lost, what we have learned will not be lost.  
He who loves instruction will never perish.  
A wise man is like a supporting hand.  
He who has attained learning by free self-application excels other philosophers.  
Continue always in learning, though thou should do it at a great expense.  
Enjoy always the company of wise men.  
He who has learned most is most worthy of honour.  
What we have learned in youth is like a writing cut in stone.  
False speaking causes infinite quarrels.  
He who studies sophistry and deceit, turns out a wicked man.  
Science is an ornament wherever we come.  
He who converses with the wicked perishes with them.  
Honour a moral master.  
He who knoweth himself, is the wisest.

What thou hast learned teach also to others.  
 If one knows what sin is, he becomes wise.  
 Well-principled wise men approach the perfection of the Divinity.  
 Begin thy learning in the name of the DIVINE SON. (Pulleyar.)  
 Endeavour to be respected among men of learning.  
 All perishes except learning.  
 Though one is of low birth, learning will make him respected.  
 Religious wise men enjoy great happiness.  
 Wisdom is firm-grounded, even on the great ocean.  
 Without wisdom there is no ground to stand on.  
 Learning becomes old age.  
 Wise men will never offend any by speaking.  
 Behave politely to men of learning.  
 The unwise only flatter others.  
 Wisdom is the greatest treasure on earth.  
 The wiser, the more respected.  
 Learning gives great fame.  
 Wise men are as good as kings.  
 Do not deceive even thine own enemy.  
 In whom is much science, in him is great value.  
 He that knows the sciences of the ancients, is the greatest philosopher.  
 Truth is in learning the best.  
 Wise men are exalted above all others.  
 In proportion as one increases in learning he ought to increase in virtue.  
 The most prosperous good is the increase in learning.  
 Wisdom is a treasure valued everywhere.  
 The Veda teaches wisdom.  
 Speak and write for the public good.  
 If knowledge has a proper influence on the mind it makes us virtuous.\*\*

\* This is the Roman Nama Sebadia, often found on the Mithraic monuments in Italy. I think this cannot be doubted; and it connects the Italian and Indian mythoses together beautifully.

\*\* Asiat. Transactions, Vol. VII. p.357.

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... I have PROVED in my Celtic Druids, that at the time when the colonies came from the Indus, they each had sixteen letters only, and the same sixteen. In this alphabet the names of the Indian Gods are found, and the names of places and Gods in Greece and Italy,—Saturnia, Pallatini, &c., &c., and, in the names of the Indian Gods, the names of the God of the Hebrews, and of Syria—Jah, Adoni, Taurus, &c.

When the Chaldean tribe of Yuda, or tribe of Crestons, with its Kan-ya, or Crhsen, or IE, or Cristna, came, under its Brahmin, from Uri-ana of Colida or Chaldea to Creston and Sindus or Thrace, (bringing its custom of sacrificing widows,) and Creston or Corton of Italy, and mount Meru, or Sion, or Solyma of Syria, and the other Solymas, about 2500 or 3000 years before Christ, it brought the sixteen letters of Cadmus or the East with it; perhaps the sixteen letters of the Tamul. Its mythos of Meru, and its Arga, and its cycles of returning Saviours, Buddhas, or Cristnas, put to death and raised from the dead, &c., &c., were renewed and located under every distinct, independently-formed government. Thus we find traces of these things with the cyclar temples of Stonehenge, &c., &c., every where. Every nation had its Meru, Moriah, &c., &c. and the tribe of the Jews, where it differs from the others, differs in consequence of having

had a great iconoclastic leader to legislate for it, in a particular manner, different from the others.

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I shall now proceed to make some observations on the *sacred numbers* of the ancients, which will not only confirm what has been said in several instances, but be of service in our future researches.

Before I make any observations on the sacred numbers of the *Jews*, I must observe, that *generally*, where *seventy* are named, *seventy-two* are meant. This is most important—for, without it, we shall lose half the proofs of the mythos. ...

Bishop Walton, in his treatise on Hebraisms,\* says "*The Hebrews are accustomed to use round numbers, and neglect the two or three units which exceed them in certain cases. They say, for example, the Seventy Interpreters, and the Council of Seventy, although the number in each case was seventy-two; and in the book of Judges we read, that Abimelech killed seventy of the children of Jerobaal, although he had but sixty-eight.*"

\* Sect. xiii.

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Every one has heard of the famous Septuagint, usually written LXX; but the story is, that the translation was made by seventy-two men, six of each tribe, though it is called *the Seventy*; that to these men seventy-two questions were put, and they finished their work in seventy-two days.

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These sacred numbers, every where the same, clearly prove an esoteric religion—an oriental allegory. The fact cannot be doubted. Jesus, the God of Peace, sent out his twelve apostles to preach his gospel. The God *Iao*, the Sun, had the year divided into twelve months, into twelve signs, through which, in his annual course, he passed. The year was divided by the ancient Magi into two hemispheres of light and darkness, of six months each; during one period, the genius of good and light prevailed, during the other, the genius of darkness or evil. Each month or part was divided into twelve parts, and this multiplied by six, gives seventy-two, the number of disciples sent out by Jesus. This number is the root of almost all the ancient cycles or periods of the Chinese, Hindoos, Egyptians, Magi, &c.; multiplied by six, it gives 432, &c. See Drummond. ...

The mystical numbers used in the religions of the sun, are constantly found in the religion of Jesus. The number of the twelve apostles, which formed the retinue of Jesus during his mission, is that of the signs, and of the secondary genii, the tutelar gods of the Zodiacal signs which the sun passes through in his annual revolution. It is that of the twelve gods of the Romans, each of whom presided over a month. The Greeks, the Persians, each had their *twelve* gods, as the Christian followers of Mithra had their *twelve* apostles. The chief of the Genii of the annual revolution had the barque and the keys of time, the same as the chief of the secondary gods of the Romans or Janus, after

whom St. Peter, Bar-Jona, with his barque and keys, is modelled. At the foot of the statue of Janus were placed twelve altars, dedicated to the twelve months. As Janus was the chief of the twelve lesser gods, Peter was the chief of the apostles; and, as I have said in Book X. Chap. IV., as Janus held the keys of heaven, so does Peter. The Valentinians supposed that Christ commenced his mission at thirty years of age, because it was the number of degrees in a sign of the Zodiac, and that he was crucified in the twelfth month; so that his career had one year, like that of the sun in the Twelve Labours of Hercules. It is very evident that the Valentinians considered Jesus as a Ray or Emanation from the Sun, and that he formed a microcosm of the solar orb, each being a microcosm of a superior being. The Romists evidently do the same in their annual scenic representation of the acts of the Saviour's life.

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... Clemens Alexandrinus, on the oriental doctrine, says, that the Valentinian Theodotus maintained that the twelve apostles held, in the church, the same place that the signs of the Zodiac held in nature; because, as the twelve constellations govern the world of generation, the twelve apostles govern the world of regeneration. In Dupuis many other striking circumstances relating to the number *twelve* may be seen.

Why did Jesus choose *twelve* apostles and *seventy-two* disciples ? Why did seventy-two men come from Medina to Mohamed; and why did he retain with him *twelve* as his apostles ? Why does the college of Cardinals consist of seventy-two persons ? Why did Ptolemy take seventy-two men to translate the Pentateuch ? All accident, as usual ?

The Persians had twelve angels who presided over the twelve months. He who presided over the *first* month was called the treasurer of Paradise.\* Probably, like Peter and Janus, he carried the keys.

\* Hyde, p.240.

The Gentiles had precisely the same astrological mythos as the Jews and Christians. The commanders of the Greeks against Troy, ...were seventy-two.\* Osiris was killed by seventy-two conspirators.\*\* ... Proofs, which cannot be impeached, of the astrological character of the temple and its sacred numbers, may be seen in Josephus.\*\*\*

\* Nimrod, Vol. II. p.453. \*\* Plut. de Isid. et Osir. P.356.

\*\*\* Ant. B. iii. Ch. vi. Sect. 7, and Ch. vii. Sect. 7, ed. Whiston.

The number *seven* is equally a sacred number in the Gentile religion as in the Christian. The number of planets has been copied in the Christian religion in the seven sacraments, seven deadly sins, seven gifts of the holy spirit.\*

\*Dupuis, Vol. III. p.47.

From the number of the days of the least of the cycles, seven, being identical with the number of the planetary bodies, it can never be known with a certainty when one is alluded to separately from the other. But the constant recurrence of the numbers connected intimately with the decans, dodecans, &c., 7, 12, 72, 360, 432, &c., into which the sphere was divided, sufficiently prove their intimate connexion. ...

In Ireland, at Wicklow, we meet with seven churches; and again, near Athlone, with seven more. Seven churches are described in the Apocalypse to have existed in Asia Minor, to whom angels or messengers were sent; but the church at Thyatira is said to have existed only in name : and in the Peninsula of India, about thirty-eight miles south of Madras, at a place called Maha-balipoorum or the city of the great Bali, is a collection of ruins, usually called the seven Pagodas. ...

There are seven sephiroths, of rank inferior to the first three, answering to the seven planets. There are seven gates of the soul; there are seven gates employed in the creation; there are seven sabbaths from the Passover to the Pentecost; and seven times seven sabbaths for the year of Jubilee; lastly, the seventh Millenium will be the grand sabbath.\*

\* Basnage, Hist. Jud. Liv. iii. Ch. xi. p.190.

... Every where the sacred numbers, that is, judicial astrology, is to be found. The seven gates of Thebes were erected, as stated by Nonnus, according to the number and order of the seven planets.\* Respecting the identity of the sacred numbers among Jews, Gentiles, and Christians, enough has been said; but many additional examples might be adduced if it were necessary.

\* Dionys. Lib. v.; Clarke's Travels, Vol. iv. p.66, 4to.

The reputed books of Solomon, such as Wisdom and Ecclesiasticus, are full of allusions to the doctrines of wisdom. A person who has read the preceding part of this work will perceive, in a moment, that they use the word wisdom as referring to an unexplained or mystical doctrine in almost every page. This was, to the doctrine of the Cabala, to the doctrine of the Emanation, of the Sephiroth, which the *present* Jews call the *ten emanations*, which are evidently, on the slightest inspection, *nonsense*—NONSENSE designed originally to mislead; but, perhaps, latterly believed by the ignorant. Sephiroth is ;&95. *sprut*, and may mean ten attributes or qualities, but it also means the doctrine of the ten sacred numbers or cycles of India, or of Virgil. 95. *spr* is to cipher, or count, or calculate; and ;&95. *Sprut* is the feminine plural of 95. *spr*, and means the calculations or calculated periods. It also means a symbolical or hieroglyphical or emblematical writing.\* This actually conveys the meaning of the ten mythic or emblematical names. ... The text of Isaiah, if correctly translated, means, that above the throne stood winged *serpents*; for seraph, translated, is serpent. It is only written, in our translation, in the Hebrew word *seraph* to disguise the word serpent, which our priests did not like. I need only remind my reader that the serpent is an emblem of a cycle or circle. Serpents are constantly seen on the Egyptian monuments, as described by Isaiah; but with wings, and, In India, overshadowing the icons of Cristna or Buddha, in number three, four, five, six, seven, eight, or nine, according to the number of cycles, of which the being he was protecting, was the genius.

\* Parkhurst in voce, 95. *spr*, IV.



The word Cherub originally meant, and yet sometimes means, serpent, but this is only because its general meaning is *emblem* or *emblematical figure*. It is a compound word, formed of 9, *kr*, *circle*, and "9, *aub*, *serpent* : in short, a circled or circular serpent or serpent with its tail in its mouth—"9, *krub*. It was probably the first sacred emblem ever used, whence all such emblematical figures came to be called Cherubs; and this accounts for learned men having made them out to be of many different figures.

The ten Jewish Sephiroth were the ten cycles, and, in honour of the Trinity, the first was called 9; *ktr* Corona, the second 9, (*hkme* Sapientia, and the third 9, *bine* Intelligentia—Father, Son, and Holy Ghost. The first *three* were also the Trinitarian Sol—the Creator, Preserver, and Destroyer—and the other *seven* might be the earth, moon, planets, the host of Heaven, forming altogether the Ever-happy Octoade of the Gnostics : the whole forming the Pan, or system of the Pan-deva, holy Pan; not the to Pan, the Pan of the universe,—but the Pan of our system only. ...

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... The fourth verse of the Revelation or Apocalypse of John, which speaks of him that *was*, that *is*, and that is *to come*, alludes to the Solar triune God, and to the seven cycles, as the author of the Cabala Denudata says; but it also alludes to the same Trinity, and to the seven planets or spirits which stand before the Sun, the throne of God. ...

I must now make an observation of importance respecting the word 9" *bra*, of the first verse of Genesis. We have hitherto adopted the common reading *created* or *formed*; but I apprehend the word 9" *bra* or 9" *br* has the meaning exclusively neither of creating from nothing, nor of the first forming, or giving the first or the then new form to matter, but a renewal of form; that it means *renovare*,\* *regenerare*. This is exactly what it ought to be, if I be right, that the first book of Genesis is a Buddhist work. It will then mean, *By Wisdom Aleim renovated, regenerated, or renewed the planetary bodies, and the earth. And the earth was ungerminated—not impregnated, unprolific—and without any beautiful (animal or vegetable) form.* That is, it was the Iluj or Mud of Sanchoniathon.

\* Parkhurst in voce 9" *bra*, IV.

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Wisdom was one of the persons of the first triple Æon, and the translation of the word 9" *rasit*, by the phrase *wisdom*, was *universally* recognized by the early Christians, not, as my expression would induce a person to believe, by a few only; but it was, with one trifling exception, the undisputed meaning attached to it, both by Jews and Christians, in the early times of Christianity, and, indeed, until a change, which I shall hereafter treat of, took place in the Romish Church, when it fell into the Paulite heresy. We have seen that by the Logos God formed the world. But the Logos was Christ, and Christ was the Crhjoj. And this Crhjoj was the first Emanation, the benignant Genius or Spirit—THE Crhjoj, cat' exochn.

... As the Crhj was the Logos, and the Logos was Wisdom, it follows that the Crhj must be Wisdom. Here, in either case, we arrive at Rasit again, and thus Jesus, or the Logos, is the Creator. Here we have a key to much of the recondite and misunderstood doctrines of the Gnostic, that is, the initiated Christians—the initiated Christians, or

Gnostici, against whom St. Paul preached, of which I shall say *much* more hereafter. ... The links of the chain are not only there, but they are connected. Need I repeat any thing of Abraham or the Brahmin, from the land of *Maturea* or the land of the solar *fire* or *aur*—the land of Urii or Uriana—Ur of Colchis or Colida—or of the Cal or Culdees, going to Maturea, or Heliopolis, in Egypt—of the promontory of Tamus and St. Thomas, of Bituma, of Malabar, Coromandel, &c., &c., &c. No ! I need say no more : if my reader be blind, I have not the power of working miracles; I cannot restore his sight.

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A learned Jew, who will shortly publish an English and Hebrew Lexicon, informs me, that the word *!9 ras* has the meaning of *wisdom* in the Talmud.

Many readers will think quite impossible, that all the modern Lexicographers should have wilfully concealed the meaning of the word *rasit*. This is a question of fact, not of opinion. ...

My reader, I imagine, will not have forgotten that a place supposed to be Cortona, in Italy, was called Creston. This was the place where Pythagoras, who was the son of an *Apolloniacal Spectre*, Holy Ghost, had what was called his school of WISDOM—that Pythagoras who sacrificed at the shrine of the bloodless Apollo at Delos. No doubt the school of this great philosopher from the East—India, Carmel, Egypt, Delphi, Delos, was closely connected with the schools of the Samaneans, Essenians, Carmelites, Gnostic Christians, or Crhjianoï, or CRESTON-ians. The Pythagoreans were Essenians, and the Rev. R. Taylor, A. M., the Deist, now in gaol, infamously persecuted by the Whigs for his religious opinions, in his learned defence of Deism, called *the Diegesis*, has clearly proved all the hierarchical institutions of the Christians to be a close copy of those of the Essenians of Egypt.

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It is an admitted fact, that the language of Mani and the first Manichæans was Chaldaic. After an observation that the language of Babylon was not the Chaldee, it will not surprise my reader that I should consider this fact, (of this Persian, as he is called,) as strengthening my opinion that he came from India. He had twelve disciples or followers who were called *perfect* and *elect*, himself making the *thirteenth*. This continued after his death to be the system of his followers. To these twelve only the high secrets of the order were entrusted. They ate no flesh, drank no wine. He had, besides these, seventy-two followers, disciples of a lower class, to whom all the mysteries were not entrusted. Like the Roman Cardinals some of them married, but I think it probable that, from the unmarried only, the twelve elect or perfect were taken. Of course these elect will be said to have been taken in imitation of Jesus Christ. I believe they were neither of them copies of the other : and that Mani's were taken from the system that caused the twelve figures and their president to be carved on the rocks at Oujein, in India—in the Northern India—in the country of Calida—in Ur of the Chaldees—or very near to it.

In the circular part of the church of the Templars in London, the Manichæan heresy is beautifully displayed. It originally had twelve arches; one on the East, for the president, a little larger than any of the others, excepting that on the West, for the door; and they

have six seats in each arch, making seventy-two in all, and within are six smaller arches, which might hold the twelve *perfecti* or the Knights of the Round Table.

Among the Chinese the same sacred numbers are found, as those among the Jews. This can be no accident. Confucius had among his thousands of disciples only seventy-two initiated :\* the exact number of the Cardinals of Rome, of the Manwantaras of India, of the chosen or distinguished disciples of Jesus Christ, of the Jewish Sanhedrim, and of Manes. Here is the universal mythos—remains of the kingdom of Pandæa.

\* Matter on the Gnostics, Vol. II. p.83.

Between the decalogue of Moses and the rule of morality of the Buddhists of Tibet, as given by Georgius,\* there is a wonderful similarity.

Thou shalt not kill any human being or animal.  
Thou shalt not commit adultery.  
Thou shalt not steal.  
Thou shalt not speak ill of others.  
Thou shalt not lie.  
Thou shalt honour thy father and mother.

\* Alp. Tib.

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Along with the God Kan-ia, or Iao, or Jah, came the oriental system of masonry or mystery; and through all ages, I have little doubt, the Gnostic doctrine has prevailed with its Masons, or Mesqraneon, or *Maceonry*, as it is called in the York documents, or Monachism. The Monks of Tibet, at Eleusis, in Egypt, at Jerusalem or Carmel, in our circular chapters, were the preservers of the secret Pythagorean doctrines of numbers, of the Ras, or Mystery, or Masonry, or perhaps more properly, the doctrines of the IE, the Jah,—the mesos or meson-ry, or the Saviour, or the cross-borne—renewed in every cycle, as described by Virgil. I need scarcely remind my Masonic reader that all the secrets of Masonry are concealed in the Hebrew or Chaldee language; that is, in the language of the Brahmin of Ur and Colida, where Mr. Ellis was poisoned for being known to possess them. Solomon, the Hakem or wise, who built the temple, succeeded the Brahmin Abraham, who came from Ur of Colida.

The very essence of Freemasonry is *equality*. All, let their rank in life be what it may, when in the lodge, are brothers—brethren with the Father at their head. No person can read the Evangelists and not see that this is correctly Gospel Christianity. It is the Christianity of the Chaldees, of the Patriarchs, of Abraham, and of Melchizedek. Every part of Christianity refers back to Abraham, and it is all Freemasonry. Jesus Christ at the table, at the head of the twelve, offering the sacrifice of Bread and Wine, is Abraham and Melchizedek over again; such, in fact, it is acknowledged to be by the Romish Church; such is its esoteric religion; and such was the custom not only of the Chaldean Abraham and Melchizedek, but also of the Calidei and Masons at York; and, I have no doubt, of the Templars in their secret round chapter-house in London.

In all the ancient systems there prevailed one universal doctrine, now despised, the metempsychosis, or what is called in old Irish the *Nua Breithe*. This became corrupted

into a transmigration of souls from man to man, and from man to beast; but its original meaning was, *a new birth* in another cycle or world. This is correctly the doctrine of Moses,\* of Philo, of Plato, of the interpretatio Novi Sæculi or the Æneid of Virgil, and of the secret doctrines of the fathers of the church. It is in many places to be seen in the Gospels, in our Liturgy, and particularly in our baptismal service.

\* Exhibited in the word !9" *bra, renovated*.

Many attempts have been made to account for the well-ascertained fact, that, in the Pentateuch, there is not the least trace of a state of future reward or punishment : for though we have the evil spirit in the serpent we have no hell. This arises from the doctrine of the renewal of worlds having been the esoteric religion of the tribe.

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In Genesis there are no fallen angels. All these came into the Mosaic religion on the return from Babylon. The Destroyer or Serpent of Genesis is correctly the *renovator* or *preserver*. In Genesis there is a tree of knowledge and a tree of life. This tree of life evidently proves the meaning of the Mythos to be, that Adam would die at some time—that he would wear out, unless he ate of the fruit of that tree. The serpent, by persuading Eve to taste of the fruit of the tree of knowledge, &c., taught her what is meant by being naked, and thus, by inducing procreation, was the preserver of the species : the very literal meaning of the words shews, that this is one of its meanings. Here we have the origin of the Ophites, or oriental emblematical-serpent worshipers, to account for whom our antiquarians have been so much perplexed. They worshiped the saviour regenerator, but not the devil, in our vulgar meaning of the word. ...

I recommend my reader to peruse and think upon several observations too long for insertion made by Spence, on the similarity in the characters or labours of Hercules, and the character or works of Jesus Christ; the ascension; the killing of the serpent; the observation of Bacon respecting the Christian mysteries and the cup of salvation. ...

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One of the Targums says, that !\*%( *huia*, a serpent, tempted Adam or the first man, and not %( *hue*, Eve his wife. Parkhurst renders this, not a serpent, but a beast, an animal. No person will doubt what this animal was, except he who will not see. It was the serpent, and here we have it, in the drawing, speaking to Adam, not lying dead at the feet of Hercules. Here we have Eva tempting Adam, and we see what Eva was, viz. the female !\*%( *huia*, serpent. Here we have the object of adoration of the Ophites—the female generative power—the destroying, regenerating power. As the secret doctrine of the Creator, Preserver, and Destroyer, began to be known in the middle and Western parts of Asia, at the same time it began to be corrupted, and the absurd idea of a fallen angel to creep in, at first among the ignorant vulgar only, but at last among a higher class, like what we have in Europe; we ought to be ashamed of harbouring nonsense so unworthy of the Supreme Being. ...

There being nothing in Genesis or the Pentateuch of the nature of a Devil in our common acceptance of the term, we are naturally induced to inquire, What was the nature of the being which tempted Eve ? This being is described in our translation as a

serpent, and *properly* so described, ... The serpent is the only one of all the animals of the creation which possesses the peculiar property of renovating itself. To *all appearance*, when not destroyed by violence, it possesses eternal life. Throwing off with its skin its old character, it seems to become young again every spring. These are the peculiar reasons why the Cobra, the most deadly of the genus, with its tail in its mouth, was selected as the emblem of renovating life—of the eternal destroying regenerator. ...

Among the Ophites, and indeed the Gnostics generally, the serpent was called the Megalistor or Great Builder of the Universe. Here we have, under another name, Ophites, the Cyclopes or the builders of the circular temples at Stonehenge and every where else. With its tail in its mouth, Serpents were the emblem of the eternal creator or renovator of the universe. Shrouding the Linga and the Yoni it was the emblem of the preserver and destroying regenerator. He was the Megalistor or Dhmiqrgoj, because he was the emblem of the Logos, the creator or renewer of cycles, or worlds in cyclic periods.

#### ***VOLUME I - BOOK X - CHAPTER IX***

**RASIT, Arch—ARGONAUTS—NAMA AMIBA BUTH—GNOSTICS—  
GNOSTICS CONTINUED— Gnostics Continued—VALENTINIANS—  
ST. JOHN. ST. THOMAS—YES-DAN—MYTHOS IN ASIA MINOR—  
SAMARITAN GENESIS—ADAM CADMON. WISDOM IN GREECE AND  
EGYPT—TIME—To On— To On CONTINUED—CHRISTIAN MYSTERIES**

#### ***Page 794***

I must now request my reader to reflect deeply upon several parts of what he has read in the preceding books. The ;\*!9 *rasit* is the first word to which I would wish to recall his attention. It cannot be doubted that in the word *rasit*, the meaning of which has been so studiously concealed, we have in uninterrupted succession the Logos by which the world was created. It is the Buddha of India. It is the Logos of the Orpheans, and of Zoroaster, and of Plato. It is the Minerva of the Etruscans and Greeks, issuing and emanating from the head of Jove; and Jove himself is IEUE. It is the Mhtij or divine wisdom, and the Sophia of the Cabalists. It is, as Mhtij or divine wisdom, the object of the mystic adoration of the Gnostics of the middle ages; and one of the very few things which we know of these sectaries for a certainty is, that this was, in a peculiar manner, the name under which they represented the Creator : for we know very little else of them, the orthodox having left us nothing of all their works which we can be certain has come to us unadulterated. But all the circumstances which we know relating to them give us reason to believe that they were a race of persons superior to the *Papiases*, *Irenæuses*, and *Justins*, the founders of the modern Roman religion. ... It is most surprising to me that such men as Lardner and Beausobre should receive, as credible, the histories of the fathers : very certain I am that no judge in England, France, Germany, or America, would convict an accused person of the lowest crime on such evidence.

It is admitted by the orthodox, that these philosophers were men in the highest grade of society. From this and a careful consideration of all the circumstances, I think we may conclude that they held the doctrines of the orientals respecting the renewal of cycles and incarnations, and that the millenium would take place. I think the fact of their designating the Saviour by the term Crhjoj pretty well proves this. They held him to be the first of the emanations, the logos, the mind. ...

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The Gospel history of John is said, by modern priests, to have been written against the Gnostics. How this can be I do not understand. Its beginning breathes the oriental doctrine in every word. Its Logos, i.e. Sophia, or Buddha, or Rasit, or Trimurti made flesh, or becoming incarnate, is strict Buddhism, Persianism, Platonism, and Philoism or Cabalism. Very justly has Mr. Matter said, "*Cependant S. Jean l'apôtre jouisse d'un crédit non moins éminent auprès de plusieurs écoles Gnostiques, qui découvraient dans son évangile et dans son Apocalypse tous les éléments, la terminologie et la symbolique de leurs croyances.*"\* What can be more striking than the first fourteen verses of the first chapter, or than the promise, of the *tenth incarnation*, of a person to come afterward, *even the spirit of truth*, in several passages of the fourteenth and fifteenth chapters ? ...

\* Matter, Ch. iv. p.305.

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... The prophecy of another person to come connects the whole with the system of the cycles of India, of Virgil, and of Juvenal; it completes the system, and shews that the millenary cycles were an integral part of Gnosticism, and that Gnosticism *uncorrupted* was Christianity.

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If we consider the word Afch, it is in every respect the same as ;\*:19 *rasit*. It is the chief, the head; therefore, if we commence at the top and proceed downwards, it is the first. Here we see the reason why the highest place of every town was called the Acra of the city. It was the head, the peculiar seat of wisdom, whence Minerva sprung. As Arga, the generative power or organ, whence all things descended, it was also the first, and I think the word Arga is probably the origin of Arca. ... Col. Tod says, "*The expedition of the Argonauts in search of the Golden fleece is a version of the Arkite worship of Osiris, the Dolayatra of the Hindoos : and Sanscrit etymology, applied to the vessel of the Argonauts, will give the Sun (argha) god's (nat'ha) entrance into the sign of the Ram. The Tauric and Hydra foes, with which Jason had to contend before he obtained the fleece of Aries, are the symbols of the sun-god, both of the Ganges and of the Nile; and this fable, which has occupied almost every pen of antiquity, is clearly astronomical, as the names alone of the Argha-nat'h, sons of Apollo, Mars, Mercury, Sol, Arcus or Argus, \* Jupiter, Bacchus, &c., sufficiently testify, whose voyage is entirely celestial.*"\*\*

\* Argha the Sun, in Sanscrit. \*\* Tod's Hist. p.601.

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I have not succeeded to my mind, in unravelling the allegory of the Argonautic expedition. I think it probable that we must look for a translation of some Eastern words into Greek : such, for example, as Salivahan into Staurobates, or Meru into the thigh of Jupiter. Now, the ship Argo is clearly the Arga of India, or Omphalos, in which *voyages of salvation* were made. Jas-on the Captain is IHS-on or the Saviour, Sun, Bacchus—and Hercules one of its passengers, (who took the command after the death of IHS-on or Bacchus,) is Heri-clo. Minerva or Divine Wisdom invented the ship, the Argo, or Afch, or Arca, and supplied its pole, or mast, or Linga. The Nautæ or sailors went to the Golden or Holy Chersonesus, to seek a golden or holy apple, or golden fleece of a Ram, or, perhaps, fleece of a Golden Ram; for the Greek equally means *apple* and *fleece*. I can have no doubt that the allegory relates to the lamb, the knowledge of which was necessary to salvation, or to the apples of Genesis, which were desirable to make one wise unto salvation. ... It is the remains of a history of sacred character, like the Iliad and Gesta Romanorum or Æneid. "*All the religious institutes of the highest antiquity, of which we have any account, were delivered in poetry, and under the shape of history, real or fictitious.*"\* IHS-on or Bacchus, the Sun in Taurus, was killed by the Linga falling upon him; but Heri-clo, or the Sun in Aries, survived the voyage and obtained the fleece. In all this there are evidently the links of a chain—but, to complete it, some are still wanting. I have no doubt whatever that the first books of Genesis, the Mahabharat, the Argonautic expedition, the Iliad, the plays of Æschylus, and the Æneid, are all different ways of telling the same story. —Substantially the same mythos was at the bottom of all, and of that mythos the constantly-revolving cycles are a most important part. ...

\* Mason Good's Job, Pref. p. lxxxvi.

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In Japan, Buddha is adored with the words NAMU AMIDA BUTH, which means *Adoration to Amida Buddha*, the word *Namu* is a corruption of Nama, meaning *adoration*, in the Japan and Sanscrit languages.\* This Indian word, I think, will exhibit to us a very remarkable proof of the identity of the Indian and Italian religions. ... The explanation of this word confirms what I have said in my CELTIC DRUIDS respecting the Sanscrit language in Italy. It probably came along with the God Ganesa or Janus, and the Saturn-ja and the Pallistini, or Palæstrina, or Sacrum Preneste, and the name of Itala or Bull. Great numbers of VERY ancient pictures of the Bambino are to be seen in Italy with the inscription *Deo Soli invicto*, and also numbers of inscriptions with the words Nama Mitræ invicto.

\* Barthol. System. Brach. P.308.

### **Page 800**

Many of the Gnostics maintained that Christ only *appeared* to be crucified : in this they also varied from most, but not from all, of the Romists. ...

### **Page 801**

The Gnostics held that, "To deliver a soul, a captive in darkness, the Principle of Light, the Genius of the Sun, charged with the redemption (Iutfwsij) of the intellectual world,

of which the Sun is the type, manifested itself among men; that the light appeared in the darkness, but the darkness comprehended it not; that, in fact, light could not unite with darkness; it put on only the appearance of the human body : that at the crucifixion Jesus Christ only *appeared* to suffer. His person having disappeared, the by-standers saw in his place a cross of light, over which a celestial voice proclaimed these words : "The cross of Light is called Logos, Christos, the Gate, the Joy." I consider that the book of John contains clear and abundant proofs, that the original doctrine, though perhaps the secret doctrine of the Romish Church, was uncorrupted Gnosticism,—the Pandæan religion of the Golden age, when no icons were used, and when the Gods had no names.  
...

### **Page 802**

The doctrine of emanations was undoubtedly the universal, though, perhaps, in very early times, the *secret* doctrine. ...

The Cabalistic doctrine of the later Jews is exactly consentaneous to the construction which I have put upon Genesis. It accounts for the origin of things, by making them emanations from a First Cause, and, therefore, pre-existent. They suppose all things to be at last withdrawn into the First Being, by a revolution or restitution to their first state; as if they believed their 4&. 0\*3 *oin sup*, En Soph,\* Fountain of Wisdom, or First Being, to contain all things. This *En Soph* may also be the same as the Greek *On* and *SoFia*, Wisdom of the generative power *On*. From this Being all things are supposed to proceed by effluxes or emanations, like rays, and when the rays are redrawn the external world perishes, and all things again become absorbed in God. *He hideth his face; and they are troubled; he taketh away their breath, they die, and return to their dust. He sendeth forth his spirit, and they are created; and he reneweth the face of the earth.\*\** All this harmonizes perfectly with my translation of the first verse of Genesis.

\* Matter, Ch. iv. p.403. \*\* Psalm civ. 29, 30; Universal History, Vol. I.

I do not flatter myself that I can unveil all the secret mysteries of the Cabala of the ancient Israelites, long since buried amidst the ruins of their temples. But yet I think we may be justified in believing that such men as Moses, Zoroaster, Pythagoras, and Plato, had a religion in its fundamental principles, consistent at least with common sense, and altogether different, as they themselves always asserted, from the mythoses which they tolerated among the vulgar. If we take this view of the subject, we shall find in the *triune* doctrine nothing inconsistent with reason and sense.

The following is the form of adjuration, which Cyril and Justin Martyr give to Orpheus, but which John Malela and the author of the Paschal Chronicle ascribe to Thoth or Hermes Trismegistus. The difference, however, is immaterial : for the Orphic and Tautic systems were fundamentally the same. In the Paschal Chronicle, the oath is exhibited in the following terms : "I adjure thee, the Heaven,<sup>1</sup> the wise work of the great God : be propitious. I adjure thee, the voice,<sup>2</sup> of the Father, which he first spake, when he established the whole world by his *counsel*;<sup>3</sup> the voice of the Father, *which he first uttered*, HIS ONLY-BEGOTTEN WORD."<sup>4</sup> I think this completely proves the truth of my theory. The doctrine of Hermes-Trismegistus was precisely the same as that of the Hindoos respecting the destruction and renovation of the world—that nothing is destroyed, but only changed in form.<sup>5</sup>



1 These are the Samin of Genesis, *the disposers* endowed with understanding or wisdom. G. H.

2 Logos. ... G. H. 3 i.e. *wisdom*. G. H.

4 Logos. G. H.; Faber, Pag. Idol. Vol. I. p.229. 5 Cudworth, Intel. Syst. p.326.

### **Page 803**

In the Christian religion, as in all others, the tangible or worldly sign of the Holy Spirit or Ghost, was supposed to be wind, or air in motion; the Dove its emblem. Thus it is said in John xx. 22, *When BREATHING ON THEM, he said to them, Receive ye the Holy Ghost*. As air in motion was the tangible or sensible sign of the *third* person, so the solar, ethereal or spiritual fire was the sign of the *second* person of the Trinity—*Wisdom, Buddha*, Protogonos. By *Wisdom* Aleim formed the planetary system. By *Ruh*, (&9 :\*98 *qdis ruh*, the Holy Ghost brooding on the waters, he communicated the generative and prolific faculty, which, without moisture, can in no case exist. And, in all cases, by the Holy Ghost or Spirit, or air in motion, regeneration was supposed to take place.

In a similar manner the Logos or Word had its rise. How did God proceed when he made the world ? (Let it not be forgotten that man has his image.) Did he use his hands ? No : he spake the *word* and it was made. He gave the *word* and the effect followed. By his *word* he made it. The *word* existed before the creation. The *word* was *first*, the world instantly followed. Thus says John, "*In the beginning was the word, and the word was with God, and the word was God.*" Here we have the Trinity of the Oriental, the Platonic, and the Christian mystics. The ancient mystics thought that God gave the word and formed the world from previously existing matter; the modern ones thought he created it from nothing. ... When God gave the *word* it was wisely given. It was *wisdom* itself. Hence again, *wisdom* was the first emanation from the divine power. It was identified with the *word*. It was not a creation. It was an emanation. And what was an emanation ? No one knows. Here man gets out of his depth : and whatever he might do before, he now begins to talk nonsense. Unless he avails himself of a simile, and speak of *an emanation* as a ray of the Sun.

In a former section I have said, that the doctrine of the Creator, Preserver, and Destroyer, arose from the creating, preserving, and destroying powers of the solar ray. This was, I believe, the origin of the doctrine : but when the mind of man improved, and he discovered that the sun was a *creature*, not a *creator*, he was, by a very natural process, carried up to another being, from whom all blessings flowed, the Creator of the Sun itself, and of whom he could form no idea; and he called him, perhaps not improperly, ILLUSION; for the moment he began to form an idea of the Creator, like a phantom, like the baseless fabric of a vision, it vanished away. It was *Maia, illusion*.\* But to this unknown Being man gave the attributes, which, in the first instance, he had given to the solar ray, and he gave them with every appearance of truth and justice—for we all know that our Creator is our Preserver, and that destruction is creation throughout this our world, in every case to which our knowledge extends. From this sublime doctrine came first the Father; *secondly*, the first-begotten Son, the Logos, Divine Wisdom, the Saviour; and *thirdly*, the Erwj, the Divine Love, the Spirit of God, under the emblem of the mild and affectionate Dove, the type of the most interesting of all passions. The passion itself is closely allied and assimilates to the character of the

Creator—the spirit of God though destroying, yet destroying only to regenerate and restore to existence.

\* Pophry says, a ring-dove was sacred to Maia, who is the same as Proserpine, and the Goddess Night, and is at the summit of the intelligible and intellectual order. De Abstin. Lib. iv. Sect. xvi.

### ***Page 804***

With most of the ancient philosophers an opinion prevailed, that the soul of man was a portion of the universal mind; that from it the mind of man emanated, and that to it, ultimately, it would return. From this very refined doctrine arose all the incarnations, however degrading. A portion of the universal mind, of divine wisdom, of the protogonos, became instilled into a human being. Thus it is evident that every human being endowed with more than usual wisdom, talent, or excellence, might not inappropriately be said to exhibit an example of an incarnation of the Divine Mind, or of a portion of the Divine Mind. Thus he was of two natures—the divine and human; as the first, as Divine Wisdom, he was prwtogonoj, the first-born Son of the Father, into whom, at his death, he would return. In these refined doctrines, held by such men as Plato, I think we may discover a Trinity, neither inconsistent with reason, nor incomprehensible, like that stated by Athanasius and others.

Thus every person who possessed any striking superiority of mind or talent, would be said to be inspired, or to have a portion of the Divine Mind incarnated in him; and this accounts for the great number of incarnations both among the Hindoos and Jews; ... And it was, perhaps, in this way, that Buddha and Cristna, who were merely the Sun, were confounded with the minor incarnations. Then, to what do all the incarnations of Buddha at last amount? Evidently to a refined Metaphysis—to a figure of speech, an allegory—but an allegory in its foundation true, and in its superstructure beautiful—the Barasit of the Cabala, which will be explained hereafter.

### ***Page 812***

Perhaps my reader may think that I have introduced him to a science sufficiently recondite; but, nevertheless, I must carry him a little higher—to a mystery still more profound. When we reflect upon the identity of the Trinitarian doctrines of Plato, of Orpheus, or the Indian or Sindi Orpheans of Thrace, and on the Trimurti of the Indians, and on the Trinitarian explanation which I have given of the word Aleim, of the first verse of Genesis, we cannot deny the justness of the observation of Numenius, the Platonician, that *Plato was but Moses speaking Greek*, which will be greatly strengthened by what I shall now develop.

Although we have found in Egypt the Goddess *Neith*, or their Minerva, the *Nat* of North India; yet we have not found the Ras or Wisdom so marked as in most other countries: but, nevertheless, it was really there, as we might expect. Plutarch says, that Isis means Wisdom;<sup>1</sup> that her temple is called *Iseion*: alluding to that knowledge of the Eternal and Self-existent Being which may be there obtained. ... She is also called Athena,<sup>2</sup> which we have formerly seen was the name of Helena, and meant Wisdom;—in fact, Athena is only the reverse way of reading the word Neithe a little transposed. ... Again<sup>3</sup> he observes, that *Isis* is frequently called by the Egyptians *Athena*, signifying, in their language, *I proceeded from myself*. In the same section he says, that Typho is called

Seth. In section 9 he says, that Isis is called Minerva.<sup>4</sup> ... There can be no doubt that the names Isis of Egypt and Isi of India, were derived from the word of the ancient language 3:\* *iso, to save*, and meant Saviour, and consequently Logos as the Saviour : yet, as the Logos, according to my system, it ought to mean Wisdom, as we have every where seen the Logos to mean Wisdom, and this it did, as I have just shewn.

1 Squire's Trans. de Is. et Osir., Sect. 2. 2 Sect. 62.

3 Ib. 4 For Isis, see Drummond on Punic Inscription.

### **Page 813**

The Brahmins maintain that time does not exist with God.\* Then what we call *time* must be created, or called, or produced into a new existence. And as it is certainly a thing, an existence, or ens, of the very first importance, why have we not heard of it before ? ... I ask, is it not hidden under the (&9 *ruh*, the third person of the Trinity,—the destroyer,—with its emblem, the Cobra, having its tail in its mouth ? Every thing which can be predicated of the destroyer, both as destroyer and regenerator, can be predicated of time, past and future. ... Seva, of India, the destroyer, was clearly Saturn or Time. In the early periods of the world, man was believed to have been in a state of innocence and simplicity, and consequently of happiness. This was the reason why those times were called Saturnian, as Saturn meant *time past* as well as *time future* : and as we have found the same mythos in Guzerat, Syrastrene, and Pallitani, as we have found in Italy, we find in each the same Satrun-ja or Saturn-ia.

\* Asiat. Res. Vol. II. p.115.

... I believe that Time and Space were considered but as properties or qualities of the first emanation,—that with it they existed, and, with their absorption into the *To On*, they would cease to exist. This doctrine is of all others the most refined. From the narrow limits of our faculties we can form no idea of the non-existence of time and space. I believe we can form no idea of the state of the Supreme Being except it be in a state of actual rest, or of moving to form and reform. In like manner, in our present weakness of understanding, we can have no idea of happiness, except as compared with its correlative, misery. ...

### **Page 814**

We will now try to penetrate into the Sanctum Sanctorum of the ancient philosophers of India, Egypt, Syria, and Greece; the highest and most important part of whose philosophy was a knowledge of the Pathr agnwstoj, called by Plato *To On*, WHOM NO PERSON HAS SEEN EXCEPT THE SON\*—the wan into which at last all nature was to be resolved. The knowledge of this Being, (so clearly marked in the words of Jesus,) which I now proceed to exhibit to my reader, is named or mystically alluded to in almost every page of the Gospel histories; which might, not improperly, be called histories of the parables of Jesus Christ.

\* Gospel History.

In all the histories of the early Christians, called by the Paulites of Rome or Papists heretics, we read that they held the doctrine, that the God of the Jews was not the Great

God, but only a Dæmon or Angel. We shall now see the origin of this doctrine, which has always been mentioned by Lardner and others in such a manner as completely to deceive their readers—themselves probably, not seeing the nature of it : and in the explanation will be evident the secret doctrine of the Aleim and Rasit, as I have expounded them in Book II. Chap III. And the injustice will be apparent which has been done to the sages of antiquity, in supposing that they could entertain a belief only fit for minds enfeebled by a modern education, that the book of Genesis was to be understood literally.

The first and most profound secret of the Cabala or Gnosis was the knowledge of the real Cosmogony of the universe, as held by these philosophers. At the head of all beings and their works, the ancient Gnostics or Sophees placed a certain person called Mia Arch; also called Pathr Òlwn, Pathr agnwjoj, Acatonomajoj. This name, *mia arche*, Mons. Matter\* justly says, "Nous rencontrons dans tous les systèmes Gnostiques, et en général dans *toutes les doctrines de l'ancien monde, dans l'Inde comme en Perse*. Tout est amené de cet être, tout doit rentrer un jour dans son sein."

\* Hist. Gnost. Vol. II. p.266.

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When the ancient philosopher reflected deeply upon what he saw constantly going on around him in the great laboratory of nature, he could not help perceiving, that by one process or other every substance was capable of being resolve, and was in fact constantly resolving, into an invisible, impalpable fluid. As this fluid was too refined to be subject to any of his senses, of course he could form no idea of it; but yet, reasoning from analogy, he was induced to believe in its existence. The fluid here spoken of was called an ethereal or a spiritual fire,\* and I suppose more nearly answers to the Galvanic, or Electric, or Magnetic fluid than to any thing with which I am acquainted. When matter was reduced back again by igneous purification, or, in other words, when matter was resolved into this invisible fire as it had originally flowed or emanated from the first *To On* it approximated to, perhaps arrived at, a state to be ready for re-absorption into the first *To On* again. Thus when re-absorbed, all nature was God, and God had been all nature previous to emanation. And what was the *To On* ? *A Point*, the centre of a circle whose circumference in no where, and its centre every where; Illusion of which our sense cannot lay hold.

\* Unmeaning words as here applied, because applied to no idea, man having, in fact, no idea of this fire—too refined to be cognizable by his senses.

We have here the Pantheism, *the grossness* of which, more or less represented, serves to horrify those priests who teach literally what the words *literally* express, that the *To On* walked in the garden, or strove to kill Moses at an inn, but failed. This is the Indian doctrine, which its professors call *illusion*—an expression which appears to me to be beautifully characteristic : for when, step by step, we arrive at last at this point, every thing appears to slip from under us, or to pass away into nothing—because the subject is beyond the reach of our senses. And now we may see what these ancient philosophers meant by their doctrine of the eternity of matter; for when it was re-absorbed into the *To On*, how could it be anything but eternal ? By being absorbed, it was not supposed to be destroyed. I need not point out how admirably this elucidates the doctrines of

Ammonius, that *all the sects of philosophy, including the Christian*, were at the bottom the same, and originated from one and the same source.

... As the *To On* cannot *but* exist, matter cannot *but exist*; for it will always exist, either as an emanation, or in the *To On*.

As every being was an emanation, and would ultimately be re-absorbed into the *To On*, so every being was a part of the *To On*; and on this principle the adoration of animals was attempted to be excused. On this principle, also, we find the inferior emanations, the Trinity, or its Persons, receiving epithets, in strictness applicable only to the *To On*. For instance, I am Alpha and Omega. ... This was an effect which must necessarily have followed the concealment of the First Cause from inquiring but uninitiated philosophers, if the secret of initiation were to be preserved.

### **Page 816**

... It was for the purpose of concealing his system that Plato adopted the practice of maintaining doctrines in direct contradiction to each other; and thus he furnished plausible grounds for misrepresentations by his enemies, as the initiated only could understand him ...

Plato does not profess to have been the inventor of his own doctrines, but in his epistles he says that he has taken them from ancient and sacred discourses ... Mr. Colebrooke says, that many of the tenets of the Hindoos are the same as those of the Platonists and Pythagoreans, and admits the latter appear to be learners, rather than the teachers of them.\* It is, indeed, very notorious that those to men went to the East to learn, not to teach.

\* Asiat. Trans. Vol. I. p.579.

... It must not be expected that the grand secret, the knowledge of the highest and last secret of the initiated, of the illuminati, will be found clearly described in any work written by one of the initiated.

I have no doubt that the Cabalistic œconomy was similar to that of a lodge of Freemasons, and proceeded to the top by gradation, and that masonry, which was part of it, existed long before the time of the Exod from Egypt. In the time of Moses, the three elders of what might be called the chapter, were Moses, Aholiab, and Bezaleel, the son of URI, the son of Hur,\* and to them only was the highest secret confined. When Jesus Christ was (what is called) transfigured or metamorphosed, (is not this mysterious and esoteric enough ?) there were present *Jesus*, *Moses*, and *Elias*, the three *teachers*, and the three apostles, *Peter*, *James*, and *John*, the three *learners*, of the Gnosis or secret knowledge, which was transmitted by them to posterity with the greatest care.

\* Exod. xxxi. 2-6, xxxv. 30-34. The Jewish Sanhedrim had three presidents.

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The Jewish Cabala, that is, the Cabala of the tribe of Ioudi—the Cabala of the numerous temples of Solomon which have been mentioned, was divided into two parts—the one

consisting of the natural philosophy, called Mercavah; the other of the moral, called Barasith. We will first explain the natural philosophy of the system; and first, the *creation*. There were various creations. The first creation was effected by way of emanation; and this was the idea or plan of the *universe*, not the little globe only which we inhabit. From this proceeded the second, which was the Trimurti or Trinity which formed the *smim*, our world and system, (but not herein including the *stars*)\* by the agency of one of its persons, who was the Logoj, or Sophia, or Metis, or Buddha. The doctrine of the divine idea is distinctly expressed in the laws of Menu.\*\* It was also clearly the doctrine of Plato and Philo, i.e. of the Cabala. But of course it was not expressed in the book of Genesis, which professed to be only a book or description of the generations or cosmogony of our globe and of the planetary system with which it is connected—viz. the regeneration of the planetary system and the earth. It would clearly have been inconsistent with the object of Moses to have revealed to the vulgar Jews the sublime knowledge of the Mia Arch or the cosmogony of the universe,\*\*\* the knowledge of the Pathr agnwjoj, the Brahme-Maia, or, as the Hindoo philosopher called it, Illusion.

\* I beg my reader to recollect what I have said of the interpolation of the words *the stars* in the 16<sup>th</sup> verse of the first chapter of Genesis.

\*\* Asiat. Res. Advertisement to Vol. V. p. v.; Inst. Of Menu, by G. C. Haughton.

\*\*\* And it was on this account that the stars are not named, but were, in consequence, interpolated by persons who did not understand the system.

... Thus the Trimurti was not the Supreme Being, but an emanation.

### **Page 819**

But it will be said, that the first emanation from the Trimurti was Buddha, or Rasis, or Logos. True. But Buddha or Logos was Tri-Vicramaditya or the triple energy, was the Trimurti itself, which Mr. Colebrooke, and all other oriental writers, tell us the Indians held to be three persons and one God, *three in one* and *one in three*—though *three*, yet *one*; though *one*, yet *three* : Buddha in India, Logos in Greece, Ras in Syria, each being the name in the respective countries, of the Creator or person of the three employed by the three or Aleim itself to form anew or reform the world. ...

These doctrines constituted the grand article of the Cabala, and are strictly in accordance with the dark allusions or mystic expressions which we find in Philo, Plato,\* and the Gospel histories. As no religion remains unchanged, the complication, which is found in the present Cabala, was most of it probably added afterward.

\* Matter, Vol. II. p.267.

Philo, in his book *de Sacrificiis Abelis et Caini*, lays down the doctrine of the Triune nature of the Deity; at the same time he states it to be a secret or mystery not, in ALL its parts, to be revealed to the vulgar. ...

### **Page 820**

On EVERY account there is no philosopher, of antiquity, who deserves to rank higher than Philo. If any man could be supposed to understand the Cabala or secret doctrine, it was Philo. He was in the first rank of society, and of unimpeachable moral character. How foolish is it to permit the priests to run him down by their ridiculous, idle assertions, that he attempted to Platonise Moses,—that he was tainted with the Platonic philosophy, &c., &c. ! No doubt he was tainted with his own philosophy, with that philosophy which he had learnt in the adytum of his temple, and which we have found with the Buddhists, with the Zoroastrians or Orpheans, with the followers of Hermes, Pythagoras, and Plato, and which was the same as the secret doctrine of Moses, a fact which was never doubted, (though not publicly known,) till modern priests, whose minds were of too mean a class to understand so sublime a system, denied it, though at the same time they were obliged to allow that the Jews had really FROM THE MOST REMOTE PERIOD, *secret doctrines*.\* Their only reason for misrepresenting the doctrines and learning of Philo is this, that his doctrines place their vulgar nonsense, only fit for such minds as their own, in the shade.

\* Enfield, Hist. Phil. Book iv. Ch. iii.

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I cannot conceive how it is possible to read the Gospel histories with attention, and not to see that a secret doctrine is taught. There is scarcely a chapter without a parable. "In parables spake he unto them, that while seeing they might not perceive, and hearing they might not understand."\* What can be clearer than the following passages ? "He answered and said unto them, Unto you it is given to know the *mystery* of the kingdom of God : but unto them that are *without*, all these things are done in parables : that seeing they may see, and not perceive; and hearing, they may hear, and *not* understand; *lest at any time thy should be converted, and their sins should be forgiven them.*" Mark iv. 11, 12; Matt. xiii. 13-15.

\* For a complete proof that there was a secret religion, both Mosaic and Christian, concealed under vulgar allegorical histories, the last chapter of Burnet's Archæologia may be consulted.

### **Page 822**

The transfiguration or metamorphosis, as the Greek word means, of Jesus Christ has puzzled all modern divines, as might well be expected. I will now shew what it means. Surely our divines *will* not see ! Do none of them read the early fathers ?

The Christian religion was divided by the early fathers, in its secret and mysterious character, into three degrees, the same as was that of Eleusis,\* viz. *Purification, Initiation, and Perfection*\*\* This is a dry matter of fact, and this we have on authority of, and openly declared, among others, by Clemens Alexandrinus, who it cannot be believed would have stated this if it were false,—it being a falsity without any object, and the falsity of which must have been known to all the world.

\* Fabric. Bibl. Gr. Vol. VII. p.101. The systems were the same.

\*\* The Perfection applies to the expression of Jesus in Matthew : *If thou wilt be perfect, &c.*, and alludes to dividing his substance with the poor, as the perfecti, or monks,

always did—that is, to the order, who no doubt did distribute, after supplying their own necessities, the rents to the poor, keeping the capital or estate. Nimrod, Vol. III. p.419.

When Jesus was transfigured, an operation sufficiently mystical and esoteric I should think, he had with him only three of his disciples—James, John, and Peter. At the time of this transfiguration the secret gnwsij, which was, at least in part, the knowledge of the mia arch, and wathr agnwstoj, WAS BELIEVED to have been conferred on the three. And this we have again *on the indisputable authority of Clemens Alexandrinus*.\* From these three I have little or no doubt, that the Popes yet believe that they have the above-described secret doctrine or Gnosis, handed down in the conclave. Peter was the first Pope or Principal of the sacred chapter of *twelve*, and of the lodge or conclave of seventy-two or Sanhedrim.

\* Mosheim, Com. Cent. ii. xxxv. pp. 165, 167; Matt. xvii. 1, 2; Luke ix. 28, 29.

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We will now explain the second part of the Cabala called *Barasit*; but it is very difficult entirely to separate the two parts. The second is what Clemens Alexandrinus,\* as head of the sacred college or catechetical school of Alexandria, professed to have had delivered to him, by his predecessors; the secret doctrines which he declares were delivered by Jesus Christ himself to James, John, and Peter.

\* Mosheim, Com. Cent. II. p.164.

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The doctrine that the Christian religion contained a secret or allegorical meaning is so clearly acknowledged, laid down, and treated on as an admitted fact, by Justin, Clemens Alexandrinus, Origen, and indeed by all the very early fathers, that to attempt to give quotations from their works would be wilfully to weaken the evidence of the fact, unless I were to fill fifty pages with them : indeed, I must copy their works. I shall, therefore, say no ore on the subject, for it is a point which cannot be disputed; and so the Christian religion continued till the time of Origen, when the doctrines of Paul prevailed, and Origen was declared by the Paulites a heretic for professing it.

### **Page 825**

I now beg my reader to recall to his recollection what I have said about the Crhjoj, and I think he will have no difficulty in agreeing with me that originally the religion of Jesus was Cfhj-ianity, and that it was not, in fact, until the Paulites got possession of the Papal chair, by a compromise, that Paul's pernicious doctrines\* were admitted into it,—by which its whole character was changed, and it became Christianity, such as it was for a thousand years,—quarrelling, persecuting, and devil-driving : and very different indeed from the Chrestianity of the first fathers, and from the secret doctrines of the temples of Eleusis and Jerusalem, of the Gentiles, and of Jesus of Nazareth, all of which were the same.

\* Paul was really, as is evident from his letters, a well meaning but insane fanatic, in no respect superior, and very little differing from, Brothers, Southcote, and Irving.



In Mosheim's Commentaries,\* the secret doctrines of Plato and Moses are compared, and it is shewn *that by Clemens Alexandrinus and Philo* they were held to be the same in every respect; ...

\* Cent. II. Sect. xxxv. p.167.

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The whole, I repeat, formed a sublime and beautiful system. At the head of it was the Pathr Agnwjoj, from whom emanated the *first* created being or hypostasis, the idea or plan of the universe.

The *second* emanation was the Triune God, the Creator, Preserver, and Destroyer, three persons in ONE God, the whole proceeding from the Pathr agnwjoj—Brahme-Maia or *Illusion*.

From this ILLUSION, in some way or other, all the innumerable hosts of suns and worlds were supposed to have proceeded, by a gradation of emanations, and into this it was supposed that they would all ultimately return.

Thus we have a double Trinity—*first*, the Mia Arch, the Divine Idea, and the Trimurti; and *secondly*, the Trimurti, consisting of Brahma, Vishnu, and Seva—the Creator, the Preserver, and the Destroyer—Father, Son, and Holy Ghost. We have the Mia Arch, with its two additional hypostases, one of which was the Trimurti; and the Trimurti with its two additional hypostases; the *last* of the *first* constituting the *first* of the *last*; thus forming a chain, and in this manner all nature was a microcosmic chain.

### **Page 827**

I think it seems evident that the current of Gnosticism has flowed from India at various times, and in various distinct streams. We have at first, I think, in the Cyclopean builders of our Druidical temples, or in the Hellenians or Ionians. We have it again in the Exod, apoicia, of Abraham and his tribe or Yudi.\* We have it again in the Samaneans, Essenians, or Gnostics, about the time of Jesus Christ. We have it again in the Manichæans. We have it again in the Sophees of the Mohamedans; and, lastly, we have it in the Chaldæi, Ishmaelians, the As-chas-din, the Assassins, of the eleventh century. The last were our Chaldæi or Freemasons and Templars.

\* Called in the Desatir, p. 188, Jehudi, Yehudi.

... Thus, gentle reader, I flatter myself I have laid before you the grand outlines of the history of moral man—the foundation upon which all his systems have been built; the minutiae of the different subdivisions I leave to the minute philosophers. No doubt a good PHILOSOPHICAL AND CRITICAL HISTORY of them would be very desirable. But it is, though really a desideratum, not very likely to be supplied.

### **Page 828**

Such was the system of moral doctrines of the Gnostics, and such was the moral doctrine of Jesus of Nazareth; and, in my next volume, I shall endeavour to expand it in

its native beauty and simplicity, and to rescue it from the filth with which it has been loaded by the meanest-minded of human beings, who, in the dark ages succeeded, by force of their numbers, in obtaining the victory over the enlightened part of mankind, to the subversion of religion, and the exclusion from it of every thing like reason or philosophy. But Priestcraft in its worst form flourished, and the performing of miracles, and the driving out of devils, occupied the attention, and debased the understandings, of mankind for fifteen hundred years together. *In the next volume, I propose to inquire into the truth of the system which I have explained.*

Gentle reader, as you have gone with me thus far, do you not think that you can travel with me one stage more ? Come, try one stage more; and on this part of my subject I have done. You have seen the planetary cycles of the sages of India extending to millions of years. What think you of THE BEING, the Pathr agnwjoj, placed in the centre of countless millions of stars, suns, and worlds, circulating around it with inconceivable rapidity in boundless space and in cycles of incomprehensible duration ? Now, at last, you come to the Illusion of the sages of India, to their Illusion, but it is a true Illusion. If you doubt, raise your eyes to the stars, and think upon the Wisdom of your Creator ! I have done.

## ***VOLUME II***

### ***PREFACE TO VOLUME II***

The *first* volume of this work was finished in June, 1833, although the Title, for the sake of uniformity, bears the date of 1836. The *second* volume was commenced; and it was the Author's intention to have proceeded to its completion. But, having attended *The British Association for the Advancement of Science*, held that year at Cambridge, he wrote thence to his printer, stating, that he was labouring under severe bodily affliction; that he should endeavour to reach home as speedily as possible; and adding, as it were prophetically, that he should *never leave it again, till he was conveyed to his grave*. So deeply interested, however, did Mr. Higgins feel in the completion of his work, that he wrote frequently—alternately expressing hope and doubt of his recovery. Having made what he deemed necessary arrangements for placing the manuscript in the hands of his appointed editor, he continued to devote his attention to it, till a few days previous to his decease. This occurred on the 9<sup>th</sup> of August, 1833.

After Mr. Higgins's interment, his only Son and Executor wrote to say he was directed to forward the copy, that the printing might be proceeded with, and expressing his desire to carry his Father's wishes fully into effect. Here it may suitably be stated, that, at the sole expense of Godfrey Higgins, his son, this posthumous volume of the Author's is published.

The Friends and the Literary and Scientific Associates of the Author may have felt surprised that this publication has been so long delayed. The delay has been unavoidable : for, although Mr. Higgins had made preparations for the progress of the work, had his life been spared, yet when the manuscript was placed in the hands of another, many parts of it appeared to require curtailment, or omission, to avoid repetitions. The doubts of the Editor might have been removed immediately had he been able to submit them to the Author.—As numerous quotations had been made, it was necessary for the Editor frequently to go to the British Museum to collate them with the

originals. His distance from the Museum, the number of books often required for a single sheet, and the time unavoidably consumed in finding them, sometimes occupied the greater part of a day, without the object being fully accomplished; for it sometimes happened, that quotations had been made from works which could not be found even in that great establishment : and, at certain periods of each month, the Editor's attention was fully occupied by the incidental duties of his profession. During those periods, the work was delayed, as no part of the manuscript was placed in the hands of the compositor till it had been carefully examined, in order to supply references to the *first* volume, or to preceding sheets of the *second*—some of which had not been seen, and many of which could not be, supplied by the Author. Delays have also occasionally arisen from the Editor's inability to attend to the work in consequence of indisposition. Suffice it to say, that the publication of the volume has not been retarded by Mr. Higgins, who has uniformly evinced an anxiety to see his Father's wishes realized.

In supplying references to the *first* volume, it was sometimes found, that the Index, though copious, was not so specific as was desirable, as subjects alluded to under a given name, could be found only by referring to many pages appended to that name. To obviate this inconvenience, a more detailed Index is given with this volume; and it is hoped, that nearly every subject or opinion contained in it may be found by seeking it under its appropriate name.

The reader may possibly feel somewhat disappointed if he peruse the entire volume carefully, that the promise made by the Author, that he would "exhibit, in a future book, the Christianity of Jesus Christ, from his own mouth," has not been fulfilled so amply as he anticipated. The probability is, that had the Author's life been spared, he would have left no pledge unredeemed. He may, however, have thought, that what is contained in the concluding page sufficient. At all events, neither the Author's Son nor the Editor felt justified in attempting to supply what may, perhaps, be regarded as an omission. They esteemed it their duty to allow the Author alone to speak for himself. His views respecting Jesus Christ and his religion are stated explicitly in various parts of the volume. These views will doubtless excite astonishment in some, and displeasure in those who, while they deny *infallibility* to the Pope, write, and speak, and act, as if they possessed that attribute. To the honest and intelligent inquirer after truth, there can be nothing really offensive in the statement of opinions directly opposed to his own, if these opinions are honestly propounded. If the Author's statements respecting many of the rites and doctrines of the endowed and unendowed sects of Christendom can be shewn to be groundless, numerous advocates of those rites and doctrines will, without doubt, speedily appear in their defence. Truth can lose nothing by fair discussion.

The Author having given, in the Preface to the first Volume, what he designates a Portrait of himself, it is deemed unnecessary to enter into any further particulars. ...

### ***ADVERTISEMENT***

The Author lived to revise only the first *four* sheets of this volume. Apprehending that his life was drawing to a close, he wrote to his printer, expressing a wish that he would edit the remainder of the work. From so responsible an office the printer would have shrunk, had not the Author informed him that the manuscript was so far arranged, that, with proper attention, he would be able to complete the volume. Whether Mr. Higgins's confidence was well-founded, must be left to the judgment of the reader.

Two injunctions were laid on the appointed Editor,—that he should *not* send out the proof sheets to any literary friend; and that, in any instance of a difference of opinion, he should append *Editor* to the note. The *first* injunction is respectfully urged on the kind and candid consideration of the reader, in excuse for the *errata*, which, it is lamented, are numerous. On the *second* injunction, the Editor begs to remark, that he has scrupulously endeavoured to leave every opinion of the Author's as he found it; and that, sustaining the twofold office of Printer and Editor, he has reluctantly expressed any dissent from the views of the Author. One note, especially, the Editor wishes he had not inserted—that in p. 122, as it was written in ignorance of the Author's opinion, subsequently expressed (pp. 131, 132), respecting the book of The Acts. It will be obvious from other notes, that the Editor views the character and doctrines of Paul in a different light from that in which the Author regarded them. It will, therefore, it is hoped, not offend or shock the philosophical reader, when he finds it added, that the Editor avows his firm conviction of the divine mission, the death (by crucifixion), the resurrection, and the ascension to a state of immortality, of JESUS *of Nazareth*.

The respected Author, could he speak from the grave, would not, the Editor is confident, disapprove of this frank and conscientious avowal. Mr. Higgins was, indeed, as he claimed to be considered, *a philalethean*; and he was too liberal and too generous to deny his Editor the right of expressing his love of that which *he* regards as the truth.

...

THE EDITOR

*Homerton, June 4, 1836*

## ***VOLUME II - BOOK I - CHAPTER I***

### **SACA—SAXONS**

#### ***Page 1***

I shall in this Chapter submit to my reader some observations relating to the ancient Sacæ of Tartary or North India. These observations will be of importance in the discussion of the Origin of Letters, which will be contained in a future Book; and also of the first importance in the two following Books, the object of which be to shew, that a real, not a poetical, age of gold—an age of learning, peace, and civilization—once existed; and that this was under the rule of a sacerdotal caste or order which governed the whole world, and which originated the feudal system. I shall also shew, that all the sacred numbers and cycles were intimately connected with, and indeed partly arose out of, a microcosmic theory, named by Plato in his *Timæus*, which was part of the secret doctrine of Genesis; and the whole of this I shall also shew was intimately connected with the feudal system. I fear the extracts from Georgius will be found by many of my readers tedious; but as proofs of my system, from an unwilling witness, they are of the first importance, and cannot be dispensed with.

We have seen (Vol. I. p. 153,) that one of the most common names of Buddha was Sacya (the name of the Lama of Tibet) and Saca, and Saca-sa. From this name of Buddha it was that the tribe who inhabited an extensive country east of the Caspian Sea and north of Tibet, were called Sacæ. (Vide Ptolemy.) This was the hive whose castes

are yet found in the West, called Saxons, having, as Dr. Geddes says, the Hebrew language. They were the Belgic Suessones of Gaul; one of their capitals was Soissons : they were called Sausen by the Welsh, Sacon by the Scotch, and Sasenach or Saxsenach by the Irish. They are the people said by Herodotus to be the same as the Scythians.\*

\* Guérin de Rocher, Vol. I. p.152.

## **Page 2**

Dr. Scheller maintains the whole of Europe to have been occupied by the Saxons before the arrival of the Celts.\* But they were, in fact, both tribes of the same people. Scythians, Celts, Saxons, were successive castes or swarms from the same hive. If there were any difference, it was merely in the time of their arrival in the West. ...

\* Foreign Quart. Rev., July 1831, p.224.; and Vallancey Coll. Hib. Vol. V. pp. 12, 32, 49, 181, 182.

They were castes or swarms sent out in succession, from a great and excessively populous hive in Tartary or North India—the country of the thousand cities of Strabo. ... They were the subjects of the only civilized nation on the earth. They took with them every where their manners, government, language, religion, and allegiance to their supreme head, as our colonies all retain their allegiance to the mother country. They at first nowhere found any of their own high caste, none in fact but such persons as we found in America—Aborigines, as we call them. They met with no resistance; but, by degrees, as the world became peopled with the successors of previous tribes of their own countrymen, and land scare, wars for possession began to arise. This I shall discuss, however, in my next Book.

The word Saca is the same as the Hebrew word שָׂכָה, *ske*, imaginari, and scio, *to contemplate*,\* and the Greek γινωσκω—in short, *mind*, constantly confounded with wisdom. The root is שָׂכָה, *sk*, whence came שָׂכָה, *skl*, wisdom,\*\* and our skill. Saca is sax; and sakl or skl, or skill or cunning or knowledge or *scientia* or wisdom, in any art, is X or Xaca, KL, which means the cal or wisdom of X; and KL is X=600, L=50, =650 : and the KL-di is the origin, in its most remote degree, of the Calidei or Chaldeans. I promised this explanation in Book IX. Chap. I. Sect. I; Callidè (wisely), cunning, king, incarnation of wisdom or cunning. ...

\* Parkhurst, p.733; vide Littleton's Dict. \*\* Parkhurst, p.734.

## **Page 3**

In the time of the Pharaohs the Egyptians had a class of persons called Sages or *wise men*.\*

\* Abbé de Rocher, Vol. V. p.173.

Considering that Saca means Buddha the God of Wisdom, I cannot much doubt that the Irish Sagan, a priest, the Scandinavian Saga, the Hebrew 01. *sgn*, *noble* or *great man*, are all the same.

There is scarcely a corner of the globe where the doctrines of Wisdom may not, as a mythos, be found. My learned friend Eusèbe de Salverte\* has clearly proved that, by the Sagas of the Scandinavians, the books of Wisdom are meant—the word Saga being the same as the French *sagesse* and the Latin *sagax*.

\* Essai sur les noms, Vol. II. pp. 373, 375, 381, 385.

#### **Page 4**

Anciently all priests were physicians, and were called Hakim : (as physicians are yet called in the East) but this word always conveys with it a sacredness of character. This is all in keeping with their Gods—Odin, Woden, Thor; with the Budwas Trigeranos in Wales, and the Old Man Budda in Scotland; and these came with the first or the second tribe of Saxons to the north of Germany and to Britain.

Strabo says,\* "ALL the tribes eastward of the Caspian Sea are called Scythic : the Daaë next to the sea, and the Sacæ more eastward : but every tribe has a *particular name*; all are nomadic." It is inattention to this which causes all our confusion. We have here the Clans of Scotland, and the Tribes of Bedoween Arabs. The Sacæ, pronounced in Sanscrit like our Sak-hæ,\*\* have made in Asia irruptions similar to those of the Cimmerians : thus they possessed themselves of Bactria, and the district of Armenia, called after them Sacasena. This word, I believe, is only Sacas-ana, *country of Sacas*. I have no doubt that when nomade tribes were driven out of the lands which they loosely settled, they passed, like the Israelites from Egypt, through countries occupied by other tribes, in search of new habitations, till they could go no farther; then a desperate struggle took place for the possession of the extreme country : thus Saxons arrived in Germany and Britain, from countries the most remote.

\*Lib. xi. \*\* Tod'd Hist. Raj. 59.

### **VOLUME II - BOOK I - CHAPTER II**

#### **GEORGIUS—SCALA**

#### **Page 5**

Georgius says,\* "Pho-tha Sinica voce dictus Budda." (This Pho-tha is evidently the Phtha or Thas of Egypt.\*\*) ...

\* Georgius, Alph. Tib. p.745 \*\* p. 747.

Georgius,\* without having the slightest suspicion of the nature of my theory, states his opinion that the Kam-deva is derived from, or is the same as, the .,( *hkm* or wisdom of the Chaldee. It is very certain that, if my theory be right, every deity resolves into the Sun; each one of their names, either directly or indirectly, ought to have the meaning of *wisdom*.\*\* Kam !-5 *pla*, sapientia.

\* Ibid. III. p.728. \*\* See also ibid. 750.

#### **Page 7**

It is said of Mani that he left a book of paintings. In one of the apocryphal Gospels Jesus is said to have been the son of a Dyer or a Painter, another of a Potter, in *the four* of a Carpenter, and in all of an Artificer. Georgius says, " ... [one full paragraph written in Latin]."\* Here we find Brahma and Buddha both having the meaning of the word *Book*. Here is confirmed what I have before said that *Veda* is *Beda* or *Buddha*. The book of the Manichæans was called *the treasure*, and being a Veda would be *a treasure of Wisdom*. Bacchus is called Liber, !," *bka* and ;& ; *tut*, which in Chaldee mean *Morus*, the name of the *Morea* of Greece.\*\* ... It was probably thus designated because it had the same name as the God of Wisdom. Brahma is the same as Brahaspati, who is worshiped the same day as Suarasuoti, (Sara-iswati,) the *Dea scientiarum*; from this, Georgius says, he thinks the word Brahma came to mean Scientia. The truth is, wherever Scientia is found, Sapientia may be written.\*\*\*

\* Tib. Alph. \*\* Vall. Coll. Hib. Vol. IV. Part i. p.265. \*\*\* Georg. P.114.

### **Page 8**

Brahma is said to have been the inventor of Hymns and Verses, and the Brahmins are not permitted to *recite* but only to *sing* the Vedas. ...

Brahma carries a book as an emblem. This was because he was the first emanation or divine Wisdom, and the Wisdom contained in the Veda or Book of Wisdom came from him. Hence, in Greece, Bacchus or Brahme was called Liber.\*

\* Vide Georg. Alph. Tib. p.114.

### **Page 9**

The Scala or ladder, formerly alluded to in Vol. I ..., I believe signified a chain or ladder or transmigration, by which the soul climbed up to heaven,\* and that Scala or Sacala is Xaca-clo, and came to mean a ladder, or the ladder of the Mount of Solyma, or Peace or Salvation, from the ladder of metamorphoses or regenerations. The system of regeneration is exactly that of a ladder. The dream of Jacob, with the seventy-two angels ascending and descending, the mysticism of which no one will deny, alludes to this : the Xaca-clo is the series of ten regenerations, which the Brahmins taught that every human being passed through. ... In Vol. I. ..., I represented the double trinity and the system of emanations to form a chain, the last link forming the first link of the second; and thus the whole system, beginning at the *To On*, formed a chain or a ladder from the highest to the lowest.

\* Vide Georgius Alph. Tib. Ap. iii. p.678.

### **Page 10**

The whole of what we have seen respecting Saca and the Saxons, must be considered as a preparation for an inquiry into a Pontifical government, (to be developed in a future book,) which was brought with the feudal system to England and Europe, long before the time of Cæsar. It will be found useful also in considering the origin of letters.

## **VOLUME II - BOOK I - CHAPTER III**

### **JUDÆAN MYTHOS IN EGYPT—MENES. NOAH—CHERES—ABRAHAM TULIS—JOSEPH—GRECIAN HISTORY A TRAVESTY—LANGUAGE OF EGYPT—DEISUL VOYAGE OF SALVATION**

#### ***Page 10***

... The existence of the mythos, which I shall now exhibit, in Egypt, easily accounts for and explains all these hitherto inexplicable remains of the Jewish and Christian mythos, on the ancient temples in Upper Egypt and in Nubia. As might be expected, the prejudices of education have operated on the learned German Heeren, to blind him to the Jewish and Christian mythos; but yet, in one instance, the truth involuntarily creeps out. He says, "*Another field opens itself here for divines, if they would like to compare the religious notions of ancient Thebes with the descriptions given by the Jews of their sanctuaries, the tabernacle, the temple, and the sacred utensils.*

*"This is not the place for a comparison of this kind : but how many things described in the Scriptures do we find in these engravings ! the ark of the covenant (here carried in procession), the cherubim with their extended wings, the holy candlesticks, the shew bread, and many parts of the sacrifices ! In the architecture itself a certain similarity is instantly recognised, although among the Jews every thing was on a smaller scale."\** In his maps the temples of Meroe, in several instances, appear built in the exact cross-form of our churches.

\* Heeren, on Egypt, Vol. II. p.297.

After finding the Judæan mythos, the mythos which Eusebius asserts existed before Abraham, in North and South India, and in China, it would have been singular if it had not been found in Egypt. This singularity had been proved not to exist by the Abbé Guérin de Rocher, who has undertaken to shew, in his work called *Histoire des Temps Fabuleux*, that the history of Egypt, detailed by Herodotus, Diodorus, Suidas, Manetho, &c., is not a true history of Egypt, but a mere travesty of the history of the Jews; and however much I may differ from him, both generally and in many particulars, yet I think he has proved his case, so far as to shew, that the two were, in many instances, substantially the same, as they ought to be, if they were nothing but a repetition of the same mythos; but which they could not possibly be, and be at the same time both true histories of countries, as he justly observes. All this tends strongly to prove that Herodotus was really the father of history, the first real historian : all the works before his, being mere mythoses, founded on the traditionary, unwritten stories of each country, detailed by the priests for the purpose of religion, not of history.

#### ***Page 15***

The Egyptian history is evidently a garbled, and, in many respects, a confused misrepresentation of the same history or mythos as that of the Jews; the Abbé attributes this misrepresentation to the ignorance of the Egyptians in the Jewish language, but who, on the contrary, must have been well acquainted with it, as appears from their names of men and places, which are almost all Hebrew. It is much more probably attributable to the ignorance of the four Greek authors, who evidently betray their



ignorance in a variety of ways, and indeed confess it. But the fact that they are, at the bottom, the same mythoses or histories cannot be doubted. Here, then, we find the reason why the Jewish prophet, Isaiah xix. 18, says, that the true God *should* be adored, or *was* adored at five temples in the land of Egypt; and here we find the reason of the pictures of the Judæan mythos in Egypt in several of my groups of figures, and of the Judæan names of towns, mountains, and districts, which I have before pointed out, and here we find the meaning of the expression in the Apocalypse, the *Lord crucified in Egypt*.

... And here we have Herodotus searching for history in Egypt, deceived by a mythos, the same as a mythos in Syria : and, if it were not a mythos, what could induce the priests of Egypt to have given Herodotus a story in which Abraham, Sarah, and the other persons, in the Syrian history, were actors, as Egyptian history ? Why did they not give the history, or the greatest part of it, correctly, as we have it in Genesis, instead of travestying it ? ... but we can have no difficulty in finding the remainder of the mythos of North and South India, in the death and resurrection of Orus and Osiris. The Abbé observes,\* that the different histories are confused, but that certain of the kings are but repetitions of Moses; that is, reincarnations of the Saviour. They are merely renewed incarnations—of course as we have found them in India—all having a family likeness.\*\*

\* P. 138.

\*\* In Egypt there was a Cashmouric district, that is, District of Cashmere.—Spineto's Lectures on Hieroglyphics, p.87.

### **Page 16**

The Abbé de Rocher shews that several kings are copies of Abraham, several of Joseph, several of Moses, &c., and that Joseph was the Proteus of the Egyptians and Greeks. He observes that Joseph was called a saviour, and this, from the peculiarity of his story, would be of no consequence; but the Abbé artlessly observes, which is indeed of great consequence, that St. Jerom calls Joseph *Redemptor Mundi*—here evidently letting the secret of the mythos escape him. The Abbé was not aware of the consequence of shewing that Moses and Joseph are repeatedly described, by different persons, particularly the latter, as a saviour. He has no knowledge of the new incarnations. Both Moses and Joseph are appellative terms, made into proper names. This raises a probability that the same history was told to the people every 600 years; and if the art of writing were not known by them, it is not surprising that they should have believed it.

### **Page 17**

Eutychius says,\* that the first city built by Noah was Thebes, which he called Thamanim. This is strongly confirmatory of the theory of the Abbé de Rocher, and of my system, that the whole mythic history has been in Egypt : but, as we might expect, accommodated to its local and other circumstances.

\* See Vol. I. p.755.

Speaking of the Egyptians, it is said by another learned Abbé, the Abbé Bazin,\* that the words *I am that I am*, were on the front of the temple of Isis at Sais, and that the name

esteemed the most sacred by the Egyptians was that which the Hebrews adopted, Y-HA-HO. He says, it is variously pronounced : but Clement of Alexandria, assures us, in his *Stromatis*, that all those who entered into the temple of Serapis, were obliged to wear on their persons, in a conspicuous situation, the name *I-ha-ho*, or I-ha-hou, which signifies *the God eternal*. From this, I think, we may fairly infer, that the Egyptians were of the same religion, in its fundamentals, as the Jews. An attentive consideration of the passage of the book of Esther, where the Persian idolaters are described as being put to death, will, I think, justify me in saying, that it affords grounds for the opinion, that they were the same. The book of Esther appears to have been part of the chronicles of the kings of Persia, adopted by the Jews into their canon, evidently to account for their feast of Purim.

\* Translation from his Ms. by Henry Wood Gandell, printed for North, Paternoster Row, 1829, p.130.

### **Page 19**

I think it expedient here to add some observations from another learned Abbé respecting the Grecian Bacchus. In Bacchus we evidently have Moses. Herodotus says he was an Egyptian, brought up in Arabia Felix. The Orphic verses relate that he was preserved from the waters, in a little box or chest, that he was called *Misem* in commemoration of this event; that he was instructed in all the secrets of the Gods; and that he had a rod, which he changed into a serpent at his pleasure; that he passed through the Red Sea dry-shod, *as Hercules subsequently did*, in his goblet, through the Straits of Abila and Calpe; and that when he went into India, he and his army enjoyed the light of the Sun during the night : moreover, it is said, that he touched with his magic rod the waters of the great rivers Orontes and Hydaspes; upon which those waters flowed back and left him a free passage. It is even said that he arrested the course of the sun and moon. He wrote his laws on two tables of stone. He was anciently represented with horns or rays on his head.\*

\* Abbé Bazin, by Wood Gandell, p.158. This ought to have come in another part of this work, but like many other passages it was not copied till the other parts were printed.

### **Page 20**

The learned writer, in the Edinburgh Encyclopædia, whom I have several times before quoted, says,\* "*By the description above translated, (the passage of Clemens relating to hieroglyphics,) it plainly appears that the sacred character of the Egyptians was entirely different from the hieroglyphic : and by this consideration we are in good measure justified in supposing, as we have done all along, that the sacred letters of the Egyptians were actually the Chaldaic. The inscriptions on the obelisks, mentioned by Cassiodorus, so often quoted, were certainly engraved in the sacred character; and the character in which they were drawn was the above-mentioned. If the sacred letters were Chaldaic, the sacred language was probably the same.*"

\* Art. Phil. S. 73.

It is a very remarkable circumstance that we should here find the old Hebrew or Chaldee language, for they were both the same, to be the oldest used in Egypt. ... The fact was, I have no doubt, that the language was the ancient Coptic, which was Hebrew

or Chaldee. I do not speak of the forms of the letters used, because these were changed by caprice every day; nor, indeed, of the written language; for it must have been a Masonic secret. I cannot doubt that 1000 years before the captivity, the Chaldee, the Hebrew, the Syriac, and the Coptic, were all the same language.

I beg my reader would now reconsider the circumstances, that we have found a repetition of the same mythos of Moses, &c., &c., in several countries; *secondly*, that the voyages of salvation or processions about the country, or Diesuls, as they are called in Britain, are found in most countries; and, *thirdly*, that it appears probable, from the practice of the Roman Church in scenically representing all the acts of the Saviour in the course of every year, that these processions or relations of the Mosaic history in the different countries, were originally nothing more than the scenical representation of the first mythos, which probably arose originally in Ayoudia, and in the process of time come to be believed by the people who performed them. The scenical representation arose before the knowledge of letters, and was invented in order to keep the scheme from being lost; and I think it not at all unlikely, that the whole vulgar mythos of an incarnated person was a parable, invented by the philosophers for the purpose of keeping their refined and beautiful doctrines, and their cycles and astronomy, from being lost. ...

#### *Page 21*

... When Egypt was divided into small states, each would have its Saviour, its voyage of Salvation, or Die-sul, or holy procession, its Olympus, Meru, &c., and its mythos of an immaculate conception, crucifixion, resurrection, &c., &c. : but when it became united under one head, it would have, as we read, one for the whole country, which annually made a procession the whole length of the Nile.

I now request my reader, before we proceed to any other subject, to reflect well upon what we have found in the Abbé's work. Let him think upon the two cities of Thebes, or the ark from which pigeons were sent out, and from which all animals and men descended, &c. Let him remember Hercules three days in the Dag, and Jonas three days in the Fish. Let him remember Samson's likeness to Hercules. Let him remember Iphigenia and Jephthah's daughter, &c., &c., &c., and then let him account, if he can, for these things, in any other way than that which I have pointed out.

#### ***VOLUME II - BOOK I - CHAPTER IV***

**LORD KINGSBOROUGH ON MEXICO—MALCOLME—MEXICAN MYTHOS THE SAME AS THAT OF THE OLD WORLD—HUMBOLDT AND SPINETO—CHRONOLOGY AND CYCLIC PERIODS—TOWERS OF MEXICO AND BABEL—JEWISH LANGUAGE AND MEXICAN RITES—CROSS AND CRUCIFIXES—IMMACULATE CONCEPTION. FEMALE PRINCIPLE—HUMBOLDT—BOCHICA, PERUVIAN RITES, &c.—THE ASS AND HORSE. RACES OF MEN—CHINA. TIBET. SPANISH POLICY—LAWS OF THE MEXICANS—EASTER ISLAND—LAST AVATAR EXPECTED—TOD ON TIBET. ISLAND SUNK. JEWISH MYTHOS—GENERAL OBSERVATIONS**

## ***Page 21***

I must now draw my reader's attention to perhaps the most curious of all the subjects hitherto discussed, and that is, the history of Mexico and Peru. It might be supposed that these, of all nations, were the least likely to afford any useful information respecting the system or mythos which I have been unveiling; but they are, in fact, rich in interesting circumstances, that have hitherto been totally inexplicable, but which are easily explained on the hypothesis, that there was, in very early times, an universal empire governed by a learned priesthood.

## ***Page 22***

Many months after the Anacalypsis had been in the press, Lord Kingsborough's magnificent work on Mexico made its appearance. This will account for the manner in which I have spoken of Mexican hieroglyphics in the first volume. My reader will readily believe me when I say it was with great pleasure I discovered in every part of that work circumstances which can only be accounted for on the theory laid down by me, and which therefore confirm it in a very remarkable manner. His Lordship's difficulties are very striking : the language of the Jews, their mythos, laws, customs, are every where apparent. This his Lordship accounts for by supposing that in ancient times colonies of Jews went to America from Alexandria. ... The South Americans had not the knowledge of letters when the Spaniards arrived among them, nor did they know the use of iron. These facts are of themselves almost enough to prove, and really do prove, when combined with other circumstances, that the Jewish customs and doctrines could not have been carried to them from Alexandria, as above suggested, or by modern Christians, who would have instantly set them to digging their mountains;\* but, on the contrary, these facts prove that the colonization must have taken place previously to the discovery of iron by the natives of the old world, long before Alexandria was built;\*\* and this agrees very well with their ignorance of the use of the alphabet. The two facts exhibit the mythos in existence at a period extremely remote indeed. For, the identity of rites, such as circumcision, &c., found in India, Syria, Egypt, and South America, puts the great antiquity of the mythoses out of all doubt.

\* Mexico is one of the few places where native iron is found, (see Vallancey's Coll. Hib. Vol. VI. p.422,) and it lies in masses on the sides of their mountains in the greatest abundance.

\*\* According to the Arundelian marbles, iron was not found out till 188 years before the war of Troy. Ibid.

## ***Page 23***

... Lord Kingsborough says,\* "*But one solution offers itself from all the difficulties and mysteries which seem to be inseparable from the study of the ancient monuments, paintings, and mythology, of the Mexicans; and that is, the presence of the Jews in the new world.*" Had his Lordship said the *Judaic mythos*, he would have been right; for nothing can be more clear than that it is all substantially there, and most intimately mixed, actually amalgamated, he might have added, with the Christian.

\* P. 82.

The similarity between the Jews, Christians, and South Americans, is sufficiently striking; but there is yet something to me still more so, which is, that several of the doctrines which I have advocated in this work, unknown to the vulgar Jews and Christians of this day, are to be found in Mexico. Their Triune God, their Creator, is called by the names Yao and Hom. ...

The Father of the American Trinity is called Om-equeturiqui, ou bien Urago-Zoriso; le nom du Fils est Urus-ana, et l'Esprit se nomme Urupo.\* Here the Om of North India, the Urus or Beeve, and the *pi-ruh*, that is, *the ruh*, are very distinct. These have evidently not come from modern Christianity, but from the ancient system in the most ancient times. Teutle is repeatedly said to mean Qeoj or God. Sahagun says the Mexicans had a God, the same as Bacchus, called Ometeuchtli. Here is clearly Bacchus by his name of OmaŌioj,\*\* who was called THS=608, which was the name of Jesus Christ, called *the desire of all nations*—the Om-nu-al of Isaiah. Here, in the Teut, we have not only the Qeoj of the Greeks, but we have the Teut-ates of the British Druids, and the Thoth of Egypt, and the Buddha of India under his name Tat. But it is expressly said, in several other places, that the God was called Yao. How can any one doubt that here are the remains of an ancient system ? ...

\* Ibid. p.410. \*\* Ibid. Vol. VI. p.197.

It really seems impossible to read Lord Kingsborough's notes, in pp. 241 et seq., and not to see, that the mythos of a chosen people, and a God conducting them after long migrations to a promised land, (attributed by the Spanish monks to the contrivance of the Devil,) was common to Jews, Christians, and Mexicans. I think it seems clear, from p. 186, that Mexico or Mesi-co was the Hebrew (\*:/ *msih*; then it would be *the country of the Messiah* : or it might equally be the country of the leader, whom we call Moses, of the people whom we have found in Western Syria, in South India, and *Cashmere*. His Lordship shews, that the word Mesitli or Mexico is "precisely the same as the Hebrew word (\*:/ *msih* or %:/ *mse* or anointed," and that one of these Gods should sit on the right hand of the other, p. 82. In the next page he says, "the full accomplishment of the prophecy of a saviour in the person of Quecalcoatle has been acknowledged by the Jews in America." He says, p. 100, "The temptation of Quecalcoatle, the fast of forty days ordained by the Mexican ritual, the cup with which he was presented to drink, the reed on his altar, and called *teotepatl*, or divine stone, which was likewise an object of adoration; all these circumstances, connected with many others relating to Quecalcoatle, which are here omitted, are very curious and mysterious !" *But why are they omitted* by his Lordship ? The pious monks accounted for all these things by the agency of the Devil, and burned all the hieroglyphic books containing them, whenever it was in their power.

#### **Page 24**

This migration of the Mexicans from the West,\* is evidently exactly similar to the *Exodus* of the Israelites from Egypt. The going out with great noise and clamour is a part of the mythos. ...

\* Vide Lord Kingsborough, Vol. VI. p.237.

On the religion of the Hindoos the Cambridge Key says,\* "The pristine religion of the Hindus was, I think, that of the most pure and ancient *Catholic faith*, and the religion of the enlightened few still continues such. They have worshiped a saviour, as the Redeemer of the world, for more that 4800 years. The religion of their forefathers they brought with them from the old world and established it *in the new one*. They believe implicitly in a Redeemer, whom they consider as the spirit that moved on the waters at the creation, the God that existed before all worlds." We shall find this the Mexican faith.

\* Vol. II. p.72.

The God who led the Mexicans in their migration, was called *Yao-teotle, God of Armies*—Yao being said to mean army or victory—the very meaning given to it by the Jews; and, Sanscrit scholars tell me, also by the Indians.\* Teo is said to be Qeo or Deo, and *tle* a mere termination; but, as I have stated in Vol. I. p. 221, the TTL is T=300, T=300, L=50; and TT is, in fact, the Tat or Buddha of India. Teotle is the same as ;-, *tlt*, and means 650, which, as emblem of the Trinitarian God, came to mean *three*. ... Teotl is the Supreme and Invisible Being.\*\* ...

\* P. 244. \*\* Miss Williams' Humboldt, p.83.

## Page 25

Boturini says, "*No Pagan nation refers primitive events to fixed dates like the Indians,*" meaning the Americans. "*They recount to us the history of the creation of the world, of the deluge, of the confusion of tongues at the time of the tower of Babel, of the other epochs and ages of the world, and their ancestors' long travels in Asia, with the years precisely distinguished by their corresponding characters. They record, in the year of Seven Rabbits, the great eclipse which happened at the crucifixion of Christ our Lord; and the first Indians who were converted to Christianity, who, at that time, were perfectly well acquainted with their own chronology, and applied themselves with the utmost diligence to ours, have transmitted to us the information, that from the creation of the world to the happy nativity of Christ, five thousand, one hundred and ninety-nine years has elapsed, which is the opinion or computation of the LXX.*"\*

\* Lord Kingsborough's Mex. Vol. VI. p.176.

One of their periods is 4008 years B.C.,\* another 4801. Their fourth age, the editor says, according to the Mexican symbols, lasted 5206 years, and the early Christian converts made it out 5199 years.\*\* This was evidently the computation of 5200 years of Eusebius. The period of 4801 is the sum of the eight ages of the correct Neros, 8 x 600=4800. The Mexicans are said to be great astrologers.

\* Ib. p.174. \*\* Ib. p.175.

The Mexicans believed that the millenium would commence at the end of some cycle of 52 years—4 x 13=52; and they concluded each of these periods with deep lamentations and terrors, and hailed with corresponding joy the moment when the new cycle had commenced, which shewed that they had a new 52 years' lease. This was exactly the same with the lamentations for the death of Osiris, Adonis, &c., and his resurrection from the tomb. The new cycle having commenced, the danger had past. At first, I doubt

not, this was only every 600 years; afterward, with the increasing uncertainty of the ends of those periods, and also with the increase of superstition, the festival of Osiris, &c., came, for the sake of security, to be celebrated every year.

### **Page 26**

... He (Humboldt) shews that they new-cleaned and furnished all their houses and temples, precisely as was done by the ancient Egyptians, and, he might have added, as is also done by the Romish church at every jubilee.\* He shews that the Mexicans had convents of Monks precisely like the Tibetians and the Romish church. After this, Humboldt states, that M. La Place, from a careful examination, had come to the conclusion, that the Mexicans knew the length of the Tropical year more correctly than Hipparchus, and almost as correctly as Almamun;\*\* and he shews, from various astronomical circumstances, that they must have had a close connexion with Eastern Asia and its cycles.

\* Humboldt Res. Conc. Mexico, Ed. Miss Williams, Vol. I. pp. 226, 380, 382, 384.

\*\* Ibid. p.392.

### **Page 27**

Humboldt says, the Mexicans hold that, before the flood, which took place 4800 years after the creation<sup>1</sup> of the world, the earth was inhabited by giants. One of them after the flood, called Xelhua or the architect, built an immense pyramidal tower which was to reach to heaven—but the God offended destroyed it with lightning. Here is a complete jumble of the ancient mythology : the 4800 are the eight cycles before Christ. The architect is the Megalistor or the name of God made into the giant, and is X-al-hua, *the self-existent X*. The tower is the exact model of the tower of Babel, as given in our old histories. After its destruction it was dedicated to Quetzalcoatl, *the God of the Air*. This is Saca, or Indra, whom we found crucified in Nepaul. (See Vol. I. p. 230.)<sup>2</sup> The Mexicans chanted the word Hululaez, *which belonged to no Mexican dialect*, to the honour of the Gods.<sup>3</sup> This is evidently the Allelujah of the Greeks and Hebrews, and the Ullaloo of the Irish.<sup>4</sup>

1 Niebuhr, Hist. Rome, Vol. I. p.92, Ed. Walter.

2 I think when my reader has seen a few of the following pages he will be convinced that there must here be a mistake of the translator, and that the words *after the creation of the world* ought to be *before the Christian æra*. The space 4800 is about the time of the eight cycles from the entrance of the Sun into Taurus, and when (as I shall shew in a future book) a flood probably took place.

3 Williams, Vol. I. p.96. 4 Ibid.

It is said that after the deluge sacrificing commenced. The person who answers to Noah entered the Ark with six others, and that soon after the deluge his descendants built the tower of *Tulan Cholula*, partly to see what was going on in heaven, and partly for fear of another deluge, but it was destroyed by thunder and lightning. The story of sending birds out of the ark, the confusion and dispersion of tribes, is the same in general character with that of the Bible. ...

## Page 28

In Volume XXI.\* of the Classical Journal will be found some interesting remarks of Mr. Faber's on the close similarity between the pyramid on the mountain Cholula of the Mexicans, and the tower of Belus. That one is a copy of the other, or that they are both taken from some common mythos, cannot possibly be doubted. ...

\* Pp. 10, 11.

The Mexicans' large temple, placed on a conical hill, called Xochicalco, meant, as they say, *house of flowers*. This is Xaca and Calx, Calyx, which meant Rose.<sup>1</sup> The hill was excavated into large caves,<sup>2</sup> wonderful to behold, when it is considered (as it is there observed), that the Mexicans had no iron. An observation is made by M. Dupaix, that the Mexicans are now quite ignorant of the meaning of their proper names.<sup>3</sup> In p. 71. it appears that the temple at Mexico is, in substance and fact, called the temple of Cihnathe, C being pronounced like S, and thus making *the temple of Sin* or *Sion*, which will be explained in the book on letters. Lord Kingsborough calls it Sinai or Sina.

1 Lord Kingsborough's Mex. Ant. p.430. 2 Ib. p.431. 3 Ib. p.432.

## Page 29

Almost all persons who have written respecting the Mexicans, have observed the similarity of their language to that of the Hebrews. This and many other strange things the monks admit most unwillingly, and attribute to the devil. Las Casas said that the language of Saint Domingo was "corrupt Hebrew."\* ...

\* Mex. Ant. Vol. VI. p.283.

Las Casas wrote an account of the Mexicans, in which (we are told) he states his belief that they are descended from the Jews.\* This account, by his desire, was never published. But why should he object to its being known that the Mexicans descended from the Jews ? The reason is very evident : it was because he saw it was ridiculous, and he did not believe it himself. This book is in the Academy of History at Madrid. It was examined a few years ago by the Government, but it was not thought proper to publish it.\*\*

\* Mex. Ant. Vol. VI. p.7. \*\* Ibid.

## Page 30

... I now learn that permission has been given to Lord Kingsborough to copy it. The secreting practice is found to answer no longer. ...

David Malcombe, in his Essay on Ant. or Brit., says, " ... But the *Accusamilenses* bring another reason of adoring the cross, and which seems nearer truth, to wit, That they had received by tradition from their forefathers, that formerly a man more glorious than the sun had passed through these countries and suffered on a cross."

The Rev. Dr. Hyde, speaking of the priests of Peru, takes occasion to say, "Nam populi simplicitas et sacerdotum astutia omni ævo *omnique regione* semper notabilis."\* No



wonder the University of Oxford refused to print any more of his manuscripts. He was speaking of a virgin of Peru, who was pregnant by the sun. The Reverend Doctors of Oxford did right not to publish his works while he lived, and to destroy his manuscripts when he died.\*\* He ought to have been burnt himself—*Omni que regione*, indeed !!!

\* Cap. iv. p.123. \*\* Vide Toland's Nazarenus, Chap. iv., and Bibliog. Brit.

Acosta says, that the Americans adored the sea, under the name Mammacocha. I believe this was the Marine Venus Mamma "!,3, *cochab*.\*

\* Lord Hebert, p.149.

### **Page 31**

The Mexicans baptized their children, and the water which they used they called the *water of regeneration*.\*

\* Mex. Ant. Vol. VI. p.114.

The Mexican king danced before the God, and was consecrated and anointed by the high priest with holy unction. On one day of the year all the fires were put out, and lighted again from one sacred fire in the temple;<sup>1</sup>—the practice of the Druids. Lord Kingsborough<sup>2</sup> shews, that the Messiah of the Jews is foretold to have an ugly or a marred countenance, and that the Mexican Quecalcoatle is said to have had the same. At the end of October they had a festival exactly answering to our *All Saints* and *All Souls*.<sup>3</sup> They call it *the festival of advocates*, because each human being had an advocate to plead for him. Thus we have this festival throughout modern Europe, in Tibet, and in the ancient festival of the Druids' Saman in Ireland, and in Mexico. There is the story of the rebellious angels and the war in heaven.<sup>4</sup> This is not from our Pentateuch.

1 Mex. Ant. Vol. VI. p.144. 2 Ib. p.167, *note*. 3 Ib. p.101. 4 Ib. p.401.

The Peruvians had a festival called *the festival of Capacreyme*, in the first month of their year, called Rayme.\* *Acosta supposes this was contrived by the Devil in imitation of the Passover*. It may be observed, that all the acts of worship are directed avowedly to the Sun. The Mexicans sacrificed human victims, which Lord Kingsborough\*\* has shewn was practised by the Jews, who were, according to his Lordship's account, horrible cannibals.

\* Ib. p.305. \*\* Ib. p.328.

In the history of the Aztecks of Mexico, we find much respecting one Coxcox saved on a raft, in a great flood. Now when I consider that the Mexicans are so closely connected with North India, and that their accounts are all preserved by a mixture of hieroglyphics and unwritten tradition, I cannot help suspecting that this Coxcox ought to be Sasax or Saxas.

The Mexicans had a forty-days' fast in memory of one of their sacred persons who was tempted *forty* days on a mountain. He drinks through a reed. He is called the Morning Star, &c., &c. This must be the same person noticed before (p. 24) to have had a reed for an emblem. ...

The inhabitants of Florida chaunt the word Hosanna in their religious service, and their priests were named Jouanas.\*

\* Ib. p.71.

### **Page 32**

The Incas had a cross of very fine marble, or beautiful jasper, highly polished, of one piece, three-fourths of an ell in length, and three fingers in width and thickness. It was kept in a secret chamber of a palace, and held in great veneration. The Spaniards enriched this cross with gold and jewels, and placed it in the cathedral of Cusco.\* Mexican temples are in the form of a cross, and face the four cardinal points.

\* Vega, Book ii. Chap. iii.

Quecalcoatle is represented in the paintings of the Codex Borgianus nailed to the cross.\* Sometimes even the two thieves are there crucified with him.\*\*

\* Mex. Ant. Vol. Vi. p.166. \*\* Ibid.

... And in one instance, where the figure is not merely outlined, the cross is red, the clothes coloured, and the face and hands quite black. If this was the Christianity of the German Nestorius, how came he to teach that the crucified Saviour was black ? The name of the God who was crucified was Queca-al-coatle. I suspect this was Saca, or Xaca, or Kaca—the Coatle (or God).\* The mother of Quecalcoatle is called Sochiquetzal; may this be the mother of Xaca ?\*\* Sochi, or Suchi-quecal is both *male* and *female*.\*\*\*

\* Ib. p.173. \*\* Ib. p.175. \*\*\* Ib. p.176.

The Immaculate Conception is described.\* This is also described in Torquemada's Indian Monarchy. The Mexican word *Dios*, meant God, and he was called *ineffable*.\*\*

\* Ib. p.65. \*\* Ib. p.68.

The Immaculate Conception is described in the Codex Vaticanus.\* The Virgin Chimalman, also called Sochiquetzal or Suchiquecal, was the mother of Quecalcoatle. Sochiquetzal means *the lifting up of Roses*.

\* Ib. pp. 175, 176.

The Mexican Eve is called Suchiquecal. A messenger from heaven announced to her that she should bear a son, who should bruise the serpent's head. He presents her with a rose. This was the commencement of an Age, which was called the *Age of Roses*. In India this is called the *Age of the Lotus*, the water rose. Upon this it may be observed, that if this had been a Papist forgery, the *woman* and not the *seed of woman* would have bruised the head. ... Torquemada's Indian History was mutilated at Madrid before it was published.\* Suchiquecal is called the Queen of Heaven. She conceived a son, without connexion with man, who is the God of the Air. This is the immaculate conception, and the God Indra, whom we found crucified and raised from the dead in Nepaul. The Mohamedans have a tradition that Christ was conceived by the smelling of a rose.\*\* ...

\* Ant. of Mex. Vol. p.179.

\*\* Ib. p.176. This was the *water rose* or Lotus. He was the Rose of Sharon, that is, he was the Rose of Ishurea, or the God of the country where the language is called that of Posh or Push—the *flower*.

### **Page 33**

After shewing at great length that the Mexicans must have had their mythology from Asia, East of the Indus, Mr. Humboldt\* observes, that he finds neither the Linga nor any of those figures with several heads and hands which characterize the paintings and figures of the Hindoos. But he distinctly admits that he finds the doctrine of repeated regenerations or cycles. Now this again seems to confirm my hypothesis, that they migrated from the old world so early as to be before these corruptions, early as the Linga was. And it has induced me to review the early history of Buddhism, and to make me *suspect* that, in its early works, the Linga is not to be found, and that it only came into use when the division between the followers of the Linga and Ioni began to arise, which caused the horrible civil and religious wars, noticed in my former volume, pp. 332, &c.

### **Page 34**

The founder of the Peruvian nation was called *Bochica*, the son and the emblem of the Sun. He was high priest of Soga-Mozo (here we have the Saga).<sup>1</sup> His wife was called *Chia*, (*Chia* is nothing but *Eva* corrupted,) Isis, or the Moon; he was described with three heads. Here, I think, are the Buddha and Trimurti of India. His priests were called Xequés and Zaques.<sup>2</sup> (These are Xacas, or Sagas, or priests of Wisdom.) Humboldt says, "*The form of Government given by Bochica to the inhabitants of Bogota is very remarkable, from its analogy with those of Japan and Thibet. The Incas of Peru united in their person the temporal and spiritual powers. The children of the sun were both priests and kings. ... The Pontiffs or Lamas, the successors of Bochica, were considered as heirs of his virtue and sanctity. The people flocked in crowds to offer presents to the high priests, visiting those places which were consecrated by the miracles of Bochica.*"<sup>3</sup>

...

1 Humboldt's Res. Vol. II. p.108, ed. Miss Williams.

2 Ant. of Mex. Vol. VI. p.164; Lod Kingsborough calls him the Mithra of Bogota.

3 Humboldt's Res. Vol. II. p.109, ed. Miss Williams.

The Peruvians believed in one Supreme Being, the Creator of Heaven and Earth, called Virachocha and Pachacamack;<sup>1</sup> who had *revealed to them his religion*.<sup>2</sup> The Mexicans called their great God Yao INEFFABLE;<sup>3</sup> and represented him by an Eye in a Triangle. The cross was every where adored.<sup>4</sup> The Mexicans expected a Messiah.<sup>5</sup> Their history of the flood is almost a close copy of that of Moses.<sup>6</sup> Their baptism<sup>7</sup> in the presence of witnesses is almost the same as that of the Jews and Persians, and in the same manner they named their children and offered them in the temple. They had the custom of sacrificing the first-born, the same as the Jews, till it was done away by Abraham or Moses. They had also the right of circumcision. (Refer to Vol. I. Book X. Chap. VI. Sect. 13, p. 724). Their temples were in the form of a cross, and faced the four cardinal

points.<sup>8</sup> Their language has many Greek and Hebrew words in it.<sup>9</sup> They practised auricular confession.<sup>10</sup> They have a sacred and select word like the Indian *Om*, which is never spoken; but what it is, I do not find mentioned.

1 Ant. of Mex. Vol. VI. p.365. 2 Ib. p.128. 3 Ibid. 4 P.141. 5 P.117.

6 Pp. 45, 47. 7 Pp. 67 and 115. 8 P.96. 9 Pp. 115, 116. 10 P.115.

### **Page 35**

We every where meet with the Mexican divine names ending in *tle*, as Teotle, that is, Deo or God *tle*. It has been observed by Lord Kingsborough, *as well as by almost all the Spanish authors*, that the Mexican language is so full of Hebrew words as to be almost Hebrew. We have seen the God every where crucified and suspended from the Cross. We have found the sacred animal the Llama\* or sheep. We have found the mythos of the crucified Saviour. We have found every thing at last to centre in the Sun. The word *tle* is confessed not to be understood by the Mexicans, nor by the Spaniards, who call it, for that reason, merely a termination. All these matters considered, I think it may be the same as the word ט- tle or ט- tla, the Hebrew name of the sign of the Zodiac, *Agnus* or *Aries*.\*\* In Hebrew it means, when spelt with the tau, ט-; *tle*, *hanged* or *suspended*. ... I believe it meant *crucified by hanging on a cross*. It was originally Buddha, as noticed before in Sect. 3, p. 24. For the same reason that the word meaning 650 was applied to him, it was in succession applied to the God of wisdom, to the Lamb—his second emblem, and to the crucified God Cristna.

\* Le Lama. \*\* Barret on the Zodiac, p.10.

### **Page 36**

All the Mosaic history is to be found in China according to Mons. Paravey, in which he only repeats what was before pointed out by Bergeron, De Guines, &c. The Chinese historians relate that one of their ancient despots endeavoured to destroy their old records, but that a copy of their history, called the Chou-king, escaped. That book treats of the terrestrial paradise, its rivers, waters of immortality, its admirable trees, fall of the angels and of man, and the *appearance at that moment of mercy*; also of the sabbath, confusion of tongues, the manna in the Wilderness, the Trinity; and of the Holy One in the West, who was incomprehensible and one with the TIEN. It states that the world cannot know the Tien except by the Holy One, who only can offer a sacrifice acceptable to the CHANG-TI.\* The nations are waiting for him like plants for a refreshing shower. The Tien is the Holy One invisible, and the Holy One is the Tien made visible and teaching men. All this was taught by Confucius five hundred and fifty years before Christ. Ancient inscriptions state the Jews to have come into China about the time of Confucius. This is probably the arrival of a colony or doctrine of a new incarnation going to them from the Western Ayoudia. The secret doctrine of the renewed incarnations seems, by being misunderstood, to have operated with them precisely as it did with their Indian and Tibetan neighbours, for they are of the Tibetan or Buddhists faith, into which all these doctrines dovetail perfectly. ...

\* In the Chang-ti, *Ch* is the I aspirated; *ang* is a, o, 3% *co*; *Ti* is Di, the whole, *Di* Iao.

There is scarcely a page of Lord Kingsborough's work which does not exhibit proofs of the anxiety of the Spanish government to suppress the information which I have just now detailed, and which does not also shew that it comes to us through the medium of the most unwilling of witnesses.<sup>1</sup> Every contrivance which was possible was resorted to in order to prevent its arrival in Europe; and this accounts for the extraordinary and systematic opposition to the admission of strangers into New Spain. All people likely to be intelligent, such as physicians, persons suspected of heresy, &c., were prohibited from going thither. The reason assigned by the Spanish government was,<sup>2</sup> that they were prevented from going that they might not create disputes and prevent conversions. The author of the notes to Lord Kingsborough's book<sup>3</sup> says, that he believes that the Jews colonized America, and held it for one thousand years, and that they introduced (as it must have been along with their own) the Christian rites into the religion of the Mexicans, *who had never heard of Christianity, to shew their hatred of Christianity, and to turn it into ridicule*; and, that it was for this reason that they established the Christian doctrines along with those of the Jews,—such as the resurrection, ascension, &c. The passage is so extraordinary, that I think the writer must have meant it for a joke.

1 Antiq. Of Mex. Vol. VI. pp. 111. et seq. 2 Ib. p.268. 3 Ib. p.283.

### **Page 37**

In Vol. VI. p. 79, the Mexican courts are shewn to have exactly the same number of judges as those of the Jews; that their sacred numbers were exactly the same; and that both nations kept fasts for exactly the same number of days. Lord Kingsborough says, "*the common law of every state in Europe has been confessedly modelled after the Mosaic law.*"\* This is a very important observation, and I think its truth will not be disputed; but I think there is no other way of accounting for it than to go to my primeval nation. The common law in most states is evidently older than Christianity. ...

\* Antiq. Of Mex. Vol. VI. pp.271, 272.

### **Page 38**

Easter Island is situated in N. L. 27° 5 W. L. 109° 46 : it may be considered to be a part of America. The most remarkable curiosity in this island is a number of colossal statues. On the East side of the island were seen ruins of three platforms of stone-work, on each of which had stood four of these large statues; but they were all fallen down from two of them, and one from the third : they were broken or defaced by the fall. One was fifteen feet long and six feet broad over the shoulders : each statue had on its head a large cylindrical stone of a red colour, wrought perfectly round. Others measured nearly twenty-seven feet, and upwards of eight feet over the shoulders : and a still larger one was seen standing, the shade of which was sufficient to shelter all the party of Captain Cook, who reports this, from the sun. The workmanship is rude, but not bad, nor are the features of the face ill formed : the ears are long, according to the distortion practised in that island, and the bodies have hardly any thing of a human figure about them. How these islanders, wholly unacquainted with any mechanical power, could raise such stupendous figures, and afterwards place the large cylindrical stones upon their heads, is truly wonderful ! ... The Encyclopædia Londinensis says, the names of the two statues left standing are Dago and Taurico. Here we have Dagon and Taurus. Surely nothing

can be more curious than these statues. Who placed them here; and when were they set up ?

Every one must remember the accounts of the perfect horror with which the unhappy Mexicans viewed the first horses, which the Spaniards took over to their country. This I will now account for. It appears from Lord Kingsborough's book, &c., that they had all the mythos which has been so fully explained, of the old world—the immaculate conception, the crucifixion, the resurrection after three days, the expectation of the return of their crucified Saviour, &c., &c. Every Indian inquirer knows that the last Avatar was always expected by the people of Java to come mounted on a white horse. Now, in several of the Mexican hieroglyphic pictures, though their owners knew nothing of the horse, an animal, which might be either a horse or an ass, is painted. In these same pictures, the other parts of the mythos, the crucifixion, &c., are described. From this it is evident, that although they were not able to convey the horse over the sea, yet they could convey every part of the mythos; the result of this was, that when the Spaniards arrived in flying machine, or machines propelled by the winds,—on the wings of the wind,—across the boundless ocean, or from heaven,—their commander mounted on the unknown animal, described in their ancient pictures to be that on which the promised God was to come;\* and, carrying in his hand thunder and lightning, with which he destroyed his enemies at miles distant from him, he was believed to be the last Avatar. Lord Kingsborough gives a very interesting account of the effect which this superstition or belief had upon their conduct—taking away from most of them, from devotion, all wish to resist their God, mounted on his horse and surrounded by thunder and lightning—and from others, through fear, all power : thus giving to their cruel enemies an easy victory. I cannot conceive it possible to devise any thing more conclusive of the truth of my whole system than this. All this accounts for numbers of circumstances relating to the conduct of Montezuma and his people, which have hitherto been utterly unintelligible. And I think it seems evident, that if the miscreants from Spain had really understood their own case, they would have had nothing to do but to have quietly taken possession of the whole empire as its last Avatar and newly-arrived God.

\* The effect which the death of the first horse had on the Mexicans had been though very extraordinary and unaccountable. It is now easily explained : by the destruction of the immortal, celestial animal they were in part undeceived.

## ***VOLUME II - BOOK II - CHAPTER I***

**CHRISTIAN RELIGION NOT NEW—THE CARMELITES PYTHAGOREANS  
—PONTIFEX MAXIMUS—SEVEN SACRAMENTS. EUCHARIST—BAPTISM  
—CHRISTENING—CONFIRMATION—BAPTISM OF BELLS—  
ORDINATION—MARRIAGE—EXTREME UNCTION—PURGATORY—  
AURICULAR CONFESSION**

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I shall now proceed to complete the proof of the truth of the doctrine of Ammonius Saccas, by shewing that every part of the VULGAR Christian religion is the same as that of the vulgar religion of the Gentiles; that there is nothing new in the Roman Catholic religion; that, in short, it is Reformed or Protestant Gentilism.

... It is more than probable that every part has been copied from some former religion; that no part of what has been really the system of the Christian priests was invented originally for their use. To tradition it is indebted for every doctrine and rite which it possesses, though to fraudulent and dishonest practices it is chiefly indebted for their establishment. This will be said to be a severe and unjust sentence against the priests; but I am supported in my charge against them of systematic falsity and fraud, by some of our first divines—Burnet, Mosheim, &c. In the very early ages they not only practised it, but that they reduced it to system; (I allude to Origen's *(Economia)*;) they avowed it; and they justified it, by declaring it to be meritorious if in a good cause. I repeat, it was justified by the highest divines of the church—openly practised—I believe was never disavowed by any Pope, Council, or authorized body; and, as I have proved in this work, is continued by Archbishops to this day, who just practise as much fraud, as the improved state of the human will tolerate.

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Now if we reflect upon the contents of the last book, and consider that all the esoteric doctrines of the Orientals and the tribe of Ioudi or Jews, and of Plato and the Heathens generally, were at the bottom the same; we shall not be surprised at finding the Lama of Rome adopting such of the forms and ceremonies of his Heathen predecessors as he thought consistent with its restoration to what was, in his opinion, its primeval purity—what he considered its corruptions being left out.

The Rev. Robert Taylor, in his *Diegesis*, has undertaken to shew what Protestants have maintained to be corruptions of Christianity were the origination of it : and that the early Christians were nothing but Egyptian Essenes or Monks, and that the Gospel histories were extracts or compilations from the secret writings of these persons. To support this assertion, he has given a translation of the sixteenth chapter of the second book of Eusebius's *Ecclesiastical History*, in which the early Christians are most clearly proved to have been the Monks called Essenes. That the Gospel histories are not originals, has been admitted by all divines I believe, who have, or who wish to have, any character for learning. Reasoning after the manner of the German divines—Semler, Lessing, Niemeyer, Halfeld, Eichhorn, Michaelis, &c.,—the learned Bishop Marsh has put this out of all doubt. ... Their parishes, churches, bishops, priests, deacons, festivals, are all identically the same. ... Long before Mr. Taylor wrote, I had written my opinion that the Essenes were not Christians, but that the Christians of the Pope were Essenes.\* All the fine moral doctrines which are attributed to the Samaritan Nazarite, and I doubt not justly attributed to him, are to be found among the doctrines of these ascetics; but they are found unalloyed with the pernicious, demoralising nonsense, which St. Paul and some of the fathers of the Romish Church obtruded into their religion, and into what they were pleased to call, though to miscall *his* religion : and a great part, and the worst part of which, has been retained by Protestants. If the opinion be well founded, that their Scriptures were the originals of the Gospel histories, then it will follow almost certainly, that they must have been the same as the Samaneans or Gymnosophists of Porphyry and Clemens Alexandrinus, and their books, which they were bound by such solemn oaths to keep secret, must have been the Vedas of India; or some Indian books containing mythoses of Moses and Jesus Christ : and this opinion, the striking similarity between the histories of Buddha, Cristna, and Jesus, seems strongly to support.

\* See Vol. I. pp. 81-84.

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... The Romish Church, I believe, maintains that the Essenes and Carmelites were the same order of men. Of the truth of this I have no doubt. Pythagoras is allowed to have been an Essenean, and he dwelt or was initiated into the order on Carmel. Pope Gregory the Great invited the Carmelites from Syria and Egypt to Rome, and founded two most splendid and beautiful monasteries of the barefoot and the calceated orders; and at that time he abolished their old rule, and gave them a new one.

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The Carmelites are in a *very particular manner* attached to the worship of the Virgin Maria, more particularly than any of the other monastic orders. In Egypt, they dwelt, as Eusebius says, on the borders of the lake of *Maria*, and in Upper Egypt the Gymnosophists, that is, the Indian philosophers, were found in the island of Meroe. This, in the old language without points, would be the same as Maria. It was near this place that Dr. Wilson found the temple with the history of the flight of Joseph and Mary in it, *depicted with the greatest truth and precision*, noticed before in Vol. I. p.272. Now this being considered, I think it raises a presumption that there was some foundation for the story of Jesus, or some other person for whom he has been substituted, fleeing from a tyrant who wished to kill him, and who may have been dedicated, as Samuel was by his parents, and who may, therefore, have become an object of jealousy to the tyrant, and of attention to the Eastern Astrologers, who might know that the period was ending, as Virgil knew it at Rome, and that a protecting Genius would come to preside over the new age; and in consequence these astrologers, kings, might come to offer him gifts—kings of the Mithraic order of the Magi, (vide Tertullian,) like our kings at arms of the order of heralds, not kings of nations. ...

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Certainly the fact noticed by Mr. Taylor, that Philo described the Essenes before Christ was born, and that Eusebius has shewn that those very Essenes, so described, were Christians, at once proves that the Christians of his sect were not the followers of the man who lived and preached in the time of Tiberius. ...

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The great and striking similarity between the doctrines of the Essenes, of Jesus, and of Pythagoras, amounts almost to proof of the identity of the systems.

Pythagoras maintained the existence of one Supreme God, the immortality of the soul, and a state of future rewards or punishments. These sentiments were common to him and almost all the ancient philosophers. He probably believed in the existence of a great number of created beings, superior to man in their natures and attributes, but in every way inferior to God their Creator. Under different names they answer exactly to the angels of the Brahmins, the Magi, the Jews, the Essenes, and the Christians. The morality which he taught was in a very high degree refined and good. In it is to be found, I believe, every doctrine for which the Christian religion has been so much celebrated by its admirers. The truth of this assertion may be seen in almost every page of Jamblicus's Life of Pythagoras. ...



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His followers were divided into two classes, one called Pythagoreans, the other Pythagorists. The former only had their possessions in common, and are what answer to those amongst the Christians called elect or perfect—who were, in short, the monks and nuns. They rose before daylight, and though strictly worshipers of one God, that always paid a certain adoration to the sun at its rising. Pythagoras, as well as his disciple Plato, considered the soul to be confined in the body as a certain kind of punishment, and that old age was not to be considered with reference to an egress from the present life, but to the beginning of a blessed life in future.\*

\* Jamblicus's Life of Pythag. By Taylor, Chap. v. p.18, *passim*.

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This passage from Burnet's\* suggest several important observations. I was not a little gratified to find that the close relation between the Hindoos and the most respectable of all the Jewish sects, of which I have not the slightest doubt Jesus Christ was a member, that of the Essenes, had been observed by this very learned man almost a hundred years ago, before the late blaze of light from the East had shone upon us. What would he have said had he lived till now ? I think from the *tria vota substantialia* being common both to the Essenes and the Samaneans of Porphyry, there can be no doubt that the latter were correctly oriental Essenes.—Their history must have been well known in the time of Pliny : and his observation of their continuance *per millia sæculorum* decidedly proves their existence, if proof were wanting, long before the time of Christ; therefore they could not be merely Christian monks. They could be no other than Sophees.

\* Arch. Phil. Cap. vii. pp. 69, 70, 4to.

I cannot help entertaining a suspicion that the Samaneans of Porphyry and Clemens Alexandrinus, the Buddhists or Brachmans, as they are called, the Chaldæans, confessed by Burnet to be only a sect,\* the Essenes, and the Druides, were, in fact, all orders of monks. Perhaps they were originally one order, but in long periods of time split it into separate communities, as we have them in Europe—but all having the same vows of chastity, poverty, and obedience—vows which, in fact, reduce all monks to one order or genus.

\* Arch. Phil. Cap. iv. p.20.

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I shall now proceed to shew, that the remainder of what, in modern times, are called the rites of the church of Jesus of Nazareth have nothing to do with him, and are only figments of the old Gentile religion, and I shall begin at the head, the Pontifex Maximus.

The Roman Pontifex Maximus was called *King of the Age*.\* This was the same as Cyrus, *Aiwn twn aiwnwn*. As endowed with a portion of the *holy spirit* he was God. Thus in him resided a portion of the divinity on earth. It was from these mysticisms that the power of both the ancient and modern chief priests were derived. ...

\* Basnage, Book. iii. Chap. xxiii.

Tertullian calls the Pontifex Maximus KING OF THE AGE. This is *Basileuj aiwn twn aiwnwn*—King of the cycles. Dionysius of Halicarnassus assures us, that the Pontifices Maximi had a sovereign authority in the most important affairs, for to them was referred the judgment of all causes which concerned sacred things, as well as those in which individuals were concerned, as those of the public. They made new laws on their own authority, as new occasions called for them. ... They had power to punish at their discretion those who failed to execute their commands, according to the exigency of the case; but were themselves subject to no other person, and were not obliged to render an account either to the senate or to the people. When the high priest died his place was filled by the choice of the college, and not by the senate or people.\* All this is strictly papistical.

\* Dion. Halicar. Ant. Tom. Lib. ii.; also Livy in his Life of Numa, Lib. i.

Alexander ab Alexandro says,\* That the sovereign Pontiff was elevated in honour above all others. The people had as much veneration for his dignity as for that of a king. He had his lictors and guards, his peculiar chair and litter, the same as the consuls : he alone had the power of ascending to the capitol in a chariot. He presided and ruled in the sacred college over all the other pontiffs : the augurs, the priests, and the vestal virgins, all obeyed him : he had the power of chastising them at his pleasure. He governed according to his pleasure all sacred things. He ordered on what altars, to what Gods, by what hostiæ, victims, on what days and in what temples the sacrifices should be made : he fixed the feasts and the fasts, when it was permitted to the people to work and when it was forbidden. If this be compared with the Papal powers it would be found in every thing to agree. The Canonists maintain that the Pope is not subject to any human law; that he cannot be judged either by the emperor or by the clergy collectively, neither by the kings nor by the people; that it is necessary to salvation to believe, that all creatures are subject to him; that as the Sun is said to be the lord of the planets, so the Pope is the father of all dignities.\*\*

\* Genial. Dierum, Lib. ii. \*\* Extrav. de Concess. III. Præb. C. Sedes Apost. In Glossa Dist. 19, c.

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The Pontifex Maximus had under him a regular gradation of priestly officers, precisely like those of the Pontifex Maximus of the moderns—the Pope. He had, in the first place, his college of high priests, of whom his council was composed, with whom he deliberated concerning important affairs. To answer this, the Pope had his cardinals. The Pontifex Maximus had also persons called highnesses,\* who answered to the Primate, the Archbishops, and the Bishops : he had also lesser ones, who answered to the Parsons and Curates of the Pope, and were called *Curiones*, whence comes our word *Curate*. He had also a number of Flamens, that is to say, (Prestres,) priests, who assisted in the offices of the church as at this day.\*\* The Abbé Marolles confesses the conformity, including the Vestals, who are the Nuns.

\* Blond, Rom. Triumph. Lib. ii. p.31. \*\* Mem. De Mar.

At first the Pontifex Maximus did not interfere with secular affairs; this was, I suppose, after the expulsion of the kings who were priests; but, by degrees, he encroached on the secular authority, till, in the time of Cæsar, he had become so formidable that the Dictator found it necessary to take the office himself, and thus he acquired possession, by the union of the secular and ecclesiastical authority, of absolute and legal power; and the emperors, as may be seen from coins, after Cæsar, were both Pontifices Maximi and Emperors. The popes followed most closely the footsteps of their predecessors. At first, they did not meddle with secular concerns, but acknowledged the supremacy of the Emperors, and themselves as vassals; but after the death of Constantine the First, pleading a gift from him of the kingdom of Italy, they assumed the crown, which they yet affect to wear, never yielding up their pretension to it; for they hold the same doctrine as the Protestant Church of England—that *Nullum Tempus occurrit Ecclesiæ*.

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The Roman Pontiff had the name of Papa, which is the same as the natives of central Asia gave to their principal God Jupiter, as may be seen in the fourth book of Herodotus. He was also called SOVEREIGN Pontiff, which was the title that the Pagans gave to their chief priest.

The Emperors, as Roman Pagan pontiffs, claimed the same power and exercised it, as delegates of the person described by the THS 608—until the last age should arrive. They established the claim attempted to be set up by Antiochus, by Sylla, and by Scipio Africanus. At last, Nero claimed to be the Tenth Avatar. Infinite have been the pains of the priests to conceal these things, but I flatter myself they have failed.

The Roman Emperors and the Pontifices drew imposts from all the nations of the world. The Pope, in like manner, had his Peter's pence, under which name all Europe paid him tribute. It was the policy of the Roman Emperors to make the Latin tongue the common language of all nations; the Popes desired the same thing—which was the secret reason for their wishing the service always be in Latin, the language of the See.

It was permitted by the Emperors for any one to kill those who were devoted to the infernal Gods; this was imitated by the Popes who granted leave to any person to kill those who were excommunicated. The Emperors and Pagan Pontiffs had habits and shoes of purple; their senators were clothed in the same colour, which they call *trabea*. The Pope has the same habit and the same shoes, as may be seen in the book of sacred ceremonies.\* The Cardinals, who compose his Senate, and whom Pius II. called Senators of the city of Rome, are also clothed with purple.\*\*

\* Lib. i. Cap. vi. Sect. I. \*\* Vide Lips. Lib. iv. Cap. ii. de Admir. seu de Magni. Rom.

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When a Pope is crowned, a triumphal procession takes place from the Vatican to the Church of the Lateran, during which the new Pope throws money to the people, precisely as the Emperors and Pontiffs were accustomed to do in the processions on their coronations. As the Emperors and Pontiffs were accustomed to send to their allies, as an acknowledgement of their good offices, a baton of ivory, a painted robe, or similar

trifling presents; so the Popes send to kings and princes sometimes a rose, sometimes gloves, and sometimes a sacred sword, or an Agnus Dei.

The title of Pontifex Maximus is strictly *Heathen*. When the Pope is elected, he is borne in great state too the high altar in St. Peter's, on which he is placed, and where he receives the adoration of all the Cardinals.<sup>1</sup> This is a close copy of the same practice of the Heathen to their high-priest.<sup>2</sup> And it appears that Martin IV. was addressed. "*O Lamb of God, who takest away the sins of the world, grant us thy peace.*"<sup>3</sup> The very words used in their service by the Carnutes of Gaul, as we shall soon see.

1 Vide Eustrace's Travels. 2 Priestley's Hist. Corrup. Christ, Vol. II. pp. 295, 329, ed. 1782.

3 Ib. 330, 331.

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... The claim of the Popes to supernatural knowledge, is not in reality so monstrously absurd, as at first it seems to be, if every thing were supposed (as I have no doubt it was) to occur in each cycle, as it had done before. As the Supreme Pontiff knew the history of the cycle, he could tell what would happen in any part of it. This was the theory, and he might easily account for his own ignorance or his knowledge not being equal to that of his predecessors, as saints account for want of power to perform miracles,—his own want of faith or his own or the general decay of piety. Excuses of this kind are never wanting to devotees. The Pontifex Maximus carried the crosier, as may be seen on the medals of the high-priest Julius Cæsar, and by law his person was sacred, and his life could be forfeited by no crime. The assassin's dagger was the only resource.\* ...

\* R. Taylor Dieg. pp.141, 142, *note*.

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Having shewn the identity of the *ancient* and *modern* Roman Pontifex, I shall now proceed to the celebrated Seven Sacraments of the Romish church, and first to that of the Eucharist.

The first information we have respecting the sacrifice or offering of *bread* and *wine* is in Genesis xiv. 18, 19, "*And Melchizedek, king of Salem, brought forth bread and wine : and he was the priest of the most high God. and he blessed him, and said, Blessed be Abram of [by] the most high God, possessor of heaven and earth.*" There seems no doubt that this king and priest was of the religion of the Persians, of Brahma, of Mithra, and of Abram, as professed at that time. The Mithraic sacrifice and the payment of tithes are strong circumstances in favour of this opinion. ... The Rev. Dr. Milner, Bishop and Apostolic Vicar, says, "*It was then in offering up a sacrifice of bread and wine, instead of slaughtered animals, that Melchizedek's sacrifice differed from the generality of those in the old law, and that he prefigured the sacrifice which Christ was to institute in the new law from the same elements. No other sense than this can be elicited from the Scriptures as to this matter; and accordingly the holy fathers\* unanimously adhere to this meaning.*"\*\*

\* St. Cypr. Ep. lxiii.; St. August. In Ps. xxxiii.; St. Chrys. Hom. xxxv.; St. Jerom, Ep. cxxvi. &c.

\*\* Milner, End Rel. Cont. Let. 40, p.56.

St. Jerom says, "*Melchizedek in typo Christi panem et vinum obtulit : et mysterium Christianum in Salvatoris sanguine et corpore dedicavit.*"\*

\* Bryant on Philo, p.275.

It is no little confirmation of this opinion, that we find Jesus Christ in the New Testament represented as a priest after the order of Melchizedek.\* To account for this, divines have been much puzzled. If it be admitted, (and I think it will be difficult to be denied,) that the religions of Melchizedek, of Abram, Mithra, and Jesus, were all the same, there will be no difficulty in explaining the passages in the Epistle of the Hebrews respecting Melchizedek. Jesus was correctly a preacher or priest of this order or religion. ... However, I cannot well be told that this connexion between the bread and wine of Melchizedek and the Christian eucharist is merely the produce of the fertile imagination, as I am supported, according to Dr. Milner, by the ancient fathers of the church *unanimously*.

\* Heb. vii. 1, 10, 11, 15.

The temple of Jupiter, without statue, on Mount Carmel, where Pythagoras\* studied philosophy, was the temple of Melchizedek, as Eupolemus witnesses.\*\*

\* Who was a follower of that religion of which Jesus of Nazareth was.

\*\* See Vol. I. p.39, *note*, pp. 82, 94, 329, 389, 790, 823.

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The celebration of the Eucharist by the followers of Mani, and by some other of the early sects, affords a striking trait of identity between the religion or gospel of the Persians or the Magi, and that of Jesus. ... The eucharist of the Lord and Saviour, as the Magi called the Sun, the second person of their Trinity, or their eucharistic sacrifice, was always made exactly and in every respect the same as that of the orthodox Christians, except that the latter use wine instead of water. This bread-and-water sacrifice was offered by the Magi of Persia, by the Essenes or Therapeutæ, by the Gnostics, and, indeed, by almost if not all the Eastern Christians, and by Pythagoras in Greece and Numa at Rome.

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... M. Marolles, in his *Memoirs*,\* quotes Tibullus, in the fourth elegy of his third book, where he says that the Pagans appease the Divinity with *holy bread*—*Farre pio placant*; that Virgil, in the fifth book of the *Æneid*, says, they rendered honours to Vesta, with *holy bread*.

See Vol. I. p.215.

... As I have repeatedly observed, the sacrifice without blood was ordered by Numa Pompilius, and practised by Pythagoras. It may be remarked, in passing, that the term to *immolate*, which is used for sacrifice, may come from the Latin word *mola*, which was the name that the Pagans gave to the little round bits of bread which they offered to their Gods in this sacrifice. The Mass is also called the Host. This word means a host, a giver of hospitality, and also an enemy, and the host of heaven, and is the name of the harbour of the city of Saturn-ja or Valencia or Rome, Ostia.

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Jesus is made to say, "*This is my flesh,*" "*This is my blood.*" If we take these words to the letter, they were evidently not true. The articles spoken of were neither his flesh nor his blood. Then it is surely only consistent with candour to inquire what meaning could be given to *them*, agreeable both to common sense and the meaning of this, at that time, *ancient* ceremony. This, I think, will be found in the fact which we all know, that he abolished among his followers the shocking and disgusting practice, at that time common, of offering sacrifices of flesh and blood, so well described by the Rev. Mr. Faber, and at that time still practised upon grand occasions among the Druids or Chaldees, and Romans, even to the length of offering human victims.—It seems not unlikely that we have only part of the speech of Jesus, that its object was the abolition of that disgusting and atrocious practice, and that his speech had reference to it. *Speaking as he did* or is said to have done, *always in parables*, he might readily use the figurative expression in reference to something which had passed before against bloody sacrifices : and at the same time he might use the words, *This is my body, and this is my blood, which I offer*; i.e. This is *my* offering of body (or flesh) and blood, and no other. It was the offering of Melchizedek and of Pythagoras, his predecessors, and, probably, originally of all nations. The bread was always broken, and is yet broken, in the ceremony, and given as a token of remembrance, precisely as he used it. *Eat this in remembrance of me*. How could any words be more natural ? This agrees very well with what he is made to say in the Gospel of the Nazarenes : "*I came to abolish sacrifices, and unless ye cease to offer sacrifices, the wrath of God shall not cease from you.*"\*

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... The Rev. T. Taylor, in his answer to Dr. Pye Smith,\* says, "*There is a passage in Cicero, written forty years before the birth of Christ, in which he ridicules the doctrine of transubstantiation, and asks, how a man can be so stupid as to imagine that which he eats to be a God ? Ut illud quo vescatur Deum esse putet ?*"

\* P. 111.

The ancients always washed before they sacrificed, says Eustache upon Homer,\* and Hesiod forbids any wine to be offered to Jupiter with unwashed hands.\*\* ...

\* In Il. I. \*\* Hist. Operum et Dier.

It was the custom of the Pagan priests to confess before they sacrificed, demanding pardon of the Gods and Goddesses. Numa ordered this to be observed by the Romans, not esteeming the sacrifice *good*, unless the priest has first cleared his conscience *by confession*. The Romish priests are expected to do this before they celebrate the Mass.\*

\* Du Choul, p.270.

Numa ordained that the priests who made the sacrifice should be clothed in white, in the habit called an *alba*.\* This is the alb which *he* carries who celebrates the Mass. Above the alb, Numa ordered the sacrificer to carry a coloured robe, with a pectoral or breast-plate of brass, which is now often changed into gold and silver. This is what is called *chasuble*. The priests use also a veil, with which they cover the head, called *amict*. All these ornaments were introduced by Numa. They are also most of them found among the Jews.

\* Alex. ab Alex. Lib. iv. Cap. xvii.

The turnings and genuflexions of the priests, and their circular processions, were all ordered by Numa.\* The last were also the Diesuls of the Druids. Du Choul has shewn,\* that the custom of having the Mass in the morning was take from the Egyptians, who divided the time, like the Romish church, into prime, tierce, and sexte.

\* Du Choul, p.275.; and Pol. Virg. Lib. i. 5, Cap. xi.

The Pagans had music in their temples, as the Romish devotees have in their churches. Galien says, they had no sacrifice without music.\* ...

\* Gal. Lib. xvii de Off.; Scaliger, Lib. i. Poet. Cap. xlv.; Strabo, Lib. x.; Arnob. Lib. vii.

The next rite which I shall notice is that of Baptism.

That the ceremony of baptism is older than the time of Jesus is evident from the Gospels; but how much older it may be, it is impossible to ascertain. It was a practice of the followers of Zoraster.\* ...

\* Hyde de Rel. Vet. Pers. Cap. xxxiv. p.406.

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M. Beausobre has clearly proved that the Manichæans had the rite of Baptism, both for infants and adults, in the name of the Father, Son, and Holy Ghost. ... M. Beausobre\* says, "Mani had more than one reason for administering baptism to infants. This custom not only served to confirm his opinion, that corruption is in nature, and comes to man by nature, but in this he conformed to the custom of the Magi, *from which he deviated as little as he possibly could*. This was the way to give them the taste for his religion. The ancient Persians carried their infants to the temple a few days after they were born, and presented them to the priest before the sun, and before the fire, which was his symbol. Then the priest took the child and baptized it for the purification of the soul. Sometimes he plunged it into a great vase full of water : it was the same ceremony that the father gave a name to the child. When the child had arrived at fifteen years of age, he was presented again to the priest, who confirmed him by giving him the robe called the Sudra and the Girdle. These were the symbols or the sacraments of the promises that he made to God to serve him according to the religion of the Persians." ... In fact, the Evangelion of Zoroaster, of the Romish Jesus, and of Mani were all precisely the same in principle, and very nearly the same in all their ceremonies. ...

\* Liv. ix. Ch. vi. Sect. xvi.

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Mosheim shews, by many sound and ingenious arguments, that the rite of baptism was an old ceremony of the Israelites long before the time of Christ.\*

\* Com. Cent. I. Sect. vi.

After baptism they received the sign of the cross, were anointed, and fed with milk and honey.\* Dr. Enfield asserts, that baptism was not used by the Jews, but only by the Samaritans.\*\* If this be true, (but I know no authority for it,) it instantly makes a Samaritan of Jesus Christ. I do not think the Doctor would have liked this.

\* Mosh. Hist. Cent. II. Ch. iv. Sec. 13, See Dupuis, sur tous les Cultes, Vol. III. p.325.

\*\* Hist. Phil. Vol. II. p.164.

John the Baptist was nothing but one of the followers of Mithra, with whom the deserts of Syria and the Thebais of Egypt, abounded, under the name of Essenes. He was a Nazarite; and it is a curious and striking circumstance that the fountain of Ænon, where he baptized,<sup>1</sup> was sacred to the sun. Though he be said to have baptized Jesus, yet it is very remarkable that he established a religion of his own, as is evident from the men who came to Ephesus, and were there converted from his religion to Christianity by St. Paul.<sup>2</sup> This religion is not extinct, but continues in some parts of Asia, as we have formerly noticed, under the name of Mundaites, Nazoreens, Nazoureens, or Christians of St. John.<sup>3</sup>

1 John iii. 23. 2 Acts xix. 1-7. 3 Vol. I. pp. 540, 657, 808.

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Michaelis\* states it to be his opinion, that these men, Iohnists as they are now called, were Essenes. In my article on the Essenes this is proved clearly enough. I have no doubt that John was an Essene, as well as Jesus.

\* Marsh's Mich. Vol. VI. Ch. xv. § iv. pp. 82, 87.

... When the priest blowed upon the child in baptizing it, in my presence, in the baptistery at Florence, was this to blow away the devils according to the vulgar opinion, or was it the baptism by air—Spiritus Sanctus ? Priests profess to communicate the *spiritus sanctus*.\* The baptism by *fire* and *water* was in use by the Romans. It was performed by jumping three times through the flame of a sacred fire, and being sprinkled with water from a branch of laurel. ... This is still practised in India.\*\* ...

\* See Protestant Ordination Service, [and the Petition (to the House of Lords, August 5, 1833) of the Rev. Charles N. Wodehouse, Prebendary of Norwich, for an alteration of this and other parts of the Liturgy. *Editor*.]

\*\* Vide Maurice's Ind. Ant. Vol. V. p.1075.



The Etruscans baptized with *air*, with *fire*, and with *water*; this is what is alluded to many times in the Gospels. ...

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... On the festival of All Souls, at Florence, the monks went around their cloisters and monasteries, in the presence of the author, sprinkling the walls, &c., &c., with holy water, as described by Tertullian to be the practice of the ancient followers of Mithra.

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Apuleis also shews, as above stated, that baptism was used in the mysteries of Isis. ...

Mr. Maurice shews that purgations or lustrations by water, and holy water, were equally used by the Jews, Persians, Hindoos, and Druids of Britain.\* Potter, in his Antiquities, proves that every ancient temple had a vase, filled with holy water. This was called a Piscina, and was probably the Bowli of India, noticed in my first volume.\*\*

\* Maur. Ind. Ant. Vol. VI. p.216. \*\* P. 516, note 2, and pp. 638, 641

... the baptism of BELLS. It is peculiar to the *Western* part of the world, though somewhere or other, but where I cannot recollect, I have read, that there is a similar ceremony in China.

We are told by Mr. Maurice that bells were sacred utensils of very ancient use in Asia. The dress of the high-priest of the Jews on the most sacred and solemn occasions was trimmed with bells and pomegranates. Calmet\* tells us, that the kings of Persia, who were both priests and kings, had their robes trimmed with pomegranates and bells. This almost identifies the Jews and Persians. Mr. Maurice states that bells are used in ceremonials of the pagoda of India to frighten away evil spirits or dæmons, who are supposed to molest the devotee in his religious exercises, by assuming frightful forms, to distract his mind from the performance of his duty. ...

\* Dict. word *bell*.

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"Pope John XIV., about the year 970, issued a bull for the baptizing of Bells, '*to cleanse the air of devils.*' The baptizing of Bells was only permitted to the Bishops suffragan, because it was of a more principal kind than that of the *infants* : priests and deacons could baptize them.

"The tongue of the baptized Bell made the ears of the affrighted demons ring with 'Raphael Sancta Margereta, ora pro nobis'—these prayers are on bells at St. Margaret's Mount in Cornwall.

"In Luther's time the princes of Germany complained to the Legate, 'that, at the time of baptism, godfathers of the richer sort, after the Suffragan, take hold of the rope, sing together, name the bell, dress it in new clothes, and then have a sumptuous feast.'"

\* Gravam. Cent. German. Grav. 51.

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From the passages here cited it is evident, that the hierarchy of the Christians is a close copy of that of the Persians, and that where the Christian differs from the Jewish it agrees with the Persian, a proof that it is taken from the latter and not from the former. It has been before observed, that Mr. T. Taylor, in his *Diegesis*, has clearly proved the Christian hierarchy to be the same as that of the Essenes, even to the most minute parts. The larger endowments for the cathedrals bear a marked resemblance to those of ours in this country, many of which were, I have no doubt, the renovated establishments of the ancient Druids.

The rite of *marriage* was, with the ancient Persians, a religious service; and, for its solemnization, they had a long liturgy or form,<sup>1</sup> after the manner of the Greek, the Romish, and the Protestant Christians, and not according to the custom of the Scotch, among whom it is only a civil contract.<sup>2</sup> The contents of the liturgy are lost, but we know that the use of the ring, on the second finger from the last of the left hand, was practised by almost all the ancients.<sup>3</sup>

1 Hyde, ut sup. Cap. xxxiv.

2 It was the same in England from 1653 to 1660, and is considered to be a civil contract in the United States of North America. *Editor*.

3 Vide Tert. Apol. Cap. vi. pp. 173, &c.

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Every one knows with what high estimation oil was held among the Eastern nations, and *he* has not read the Old Testament with attention who is not acquainted with the very frequent use of anointing among the Jews. ...

Whether the Persians had the rite of *extreme unction* I do not know; but if they had it not, then the Christians must have borrowed it from the Jews. When all other circumstances are considered, few unprejudiced persons will be found to doubt, that this practice was probably common to the Jews and the Persians.

The doctrines of *Penance* and *Purgatory*, taught by the Catholics and so much calumniated by the Protestants, are exactly the same in principle as the penances and metempsychosis of the Pythagoreans, Platonists, and Indians. The Romish doctrine of penance is precisely that of the Hindoos, and I have no doubt that from the modified *principle* of the metempsychosis the doctrine of purgatory took its rise. ... And as man has been created fallible in his nature, and inevitably subject to fall into some degree of guilt, it was also thought to follow that his future state of existence could not be eternally miserable. This was the inevitable consequence if the Creator were just; hence arose the doctrine of purgatory—a state of existence in which the soul of man or that part of him that exists after death, and which though invisible must exist, will in future receive the reward of his good or bad conduct.

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This was the simple, unadulterated doctrine of the sages of India, Persia, Greece, and Rome : ...

The doctrine of *purgatory* or of a future state, in which man was to receive the greater or less reward of his misconduct in this life, like every thing in which priests have any concern, was soon corrupted and converted into an engine to aggrandize their pernicious order, and to enable them to wallow in luxury and sloth upon the hard earnings of their fellow-creatures. Hence they taught their blind and credulous devotees, that by their superior sanctity they could prevail upon God to alleviate or shorten the term of their future punishment, and by aggravating the faults of the miserable and repentant sinner, in the last stage of weakness and disease, and working upon his terrified imagination, they extorted from him his wealth. Hence arose voluntary acts of supererogation and penances, by suffering which in this life the punishment in another was to be mitigated. Hence masses or services for the dead. Hence extreme unction and all the other figments of Papistical foolery among the devotees of the Greek, Catholic, or sectarian Christianity.

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It was the general belief of the Pagans, that the souls of the dead would return, to demand of the living that they should offer sacrifice for the purpose of relieving them from the pains which they endured. The Pagans differ from the Romish in this, that they offered up their prayers for the dead on the ninth day, the Romish on the seventh.\* This is confirmed by Polydore Virgil.\*\*

\* Blondus, Rom. Trium. Lib. ii. p.44. \*\* Lib. vi. Cap. x.

Lord Kingsborough\* states, that the Jews, of the later day I suppose he means, were believers in *purgatory*.

\* Antiq. Of Mexico, Vol. VI. p.96.

Of all the weapons or engines ever yet discovered by rogues to enable them to tyrannize over fools, nothing has ever yet been found so efficacious and powerful as *Auricular Confession*. "Confess your faults one to another," says St. James, and this put the most secret affairs and counsels of all the states of Christendom into the hands of the Pope and his priests. This powerful engine was itself alone sufficient, in the skilful hands of the priests, to lay all the riches and good things of this world at the feet of holy mother church—to enabled its bloated, pampered hierarchy to ride triumphant over the liberties of mankind, and to reduce the rest of their fellow-creatures to the lowest state of mental debasement and misery. By means of the priests the kings tyrannized over the people, and by means of the slavery of the kings, the priests had at their command the wealth of the whole world.

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The observation is as *true* as it is *trite*, that a small drop will wear a hole in a large stone : thus causes apparently small by long continued and unceasing action produce effects which to superficial observation seem out of proportion to their power. Of this nature is the practice of auricular confession in the papal church. To this, in a great measure, may

be attributed the victory which it gained over all its competitors. ... The church possessed by this means a species of omniscience. ... Knowledge has been said to be power; this is very true, and this knowledge, for a space of almost a thousand years, enabled the Papal See to dictate laws to the whole European world; and, if the art of printing had not been discovered, would have reduced it to the situation in which Tibet now is, under its grand Lama. ...

It would be giving the Christian priests too much credit to allow them the merit of inventing these engines of despotism and priestcraft; they were merely imitators, though they may have improved upon the originals which they copied. They removed some absurdities, they added some stimuli; but all the doctrines to which I have just now drawn the attention of the reader, are to be found with very little deviation in the faith of the oriental nations, and from them they passed to the Christians through the medium of the sects of Gnostics and Essenes, both of which existed among the natives of Asia and Africa long before the time allotted for the birth of Christ. Thus I think the *seven* celebrated sacraments of the Romish Christians, in which the two held by the Protestants are included, are proved to be nothing but renewed Gentile ceremonies, that is, integral parts of the usually called pestilent and idolatrous superstition of the Pagans.

## ***VOLUME II - BOOK II - CHAPTER II***

**REVENUES—MONKS AND NUNS—MITRE—ZONE—CASSOCK—PRAYING  
STANDING—WHITE SURPLICE. TITHES PAID. TONSURE PRACTISED.  
CROSIER, &c.—CANDLES, INCENSE—PROCESSIONS. IMAGES. ST.  
ABRAHAM—FESTIVALS—EPIPHANY. ST. DENIS, &c.—BAMBINO AT  
ROME. DEDICATING CHURCHES, &c., &c.—BULLA. AGNUS DEI. ANGELS  
—DÆMONS—SUNDAY, DIES SOLIS. VARIOUS CUSTOMS**

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The revenues of the Romish priests came from the same sources as those of the sacrificers of the Pagans. They had first the tithes, then offerings, which the devotees presented to the Gods, which they took and applied to their own use. But as the offerings were casual, and not always to be depended upon, a provision was made from the public revenue for the different orders, and in general for all those who were employed about the offices of religion. ... The Pontifex Maximus, also, had the right to the annates, or fruits of the first year, which he might sell or give away. Another source of wealth was found in the legacies left by those who wished prayers to be said for their souls after their deaths, which is proved by the monuments of the ancient idolaters still remaining. Here is the origin of the Romish prayers for the dead.\* Another source of wealth arose from the confiscation of the property of condemned persons. ... By these means the priests, in ancient and modern times, have equally amassed great wealth.

\* Blondus, Rom. Trium. Lib. ii. p.33.

The Pagans, besides their pontiffs, their priests, and their curiones, had different convents or orders of religious men and women, who took the epithet of *holy* or *divi* : some called themselves Quirini from Romulus, others Diales from Jupiter, apo tq Dioj,

others Martiales from Mars. They called themselves brothers, because they were bound to one another by reciprocal charity and alliance,\* and were all on equal footing. Thus, at this day, we have Jesuits, Augustinians, Benedictines, &c. The Monks among the Pagans were proprietors of land. ... Their silence was an exact copy of the silence of Pythagoras; and their vow of poverty was an imitation of that of some of the ancient philosophers, who distributed all their substance to the poor.

\* Alex. ab Alex. Genial. Lib. i. Cap. xxxvi.

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The Hierophantes, at Athens, drank of the *Hemlock* to render themselves impotent, that when they came to the Pontificate they might cease to be men. The priests of Egypt never mixed with women, and to extinguish the passion for the female sex they never ate flesh or drank wine.\* The priests of the Great Mother drank of a certain river in Phrygia, which putting them in a fury they castrated themselves, and thence were called *semi-viri*. The priests of Egypt had their fast days, when they abstained from flesh and wine. The priests of Eleusis kept strictly the three commandments given by Triptolemus—to honour their father and mother; the second, to reverence the Gods; and the third, to eat no flesh. Numa established fasts, particularly one in honour of Ceres, when the people offered up their prayers for a good harvest.\*\* The Pagan fasts were to appease the Gods; thus Horace says, *Mane die quo tu indicis jejunia*. From these examples we see the origin of the Romish fasts.

\* Ilieron. Lib. adv. Jovin. \*\* Liv. Lib. xxxv.

The father Ange de S. Joseph speaks of the ruins of Persepolis in the following terms : "There are many inscriptions on the marble of the ruins, but in characters unknown to all the universe, which shews their great antiquity. Many bas reliefs represent the divinities, the sacrifices, the funeral pomps, processions of men with large vests, long hair, *with bonnets in form of a mitre*."\* From this it is evident that the mitre which we see worn by the priests in the Mithraic mysteries, and which is till worn on grand occasions by the bishops of the Romish and Greek churches, is of very ancient establishment.

\* Beaus. Vol. II. Liv. ii. Ch. iv. p.207.

When young Persians came to be from twelve to fifteen years of age, prayer and ceremonies took place, and they were invested with the girdle.\* They were then supposed to be capable of understanding the doctrines of the religion. It was, in fact, the ceremony of confirmation.

\* Beaus. Hist. Man. Vol. I. Liv. ii. Ch. iv. p.198.

In the Sadder, the sacred book of Zoroaster, it is written, that God has commanded the girdle as a sign of the obedience which is due to him.<sup>1</sup> It was believed that it rendered the wearer safe from dæmons. All the Christians of the Levant, whether Syrians, Arabians, Egyptians, or Coptes, believe they commit a sin if they go into a church without their girdle.<sup>2</sup> They found this practice upon Luke xii. 35. The monks use a girdle with twelve knots to shew that they are followers of the twelve apostles : and when one of them is excommunicated they pull off his girdle. When the Mohamedans

receive into their communion a proselyte, either from the sect of the Magi of Christians, they cut off his girdle, which he in future disuses. Thus we see whence the girdle of the monks is taken.<sup>3</sup>

1 Hyde de Rel. Vet. Pers. p.441. 2 Assem. Vol. III. Pt. I. p.359.

3 D'Herbelot, Bib. Orien. P.68; see also the word Zonnar.

From the same place with the girdle came the use of the Cassock or Sudra. From Hyde we learn that Zoroaster is reported to have said that he received it from heaven along with the girdle : Hyde describes it to be the same with that used by our English clergy, and shews that it was from the girdle that we derived the old English proverb—*ungirt unblessed*.\* ... Hyde states that the stole was used in the rites of Mithra. ...

\* 1 Hyde de Rel. Vet. Pers. Cap. xxx. P.370.

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From Hyde we learn that the ancient Persians set apart four days in each month answering to the Sabbath days of the Jews and to our Sundays, which were festivals. On these days they met in their churches, and had more solemn service than on any other days, reading portions of the sacred book, and preaching and inculcating morality and purity. ... It is impossible here not to be struck with the identity of the Persian and Christian services. The four days of the month, the reading of portions of the sacred books, the preaching, the *liturgia publica*, the *præscripta forma rituum et precum*, the *tono seu plano cantu* of the Romish, and chanting of the Protestant cathedrals. But perhaps among these different traits of resemblance there is no one more striking than that of the praying standing on the four festival days of the month.\* The early Christians always prayed on a Sunday *standing*. ... In Canon sixteen,\*\* worshipping on the knees on Sunday is forbidden. ...

\* This beautiful festival our absurd modern devotees, who are as ignorant as they are bigoted, wish to change from a festival to a day of humiliation. In my *Horæ Sabbaticæ*, I have discussed this at length.

\*\* Tertul. De Cor. Cap. iii.

Silius, speaking of the strange rites used in the Gaditan temple of Hercules, says, the priests officiated there barefooted, practised chastity, had no statues, used white linen surplices; and it was a notorious custom with the ancient Phœnicians to pay *tithe*. The *shaving* of the *head* and *surplices* were borrowed from the Egyptian priests, and the *crozier* or pastoral staff was the *lituus* of the Roman augurs.<sup>1</sup> The tonsure of the priests and monks is an exact imitation of that of the priests of Isis;<sup>2</sup> and St. Epiphanius witnesses also,<sup>3</sup> that the priests of Serapis at Athens had the head shaved. ...

1 Priestley's Hist. Cor. Vol. II. p.251, ed. 1782. 2 Apul. Asino Aureo. 3 Hær. 64.

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The habit and the ornaments of the ecclesiastics at this day have been copied from those of the ancient Pagans. The cross of the bishops I need not name again. The *Lituus* or

Crosier was the Hieralpha of the Hindoos, taken from the cave of Bala-rama near Muttra, and seen in a variety of fantastic forms on the ancient Egyptian monuments. ...

The Amicts and Dominos of the bishops came from the same place; for the Pagans never made any sacrifice without having the head covered with an Amict, which they called Orarium, and a Superhumeral. They wore also an Aube, as the priest does when he goes to say Mass.\* And the Falmens were clothed with a robe made with copes, like those which the Romish priests wear in the churches.\*\* ...

\* Plut. In Ant. Fenestrelle, Chap. v. \*\* Du Verdier en ses Leçons, Liv. ii. Ch. iv. p. 86.

The use of *lamps* and *candles*, in the day-time, in the churches, was copied from the Egyptians, who, according to Clemens Alexandrinus, first invented them.\* No person can look into the ancient temples of India and Egypt and not see that candles, either by day or night, could not be dispensed with. All their ceremonies must have been by candle-light, as the most sacred parts of their temples had no windows or openings to admit light. During the delivery of sermons I have sometimes met with churches, in Italy, from which the sun was entirely excluded.

\* Strom. i.

The use of *incense* was common both to Jews and Gentiles. ... Alex. ad Alexandro says,\* that the Egyptians appeased their Gods with *prayers* and *incense*.

\* Gen. Dierum, Lib. ii. Cap. xxii.

The *processions* around the streets and towns, in Catholic countries, are exact imitations of those of the Pagans. When the priests of the Mother of the Gods made their processions through the streets, they carried the image of Jupiter, which they placed for a short time in small bowers dressed out for him, precisely as is done in Paris at the Fête Dieu. ... Further accounts of the Heathen processions may be seen in Apuleius.\*

\* Lib. ii. Metam. P.200, edit. Plautin. 1587; also Polyd. Virgil, Cap. xi. p.414.

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The Christians have not only copied the practices of bowing down to the idols of their great men deified or elevated to the rank of inferior Gods or heavenly personages, but they have in many cases adopted the very persons adored by the Heathens. They have not only adopted the same practices of the apotheosis, but they have done it with the same rites and ceremonies, and given the same attributes to their deceased great men. The ancients raised such of their great men or kings to the rank of inferior Gods as had been benefactors to mankind, or as they chose to flatter, calling them by the title *divus*. The souls of the emperors, if deified, were seen to fly away to heaven, in the form of a bird, from the body, when placed on the funeral pile : thus, in a similar manner the soul of St. Polycarp, when he was burnt, was seen in the form of a dove to wing its way to the mansions of the blessed, and he became *divus* Polycarp. Thus like *divus* Augustus, the apostles all became *divi*; as *Divus* Paulus, *Divus* Petrus, &c.

The Roman *Divi* were considered only as created *inferiores divi*, and intercessors with the Supreme God, but residents of the heavenly mansions. This is exactly the case with

the Christian Divi; they are considered only as intercessors, but residents of the heavenly mansions; while the remainder of mankind are excluded from these abodes till the day of judgment. The relics of the Divi of each also received adoration, and, at times, worked miraculous cures. They both had altars erected too them, with lights constantly burning before them. ...

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... Bochart\* then, in support of his assertion that the Romish adoration of *saints* in nothing but a renewal of the adoration of the Pagan *dæmons*, observes, that the Canonization of Saints is correctly the *Apotheosis* of the Pagans, and that *Cajetan's Gods by participation* are the very same as Plato's *Qeoi gennhtoi, made Gods*, which is the title he gives to his *dæmons*. All these saints, when they were determined to be fit objects of canonization, were deemed to have been possessed of divine inspiration or the *afflatus*, in a fuller degree than common priests, all of whom have a portion of the Holy Ghost or the *afflatus numinis* instilled into them at their ordination by the imposition of the bishops' hands. These inspirations or entrances into the flesh of portions of the *divine spirit* are correctly the minor Incarnations or Avatars of the Hindoos, who say, there have been thousands of incarnations or avatars of the Supreme Being.

\* Bochart against Veron, p.3, Ch. xxv. p.888; Gale's Court Gent. Vol. III. Book ii. Ch. ii. Sect iv.

Among the saints of the Roman church we have Saint Abraham and Mary his niece. He came from a place called Edessa in Mesopotamia. He was considered as a saint in the Latin, Greek, and Coptic churches.\* His holiday is the 15<sup>th</sup> of March. If we make allowance for the *old style*, this brings him to the 25<sup>th</sup> of March, the Vernal Equinox. We need not repeat what has been proved respecting Maria, the queen of heaven, being the generative power. We here have her identified with Sarah, the wife of the Brahmin, which serves to prove the mythological character of Abraham and Sarah, who are evident enough in these two saints.\*\*

\* Butler's Lives of the Saints.

\*\* See Vol. I. pp. 98, 162, 305, 387, 391, 646, 647, 697, 698. *Editor*.

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The Goddess Februa, or the Februa Juno, became the Purificata Virgo Maria. The old Romans celebrated this festival in precisely the same way as the moderns—by processions with wax lights, &c., and on the same day, the 2d of February. The author of the Perennial Calendar observes, that it is a remarkable coincidence that the festival of the miraculous conception of Juno Jugalis, the blessed Virgin, the Queen of Heaven, should fall on the very same day the modern Romans have fixed the festival of the conception of the blessed Virgin Mary. Being merely a continuation of an ancient festival, there is nothing remarkable in it.

On the 2d of November the *festum Dei Mortis* is annually celebrated. The priest makes a procession round the burial-ground, with his censer and aspersion, sprinkling holy



water and singing a *miserere* as he goes along. This, again, is nothing more than a heathen ceremony.

This festival is yet annually celebrated by the Buddhists of Tibet, by the Papists at Rome, and has yet its service and day in the calendar of the Protestant church of England.\* ...

\* All-Saints' Day—united with All Souls'. This festival was also kept by the Mexicans. See page 31. *Editor*.

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Dr. Hyde\* states, that this custom is continued among the fire worshipers or Guebres of Persia at this day : and he observes, that he learns from the Talmud, that this practice was adopted by the Israelites when they were in captivity in that country among the Medes, who are called Persæ. ...

\* De Religione Vet. Pers.; Vall. Coll. Hib. Vol. IV. p.346.

Now I beg my reader to recollect what he has read in the Preliminary Observations respecting the festival of the Vernal Equinox, when the sun was in Taurus.\* This was evidently the counterpart of it—the festival of the Autumnal Equinox—exactly six months from the former. At the Vernal Equinox began the empire of glory, of happiness, of the good principle, of Oromasdes; at the Autumnal Equinox began the empire of the evil principle, of Arhiman, and Bal-Sab. ... The identity of the religious rite, in both the East and West, is striking, and proves the wide extent of the Buddhist religion; but it is chiefly important in fixing the chronology. It must have taken place by the true Zodiac about 4680 years before Christ.

\* Vol. I. pp. 24-26.

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At St. Denis, near Paris, the God Bacchus or Dionusoj is worshiped under the name of St. Denis. At Ancona, on the top of the promontory, Bacchus is worshipped under the name of Liber and Liberius.

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I must draw my reader's attention to the fact, that the ancients had their miracles performed at the shrines of their saints, Divi, just as commonly as the Christians at the shrines of *their* saints.

The identity of some of the Romish Saints and the Heathen Gods, is in no instance more ridiculously exhibited than in that of St. Denis or Dionysus, the ancient Bacchus; even Mr. Faber is obliged to allow it. He says, \*

*"Dionysus is cut in pieces by the Mænades on the top of Mount Parnassus : Denis is put to death in the same manner on the summit of Montmartre. Dionysus is placed in a tomb, and his death is bewailed by women : the mangled limbs of Denis are collected by holy females, who weeping consign him to a tomb, over which is built the abbey*

*church that bears his name. Dionysus experiences a wonderful restoration to life, and quits the coffin within which he had been confined : Denis rises again from the dead, replaces his severed head to the amazement of the spectators, and then deliberately walks away. On the southern gateway of the abbey, the whole history of this surprising martyrdom is represented. A sculptured sprig of 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 tigers and associated with a hunting match. Such numerous and close coincidences prevent the possibility of doubting the identity of the God Dionysus and the monkish saint Dionysius. Were I more conversant in the hagiographa of the Latin church I might perhaps be able to produce many other similar instances."*

\* Pag. Idol. Bk. v. Ch. viii.

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.

The way in which the Christians have *made their saints* is perfectly laughable. An explanation of them may be seen in Dupuis.\* He shews how they have made their St. Bacchus and Liber, Dionysius—Eleutherius, Rusticus—marked in the calendar, 7<sup>th</sup> Oct, fest. S. Bacchi, 8<sup>th</sup> festum S. Demetri, and the 9<sup>th</sup> fest. S. S. Dionysii, Eleutherii et Rustici.

\* Vol. III. p.151.

In the Dyonysiacs, of Nonnus, the God Bacchus is feigned to have fallen in love with the soft genial breeze, under the name of Aura Placida. Out of this they have made the saints Aura and Placida. This festival is on the fifth of October, close to the festival of St. Bacchus, and of St. Denis the Areopagite.

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The ancients had a form of wishing happiness to others, in which were used the words *perpetuam felicitatem*. Out of these words were made St. Perpetua and St. Felicita. In the same way, from the words Rogare and Donare, they have made St. Rogatien and St. Donatien. These examples of their saints exhibit a very striking proof of what I have said respecting the nature of the Romish tradition—all these histories are traditions. From such traditions the whole fabric was raised. The President Fauchet, in his *Life of Clovis*,\* declares ingenuously, that the feasts of the Romish Church were copied from those of the Pagans : and Polydore Virgil regrets that the feasts are more Pagan than Christian.\*\*

\* P. 124. \*\* Lib. vi. Cap. viii. &c.

As the Christians have a particular saint to whom each day in the year is dedicated, and who has his particular service for that day; so the Persians had an angel for each day, and a particular service containing a compliment to the angel of that day.\*

\* Hyde; Dupuis, Vol. III. p.325, 4to

As I have stated before, to account for the Heathen superstitions in Christian churches, it has been said, that Gregory the Great directed, in order that the prejudices of the vulgar might be as little offended as possible by the change, that the missionaries to Britain, &c., should leave the people in the possession and enjoyment of their festivals, provided they did not actually adore the idols. How can this be reconciled with the actual adoration of the *waxen infant*, with the most magnificent ceremonies, in the churches in Rome, on the first hour after midnight, on the morning of the 25<sup>th</sup> of December ? This I have myself witnessed. The priest pass the image in grand procession, each stopping before it, muttering his prayer, going down on his knees, and kissing the toe of the figure. What was this but the ancient worship continued ?

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Our long prayers and litanies are exact imitations of those of the Pagans, and are directly in defiance of the command of Jesus Christ. "*When ye pray,*" says he, "*use not vain repetitions, as the Heathen do; for they think that they shall be heard for their much speaking.*" (Matt. vi. 7.) How directly this is against the Romish "Kyrie, Eleeson; Christe, Eleeson; ora pro nobis; Domine, exaudi nos;" and our "Lord have mercy upon us," in our litany and repetition of creeds, &c. ! All this is an exact imitation of the prayers to Baal, described in 1 Kings xviii. 26, *Baal, exaudi nos*, which they cried from morning to noon. Thus the Romish devotees count their *Paters* and the repetition of their *Credo*, and *Ave, Maria*, &c., exactly like what Tertullian says of the Pagans—that they think to force heaven with their crowd of prayers. Thus again, in the Protestant Litany, the repetition of the prayer to the *Lamb of God* is taken from the service of the ancient Carnutes of Gaul.

The ancient Roman children carried around their necks a small ornament in form of a heart, called *Bulla*. This was imitated by the early Christians. Upon their ancient monuments, in the Vatican, the heart is very common, and it may be seen in numbers of old pictures. After some time it was succeeded by the *Agnus Dei*, which, like the ancient *Bulla*, was supposed to avert dangers from the children and the wearers of them.

...

This is the heart which the reader has seen in the figures of India, of Greece, and of Rome, noticed in Vol. I. pp. 146, 572. ...

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As the supreme God Brahma was surrounded with good and bad angels, or, as they are called in the Brahmanical religion, *Dewtahs*, with some of the latter of whom Cristna the saviour made a war; so with the Persians the Supreme God had his good and bad angels, the latter constantly sided by the destroyer Arhiman, at war with the Supreme Being. Here we see the prototype of the Christian doctrine of the devil and his fallen angels at war with God, and working in every way in their power for the destruction of man. The book of Enoch gives the fullest account of the doctrine of angels. ... In the Hindoo work called the *Mahabarat*, a very long account is given of the wars of Cristna, with the rebellious *Dewtahs* and *Assoors*. ...

Mr. Colebrook says, that the Vedas throughout teem with prayers and incantations to avert and repel the molestation of aerial spirits, mischievous imps, who crowd about the

sacrifice and impede the religious rite.\* This was precisely the doctrine and belief of the early fathers of the Romish Church.

\* Astron. Vol. I. p.578.

But the Persians not only had angels and wars of angels against God, similar to those of the Christians, but they actually had the same names, ... , such as Gabriel, Michael, Uriel, &c.

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Tertullian\* says, that Christians were taken for worshipers of the Sun because they prayed towards the East after the manner of those who adored the Sun. He says the same in his book, Ad Nat. Lib. i. Cap. xiii.\* Mr. Reeves says, the Christians worshiped towards the East because the altar was there : but why was the altar there, but because the East was the symbol of the *good deity*—in opposition to the West, the symbol of the Evil One ?

\* Apol. Cap. xvi. \*\* Clemens Alex. (Strom. 7.) and Origen say the same.

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The ceremony at Rome on Good-Friday, called the "Agonie," in nothing more than the Pagan ceremony alluded to in Scripture,<sup>1</sup> called the women weeping for Tammuz. The charms or amulets of the ancients are still strictly continued in Italy by all classes of people. The funerals are also in many respects the same as those of the ancients. The Protestant practice in England of throwing three handfuls of earth on the coffin, and saying, *earth to earth, ashes to ashes, dust to dust*, is a copy from the ancient Egyptians,<sup>2</sup> and the continuation of a Pagan ceremony, to satisfy the Gods below, in which the priest threw earth *three* times upon the body—"injecto ter pulvere curras."<sup>3</sup> ...

1 Ezek. viii. 14. 2 Spineto, p.148. 3 Horace, Lib. i. *Ode* xxviii. l. 36.

The Jews fasted, and flogged themselves in the temple; the votaries of Isis did the same. In Trans. Acad. Ins. An. 1746, Tome IV., it is shewn, that almost all ancient nations had the practice of fasting.

The Persians used incense after the manner of the Jews, copied by the Christians.\*

\* Hyde, de Rel. Vet. Pers. Cap. iii. p.99.

For nearly the whole of this section the Author is indebted to a small treatise on the ancient customs of Italy and Sicily, by Mr. Blunt, of St. John's, Cambridge. Much more of the same kind might be discovered; but why multiply examples, when the case is proved usque ad nauseum ?

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... The truth is, that the Romish religion is nothing but a renovation of the old Pagan or Gentile religion, and the Protestant is only a part of the latter. But neither of them can properly be called the religion of *Jesus of Nazareth*, as I shall shew in a future book.

Eusebius, in the Life of Constantine, admits that he, for the sake of making the Christian religion more plausible to the Gentiles, transferred to it the exterior ornaments which they employed in their religion. Pope Gregory I., surnamed the Great, who Platinus says,\* was the inventor of all the ecclesiastical service, followed this method, as every one can see, by the instruction which he gave to a priest called Augustin, whom he sent into Britain to convert the English. "*It is not necessary,*" said he, "*to destroy the temples\*\* of the idols, but only the idols, and to substitute the holy water, to build altars, and to deposit relics. If their temples have been well built, it is proper to divert them from the service of demons to the service of the true God, in order that the Pagans may be more easily induced to come to worship at the places where they have been accustomed.*" He added, "*That in the place of sacrificing beasts, they should have festivals to the saints or to the founders of the churches, and thus celebrate religious banquets; that thus having the use of some exterior observances they should be more easily drawn to the interior doctrines.*"

\* In Vitâ Greg. I. \*\* Greg. In Regist. Lib. ix. Epist. 71.

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But how completely different is this in opposition to the doctrine of Paul, that evil should not be done that good might ensue; (Rom. iii. 8;) to his advice to the Corinthian converts to flee from idolatry; (1 Cor. x. 14;) and to that of John, "Little children keep yourselves from idols" ! (1 Ep. v. 21.) And how much at variance is it to the praise given by St. Ambrose to Theodosius, when calling him another Josias from destroying the temples of the infidels !\* How completely different is all this from the known practice of the first Christians, who would rather submit to be torn to pieces by wild beasts, than place even a sprig of laurel over their doors on a Pagan festival ! ...

\* Theodoret, Hist. Eccles. Lib. v. Cap. xx.

## **VOLUME II - BOOK II - CHAPTER III**

### **BETHLEHEM, BIRTH OF JESUS CHRIST—BIRTH, DEATH, AND RESURRECTION OF ALL THE GODS—PASSOVER—LAMB OF GOD—GENTILE CRUCIFIXION—JESUS CHRIST WAS NOT CRUCIFIED—JEWISH INCARNATION—PYTHAGORAS—OBSERVATIONS**

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I shall finish this branch of my subject by shewing, that the birth, death, and resurrection of the body of the incarnate God, was common in almost every temple of Paganism, and that he was not only put to death, but also that he suffered on the cross, and rose again from the dead.

It is impossible to move a step in the examination of the rites and ceremonies of this religion without meeting with circumstances of greater or less importance connected in some way or other with the religion of Mithra or the Sun. Ænon, where John baptized, was sacred to the sun,<sup>1</sup> and had a temple dedicated to it.<sup>2</sup> Again, when Christ was born, he was sought for and worshiped by the Magi, who had seen *his* star in the East. Here is an evident allusion to astrology, properly so called, as distinguished from astronomy,—

the calculation of nativities by the stars, which in all ages has been closely connected with magic and necromancy. The Magi having arrived at Bethlehem, directed not by A star but by HIS star,<sup>3</sup> made their offerings, and celebrated with pious orgies, along with the angels who appeared at the same time, the nativity of the God, the Saviour, in the stable where he was born : but the stable was a cave, and it is still more remarkable, though it has never been pointed out by priests to their gaping congregations, that at THAT very time, the 24<sup>th</sup> December, at midnight, throughout all the Mithraic caves of Persia, and in the temples throughout all the world, the same orgies were really in the act of being celebrated to the honour of the God Iaw—the Saviour. And it appears that these orgies did not cease for very many years after the death of Jesus, according to St. Jerom, in this very cave, and if we may believe Dr. Lightfoot,<sup>4</sup> they may not have ceased to this time. ...

1 See Vol. I. p.110. 2 Bryant, Health. Myth. Vol. I. p.51, 4to.

3 Every Amid or *Desire of all Nations* had a star to announce his birth to mankind. Thus Abraham, Cæsar, &c., had each his star.

4 Lightfoot, Vol. II. Chap. li. P.48, folio ed.

... And Clarke\* tells us, that the Christian ceremonies in the church of the nativity at Bethlehem are celebrated to this day in a CAVE, and are undoubtedly nearly the same as they were celebrated in honour of Adonis in the time of Tertullian and Jerom; and as they yet celebrated at Rome every Christmas-day very early in the morning.

\* Vol. IV.

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... there was a prophecy in the oracles of Zoroaster, "*That a sacred personage should issue from the womb of an immaculate Virgin, and that his coming would be preceded by a brilliant star, whose light would guide them to the place of his nativity.*"\* ... This prophecy is evidently alluded to in the Gospel of the Infancy, which says, speaking of the Magi guided by a star, *Quemadmodum prædixerat Zorodustht*—as Zoroaster had predicted. This Gospel was received by the Nestorians, of whom Buchanan says, there are now about 50,000 in Malabar.\*\* It is a striking circumstance, that the gifts brought by the Magi, gold, frankincense, and myrrh, were what were always offered by the Arabian Magi to the Sun.

\* Maur. Ind. Sceptic confuted, p.50. \*\* P. 136.

... This story of the Magi having been applied to Socrates, by Plato, evidently proves that it was part of the ancient mythos of the renewed incarnation now lost. We have seen that it is found in Babylon, in Athens, and in Syria, and very nearly the same in India.

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... Mr. Faber,\* speaking of the prophecy of Zoroaster, which I have formerly noticed, says, "The Magi of Persia had a prophecy handed down to them from Zeradusht, (Zoroaster,) that a Virgin should conceive and bear a child; that a star should appear at

noon-day and lead them to it. *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 with profound humility. He is the almighty WORD, which created the heavens ."*

\* In Hist. Orig. of Pagan Idol. Bk. iii. Ch. iii.

Now, Mr. Faber truly contends that this prophecy cannot be a Christian forgery, among other reasons, because it is found with the ancient Irish; whose history states, that it was made by a Persian called Zeradusht, and that it was brought to them by a Daru or Druid of Bokhara. The actual identity of the rites and tenets of the Irish with those of the ancients of the East, as well as their existence in Ireland previous to the Christian æra, has been so clearly proved by Borlase, Davies, Valancey, &c.,\* that no more need be said about it.

\* And by myself in my Celtic Druids, pp.278, &c.

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... but the story is plainly nothing but a part of the ancient mythology of the Magi and Brahmins respecting Cristna; who was believed to be an incarnation of the Supreme Being, of one of the persons of their holy and mysterious trinity—to use their language, *the Lord and Saviour—three Persons and one God.*

Thus the *verbum caro factum est* is not peculiar to the Christians, but was in fact acknowledged in almost every nation in the world. This was the Logos of the Persians and the Greeks, whose birth was originally fixed to the moment of the winter solstice. This Logos, we have seen,\* was the second person of the Trinity—the Iao of the Gentiles.

\* Vol. I. pp.119-122.

Tertullian, Jerom, and other fathers of the church, inform us, that the Gentiles celebrated, on the 25<sup>th</sup> of December or the 8<sup>th</sup> day before the calends of January, the birth of the God Sol, under the name of Adonis, in a cave, like that of Mithra, (in Persia *Mithra*; in Egypt, Phœnicia, and Biblis, *Adonis*.) and that the cave wherein they celebrated his mysteries was that in which Christ was born in the city of Bethlehem, or, according to the strict meaning of the word Bethlehem, *in the city of the house of the sun.*\* This God Adonis is really and literally the Hebrew word 09! *Adn*, yet retained in the Welsh Celtic *Adon*,\*\* which is translated into Latin *Dominus*, into Greek Kurioj, and into English *Lord*, the peculiar name of honour given to Jesus Christ.

\* Dupuis, Tome III. p.51, ed. 4to.

\*\* And, from this word, all the rivers called *Don* have derived their names.

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The same God was believed, by the inhabitants of Persia, Asia Minor, and Armenia, under the name Mithra, to have been born in a cave on the 25<sup>th</sup> of December, to have been put to death, and to have risen again on the 25<sup>th</sup> of March. In their mysteries the

body of a young man, apparently dead, was exhibited, which was feigned to be restored to life. By his sufferings he was believed to have worked their salvation, and on this account he was called *their Saviour*. His priests watched his tomb to the midnight of the vigil of the 25<sup>th</sup> of March, with loud cries, and in darkness; when all at once the light burst forth from all parts, and the priest cried, Rejoice, oh sacred *initiated*, your God is risen. *His death, his pains, and sufferings have worked your salvation.\**

\* Dupuis, Vol. II. p.194; Vol. III. pp. 41, 51, 62, 84.

At the first moment after midnight of the 24<sup>th</sup> of December, all the nations of the earth, by common consent, celebrated the accouchement of the Queen of Heaven, of the Celestial Virgin of the sphere, and the birth of the God Sol, the infant Orus or Aur, the God of Day, called by the Gentiles *the hope and promise of all nations, the Saviour of mankind* from the empire of Ahriman and darkness.

The Egyptians celebrated the birth of the son of Isis on the 25<sup>th</sup> of December, or the 8<sup>th</sup> day before the calends of January. This Eratosthenes says was the God of Day, and that Isis or Ceres was symbolical of the year. The son of *the Holy Virgin*, as they called Ceres, was Osiris : he was born on the 25<sup>th</sup> of December. ... On this day, at the same moment, the Romans began to celebrate the feast of the Brumalia in honour of the birth of the God of Day—of the Sol invincible—Natalis Solis invicti—described in vast numbers of very old pictures in Italy, with the legend Deo Soli, perhaps mistaken by the monks, and thus retained; or perhaps having a secret meaning.

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The most important of all the different parts of the complicated system of Christianity, are the Crucifixion of Jesus Christ and his Resurrection from the dead. It will now be my duty to shew whence the collectors of traditions drew these particulars respecting him; where the *great men*, the *venerable fathers*, who believed that there were *four* Gospels because there were *four* winds—that men were raised from the dead sæpissimè—that boys were defiled and girls became pregnant by demons—found these traditions, and applied them to a person said to be put to death in Judea.

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We are told by Diogenes Laertius, that the ancient Persians or the Magi believed in the resurrection of the body. To go no further, his evidence is unquestionable.\* ...

\* Beausobre, Tome II. Liv. ii. Ch. iv. p.204.

Here we see the resurrection of the dead proved to have been the doctrine of Zoroaster or of the Persians, upon evidence of the most unquestionable kind. It seems impossible to doubt the fact. This is not a mere future state of life; it is the actual resurrection of St. Paul, with a real body, but yet a spiritual body, i.e. a body purified by fire, as it is described. It is an exact picture of the enjoyments of the Christians during the expected Millenium, and the reign of Jesus upon earth for a thousand years—the Hindoo renewal of the cycle of the age of gold.

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But a belief in the resurrection was not confined to Persia; it extended, like the doctrine of the immaculate conception and solstitial birth, to every nation in the world.

The birth-place of Bacchus, called Sabazius or Sabaoth, was claimed by several places in Greece; but on mount Telmissus, in Thrace, his worship seems to have been chiefly celebrated. He was born of a virgin on the 25<sup>th</sup> 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 25<sup>th</sup> of March : he was always called *the Saviour*.\* ...

\* Dupuis, Vol. II. Liv. ii. Pt. ii. pp. 195, 197, and notes.

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Certain priests of the Church of England account for the location of the birth of Jesus Christ on the same day as that of Adonis, Mithra, &c., by saying, that it is known not to have been his actual birth-day, but that it was adopted by the church the more readily to draw the Pagans to the true faith. The only answer necessary to be given to these persons is, that those of them who have any information at all upon the subject *know*, that the question of the day was a subject of great dispute among the early Christians, and THEY KNOW also very well, that the reason they assign has not a word of truth in it.

The resurrection of Christ was fixed precisely to the time of the Passover of the Jews, of which Passover I shall now treat.

Cedrenus fixes the primitive creation to the 25<sup>th</sup> of March. The first day of the first month, he says, is the first of the month Nisan, which answers to the 25<sup>th</sup> of March of the Romans. In this day Gabriel gave the salutation to Mary to conceive the Saviour. On the same day the God, the Saviour, rose again from the dead—that day which the ancient fathers called the passover or the *passage of the Lord*. The ancient fathers fixed the second coming of the Lord to take place on the 25<sup>th</sup> of March. Cedrenus represents Christ as having died in the nineteenth year of Tiberius, on the 23d of March, and to have risen again on the 25<sup>th</sup>. From this comes the custom, he says, of celebrating the Passover on the 25<sup>th</sup> of March. On this day the true light rose from the tomb. Though the festival of the resurrection is now on the Sunday after the full moon of the equinox, it was formerly on the 25<sup>th</sup> of March, as Cedrenus asserts. This is confirmed by Theodore of Gaza.\* This festival is known *in the writings of the fathers* by the name pervigilium paschæ. ...

\* Dupuis, Vol. III. p.56.

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The following passage from Georgius will shew, that the crucifixion and resurrection of Buddha took place *precisely at the same time* as all the others : In plenilunio mensis *tertii*, quo mors Xacæ accidit.\*

\* Georg. Alph. Tib. p.510.

If any unprejudiced person read the accounts of the plagues of Egypt, the passage of the angel over the houses of the Israelites, when the first-born of the Egyptians were slain, the hardness of Pharaoh's heart, &c., &c., and give an honest opinion, he certainly must admit that they are absolutely incredible. Then what are we to make of them ? The fact is, they are parts of an astronomical allegory—if not invented, at least compiled or written about the time allotted to the reigns of the first three kings, Saul, David, and Solomon. The whole history of the plagues, &c., keeps pace very well with the Labours of Hercules, the Conquests of Bacchus, the Argonautic Expedition, &c.; each literally believed by the people, and each in its literal sense despised by the CHIEF priests, whose object in that age, as in this, was and is to keep mankind in ignorance and darkness.

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The following passage of Frickius *de Druidis*\* will prove that "the Lamb that taketh away the sins of the world" might very well be prophesied of by the Sibyls before the time of Christ. It will also complete the proof that the Jesus of the Roman Church was no philosopher of Samaria in the time of Tiberius. It proves also that our Litany is part of the ancient Pagan ritual, and as such gives it a new degree of interest.

\* Frickius de Druidis, Cap. x. pp. 99, 100.

Of this remarkable passage, I submit the following translation :

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... *"It is thus related, as handed down from antiquity—that an image of the Carnutensian Virgin, which is seen to this day, was formerly carved in the sacred grave of the Carnutes, and, with the unanimous consent of king Priscus and the nobles of the nation, was placed, by the hands of the Druids, in a certain holy cavern, and dedicated to the Virgin of the Conception. This mystery they either learned from the Sibylline or prophetic oracles, or they received it by an extraordinary revelation from heaven. When Priscus was dying, he named the Virgin of the Conception the heiress of the crown and dominion of the Carnutes. But the events which gave rise to the new worship is thus narrated :*

*"When a great dissension had arisen among the Gauls, and the authority of the magistrates had not interposed to quell the excitement, and it had arrived at such a height that every thing was falling into confusion through the public contentions, an image was sent down from heaven, to a certain grave personage, who was more likely than any other person to extinguish such a flame—on the base of which were inscribed these words : 'O LAMB OF GOD, THAT TAKETH AWAY THE SINS OF THE WORLD ! HAVE MERCY UPON US.' When he had publicly shewn this image to the assembled Gauls, and had repeated a few words which had been revealed to him by God himself, he so instantly affected and moved the minds of all, that no one thought of returning home till peace was restored. Each, therefore, embracing the rest, they interchanged forgiveness of all injuries. Moreover, in order to perpetuate the memory of so happy a reconciliation, they made an Image of the Virgin of the Conception, to which they thenceforth paid the highest honour.—Such nearly is the account of Rigordius."*

Rigord, quoted above, by Frickius, and whom L'Escalopier also quotes, mentions, that among the Gauls, and especially in Chartes, there existed, a hundred years (N. B.) BEFORE the birth of our Saviour, the prophetic tradition of a Virgin that was to bear a son—VIRGO PARITURA.\* He also observes, that the Egyptians held the same persuasion, "*and not only worshiped such a future virgin mother, prior to the birth of our Saviour, but exhibited the effigy of her son lying in the manger, in the manner the infant Jesus was afterwards laid in the cave at Bethlehem.*\*\* ..." The sacrifice of the Agni or the Yagni sacrifice of India already described, was allusive to the Lamb of Isaiah and of Gaul.

\* L'Escalopierus, de Theologia veterum Gallorum, Cap. x. \*\* As in Luke ii. 7.

I think I may now assume that I cannot be accused of very gross credulity in believing, that the son of the Virgin of Isaiah, and the Lamb of God that taketh away the sins of the world, were the same—both existing long before the time of Jesus of Nazareth.

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It follows, then, that the mysteries of Christ are the mysteries of the Lamb, and that the mysteries of the Lamb are mysteries of the same nature as those of the Mithraic Bull, to which they succeeded by the effect of the precession of the equinoxes, which substituted the slain *lamb* for the slain *bull*. The Christian mysteries of the lamb are proved to be taken from the mysteries of Mithra, of the Persians, by the circumstance that the Persians alone have the lamb for the symbol of the equinoctial sign : the other nations have the full grown Ram.

There are not many circumstances more striking than that of Jesus Christ being originally worshiped under the form of a Lamb—the actual lamb of God which taketh away the sins of the world. "Though many churches in this age were adorned with the images of saints and martyrs, there do not appear to be many of Christ. These are said to have been introduced by the Cappadocians; and the first of these were only symbolical ones, being made in the form of a Lamb. One of this kind Epiphanius found in the year 389, and he was so provoked at it that he tore it. It was not till the council of Constantinople, called *In Trullo*, held so late as the year 707, that pictures of Christ were ordered to be drawn in the form of men."\*

\* Priestly's Hist. Corr. Vol. I. p.339; Seuer, A.D. 707.

Priestly is perfectly right : the custom of exposing the symbolical Lamb to the veneration of the people continued to the year 608, when Agathon was pope, and Constantine Pogonat was emperor. It was ordained, in the sixth Synod of Constantinople,\* that, in the place of the figure of a lamb, the symbol used to that time, the figure of a man nailed to a cross should in future be used, which was confirmed by Adrian the First. But the Pope Adrian the First, in the seventh council, in his epistle to Tarasius, Bishop of Constantinople, had approved the representation of Christ under the form of the Lamb and adopted it.\*\*

\* Can. 82. \*\* Dupuis, sur tous les Cultes, Tome III. p.61, 4to.

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It requires no very great exertion of the imagination to form an idea in what manner the ignorant and fanatical devotees, when they applied the worship of the Lamb that taketh away the sins of the world to the man Jesus, should seize hold of and apply to him every doctrine, rite, or ceremony, which the idle traditions of the vulgar attributed to the Lamb in different countries where they happened to prevail. The God Sol, Mithra, and Iao, being the same as the Lamb of God, it seems natural enough that the ceremonies, &c., of the being passing under those names should be adopted by his followers. Hence it is that we find them all mixed together in the worship of Jesus. And, as the worship under the name of Mithra prevailed most in the different Western countries of the world, it is not surprising that his peculiar doctrines and ceremonies should most prevail in the new religion.

We have seen that Mr. Bryant, Dupuis, and others, have shewn that the worship of the constellation of Aries was the worship of the Sun in his passage through that sign, and this connects with the worship of the Lamb the different rites which were used by different nations in the worship of the God Sol—the Dominus Sol—under the different names of Hercules, Bacchus, Mithra, Adonis, &c., &c., their baptisms, oblations of bread and water, their births, deaths, resurrections after three days, and triumphs over the powers of hell and of darkness. In all this can a person be so blind as not to see the history of the God Iaw, IHS, Ihsqj, the a and w—the incarnate God—the Lamb of God sacrificed to take away the sins of the world ? As might be expected, we find this Saviour originally described and adored under the form of a Lamb. In many places of Italy, particularly at Florence, he is described as a Lamb, with the cross held by his fore-leg. But, in most places, these representations have been destroyed in compliance with the bulls or decrees above-named, which unwittingly let us into the secret, which, without them, we might have guessed at, but could not have certainly known.

Over the high altar of the cathedral at Mayence, on the Rhine, is a golden lamb, as large as life, *couchant*, upon a book sealed with seven seals, and surrounded with a glory. Over the high altar of the cathedral of Bon, also, there is a Lamb in silver, as large as life, couchant on a book, sealed with seven seals, and surrounded with a golden glory. In the gateway of the Middle Temple in London may be seen one of these Lambs : he holds a cross with his fore-leg, and has the sun for his head, with a lamb's face. This is a relic of the ancient Knights Templars. In the late repairs of their building the lawyers have shewn much good taste in not destroying it. I rejoice that such of my countrymen as cannot go abroad, may see the remnant of the ancient superstition at home. I advise the Masonic Templars to add this to their eight-point *red* cross.

I will now shew my reader that the crucifixion of Christ is, like all the remainder of the Romish mythos, a close copy from Paganism.

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*"Plato died about 348 before our æra. The beginning of John's Gospel is evidently Platonic. This philosopher was himself believed to have been born of a pure virgin; and in his writings had drawn up the imaginary character of a DIVINE MAN, whose ideal picture he completed by the supposition that such a man would be crucified"\*—a supposition under which the secret mythos was evidently concealed, but which would be clearly understood by the initiated. Having penetrated into the mysteries, we understand it.*

\* Taylor's *Syntagma*, in answer to J. P. S. [Dr. John Pye Smith?] p.95, note.

*"The Prometheus Bound of Æschylus was acted as a tragedy in Athens, 500 years before the Christian æra. The plot or fable of the drama, being then confessedly derived from the universally recognized type of an infinitely remote antiquity; yet presenting not one or two, but innumerable coincidences with the Christian tragedy; not only the more prominent situations, but the very sentiments, and often the words of the two heroes are precisely the same." "Prometheus made the first man and woman out of clay"—"was a God." He "exposed himself to the wrath of God, incurred by him in his zeal to save mankind."\** He was crucified on a rock, instead of a beam of timber.

\* Ibid. pp. 97, 98, and note.

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Here, I think, from this little scrap, which has escaped from the Argonautic mysteries, we see enough to raise the probability that in them were acted over, or celebrated, the whole of the Mosaic and Christian mythoses—the whole of what we have found mixed together in the rites of the Brahmins of South India, as given by the Jesuits, the mythos of Moses, and of the person treated on by the Erythræan Sibyl. It appears that these rites were celebrated in the autumn, to which they must, of course, have been removed by the precession of the equinoxes. We have seen before, Vol. I. pp. 822-824, that it was admitted by Clemens Alexandrinus, who had been himself initiated, that the mysteries of Eleusis were taken from the books of Moses. . . .

When I reflect upon what I have written respecting the Erythræan Sibyl, and that Justin Martyr says she told all the history of Christ, almost every thing which had happened to him, and that I have found the Tammuz or Adonis in the part of India where the Christians of St. Thomas were found, and compare it with what Parkhurst has said above respecting Tammuz, Adonis, &c., I can come to but one conclusion.

I must request my reader to look back to the description of *divine love* crucified, (Vol. I. p. 497,) and reconsider what has been said respecting Baliji, Wittoba, or Salivahana, the cross-borne, (ib. 667, 750, 764,) respecting the deaths and resurrections of Adonis, Æsculapius, &c., &c.; and I think he will not be surprised to find a crucified Saviour among the Romans. This he will now see has been handed down to us on evidence in its nature absolutely unimpeachable. Minutius Felix, a very celebrated Christian father, who lived about the end of the second century, in a defence of the Christian religion, called Octavius, has the following passage :

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*"You certainly who worship wooden Gods, are the most likely people to adore wooden crosses, as being parts of the same substance with your Deities. For what else are your ensigns, flags, and standards, but crosses gilt and purified ? Your victorious trophies, not only represent a simple cross, BUT A CROSS WITH A MAN ON IT. The sign of a cross naturally appears in a ship, either when she is under sail or rowed with expanded oars, like the palm of our hands : not a jugum erected but exhibits the sign of a cross : and when a pure worshiper adores the true God with hands extended, he makes the same figure. Thus you see that the sign of the cross has either some foundation in*

*nature, or IN YOUR OWN RELIGION : and therefore not to be objected against Christians."*\*

\* Min. Fel. Sect. xxix.

To whom could Cicero believe the acrostic of the Sibyl, mentioned in Volume I. pp. 574-576, applied ? I now answer, to the crucified person commemorated on the standard, and who that might be, I ask the priest—for it is their order which has destroyed all the evidence respecting him. But I think few persons will now doubt that it was the BLACK crucified person whose effigy we see in thousands of places all over Italy—the Saviour crucified for the salvation of mankind, long before the Christian æra.

How great must have been the caution of the priests in leaving not a single Gentile, or, at least, Roman remnant of this crucified person, or any thing which could lead us to him, so that to this solitary, though very complete, Christian evidence, we are obliged for our knowledge of him ! This consideration is quite enough to account for *lacunæ* in our copies of Tacitus, of Livy, of the Greek plays of Æschylus, Euripides, &c., &c., : for, to copies made by the hands of priests, we are indebted for every work of these authors which we possess.

How very extraordinary that not a single icon should be left ! For their deficiency, there must be some other cause besides the astute care of the priests; and that cause is readily explained—the icons have become Christian crucifixes. Of these great numbers are to be seen in all Romish countries, which have every mark of extreme antiquity. It is the same with the very old pictures carrying the inscription, Deo Soli, and Soli Deo Mitræ, and Nama Sebadiah, which we have found in Kaliwakam, in the Tamul language in India, noticed in Volume I. p. 776, *note*, p. 779, ... However, it is certainly proved as completely as it is possible in the nature of things for a fact of this nature to be proved, that the Romans has a crucified object of adoration, and this could be no other than an incarnation of the God Sol, represented in some way to have been crucified. It cannot be doubted that to mere accident we are indebted for the passage of Minutius Felix.

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How can any one doubt that this was the Lamb slain from the beginning of the world—the Solar Lamb incarnate ? The Lamb of God slain as an atonement for the sins of the world may be Romish Christianity, and it may be true, but it is not the Gospel of Jesus, the Nazarite of Samaria.

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Georgius says,\* "... 'Ils conviennet qu'il a répandu [Cho Conjoc] son sang pour le salut du genre humain, ayant été percé de clous par tout son corps. Quoiqu'ils ne disent pas qu'il a souffert le supplice de la croix, on en trouve pourtant la figure dans leur livres : Leur grand Lama célèbre une espèce de sacrifice avec du pain et du vin dont il prend une petite quantité, et distribue le reste aux Lamas presens à cette cérémonie.' "

\* Alph. Tib. p.211.

The Cambridge Key says, "Buddha, the author of happiness and a portion of Narayen, *the Lord Haree-sa, the preserver of all*, appeared in this ocean of natural beings at the close of the Dwapar, and beginning of the Calijug : He who is omnipotent, and everlasting to be contemplated; the Supreme God, the eternal ONE, the divinity worthy to be adored by the most pious of mankind, appeared with a portion of his divine nature."\* "Jayadeva describes him as bathing in blood, or sacrificing his life to wash away the offences of mankind, and thereby to make them partakers of the kingdom of heaven. Can any Christian doubt that this Buddha was the type of the Saviour of the world ?"\*\*

\* In the Haree-sa, *the preserver of all*, we have the Hebrew *ere* geneatrix, and *iso* the Saviour; and in the Haree or Heri we also have the Greek Erwj, Divine Love, the Saviour of all.

\*\* Camb. Key, Vol. I. p.118.

In the Apocalypse or Revelation, ch. xi. ver. 8, is a very extraordinary passage. It has two readings. In one it says that *your Lord* was crucified in Egypt, in the other, the received text, it says *our Lord* was crucified, &c. Griesbach says of the former *indubiè genuina*. This evidently alludes to the man crucified of Minutius Felix, who was thus crucified at Rome, in Egypt, Greece, India, at Miletus, &c. This is obviously a piece of Heathen mythology, of which, in the West, the priests have nearly deprived us; but there is no room to doubt that it is one of the Salivahanas, Staurobateses, Baliis, Wittobas, Prometheuses, Semiranises, and Ixions, of the East. If we take the passage to mean *our Lord*, we have the Heathen or Gnostic cross-born of Egypt, (for Christians do not pretend that Jesus was crucified in Egypt,) grafted on the Romish Christianity, like all their other rites and ceremonies. ...

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It seems to me quite impossible for any person to have read the preceding part of this work with attention, and not to have felt convinced that there has originally been one universal mythos, repeated in a vast number of different and very distant places. ...

In almost every mythos we see the same immaculate conception, the same ten months' pregnancy, the same attempts of an enemy to destroy the infant, the same triumph of the infant, his glorious and benevolent character and life, his final violent death, and his resurrection to life and immortality; and all this constantly connected with a town on seven hills, &c., &c., &c.

When I reflect deeply upon certain facts which cannot be disputed, and upon the identity of the worship of Tammuz, in Western Syria, of Tammuz of Egypt, and Tamus both in Northern and Southern India, that is, the two Eastern Syrias; upon the high probability, (shall I not say certainty ?) that the Esseneans of Egypt and Western Syria were Pythagoreans and followers of the Crhj, that is, *Christians*, before the time of Jesus of Nazareth; upon the account of Christian doctrines in Southern India, given by the Jesuits—and upon the extraordinary fact that, when the work of Eusebius is properly translated, as given by the Rev. R. Taylor, the whole doctrine and church establishment of the Christians is found among the Esseneans of Egypt; I cannot help suspecting that the church of the Pagan Christian Constantine was nothing but the transplantation of the

Essenes to the West, and that the secret, allegorical doctrines of these monks were those of the God Adonis, or Thamas, the Saviour re-incarnated or renewed every new cycle.

I presume it is well known to my reader, that in the first two centuries the professors of Christianity were divided into many sects; but these might be all resolved into two divisions—one consisting of Nazarenes, Ebionites, and Orthodox; the other of Gnostics, under which all the remaining sects arranged themselves. The former believed in Jesus Christ crucified, in the common, literal acceptation of the term; the latter, though they admitted the crucifixion, considered it to have been in some mystic way—perhaps what might be called *spiritualiter*, as it is called in the Revelation : but notwithstanding the different opinions they held, they all denied that Christ did really die, in the literal acceptation of the term, on the cross. These Gnostics or Oriental Christians took their doctrine from the Indian crucifixion of which we have just treated, as well as many other tenets with which we have found the Romish Church deeply tainted. This my reader must see will enable him to account for many extraordinary things.

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... I shall be accused of not believing the crucifixion, except as an allegory. But I may doubt this fact (though I expressly say, I do not here state my opinion upon it), and yet be a Christian, as much, at least, as the celebrated Christian SAINT, APOLOGIST, and MARTYR, the orthodox writer against heresies, the BISHOP of Lyons, SAINT IRENÆUS, from whose works I have extracted the following passage.\* I think I surely have the right to call myself a Christian, if I am of the religion of this orthodox Saint and Martyr : but I repeat, at present I do not state my opinion.

\* Lib. ii. Cap. xxxix. of Dr. Grabe's Irenæus.

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"A demonstration that the Lord preached after his baptism not (merely) for one year; but that he employed (in preaching) the whole term of his life. For he came to save all through himself : all I say who through him are born again to God—infants, little children, boys, youths, and old people. Therefore he came (preached) in every stage of life : and made an infant with infants, sanctifying infants : a child among children, sanctifying those of the same age as himself : and at the same time supplying an example to them of piety, of justice, and of submission : a youth among youths, becoming an example to youths, and sanctifying them to the Lord. So also an elder among elders, that the teacher might be perfect in all things, not only according to the exposition (law or rule) of truth, but also to the period of life—and sanctifying at the same time the elders, becoming an example even to them : after that he came to *death* that he might be the first-born from the dead, he himself having pre-eminence in all things, the prince of life, above all, and exceeding all. *But to establish their own forgery* that it is written of him, *to call* (it ?) *the acceptable year of the Lord*, they say against themselves that he preached (during) one year (only ?) and suffered on the twelfth month (of it ?) They have forgotten—giving up every (important ?) affair of his, and taking away the more necessary, the more honourable, and, I say, that more advanced period of his, in which, teaching diligently, he presided over all. For how did he obtain disciples if he did not teach ? And how did he teach—not having attained the age of a master (or doctor ?) For *he* came to baptism who had not yet completed thirty years of



age : (for thus Luke who indicates his years lays it down : and *Jesus* was as it were entering on thirty years when he came to baptism :) and after (his ?) baptism he preached only one year :—(on) completing his thirtieth year he suffered (death) being as yet only a young man, who had not attained maturity. But as the chief part of thirty years belongs to youth, (or, and a person of thirty may be considered a young man ?) and every one will confess him to be such till the fortieth year : but from the fortieth to the fiftieth year he declines into old age, *which our Lord having attained he taught* as the Gospel, and all the elders who, in Asia assembled with John the disciple of the lord, *testify*, and (as) John himself had taught them. *And he* (John ?) remained with them till the time of Trajan. And some of them saw not only John but other apostles, and heard the same things from them, and bear the same testimony to this revelation."

I do not doubt that what I have said respecting the evidence of Irenæus will excite great surprise, and probably smiles of contempt in many persons; but I call upon all such individuals, not to give way to their vulgar prejudices, but to try this evidence by the rules by which evidence is examined in a court of justice. This is the only way of bringing the matter to a fair decision; but I believe there are very few, of even educated persons, who ever think upon the nature or value of evidence, or know that the consideration of the subject is of any consequence. This is the reason why so much nonsense is found to be believed, even by persons who, on other topics, evince a sound and discriminating judgment.

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From this passage of St. Irenæus's, which has so fortunately escaped the hands of the destroyers, we learn the fact which cannot be disputed, that the doctrine of Christ crucified, preached in so pointed a manner by St. Paul, was, to say the least of it, a *vexata questio* among Christians even in the second century : this shews that we are merely a sect of Paulites.

If Col. Wilford may be believed, the orthodox were not the only persons who disputed the age of Christ. Speaking of the sectaries, he says, "Some insisted that he lived *thirty, thirty-three, forty*, and others nearly but not quite fifty years. Stephanus Gobarus has collected many of these idle notions, in the extracts made of his works by Photius."\* They may be idle notions in the opinion of Col. Wilford, but they support the evidence of Irenæus, and what I have said, that it was a *vexata questio*.

\* Asiat. Res. Vol. X. p.93.

... I maintain, that the evidence of Irenæus is the best evidence which we possess of the death of Jesus Christ; because it is the evidence of an unwilling witness. ...

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... When we find from Irenæus that he was not murdered or killed, all we can make out of our four gospel-histories is, that they were allegories, parables, apologues, to conceal the secret doctrine. ... I know that a great outcry will be made at me for saying that Jesus Christ was the sun. In the *vulgar acceptation* of the words, I can only say that this is not true. But that Jesus or the Logos was believed to be a portion of ethereal fire by every one of the early fathers, is a fact; ...

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I must now beg my reader to review all the different accounts of the mythos which he has seen in all quarters of the world—lastly, taking that of Tibet, the part of the world whence the Ioudi came, and let him consider all the proofs of the identity between it and Rome—the same monks and monasteries, nuns and nunneries, by the same names of Beguines, (Romish monks and Beguine nuns, as it will be said, founded by Nestorians,) the same *tria vota substantialia*, the same tonsures and dresses, the three sacraments of orders, eucharist, and baptism, and many other things,—and I think he will at once be obliged to allow, that there are in both the remains of the same mythos which I have been describing. In Rome, in its rites and ceremonies, it remains almost perfect, and in Tibet nearly the same.

I now request my reader to turn to the history of Pythagoras, given in Volume I. pp. 150, 151, and to consider carefully all the particulars enumerated respecting him, as they so remarkably coincide with the gospel history of Jesus Christ; then to p. 168; then to p. 210, and observe the close connexion of the Indian avatars and the date of Pythagoras; and, lastly, to pp. 95, 96, of this book, and I am quite certain he must admit the identity of the two mythoses, histories, parables, or whatever he may choose to call them, of Jesus and Pythagoras. ...

Now I contend that, when all the peculiar circumstances are taken into consideration, there is a high probability that in the *man crucified* of Minutius, we have Pythagoras; and that the Christians, from whom we receive all our books, have suppressed the history of the crucifixion, and inserted in the place of it the story, that Pythagoras was burnt in his house by the populace. We must not forget that he established his school at Cortona, which I have shewn, in Volume I. p.787, was the same as Cristona, and that we learn from Jerom, that one of the earliest of the names borne by the Christians, was the same as that of South India, Crestons,—of India, whence we have seen the Camasene, the Loretto, the Pallatini, the Saturnia, &c., &c., came to Italy.

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Whenever the Holy Ghost was described as given to man, it was in the form of fire, if visible to the eye. Its effects always were, wisdom accompanied by power; but the power was never supposed to exist independently of the wisdom. This wisdom was the Holy Ghost, as we have seen, and whenever we closely analyse this, we always find the igneous principle at the bottom. Is it, then, a wonder, that we find the ancient Indian, Chaldean, or Collidean Ioudi, and the Persians in the earliest and most uncorrupted state of their religion, offering their adoration to the solar fire, either as the emblem of the creative wisdom, or as the Wisdom and Power itself? Is it not surprising that the popes, in their anxiety to support this doctrine, should have yielded to the popular wish in adopting the rites and ceremonies with which the ancient system, in fact the system of the real gnwsij, was always accompanied?

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If we turn our minds back to what we have seen, we shall find with the Romish church every rite of Paganism; every thing which has been disguised by being charged to the Gnostics is found there, without a single exception. Irenæus was evidently a Gnostic. If

he were not, how came he to place the Zodiac on the floor of his church ? a part of which, not worn away by the feet of devotees, is yet remaining. He was of the sect of the Christ *not* crucified. How is all this to be accounted for, except that what the first Christian fathers all taught was true, namely that there was an *esoteric* and an *exoteric* religion ? A great part of what I have unfolded, indeed almost the whole of it, applies to the Gnostics; that is, to the Jesus described by the disputed chapters of Matthew and Luke—to Jesus of Bethlehem. St. Paul preaches, in a very pointed manner, *Christ crucified*; this was in opposition to the Christ *not* crucified of the Gnostics; and, in later times, of the Manichæans and Mohamedans. Gnosticism was the secret religion of the conclave. They had Jesus of Bethlehem for the people, Jesus of Nazareth for the conclave and the cardinals. For the people, they had and have *Jesus crucified*; for the conclave, Jesus *not* crucified. This will appear to many persons at first absolutely incredible. Most fortunately the church has been guilty of the oversight of letting the passage of Irenæus escape. One of the most earliest, most celebrated, most respected, and most quoted authority of its ancient bishops, saints, and martyrs, tells us in distinct words, that Jesus was *not* crucified under Herod and Pontius Pilate, but that he lived to be fifty years of age. This negatives the whole story of Herod and Pontius Pilate. This he tells us on the authority of his master St. Polycarp, also a martyr, who had it from St. John himself, and from *all the people of Asia*. It will, perhaps, be said, that Irenæus was a weak old man. He was not always old, and he must have heard this when young, under his master Polycarp, and have retained the knowledge of it during his whole life, and thus must have had plenty of time to inquire into the truth of what he had heard; and, weak or not, he was a competent witness to the dry matter of fact, viz. that he was told it by St. Polycarp and the elders of Asia.

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That the idea of the Trinitarian character of the Deity should be taken from the doctrines of the ancient philosophers, will surprise no one who considers how much they are praised by the most respectable of the Christian fathers—I speak of Clemens Alexandrinus, Justin, Ammonius Saccas, Origen, &c. Clemens expressly says, that the rudiments of celestial wisdom, taught by Christ, may be found in the philosophy of the Greeks; this is Esoteric Christianity. And Justin says, that Socrates was a Christian, and that, before the advent of Jesus Christ, philosophy was the only way to eternal life. He calls it Megijon ethmoa, "a thing most acceptable in the sight of God, and the only sure guide to a state of perfect felicity." The opinion of the early fathers in this subject may be seen at length in Vol. II. of Vidal's translation of the Commentaries of Mosheim, note, p. 114.

The division of the secret Christian religion into *three* degrees, the same as the division at Eleusis, namely, *Purification*, *Initiation*, and *Perfection*, described in my *first* Volume, p. 822, is of itself sufficient under the circumstances to prove the secret religions of the Christians and the Gentiles the same.

The favourite objects with Ammonius, as appear from the disputation and writings of his disciples, which I stated in Volume I. pp. 824, 825, were those of not only bringing about a reconciliation between the different philosophic sects, Greeks as well as barbarians, but also of producing a harmony of all religions, even of Christianity and Heathenism, and of prevailing *on all wise and good men of every nation* to lay aside their contentions and quarrels, and to unite together as one large family, the children of

one common mother. With a view to the accomplishment of these ends, therefore, he maintained, that divine wisdom had been first brought to light and nurtured among the people of the East by Hermes, Zoroaster, and other great and sacred characters; that it was warmly espoused and cherished by Pythagoras and Plato, among the Greeks; from whom, although the other Grecian sages might appear to have dissented, yet that with nothing more than the exercise of an ordinary degree of judgment and attention, it was very possible to make this discordance entirely vanish, and shew that it was chiefly in their manner of expressing their sentiments that they varied.\* Surely nothing could be more desirable than the objects aimed at by Ammonius, or more deserving of the exertion of a good man.

\* Mosheim's Comm. Cent. ii. p.132.

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Amidst all the confusion of sects, two leading doctrines may be perceived—that of those who held the literal meaning, at the head of which was Paul; and that of those who held the allegorical or learned, of which were Pantæus, Clemens, Origen, Justin, Philo, and Plato.

The more I reflect upon Gnosticism, the more I am convinced that in it we have, in fact, the real science of antiquity—for a long time almost lost—but, I trust, by means of our oriental discoveries, yet to be recovered. ...

Ammonius Saccas, the greatest of the early fathers, held Jesus Christ in veneration, as a person of a divine character and a teacher of celestial wisdom.\* It was not till after the time of Justin Martyr that the Paulites of Rome began to prevail against the philosophers of Alexandria, where, in its catechetical school, the original *Christianity* was taught; and from the hands of such men as Plato, Philo, Pantæus, and Ammonius, it fell into the hands of such men as Calvin, Brothers, Wilberforce, and Halhed; and the consequence was, that instead of a religion of refined philosophy and WISDOM, it became a religion of monks and devil-drivers, whose object, by the destruction of books and their authors, was to get the upper hand of those they could not refute, and to reduce all mankind to their own level. With these people, the popes, who were equally desirous of power, formed an alliance, and, to conceal this, fabricated the Acts of the Apostles, the Latin character of which is visible in every page : for a proof of this, Mr. Evanson's *Dissonance of the Gospels* may be consulted.

\* Mosheim's Comm. ut sup. p.127.

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The history of the sun, I repeat, is the history of Jesus Christ. The sun is born on the 25<sup>th</sup> of December, the birth-day of Jesus Christ. The first and greatest of the labours of Jesus Christ is his victory over the serpent, the evil principle, or the devil. In his first labour Hercules strangled the serpent, as did Christna, Bacchus, &c. This is the sun triumphing over the powers of hell and darkness; and, as he increases, he prevails, till he is crucified in the heavens, or is decussated in the form of a cross, (according to Justin Martyr,\*) when he passes the equator at the vernal equinox. But before he rises he is dead for on day and about four hours. This is nearly the time necessary to be

intercalated every six hundred years, to make the calculation come right; at the beginning of the third day he rises again to life and immortality. The twelve labours of Hercules are his labours in passing through the signs of the zodiac, which are so similar to the history of Jesus Christ, as to induce the reverend, pious, and orthodox Parkhurst, to declare them *types of what the real Saviour was to do and suffer*. These celestial images are what induced the learned Alphonso the Great to declare, that the whole history of Jesus Christ might be read in the stars.

\* See Vol. I. p.789.

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In this book I think I have proved, that every rite, ceremony, and doctrine, which is found in the Christian religion, was a close copy of that of the Gentiles. Mr. Mosheim\* is obliged to admit this, nearly to the extent here stated, and he endeavours to disguise and palliate it by pretending that they were taken into the Christian religion. But as I have proved that every rite, ceremony, and doctrine, of the Romish church is taken from the Heathens, and existed before the time of Jesus Christ, I beg leave to ask, Where is the remainder which is not Pagan, and which is to constitute the Christianity of the present day ? The Christianity of Jesus Christ, from his own mouth, I shall exhibit in a future book, in its native and beautiful simplicity, unalloyed with Pagan, Paulite, Romish, Lutheran, or Calvinistic nonsense.

\* Comm. Cent. ii. Sect. xxxvi. n.

That which I have written is intended for the use of philosophers, as I have said in my Preface. How should the generality of mankind, occupied in the affairs of life, be expected to understand such a book ? No, no; let them attend to their secular concerns, count their beads, and say their prayers, resting content with the religion of their ancestors, and be assured that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohamedan in the mosque, and the Christian in the church. Peter said, very wisely, *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.*"\*

\* Acts x. 34, 35.—For most of the articles in the above parallel between the rites of the ancient and modern Romans, I am indebted to a small treatise lent me by my friend Ed. Upham, Esq., entitled, "Les Conformités des Cérémonies Modernes avec les Anciennes." Imprimé l'An 1667.

I must fairly admit, that I cannot read what I have written without an incredible melancholy. In what a state of delusion have four-fifths of mankind been kept, and still are kept, by the dishonesty of the remainder; and, in the teeth of my humble and feeble efforts, I fear always will be kept ! But, at all events, I have done my duty; I fear, I know what I shall receive, from my self-sufficient and ignorant countrymen. But yet, a new æra is rising. There still is hope in the bottom of the box. But one word more I must say of the Eternal City, before I close this article; it may serve for a warning.

It is a striking circumstance that the Pagans themselves boasted of the greatness of Rome, not only as the capital of the empire, but as the head of their religion, of which it was the centre; on account of which it was called by Atheneus *Ouranopolin*, or the Holy

City, Ruma Mamma, the residence of the Gods.\* It was called the Goddess of the earth and of the nations, at the very moment that the axe was laid to its root, and that, by the treason of Constantine, its altars about to be overthrown, its religion destroyed, and it was to be degraded to the rank of a provincial Town. Thus, at this time, when loaded with corruption, its religion rotten to the core, and evidently at its last grasp, still, as in former times, it calls itself *eternal*; its pompous, empty, tawdry cardinals, bending beneath ermine, fat, and ignorance, waddle about their grass-grown streets and crumbling ruins, which would long since have yielded to the pest which surrounds them, had not the remnant of the fine arts of Greece procured it a temporary respite. But proud Rome, thy race is nearly run—thy day nearly over. One century more, and, like haughty Babylon, the curious stranger, probably with fear and trembling, will ramble round thy ruins, and say, This *was* the eternal city ! Here *was* Rome.

\* Lucan, lib. i., Deûm Sedes, Mart. lib. xii. Epigrorum. 8; Claud. De Laud. Stillic.

Sure as the shaft that slayeth in  
the night,  
The pestilence glides slowly,  
robed in light  
All-glorious Italy, o'er thy fair  
champaign  
The smiling fiend extends her  
silent reign,  
And desolation follows. Lo ! she  
stands  
On the proud capitol, with  
noiseless hands  
Showering the secret ruin on the  
dome  
Of thy great temple, everlasting  
Rome !  
HERBERT'S *Pia della Pietra*, p.  
12.

## VOLUME II - BOOK III - CHAPTER I

**ORIGIN OF LETTERS—MOON'S PERIOD—NAMES OF LETTERS  
—BOUCHER—DR. WAIT ON SANSCRIT—CYCLE OF FOURTEEN  
—THOTH—OM. HOMER—TARGUMS—DR. YOUNG. SOL—  
JOSEPH, PROTEUS. STALLS—SOLOMON. SINDI. PETER—  
CRYPTOGRAPHY, INDIAN—VOWEL POINTS—ACROSTICS.  
ANAGRAM—METATHESIS. THE HUMBER NINE—ARABIC  
LETTERS—THE GOD XANGTI—`Eij, mia, šn—SIGNETS—SIGMA  
TAU—ADAM. GENESIS**

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The following book will chiefly consist of a development of the mode in which the most important of all the various branches of human science, the art of writing, was discovered and brought to perfection. ...

When I go back to the most remote periods of antiquity into which it is possible to penetrate, I find clear and positive evidence of several important facts. *First*, no animal food was eaten—no animals were sacrificed.\* *Secondly*, it is recorded and it seems probable, that the Gods had no names, and that no icons were used;\*\* and almost all ancient nations had a tradition, that they once possessed sacred writings in a long-lost language. The possessors of these writings and this old language, I think, must have been the people who erected the Pyramids, the gigantic stone circles, and the other Cyclopæan buildings, which are found of such peculiar character and size all over the world. The language of these nations, or, in fact, the lost language which they used, we will now try to discover—assuming, that it was the first written language of man.

\* Sacrifice—Sacrum Festum—sacrificium.

\*\* This was because the God of Wisdom, or the *wise* God, was worshiped.

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I believe that no person who has studied the subject ever doubted that there has been one original, universal language. Mr. Bryant says, “*There are in every climate some shattered fragments of original history, some traces of a primitive and universal language; and these may be observed in the names of Deities, terms of worship, titles of honour, which prevail among nations widely separated, and who for ages had no connexion.*”\* ... I have no doubt that in very early times, a sacred or secret written language, as was a natural consequence, consisted of a definite number of words and ideas, each word and idea represented by a number. As long as a certain pontifical government lasted, which I shall show was the first government, and was the inventor of this symbolic letter, this would remain. By degrees the priests of the order, but of distant nations, would add words to it, till the number became cumbersome, and then the discovery of syllabic writing being made, the numeral system would by degrees be deserted. This would be the first language both written and spoken, used in all nations. By degrees in each nation new words would be formed in addition to the old, and often exchanged for the old; so that we might expect what we find, namely, some of the old first words in every language. From the observation of Cluverius, that he found a thousand words of other languages in the Hebrew, and from the circumstance that it is in a less changed state than any other written language with which we are acquainted, an effect which has arisen from the accidental concealment of it, in the recess of the temple of Syria, I am induced to fix upon it as being the nearest to the original language.

\* Vall. Coll. Hib. Vol. VI. p.4.

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When we reflect upon the general tradition that Teut, Thoth, or Hermes, was the inventor of letters,\* and that in the very old histories they are always connected with the idea of something magical, ... I have formerly observed that I thought that letters were secret and considered magical. This opinion is confirmed by this observation of Guerin de Rocher, that the word used for letters or symbols of notation is also used for the idea of miracle, and is used in Genesis i. 14, as signs to divide the times. When a person considers the astonishing effect or power of letters and figures of notation, he will not

be surprised that they should have given name to any miraculous effect. Nor is it surprising that the signs TT, which described, in the first symbolic letters, the soli-lunar cycle, should come to mean signs or letters generally, letters being considered the conveyors of the knowledge of Wisdom or TT, or OM.

\* See Vol. I. p.174

Cicero\* says, that Hermes or the fifth Mercury, whom the Egyptians call Thoth, was the inventor of letters. This is nothing but the renewed incarnation of Hermes or the fifth Buddha in Egypt.

\* Natura Deod. Lib. iii.

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The first word of the Alphabet is often *one*; which one is often described by the monogram 1. Here the idea of *unity*, the To On, and *self-existence* are united. The number ten is also the same monogram, and means *excellence* or *perfection*, and has the same reference to the hundreds that the 1 has to 10, and constantly describes the To On. In Arabic numerals, *one* and *ten* were the same—1. They are the same in Roger Bacon's calendar.\* In French we have the Ie in the pronoun je, I. All this exactly agrees with what we learn from history—that the first Etruscan and Scandinavian or Runic letters or numbers were right lines; that with the Irish\*\* they were called after trees; that with the Greeks they were carved on staves—Axibus ligneis—and that they were formed of right lines and called Grammata or Petala or leaves, or petalon or leaf (I believe tree); and that they are found with the mythos of Virgil and the leaves of the Sibyls, and in the Rhythms or Runes of Wales. Now all this leads to the important result, that this system was not at first intended as a record of language but of ideas. We see in the Arabian and Hebrew alphabets perfect order as concerns numbers, but perfect disorder as concerns letters for names of letters or of sounds; and we shall find presently all the planetary bodies and astronomical periods described by numbers, for sounds and the formation of words, was not discovered till long after arithmetic and astronomy; and that letters, selected at first without any regard to system in reading, though afterward altered by the Greeks, in their system, to accommodate it to a certain mythological superstition, very evident in the 6, 60, 600, *ss*, *samach*, *xi*; and, in the 9, 90, 900, Teth, of which I shall treat at large presently. In addition to this, I am quite convinced that an attentive consideration of the plates of letters given by Mr. Astle, will satisfy any person, that not only have the ancient systems once been all the same, but the forms of the letters have been nearly so. ...

\* Astle on Letters, p.189.  
p.5.

\*\* See the Callan Inscription, Celtic Druids, Figure 13,

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There are several parts of my system which are *facts* not *theories*. They are facts, that in that system of letters which we have, and that probably the oldest, viz. the Irish, the letters are called after the names of trees; that there are enow of the old Hebrew yet so called, as to raise a very high probability that they were all so originally; and that each



tree's name begins with a letter answering in sound to the sound of the letter. It is a fact, that the moon's name in numbers, as above, is the name by which it was invoked in the orgies of Bacchus. It is a fact, that the Greeks called their letters *gramma* and *petala*; that the letters of all the oldest languages were in right lines, at angles, (though some of the nations certainly corrupted their alphabet to humour the mythos,) and that, at first, they mostly wrote from top to bottom.

If a person will impartially consider the great number of duplicates in the Arabic, he will at once see how unnecessary they must have been for a new-formed language : 4 symbols for d, 4 for Z or S, and 3 for T. All these were unnecessary for numbers; but, in an unformed language, must have been incumbrances; and thus, when numbers grew into letters, *as letters* they were dropped. With the Greeks the vowel v became f, and, in consequence, they were obliged to use for their figures two j s, and place the vau at the end. We have seen the Chaldee or Hebrew written language traced to North India, the land of the Sacæ, and we have here the same alphabet of *sixteen* letters, brought by a tribe, as their history says, from the same place. If this was a forgery, how came its authors not to copy the Latin, the Greek, the Hebrew, *of twenty-two* letters, or the Arabic of twenty-eight ? It is out of all credibility that the monks or bards of the middle ages should have known of the *sixteen* letters.

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It is now expedient to suspend our search into the origin of Letters, and to resume our inquiry (from Volume I. pp. 685,686) into the origin of the most remarkable of all the mysteries of the world—the meaning of the OM of Egypt, of Syria, of India, of Delphi, of St. Peter's, of the Kremlin, of Lambeth—or, the Om of Isaiah, of Buddha, of Cristna—of the sacred, never-to-be-spoken *Om*. ... It brings us again to Om-Am-et, Om the desire of all nations. ... The original numeral alphabet of the Indian Arabians had 28 letters or forms. The Jews changed the number to 27, to make the M the centre. The Greeks changed their number to humour a superstition, the same in principle, and to make the two letters which describe their cycle, the cycle of 650, the centre letters. If we examine this closely, it is exactly the same as the plan of the Jews. The benignant dæmon of the cycle was the Son of Man, MN=650; and thus arose the generic name of *the species*—Man, Mannus, the Male, afterward joined to the female, making Am-mon or Om-an; and, when aspirated, Homo, hominis, hominem. In accommodation to the same mythos, the Greek vau or digamma or number six, was written j having the *sound* of the number x=60, three lines or three j s or xes, and the number c=600. In like manner, the M final and 600 of the Hebrews was constituted of the Amech, the 60 and 600, and the vau was, as the Vulgate calls the mother of the race, *Eva*. The E and U, the 5 and the 6, were the generators of all the cycles. They were both Lustrums. Thus came Eva or Eve, the mother of the race of MN, the root of Homo, of Man, the root of Mundi, *holy cycle*.

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When I reflect upon all the circumstances attending the knowledge of letters, I feel no doubt that they were not only considered to be magical, but that they constituted a great part of magic itself. Let us consider, only for a moment, what miracles, as figures of notation in solving problems in arithmetic, they would enable their possessors to

perform. Let us consider alone the foretelling of eclipses, and let us add to this the knowledge of the periods of some of the comets, which I shall shew in a future book that the early literati did possess. In the passage quoted in Volume I. p. 675, from the Revelation xiii. 17, 18, the whole of my theory both of wisdom and of the system of using numbers for symbols and letters is, in one sentence, clearly expressed. The knowledge of the number is called *wisdom*, and the letters are called *marks*, that is, monograms or symbols, names, and numbers. Daniel (ix. 2) says, he knew a thing 95./ . \*95/" *bsprim mspr*, *from* or *by* the letters in the book.

From 95/ *spr* a letter, or symbol of notation, comes 4/ *sp* or Sup, or Soph, *wisdom*. The idea of wisdom and of letters is never separated.

Vallancey says,\* that *storia* is an Egyptian word, meaning what we should call *news*. It seems to have been the Hebrew 9): *str*, which I think meant a scribe. I believe the scribes were a learned order, a kind of priests, and that they were the only people who understood the art of writing.

\* Coll. Hib. Vol. V. p.209.

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If a person will think deeply he will have no difficulty in forming an idea how, when the art of writing was secret, a written word would be magical. A few lines scrawled in the presence of a person on a bit of leaf or bark might be given to him, and he might be told, whoever is a magician or initiated on seeing that scrawl, will know your name, or any other desired fact. A person must think deeply on this, or he will not see the force of the argument which arises from the dupe having no idea of the nature or power of conveying knowledge by symbols. As the Chaldæan priests were the only people who understood the secret of writing, it followed, that they were all magi or magicians; and when the secret did begin to creep out, all letters were magical or supernatural. This and some other secrets—the telescope, astronomy, the loadstone—made the Chaldæans masters of the world, and they became Moguls. Mogul is but Al-Mag, The Mage. On this account all the princes of India desire to be invested with the pallium by the old Mogul of Delhi, successor of Gengis Khan, of Tartary, the last incarnation of divine wisdom. The mythos at last always reverts to its birth-place, Indian Tartary—the mount Solima, the snow-capped Meru, where the Gods sit on the sides of the North. ...

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I consider that it admits of no doubt, that all written syllabic languages with which we are acquainted are the same, with merely dialectic variations; and that all the alphabets or systems of letters are one, only with the letters in different forms, as we have the English language and letter though one, yet WRITTEN IN DIFFERENT *forms*. The Arabic table of letters and numbers, compared with the Greek, proves this. We have here all the *numbers* in order, but the *letters* in disorder. We ought in considering these subjects never to forget, that all the various dialects of the world are like the spokes of a wheel, as we go back converging towards one another, till they meet in the centre; and, in a contrary direction, diverging, till at last they are no longer visible to one another. I believe that historical circumstances might be adduced, which would render it highly

probable that, fifteen hundred years A.C., the people speaking all the then existing languages, could, though perhaps in some cases with difficulty, understand one another.

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We will now try to find the meaning of the word Solomon; often spelt Soleiman, Sulimon, Suleimon, and %/-: *slme*.

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I imagine that the following is the true translation of 2 Samuel xii. 24 and 25 : "And he called his name Solomon (%/-: *slme*), and Ieue loved him. And Nathan the prophet put his hand upon him (\$\*"-( -: \* & *uislh-bid*) and called him after Ieue, (or *on account* of IE 9&"3" *bobur*) Jedidiah," (%\*\$\*\$\* *ididie*) that is, the most holy IE, or, in Hebrew idiom, Holy, Holy IE. Here we have the ceirotonia and Christening, or giving the Christian name, usually given with us at the baptism. I assume that the \$ *d* in the word \$\*" *bid* ought to be 9 *r*. With this the whole is *sense*, without it the whole is *nonsense*; and I think most Hebrew scholars who shall go through my work, and see all the proofs which I shall give of my theory, will agree with me that the emendation ought to be made.

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Why did Jesus say he founded his church upon a *rock* or stone ? I have shewn the word *stan* or *stone*, both in India and Europe, to have the same meaning; therefore, it follows, that it is a very old word, probably an arithmetical word. May it have been  $s/=200$ ,  $t/=330$ ,  $n/=50$ ,  $n/=50$ , *stnn* cycle of 600 ? It is very true, that the whole system was founded upon the cycle. What was the loadstone, which I have supposed carried in the Amphi-prumna as its mast, the mast of Cockayne,\* of Minerva, but L'-di-stone *the holy stone* ? It was, most assuredly of all inanimate things, the best emblem of Wisdom. What can be more precious than the magnet ? This is highly figurative, no doubt; but who can deny that the language of Jesus was figurative, and as highly figurative too ? This Lapis would be the Lapis of 600; then, by regimine, the lapis stnn.

\* See Volume I. pp. 340, 344, 345.

I am quite certain that no one who considers that Jesus taught in parables, as he said, that he might not be understood, will think it unreasonable to go to an ænigma for the meaning of the ænigmatical expression to Simon Peter, Cephas, Pierre, *Thou art Peter, and upon this rock I will build my church* : Matt. xvi. 18. Now I think the stone on which Jesus meant to found his church, was Saxum, Sax, Saca, in short, *Buddha* or *divine wisdom*. This is perfect keeping with other equivoxes which Jesus is said to have used. The stone of Sax would become the stone Sax, with the Latin termination. Jesus Christ was a disciple of Buddha; that is, of Divine Wisdom. Who will deny this ? Thus we come at the first name of Buddha, *Saca*. ... A play upon language, or an equivoque being *clearly meant*, no objection can be taken to an explanation arising from an equivoque. *Sax* is evidently divine wisdom, Buddha. It is also a stone, the anointed stone of Jacob, the emblem of the generative power or *wisdom*. ...

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The art of acrostic writing, which we find in the Talmud, the Psalms, the Runes of Scandinavia, &c., arose from the mode of making out a word from the first letters of numbers. ...

Mr. Mallet has observed, "that the ancient Scandinavian poetry abounded with acrostics of various kinds, as much as the Hebrews;"\* the Scandinavian, that is, the Saxon.

\* Northern Ant. Vol. II. p.144.

The practice to which our grammarians have given the scientific or technical name of Anagram, partly arose from the accidental transposition of the letters of a word, when changing the writing from the numeral system of system of ciphers, and from the top downward, to the literal and horizontal, and partly from indifference as to the order in which the letters stood, when the language was in unspoken symbols. With respect to language, I believe our grammarians give too much credit to system, and by no means enough to what we call accident. A moment's reflection will shew anyone that, in the unspoken language of numerical symbols, it was not the least consequence in what order the symbols were placed. For instance, in the word Sul, whether it were Slu or Sul, precisely the same idea would be conveyed. This was the origin of Anagrams and Metathesis, to which we have given these fine names.

Endless is the nonsense which has been written respecting the ten Jewish Sephiroths; but Moore has, perhaps, alone explained them. Their name, in fact, tells us what they are. They are well known to be ten symbols; and what is Sepher but Cipher?—the ciphers of notation up to ten, which, it is evident, contained in themselves, in the numeral language or language of ciphers, in its endless combinations, all knowledge or wisdom? This was really Cabalistic.\* This was the meaning of the ænigma of Pythagoras, that every thing proceeded from numbers.

\* See Basnage, p.199.

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In this language of ciphers, every cipher or figure, to a certain extent, was, of course, the symbol of a word, viz. to 9 inclusive. ... After the Arabic notation was invented, although all the figures from 9 to 99 would consist of two symbols, they were in fact representatives of but one idea. Basnage says, that the writing of Belshazzar's wall, interpreted by Daniel, consisted of but a letter or symbol for a word; this is correctly cipher writing.

We will now consider the number 9.

The Teth of the Hebrew stands for *nine*. I have no doubt that we have this letter nearer the original in form in the Greek Q Theta, a circle including a central point, though the Greek Theta is not unlike the Teth both in name and form. This has the same name as the Tha or Thas of the Egyptians, and the Fqaj of the Copts. It is called the everlasting number, because, by whatever number it is multiplied, if the figures be added, they

make 9. Thus  $7 \times 9 = 63$ , and  $6 + 3 = 9$ ; or an equal number of nines, and for this reason it has the emblem of eternity for its figure, viz. a point and a circle. This Tha or Thas is the ninth or last number before the tens begin. The Tzaddi is the 90, the second nine before the hundreds begin; and the Tzaddi *final* is the third 9, standing for 900, before the thousands begin.

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We constantly read of the *Son of man*. I have often wondered why a human being should be so called. I have little doubt that by this was meant, *Son of the Solar Incarnation, Mn*.

Man was the image of God, of the being described by the number 650; in short, he was the microcosm of God. Mind was Sapia; and this was only to be made perceptible by one man to another by means of the Logos or speech. Thus mind came to be described by the word Logos, the speech or anima in motion, the spirit of God, of which the Linga was the emblem. The organ of generation, for a similar reason, was called Linga, or Lingua, language, or speech, or Logos. Mind was the To On. "Every thing tends to the To On"—"to the centre." For this reason, when the alphabet consisted of only twenty-four letters or figures, the two centre letters, the MN=650, formed its name. The name of that part of the Hom or Homo, which more immediately partook of the nature of the To On, mind and man-min-di, viz. *divus*, holy or sacred, that is, MN. After the sacred number, the Neros was found to be 600 and not 650, the number of the letters was reduced from 28 to 27, and the M=600 was the sacred number.\* When this was the case, it is evident that those *who did not understand all the reasoning* might take either the LM or the MN for their sacred number 650. Thus came the *Lama* and the *menu*. Thus the Lamed came to be used indiscriminately with the Nun, as Ficinus tells us. And thus, as we might expect, Lama, Menu, and Mani, were all the same. The Lamed is, in fact, the LM-di, Holy or Sacred Lama.

\* Thus, when it was desired to retain the allegory of the tree of knowledge and letters in the alphabetic numeral system, and the mansions of the moon and the days of the moon's period were found to be more correctly described by 27, the letters were reduced to 27.

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At last, the Lama came to have the same name as the sheep, as the solar constellation, and as "the Lamb that taketh away the sins of the world," in the language of figures, it was L=50, M=600=650. For a similar reason the Goat, which was the same as the Lamb, was called Mn-des, M=600, N=50=650.

The Indian Fig-tree was sacred to the Sun.\* It was the tree of the Lam; then, from the regimine, the tree Lam-di.

\* Vall. Coll. Hib. Vol. V. p.130.

The reader may probably recollect the observations which I made in Volume I. pp. 606, 837, 838, that the Goat and the Sheep are the same genus of animal, and that they will

breed forward, or continue the breed, like the Greyhound and the Pointer, not like the Horse and the Ass. This accounts for the Goat being often found where a Sheep might be expected. At last the two animals came to be equally adored, one as LM=650, the other MN=650.

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After man began to theorize on the First Cause, he naturally designated it by the Monad or Unit, which was at length described by a point : on this arose many most refined speculations. It was on the Monad, on which was erected all the other numbers, till we get to ten; the whole of the fingers which formed one circle or whole, as it contained in itself all numbers. Then, by the invention of adding the other numbers over again, all numbers are formed. ... Thus it was the creator, and the foundation or mother of figures, letters, and knowledge : from this, the Iedi of Judi were the followers of the holy I, or Ie, or Io. From this being the origin of letters as well as of creation, the golden fleece (holy wisdom) and the apple of the Hesperides, apples of the tree of knowledge, holy wisdom came.

The Chinese are said to have a God called Xangti, whose name is kept a profound secret, never mentioned on any occasion, but entrusted alone to those in the higher mysteries, who meditate on it with the most profound reverence. Here we have the exact history of the OM of the Indians, and of the IEUE of the Jews of the twentieth chapter of Exodus, which, when properly and mysteriously translated, means, as I have already stated, "Thou shalt not mention the name of % E &%\* IEU, that is, of THE *Self-existent* Being." ... Ie or Io was Logos, a tree of wisdom. Wisdom was letters, letters were a tree. Thus a tree was wisdom, because its leaves were letters; 0\*3\* *ioz* was the word used for letters. *I* was one, 1; one and a circle were 10, X; one and a circle were Io, which were IH or XH, the circle 608; one and a circle were a dot and circle, the emblem of the eternal monad—⊙. It was Q, h/ 9, the emblem of the eternal number, as they called it. A circle is a cipher; it is the emblem of eternal wisdom; it is 4&:—4&2 *sup* or 4&' *zup*, SoF, wisdom. Theta was nine, because 9 was the emblem of eternity; conformably to this, the first letter of the hieroglyphic alphabet was an *owl*, the emblem of wisdom. ...

## VOLUME II - BOOK III - CHAPTER II

DIS MARIEBUS—SYSTEMS OF LETTERS—LAST AVATARS. MOHAMED, &c.—NAMES OF THE GODS OF THE WEEK—CHINESE WRITING—ABACUS AND NABATHEAN ALPHABET—JAVA—NORTHMORE'S SYSTEM—VON HAMMER'S BOOK. SAXONS—BACCHUS. JANUS. OGHAM—RHYME. BARDS. FATES. VEDS—CHINESE—IMMACULATE CONCEPTION OF SACA—PALLIUM—APOCRYPHA—DEISUL—HAMMER'S ARABIC BOOK

### Page 203

We have seen, that in Judia of Siam, Maria and Mania were the same. Maria was one of the persons whose altars are inscribed *Tribus Mariebus*, of which one was the Virgo Paritura. On the Heathen and Christian monuments the letters D. M. are constantly found. The Christians say, they mean Deo Maximo, and the Heathens say, they mean the Dis Mariebus, of whose history it is pretty clear they were ignorant. But in fact they were the same, and meant Dis Mariebus—the *holy three*, who had the care of the dead Christ, and embalmed him. They were the three Parcae of the Europeans, who cut with their scissors the thread of life. On a Christian tombstone, in the Church of St. Clemens at Rome, they are *Dis Manibus*; however, the letters *is* and *anibus* have of late years been filled with cement to disguise them. But upon many Christian monuments the letters are, D. M. *Sacrum* XL.\* This beats all our Christian antiquarians; they can make nothing of the XL. But it probably meant Deo M. 650. I think the three Marys or Parcae were the Trimurti—Tri-mr-di, the holy triple Maria or Maia. One was Mary, *Sal* or *Sul*, Om; the second, Mary Mag (or Magna) di-Helen or Magdalen; and the third, Mary the mother of Jesus. The Mag is the same as Mogul—Mag-al—ard the Almug-tree, of which the sacred part of the temple of Solomon was built, was the wood sacred to the *Mag-al* or *ul*, or great God. From this, by the regimine, came the name Mogul, as priests came to bear the names of their Gods.

\* Basnage, B. iii. Ch. xxiii. p. 237, Eng. Trans.

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In great numbers of places in the Old Testament, the allegory of trees and letters is referred to. What was the Rod of Aaron which threw our branches or leaves or buds? What were the magical rods of Jacob? What was the meaning of the branch from which the stem of Jesse was to arise? Was Jesse I-esa? The Gnostics frequently called Jesus *the Tree of Life*, and the tree itself *which grew in the middle of Paradise*, and, at other times, *a branch*. My idea that the fruit of the tree of knowledge was the acquisition of the knowledge of letters without initiation, is supported by the assertion of Enoch, that the wickedness of the world, which caused the flood, consisted in the attempts of men to obtain forbidden knowledge. It is also strengthened by a passage of Proverbs, Chap. iii. 13, 18, where Solomon says, "Happy is the man who findeth wisdom,"—"She is a tree of life to them that lay hold upon her." I suppose certain of the leaf-names of figures of notation were selected by a society, and that this society being spread about in different

countries, slight differences in the mode of selecting the sixteen letters took place. Thus the religious mythos was not every where described in exactly the same manner; hence we see the small variation which shews itself between the Hebrew and the Greek.

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... Every man who was initiated into the mysteries, and who aspired to be a philosopher, is said to have had his own alphabet, in which he concealed his doctrines from all but his followers. At last, when writing became no longer a masonic or magical secret, each country acquired, by degrees, the habit of using some one of them. Their powers of notation, however, kept them all nearly the same, both in principle and order. (That they have all the same numerical power, has been proved by Gen. Vallancey in the plates to his fifth volume of the Coll. Hib.) And so, I have no doubt, they continued, to a very late day, with only the little variation in the last numbers of the Coptic and Greek. I think the probability is, that the order of men, (who were not, strictly speaking, priests, but nearly an order of priests, and some of whom might, perhaps, sustain the priestly office,) called Chaldæans, from central India, were the original inventors of the syllabic from the numeral system; and as for the numeral, I know of no people more likely than they to have been, the inventors of it also. ... There is no fact more certain than the general solicitude of the learned ancients to keep every part of science, as much as possible, a secret, each to himself, or his sect or followers. There was an unceasing struggle between the Bees, who tried to discover, and the Drones, who endeavoured to secrete; and, for thousands of years, the Drones succeeded in preserving their science and power, by admitting only the most talented or rich of the Bees into their order, which operated doubly in their favour; it took strength from their enemies and added it to themselves. It is impossible to deny that numbers of the alphabets are formed in unaccountably complex shapes; these were the alphabets of the drones, trying to envelop every thing in mystery. If the Bees invented any, they would, for the sake of publicity, be of the simplest kind—like the first alphabets of the drones, made by them before the power and utility of the art were known, and before the necessity of using extraordinary care to keep it secret became manifest to themselves.

... Though every philosopher or his school had an alphabet of a peculiar form, each alphabet was evidently founded on that of Arabia. The first alphabet was the Arabic alphabet of *numbers*, each number having the name of a tree, and amounting to twenty-eight. The second was the alphabet of *letters*, of Cadmus, which consisted of *sixteen* culled out of the twenty-eight. After some time, these sixteen were increased by adopting the whole twenty-two numeral of Arabic letters, as they stand marked by the increasing numbers.\* The more I meditate on thousands of trifling circumstances connected with these subjects, the more convinced I am, that, for many generations, the arts of reading, writing, and the higher branches of arithmetic, were in the hands of a ruling order, and this order was that of the high priests of Ur of the Chaldees; that is, of the country Uria of Calida, that is, Calidi—country of the *holy Cali*. The high-priest and ruler has been Mogh-ul from the most remote period. But the time when and the country in which the *first* letters were invented, is an ænigma which I fear must remain unsolved. However, I think we may be assured, that the place was East of the Indus, and West of China—probably in the tract of country between the Nerbudda and sixty degrees north latitude. I think we cannot come nearer than this to the place. Samarkland, Mundore, Oude, and Tibet, have nearly equal claims, and there does not seem to me to be much room for speculation on the subject.



\* See Celtic Druids, p.248.

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General Vallancey\* has shewn, that the old Chaldee alphabet is strictly the same as the Estrangelo, (vide his Plates,) and *that* the same as the Phœnician, which is, in fact, Hebrew or Syriac. These are the languages which we have found (vide Vol. I. pp. 702, 765,) in the College of Casi, near Oude or Youdia, or Benares, or at the temple of Solomon, at the Mere or Mount of Casi, in Cashmere, the country of the crucified Indra. And again, a thousand miles to the south, in the country of the crucified Ball-ii or Wittoba, in South India, at Terpati or Tripoly or Trichinopoly, called Pushto and Syriac and Chaldee; in each place both the Christian and Jewish mythos are recorded—the two, in fact, are united in one. Again, we have found the same Hebrew language, and the same double mythos, amalgamated in Mexico, carried thither before the invention of letters or iron. The amalgamation of the Christian and Jewish mythoses, found in both India and Mexico, and the ignorance, in the latter, of the knowledge of iron and letters, are facts which can never be separated. It is impossible to have clearer proofs that the whole existed before the time of Christ. ...

\* Coll. Hib. Vol. V. p. 201.

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The Greek name of Numeration is Ariqmoj—of Rhyme or Measure `Ruqmoj. The Persians, according to Chardin, call it *Abged*, which word is evidently the a, b, g, d, of the Hebrew and Greek, and our a, b, c. And the symbolical letters of the Indian Algebra, are called Abekt, evidently at the bottom the same as the first letters of the Hebrew and Greek.\* In the same manner the instrument used by the ancient Greeks and Romans to count with, and at present by the Chinese and Japanese, was and is called Abacus. Count Paravey observes, very justly, that the names *Abgeb*, *Abekt*, *Abacus*, *Apices*, prove the identity of figures and letters, and that the latter were derived from the former.\*\* ...

\* Vide Bija-Gauita of Bhascara.

\*\* Essay on Figures and letters, p.59. In almost all nations we read of a learned lost language. No one will deny that Algebra must have been considered a profoundly learned science in all nations. The Greek letters were taken from the Hebrew or Arabic; then here we have the name of this Indian learning in the names of the Hebrew letters. This almost amounts to something more than a probability—to a proof—that the Hebrew was the first language of the Indians.

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After I had nearly finished what the reader has seen, I discovered in Hyde<sup>1</sup> what in a very remarkable manner confirms my hypotheses, but which will not surprise those who have read what I have written respecting the Judæan mythos of the Mexicans and Chinese. It is an alphabet of Tartars who now govern China, and also an alphabet of the Mendeans, who, I suppose, are the Mandaites or Nazoureens or Christians of St. John or

Nabathæans.<sup>2</sup> A moment's consideration will satisfy any Hebrew scholar, that they are both, notwithstanding the difference in the shape of letters, correctly Hebrew. They do not differ even in a single letter. After this no one will be surprised to find the Judæan mythos in China. But this Tartar alphabet must be kept a secret as the use of letters is prohibited.<sup>3</sup>

1 De Rel. Vet. Pers. in a map at the bottom of the title of a Tartar book, in my copy, p.358.

2 Vide Ibid. App. p.524.

3 Ency. Brit. Vol. I. p.727.

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Jesus and Mohamed were philosophers, preachers of wisdom and morality to their countrymen, and, like Socrates and Pythagoras, neither of them left a single word of writing behind him. Some persons believe Jesus to have been murdered by the priests, others state that he escaped them; but at all events, he seems to have offered no active opposition. Mohamed, on the contrary, when struck, returned the blow and beat his enemies. But in each case the moment the preacher was gone, books enow were manufactured by those whose interest it was to establish a dominion over their fellow-creatures. In each case, I have no doubt, the early actors in the drama were well-meaning fanatical devotees. I doubt not that in India and in Europe millions went over from the religions of the two Cristnas (the God of India and the God of Rome), to that of the new Avatar, who, in the West, protected them by his arms against the sectaries of the old Avatar. For though the followers of the new Avatar never persecuted, the followers of the old one always did. It is not surprising under these circumstances, that the new Avatar should have protected his followers by his arms. This would excuse, if it did not justify, the wars of Mohamed, and also account for his success.

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The principle of the fates was this : The First Cause was believed to ordain a law, or foreordain to each cycle what should happen. In every cycle the same things were repeated : the vates or fates only declared this law. Jupiter was bound by his own pre-ordained law, because, when he made that law, he, being omniscient, foresaw that he should not change it; he foresaw every thing, which, on the whole, was for the best, and, in agreement with that, he ordained every thing which would happen in the cycle, and for ever. However long the cycle may be, still if it be a cycle every thing will recur. This, although it may be false, is much more refined than our feeble conceptions, that God is changing every day, at the request or prayers of every fool who chooses to petition him; or, at least, as our book says, "when two or three are gathered together." What is for the best, the First Cause will enact, and if he enact *in time*, he must enact it in a cycle, for time cannot exist out of a cycle; we can only form an idea of what we call *time* by means or our idea of circle or cycle. We know or believe from our senses that events proceed in succession : how can we believe that events will proceed or succeed, for ever, without a stop ? We may say we think they will, but of this we can form no idea, as we shall find, if we examine the course of our ideas closely. The Indians, meditating upon these matters, came at last, after the end of each cycle, to place the First Cause, as well as the Creator, in a state of absolute quietude; but what would this

be, if continued, but Atheism ? To avoid this, they made him rest a given time, then begin and enact anew the former order of things, to create happiness—begin a new cycle. I shall be told, that this will deprive man of free will, and perhaps God too. I cannot help this. It is not my fault that this theory of the ancients is attended with a dangerous result. My declaration of their opinion or faith does not change it, or make it. If my reader will try some other theory he will soon find himself in an equal difficulty; and this arises from the fact, that we here come to the extreme of our faculties. If we go farther, we go beyond the power of the human understanding, and then, if we talk at all, we necessarily talk nonsense, as all the profound metaphysicians, like Berkeley, and the professors of the Vedanta philosophy, do.

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If the mind of man could be brought to the consideration of the subject of prophecy without prejudice, he would instantly see, that in its common and usual interpretation it involves the very acme of absurdity. For what is it that God the omnipotent chooses to reveal ? Something to man for his good, which will happen in future : but, wonderful to tell, he always does this in such a manner, that man shall not know that it has been revealed, until the thing has happened. He gives it by the mouth of the priest, who is supposed sometimes to understand, sometimes not to understand it. But can any thing be more derogatory to the divine attributes ? Why does not God make his priests speak out, intelligibly and clearly ? Why did not the prophet tell the Jews, that their next Messiah should be a *spiritual* not a *temporal* Messiah, like all their former Messiahs ? But every prophecy is an ænigma to be expounded by the priests. Here, again, we have the system of secrecy which prevails through every part of the ancient world. Every thing was allegory and ænigma, contrived for the purpose of supporting the power of the favourite initiated.

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The doctrine which I have taught of an universal Catholic or Pandæan Judaic mythos having every where prevailed, I know from its singularity and its opposition to the priesthood of the present day, will, at first, be treated only with contempt : but there are certain facts which must be accounted for, or in the end the theory will prevail, or I ought rather to say the truth will be no longer doubted. It is a certain fact, that the temple of Solomon and the tomb of Moses existed in Cashmere when the Mohamedans arrived there, and were destroyed by them; therefore they were not named by them, or built by them. The city of Oude or Ioudia, the Montes Solumi, country of Daudpotri, &c., are in the same predicament if they are admitted to have had these same names before the arrival of the Mohamedans; and this cannot be denied. It is not credible that these places should have been built, or had these names given to them, by the emigrant Samaritans, the bitter enemies of the system of David, Solomon, &c. The above are *proved* facts, not theories, and must be accounted for.

The same system is found near Cape Comarin; in Siam; in China; and in Mexico : all these things must be accounted for. It is true, the whole detail of the system is not found in the latter places to be exactly the same as it is in the former, because the system is accommodated to the country, and to existing circumstances in each case; but the fragments of it which are found, which, like the broken pillars and capitals when found,

prove a temple anciently to have existed, render it highly probable that the very same system once existed. In deed, they do more, they *prove* it : while the fact that, with these fragments the most important parts of the Christian system are found to have amalgamated before the Christian æra, raises a grand obstacle to the truth of the Judæan and Christian system, *as at present laid down*. It may be fairly asked, How comes the Christian doctrine—the crucifixion for instance—if there was an ancient Judæan doctrine and the crucifixion was part of it, not to be clearly found in the system of Moses and the Jews of Western Syria ? I contend that the whole Christian mythos was an esoteric system; the system concealed in the mysteries and in the Jewish unwritten Cabala; which, in this case, will have been, in reality, no way different from the ancient mysteries of the Gentiles. The opinion that there was a Cabala or unwritten doctrine among the Jews was never denied. If there were such a thing, it *must* have been taught somewhere, in some place, to its possessors, and this place *must* have been their temple, though we read nothing about it. Thus, in fact, there must have been Jewish initiations at Jerusalem as well as at Eleusis. We know that circumcision, baptism, confirmation, and I believe the eucharist, the doctrine of a murdered and resuscitated person, were all parts of the secret mysteries; the former three of these we know for certain were Jewish, and the Apocrypha tells us the last was.

That there is not a more full account of the adventures of the incarnate God in the Jewish canon, proves a fact which is, indeed, proved by a thousand other circumstances—that the mythos was originally an unwritten secret, kept in all countries from the mass of mankind, or a secret kept in allegories or parables, but chiefly in the latter, the favourite resource of the religion. The knowledge of the regenerated and reincarnated God was probably never openly published, as long as it could be kept concealed. It was a great mystery. It constituted the high mystery in all the temples in which the high mysteries were celebrated. There is not a country where the leading points of it are not to be discovered, and always, when discovered, found to have been carefully hidden—points sufficiently important and sufficiently numerous to warrant the conclusion, that the remainder of the system must have been known, though perhaps it is not now in our power to discover it. But I do not doubt when the very existence of the iconoclastic temple became endangered by the violence of the idolaters, the books of the Apocrypha, or secret doctrine, were written to preserve it, if possible, from being lost. But though we do not find the *eight* Saviours clearly made out in the books of the Jewish canon, yet we have found one of them in the Apocrypha; and they are most clearly and repeatedly foretold in the Targums by the term Messiah. The Jews were always expecting this Messiah. They believed Julius Cæsar, and, afterward Herod, to be the Messiah. But, as neither of them restored the kingdom of Solomon, he was no longer regarded as a Messiah; he passed away and was forgotten. But their book clearly state, that Cyrus *was* a Messiah : that was, because he restored their Temple.

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I some time ago made an observation on the attachment of Pythagoras and the ancients to music. I have no doubt that music was closely connected with religion. All the ancient unwritten mysteries, (and all mysteries were once unwritten,) were originally preserved in rhythm or metre, and *set* to music, or *contained* in or *preserved* by music. Rhythm, metre, and music, were all invented for the purpose of aiding the memory—of assisting it more correctly to retain the sacred numbers, &c. For many generations after the use of letters became public, there were no writings in prose : all were in poetry or

rhythm. All the stone pillars in the temples, erected or placed according to the numbers of the cycles, were partly for this same purpose. The sacred dances and scenic representations were for the double purpose of doing honour to the God and aiding the memory;<sup>1</sup> precisely as the scenic representations of the acts of Jesus Christ by the Romish church originally were, or perhaps are at this day; and of which the plays called mysteries in Elizabeth's time were a remnant. The Bards were an order to preserve and regulate the choirs, the Salii to preserve and regulate the dances. The origin of the Salii was, in fact, unknown to the Romans, and they were equally ignorant of many other of their institutions. The Salii were originally twelve in number. Their chief was called Præ-Sul,<sup>2</sup> which serves to shew that they were probably Sul-ii—*priests of Sol*. They had an officer called Vates, *a musician* : they were probably all Bards. But the most important of these rites were the processions, or voyages of salvation, or what were called the Deisuls. In these, I have no doubt, that the whole life and adventures of the incarnate God were represented—from his birth to his resurrection and ascension.

1 It is observed by Neibuhr, that the ancients never grounded their tragedies on real, but on *mythic* history only. Rom. Hist. Vol. I. p.341, Ed. Walter.

2 These were priests of the Sun; and I suspect they were prhj-sul, and from hence our word priest might be derived. ...

The exact process which took place in the formation of the Bardic order cannot, perhaps, be clearly made out; but there can be little doubt that it became almost exclusively devoted to the composing and singing of the sacred songs. Originally all sacrifices were feasts, and feasts were sacrifices in honour of the Deity; at these the Bards sung their sacred songs. And it was not till these matters became common, that the Bards descended to celebrate the praises of love and war. At First, these feasts were strictly confined to the temple, and to the elect; but, as the labouring classes became more enlightened, they insisted upon joining their superiors; and, by degrees, they discovered all the secret : till, at last, *horribile dictu*, there is now scarcely a secret left ! I have formerly stated that Clemens confessed that the Judæan mythos was in the ceremonies of Eleusis. What else can cause them to be in the secret mysteries ?

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I believe, as I have repeatedly remarked, that for many generations the arts of reading, writing, and the higher branches of arithmetic, were secret, sacred, and astrological; that they were solely confined to the priesthood, which, chiefly by their means, ruled all nations; that one system of *sixteen* letters pervaded the whole world, and the priesthood was probably that of which we read so much in the Indian books, described by the name of the empire of Pandæa. If at first the written language were the same as the spoken, yet a moment's reflection will shew, that the latter would diverge in a variety of ways, in different countries, as time advanced. This is the allegory of the *confusion of tongues* mentioned in Genesis. We every where read of a sacred, *lost* language. We find this tradition with the Tamuls, with the Brahmins, with the Greeks, with the Druids, indeed, with all nations. And I am quite certain, that if the language of numeral symbols was not the lost language, the Synagogue Hebrew, in consequence of the state of seclusion in which it has been kept in the temple, is now nearer to it than any other.

... Now in all written languages, even those which are the most distant from each other, we find a surprising identity of words having the same meaning; for instance, we will take the Sanscrit and English, as in the Sanscrit word *sam*, and English word *same*, both meaning, *like, similar*. This I suppose to have arisen from the secret, unspoken language of ciphers or figures having extended over the whole world, and continuing fixed for many generations, after all similarity in the spoken languages had disappeared. I think the words which we find reduplicated, in the different and distant languages, are the words of the secret, numerical, or sacred language, accidentally fallen into common use. I think the example of seventy-three languages or systems of letters, all having the Arabic for their foundation, treated of in the work found by Mr. Von Hammer in Egypt, raises a strong presumption that Arabic (which I consider to be, in fact, Hebrew) was the parent of the whole, when in its early Cufic state, though now, no doubt, in every way changed. The fact that almost all the roots of the Hebrew are found in the Arabic, proves them to be only close dialects of one another. This idea also is supported by the place to which I have traced the Arabic—North India—where we found an Arabia and a Suracena. I need not remind my reader, that the Syriac is a close dialect of the Arabic and Hebrew; and it is scarcely possible to believe that its names of Pushto and Estrangelo should be given to the ancient *sixteen* letter language, (now called Tamul,) without its being, or having originally been, the same language.\* Let it be remembered that the Judæan mythos is found in both North and South India. It is also expedient to retain in recollection, that the Thamas is, in a very peculiar manner, found both in Western Syria and in the Tamul-speaking part of India.

\* Vide Georgius, Alph. Tib. p.583.

## VOLUME II - BOOK III - CHAPTER III

### ROMA. FLORA. PUSHTO—ALLEGORY OF THE FLOWER CONTINUED—GENERAL OBSERVATIONS—ALLEGORIES— ALLEGORIES CONTINUED—RETROSPECT

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We have seen the way, or something very like it, in which man first discovered the written language of numerical symbols, and by what steps he probably proceeded to discover the art of alphabetic, syllabic writing. After he had discovered the advantage and followed the practice of calling the sun by the different combinations of figures which made up the first cycle of 666, and which, as I have shewn, proceeded from unthought-of and unforeseen circumstances, he would begin to try to form the next words or the remainder of his written language, whether it were symbolic or syllabic, upon some system; and I think we have an example of this in the connexion of the various words having a relation to the first superstition, that is, to the adoration of the female generative power, in the words Flora, flower, flour, pollen, Pallas, &c. We shall discover examples of this in the history of the name of the *eternal city*, Roma, which we shall find to have a near relationship to the letters of the Tamuls of India.

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Thus the language of the Syrians and the Tamuls, of the Afghans and the Arabians, the Estrangelo, or of the Chaldæans and the Jews, was the language of the Flower—650 : and what flower was this, but the flower which grew in Carmel, the garden of God, which grew in Nazareth, or in the place of the Natzir ? What flower was this but the flower of which we so often read; which gave a name to the capital of Persia—Susiana or Susa—the Lily or Lotus ? What flower but the water rose, the rose of Ise, Iseur, Isuren, of Sharon ? “Susan, Lilium vel Rosa, Uxor Joachim.”\*

\* Vall. Coll. Hib. Col. IV. Part I. p.264.

An old picture found in Palestine by Dr. Clarke induced him to make some remarks on the Lotus or Lily, which, he observes, almost always accompanies the figure of the Virgin. He says, that Nazareth, at this time, signifies a *flower*, and, from St. Jerom, that Nazareth in Hebrew signifies a *flower*. This is the Lotus, equally sacred in India, Egypt, Greece, and Syria. The bean which it produced in the Nile and Ganges, was that which, when the mythos was lost, was believed by the votaries of Pythagoras to be forbidden, in his mystics, to be eaten,\* but which he really never forbade.

\* Clarke, Vol. II. p.411, Ed. 4to.

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Nazareth, the town of Nazir or Nazwfaioj, *the flower*, was situated in Carmel, the vineyard or garden of God. Jesus was a flower; whence came the adoration, by the

Rossicrucians, of the Rose and Cross, which Rose was Ras, and this Ras, or knowledge or wisdom, was stolen from the garden, which was also crucified, as he literally is, on the red cornelian, the emblem of the Rossicrucians—a Rose on a Cross. This crucified flower-plant was also liber, a book, a letter or tree, or Bacchus or IHS. This IHS was Logos, Linga, letters, LTR=650. THE God was also called Rose or Ras, because he was R=200, O=70, Z=90=360; or *Rose*=365; RS=RST=600; the *Rose of the Water*, or *Water-rose*, as it is called to this day. But this Rose of Sharon, this Logos, this word, was called in Arabic and Chaldæan *werta* and *werd* the same as our *word*.\* Thus it was both the Linga, the generative principle, and Lingua, a word, or words, language. How curiously the system is interwoven, like rods of willows into a basket ! It was Flora, Flj=650, which was the Flora of the Romans, and the 95 *pre* of the Hebrews, both meaning *a flower*. The famous Hesperides was the Hebrew 63 *oz* 95 *pri*. The 95 *pri* means *flower*, but the 63 *oz* means *letters* as well as a *tree*; and, I have no doubt, is closely connected, in some secret way, with the allegory of the Arbor magna, cujus rami sunt leteræ, &c. Push-to and Push-pa are the same. Push, which means flower, is the root of both. The corruption is not greater between Pushto and Pushpa, than between Pema and Padma—names of the Lotus. We have found Buddha called Pema, Padma, the Lotus, a flower. We have found him called Poti-sato; therefore Poti-sato meant *flower*. ...

\* Asiat, Res. Vol. II. p.53.

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In addition to what I have said in several places respecting the similarity of Cristna and Jesus Christ, I now request my reader to observe (what I formerly overlooked), that the celebrated Arjoon, the brother of Cristna, is nothing but John with the epithet *Ar* prefixed. And I learn from Rammohun Roy that he was not the elder brother of Cristna, as I have formerly stated, but, as John was to Jesus, he was his cousin. He assisted him in his labours for the good of mankind, and when he was killed, the Sun stood still to hear the lamentations of Cristna for his loss.

All the names of Rome are female—Roma, Flora, Valentia : nearly its first and greatest Goddess was Vesta. Heyne suggests Roma to be Ruma.<sup>1</sup> No person has puzzled all inquirers more than the Indian Rama,<sup>2</sup> the cousin of Cristna. He has frequently been observed to have been to Cristna what John was to Jesus;<sup>3</sup> and the similarity is so striking, that it puts the identity of the two mythoses out of all question. ...

1 See Vol. I. p.376.

2 We have not yet found the origin of the word Ram the brother of Cristna, and of the animal of the zodiac. Now, in the language of numbers, we find in the Hebrew the Samach and the Mem final to stand for the same number—the famous number 600. From this mutual convertibility I think the Ram and the Ras have been the same.

3 See Vol. I. pp. 648, 649.

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Arwma, *the sweet smell*,\* means also a flower, that is Pushpa or Pushto. This was the language of the followers of the Phasah or the Lamb—it was the language of the Flower, of the Nazir, of the Flos-*floris*, of Flora, of the Arouma, and of the flour of Ceres, or the Eucharistia. It was the language of the pollen, the pollen of plants, the principle of generation, of the Pole or Phallus, of the Pole which opened the Gate of Salvation, and it was the Gate itself, the Arca-polis, place of deposit of the sacred things of the state, which were the emblems of the Arch or *divine wisdom*,—it was the Pala, the Pallas, (the divine wisdom,) and the Palladium or pallium of Elijah, or of the Lamb of God.

\* Jone's Lex.

Erwj amor, and this is ama, which ama aspirated is C-ama. Amor is Roma. Erwj is Sora or Sura, the Sun. (Sora-Cora-mandel.) Erwj being Cama is also Ama or Venus; in India, Cama-rina, Cama-marina, Sea-Goddess. Thus Venus and Cupid or Dipuc, that is, the Virgin mother and Child are the same; these are the *black* Madonnas and Bambinos of Italy. If Rama be Roma it is Amor or *divine love*, and is the same to Cristna as Arjoon or Jnana, *wisdom*, cousin or assistant of Jesus, is to Jesus.

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To the celebrated society of the Rossicrucians or Rosé-cruixians, I have before alluded. I am not a member of this society, therefore, I cannot betray any secrets. This society is closely allied to the Templars; their emblem or monogram or jewel, or as malicious and bigoted adversaries would say, their object of adoration is a Red Rose on a cross, thus—

When it can be done, it is surrounded with a glory, and placed on a Calvary. When it is worn appended and made of cornelian, garnet, ruby, or red glass, the Calvary and glory are generally omitted. This is the Naurutz, Natzir, or Rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily, Padma, Lotus, crucified for the salvation of man—crucified in the heavens at the vernal equinox : it is celebrated at that time by the Persians, in what they call their NOU ROSÉ, i.e. Neros or Naurutz. The word NOU is the Latin *novus*, and our *new*, which, added to the word *Rose*, makes the *new* Rose of the vernal equinox, and also makes on the Rose of the RSX RSS=360; and the XRS *Xrs*, or cross, or crs, or, with the letter *e* added, the *Rose*=365; in short, the God of Day, the RSS or *divine wisdom*, C, RS,\* Cross-Wisdom (Ethiopicè).

\* The monogram with which the title-page of the Latin Vulgate is ornamented, which, as I have stated, was given me by a Catholic priest. It is placed on the breast of an allegorical figure which wears *three crowns*—three crowns, not solely, if it be at all, emblematical of Heaven, Earth, and Hell, but also emblematical of an incarnation of the Creator, the Preserver, and the Destroyer—an incarnation of the Trinity or the Trimurti.

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Buddha is said to have been crucified for robbing a garden of a flower. He is also, like the emblem of the Rossicrucians, called a Flower, a Rose, a Padma, a Lotus, a Lily, and Jesus Christ is called *a flower*. The Virgin in the pictures of the annunciation, is always presented with a flower by the ministering angel, and that flower is the Lotus or Lily. In

Mexico the same thing is done, only the flower is *a rose*. I account for the fact that Buddha was both the *flower* and the *robber* of the *flower*, from the *regimine* of the language; (the Indians admit their ignorance;) from which the robber of the flower became the robber-flower. ... He was a flower, because as flour or pollen he was the principle of fructification or generation. He was flour, because flour was the fine or valuable part of the plant of Ceres or wheat, the pollen which I am told, in this plant, and in this plant alone, renews itself when destroyed. When the flour, pollen, is killed, it grows again several times. This is a very beautiful type or symbol of the resurrection. On this account the flour of wheat was the sacrifice offered to the Crhj or Ceres in the Eucarijia. In this pollen we have the name of pall or pallium, and of Pallas, in the first language meaning *wisdom*. From this, language, logos, linga, wisdom, all came to be identified with letters, the tree, liber, Bacchus. Thus when the devotee ate the bread he ate the pollen, and thus ate the body of God of generation : hence might come *transubstantiation*. From this it came to pass, that the double allegory of the knowledge of good and evil, and of the knowledge of the generative power in the female, then in the male, and the knowledge of letters and of wisdom arose, and were blended into one.

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As I have just said the mysteries themselves arose from natural circumstances. I suppose the knowledge of the Trimurti and the other doctrines of the Gnosis or Wisdom, the branch of the Cabala called Berasit, explained by me, was the secret of secrets, the grand Arcanum; that, along with this, one of the first secrets was the knowledge of the art of writing and reading. From the extreme difficulty of acquiring the art of writing and reading, it would almost necessarily be a secret science even without any intention at first of making it so. The knowledge of Wisdom became the knowledge of letters. All wisdom was conveyed by letters, by the liber, the leaves, the bole, the stem of the tree; thus the tree became the tree of knowledge to make man wise, forbidden to all but the initiated. ... The Casideans, the Chaldæans, the Essenes, the Therapeutæ, the Mathematici, the Freemasons, the Carmelites, the Assassins, Magi, Druids, were all the same, and all held the Chreestian doctrine, and received, at their rite of baptism, which was universal, a Chreestian name, and, by this rite, were admitted to the first step of initiation into the mysteries. Here was the reason of the universal toleration after the union of the two great sects of the Linga and Ioni took place.

On admission into the highest mysteries, the rite of circumcision was administered, or, perhaps, originally, it was the general rule, that every one who was intended for the order, should be circumcised in his youth. The word circumcised, as I have before observed, has the meaning also of initiation. It is known that into the high mysteries of Egypt and Eleusis no person was admitted who was not circumcised, though neophytes were constantly admitted. Besides, every person once admitted would choose to have his children admitted, and thus the order was kept alive; and thus it was that the order, as we have found, was both hereditary and not hereditary. The Monks constituted a class or order, at first perhaps the elect or perfect, or only the persons admitted into the very high mysteries. Perhaps the only persons who performed the functions. In the Culdees of Iona and in Wales, there were both married and unmarried members of the convents; but probably this was an abuse. Pythagoras became a neophyte, and was admitted by the ceremony of circumcision.

We will now return to the flower. In India, Buddha, as already stated, robbed the garden of a flower, for which he died. In Western Syria the female presents the fruit of the tree of the garden of love or wisdom to the male, by which means the death and regeneration of man ensue, and without which the species would not have passed on to futurity. Now what were the flowers of which the male deprived the garden of delight alluded to above ? If my reader will carefully consider every meaning which the word flower or flour or pollen possesses in plants and animals, in short in all nature, he will then readily answer the question. And if he wish to know what was the kind of fruit presented by the female to the male to produce the prolongation of the species, he may ask any naturalist, or even village surgeon, and he will tell him that the apples of love, the ova, are not the produce of the male, but of the female. They were the apples of knowledge, because, by being presented to the male and tasted by him, he acquired a delicious knowledge which he never knew before, and he caused the renewal of the animal, from generation to generation, to be ultimately absorbed in the To On. Here we have the apples of knowledge in the *garden of delight*. The flower spoken of was that without which there would be no generations or regenerations, it was the grand ornament in the garden, and, in this sense, the flower or plant of wisdom or knowledge. Without its stimulating and nourishing power there would be no fructification. The plant was worthless without it. It was the flower of wisdom—!-5 *Pla*, Pallas, Palladium, Pallium, and the Pollen of every plant; and, with men who did not possess the recondite knowledge of anatomy, it became, by mistake, the Phallus. I suppose I need not point out to my reader what, in this allegory, constituted the garden, the Can-ia, the Gunh. The female presented to the male the apples of love, the ova. He tasted and fell. With the increase of the species, cares and sorrow arose, the ground became overrun with thorns and briars, and the garden of delight faded away. From this first act came all the good and all the evil in the world; without it there had been neither good nor evil. The being man, *mannus*, *homo*, was [allegorically] not an animal; it was a plant. It is the only being in whom red blood circulates, who at the same time masticates food and produces flowers—which flowers bear fruits—of which flowers the male despoiled the female, and thus propagated the species. There is yet one other animal which, circulating red blood, bears flowers : but what is its Indian name ?—Hanu-man, the Monkey or Ape.

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... Here we see the reason why a tree was selected as the ground of the allegory, for trees were literally books. The tree was very appropriately in the garden of delight or knowledge or wisdom—the tree, the alphabet, by means of which all divine science was known—the tree by the study of which the favoured youth, selected for instruction in the secret mystic art, became one of the royal SACRED caste, enjoying the contemplation of all the higher branches of knowledge, particularly astronomy. The gardens of Adonis, of Syria, I really believe were all Edens, (Eden is Adon,) delightful groves, seminaries of education in the secret sciences, delightful retreats for study, imitated by the *Domus Templi* of the Templars at Cambridge, and the college of Hassan Sabah at Cairo. ...

Knowledge or wisdom, though not, perhaps, strictly identical, are constantly confounded. This arises from the consideration that wisdom is really the perfection of knowledge. In fact, perfect knowledge *is* wisdom. Jesus Christ is constantly called the branch, and the vine—the way of salvation, the way or door of life, the shepherd, the tree of life, the tree in the middle of the Garden of E-don or of wisdom. In the title-page

of the Alcoran des Cordeliers, St. Francis is likened to Jesus Christ, by drawing him as a tree. Christ was Wisdom, and Wisdom was the “*arbor magna in medio Paradisi, cujus rami dictiones, ulterius in ramos parvos et folia, quæ sunt literæ extenduntur;*” the great tree in the garden of Eden, whose leaves were letters, and whose branches were words. How could the practice of calling letters by the names of trees be better described ? Buddha was Wisdom; Jesus Christ was Wisdom; consequently he was Buddha. Christ was the tree of life and of wisdom or knowledge; Buddha was Veda; Veda was wisdom—the book of life. ... In the Veda was recorded all knowledge—past, present and future—the knowledge of generations or re-generations of the man, the knowledge of the renewal of cycles in *sæcula sæculorum*, that is, of cycles of cycles—the esoteric meaning of *sæcula sæculorum*, *aiwn twi aiwnwn*, æones, emanations of divine wisdom. Our book which we miscall Genesis, or *the book of generations*, ought to be Barasit—that is, Wisdom—that is, Veda or Buddha. Thus it is called by the Jews.

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But there were two trees in Paradise—the tree of knowledge and the tree of life. What was the tree of life ? We are told, that if Adam had eaten of the fruit of the tree of life he would have *lived for ever* ! What does this mean ? (Of course I assume that no person reading this book is so weak as to admit the literal meaning.\*) A part of the text seems to be wanting. May it mean that, by the knowledge of the system of regenerations without having obtained such knowledge by previous *initiation* into the secret use of letters, of the Vedas, the Sophias, the *rsut*, or of the knowledge obtained by means of letters, man would have become assured of his eternal existence; or, that, by knowing the sacred truth, he would have been induced so to modify his conduct as to ensure himself a speedy absorption into the To On, to shorten the period or number of his transmigrations ? Was the fruit of the tree of life the consequences of admission into the sacred, i.e. secret, mysteries which, by producing fruits meet for salvation, produced or hastened the salvation of the initiated ? We know initiation was said exoterically to produce the most perfect happiness. The effect of initiation was, reformation of manners, the future practice of the most sublime virtues, the rendering of a man perfect—(“If thou wilt be perfect, sell all that thou hast, and give to the poor”—) inducing him to desert all the little, narrow, selfish gratifications of this life, for the purpose of securing those of a life to come. These, at least, were its tendency and its object. I say not that this was certainly the meaning of the allegory of the tree of life; but it seems to me, that it must have been this, or something very like it. At all events, I think the explanation of the second part of the allegory is in good keeping with, and is not unworthy of, the first; and they are both *beautiful*, perhaps *true*. All this is strictly Masonic. I trust I am not improperly betraying the secrets of the craft, of the *Megalistor Mundorum*, when I state, that the designed effect of all Masonic initiation is to render a man more virtuous—consequently more happy. A perfect Mason, if such a thing could be, must be a perfect Buddhist, a perfect Jew, a perfect Christian, a perfect Mohamedan. They are all Crhj or Crhj-oi or Christs.\*\* And, from the most remote antiquity, a man in every new cycle has been looked for, who should be in a peculiar manner Crhj, to teach glad-tidings, divine wisdom, to mankind. Moses; the conqueror of Babylon, called for this reason Cyrus; Pythagoras, Herod, Cæsar Augustus, Jesus; *Mo* or *Om* AHMED the cyclar *desire of all nations*; St. Francis; were all thought, each in his day, to be Crhj-oi by their followers; and the vital principle which constituted a man, in each age, a member of his religion, and not a heretic, was a belief that this Crhj was come at that time, or had previously come.

\* After nearly the whole of the first volume had been printed, I met with an observation of Mr. Christie's, (Essay on Worship of Elements, p.25,) that Dr. Kennicott had shewn that only one tree standing in Eden was forbidden : this induced me to examine the question more carefully than I had done, and I saw at one that Dr. Kennicott was right. The whole context, of all the tracts of which Genesis is composed, relates only to one tree, except one short passage at the end of the third chapter.

\*\* Christians were first called Christs. *Bingham*.

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I just now asked the question, whether the attempt to acquire illegal knowledge, or knowledge acquired by the possession of letters, was not the tree of life. Enoch says, the great sin of the old world, and that for which it was destroyed, was the attempt to obtain forbidden and illegal knowledge. This I consider of great importance.

In Genesis it is said, that man acquired knowledge—tasted of the fruit of the tree of knowledge of good and evil—illegally, illicitly, contrary to the command of God; in consequence, the ground was cursed, and in future he had to earn his bread by the sweat of his brow. Allegory or gross inconsistency is on the face of the story, respecting the curse of sterility fixed on the ground, in consequence of man's disobedience; for, it is said just before, that he was placed in the garden *to dress and till it*; and every one knows that the ground was not cursed : the sweet chestnut and the filbert, the plants of wheat and barley, bring forth their fruit, and are succeeded by the orange, the fig, &c., before they are decayed, as freely now as they always did. Then what does this mean ? May it allude to the discovery by the people, by the uninitiated, of the art of writing, of letters, of the tree of knowledge, of the secrets of the priesthood ? May it mean, that the people, as in Tibet, were taught the effect of good conduct by the initiated, but were not initiated into its arcana, and that, in future, the arcana would be known to those only who had gone through the labours of initiation ? The expression of Enoch seems to favour this conjecture.

... This opens to us a most beautiful view of the ancient mysteries, a view in every respect justified by masonic mysteries of the present day, and anciently obscured by the unfortunate corporate and monopolising spirit, which excluded the mass of mankind from the invaluable secret, and thus kept them in a state of debasement—a weakness which seems inherent in the human character, at least a weakness attaching to the character of the great men of antiquity with very few exceptions. ...

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Persons may dispute about the allegory of the tree, the arbor magna in medio Paradisi, and say this or that is not the meaning of the text; but I am certain that no philosopher will deny there is a high probability that the exposition which I have given of it, was the exposition of the ancients, and that upon which their secret system was founded. The sacred books of the Tamuls, as I have before stated, (in page 15,) is said to have had *five* meanings. In India the mythos says, that the eldest son of God, the Adonis, the male, at the instigation of the female, robbed the *garden* of a flower, for which he was crucified; but that he rose again to life and immortality, and by this he wrought the

salvation of man. May this be, that he secured the continuance of the generations of man  
? ...

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... A deep consideration of what we have seen, must, I think, satisfy any one, that an uniform system may be perceived to have pervaded the whole world, and to have come down to us from the earliest time. ... We seem to be fighting against a law of providence, which says, "Man, thy power of vision is limited; thou shalt not look too far either behind or before thee." Our circle of vision, too, is narrowed not alone by Providence; the cunning and all the evil passions of priests, and the prejudice of man, caused by his being educated by them, are leagued with his weakness to impede progress, to embarrass our subject, and to render more doubtful, researches which, in their own nature, are sufficiently doubtful. When the priest cannot darken or throw into confusion, he burns, he forges, and he lies; speculating, according to a theory or plan charged on the philosophers by Mr. Faber,\* but which that gentleman appears to me to have practiced himself in the case of M. Volney, and on the old proverb, that a *lie* uncontradicted for a fortnight, is as good as a *truth*. Therefore we must be content with probabilities, and not expect mathematical demonstrations.

\* "It is said to have been a regular part of the atheistical system, on the continent, to misquote and misrepresent ancient authors; and the honest principle of it is this : where one reader is capable of following the cipher, ten will be incapable; of those who are capable, where one takes the trouble to do it, ten will not take the trouble; and of those who detect the falsehood, where one steps forward to expose it, ten will be silent. It may, therefore, never be detected; and if it be detected, the voice of a single individual, when the efforts of a whole conspiracy are employed to drown it, will be heard to a very little distance." Pag. Idol. Vol. III. p.650.

In all the vast variety of systems or religions it appears to me, that no where is an original one to be found. All seem to be founded upon something which has preceded, and to have arisen out of it. If we consider the state of human understanding, this seems natural; for the mind of man is always jealous of being deceived, to a certain extent, and so far as generally to detect forgeries attempted *de novo*. We have several examples of the detection of attempts of this kind; and I think there is reason to believe that none have succeeded. I am quite certain, that an unprejudiced examination of every religion or sect will result in the conviction, that it was founded on somewhat which preceded it, and, generally, that it was got up more by fools than rogues; though I must now be understood to deny, that the fools were, in many cases, abundantly roguish. But there was, what they believed to be, truth at the bottom, which it was thought good or right to support, and in the support of which a little fraud was considered to be excusable, and, indeed, often meritorious. And under this pretext they ran into the greatest extremes of fraud. ... The systems are like languages—both like the radii of a circle, diverging from a center, as they advanced down the stream of time, but merging into a center as we recede upwards. ...

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The early monuments of man, in their scientific and gigantic character, every where display power and science too great to exist without letters and arithmetic, and in the unity of their character they prove that one system must have extended over the whole world. ...

What can be more striking than the universal adoration of the sun, in his character of Creator, Preserver, and Destroyer, or as the emblem of the Triple Deity, the Trimurti or Trinity—of Buddha, of Moses or Genesis, of Orpheus, and of Jesus of Nazareth ? Is there a corner of the old world which has not been stained with the blood shed on account of this beautiful, but often-misunderstood, doctrine ? The proofs are complete of its existence in the Aleim of the first verse of Genesis or Wisdom.

The doctrine of the androgynous nature of the Deity is as universal as the Trinitarian doctrine. There is no part of the old world where it is not found; and in the observations of the word Aleim, the plural feminine of the word AL, it is shewn to have existed as really with the Jews as with any other nation. All these, and many more, were the doctrines of the Cullidei or Chaldæans or Mathematici, evidently the most learned race in the world, as I have repeatedly intimated, and as I shall more satisfactorily prove.

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In the Buddhist history of Wisdom, or, as we call it in Greek, Genesis, we have an account, and the first account, of the people of Chaldei. In India there are clearly found two Urs of the Chaldees, or Urianas of Collida, from either of which the Chaldei may have come. This Buddhist book expressly says, that the Brahmin who founded the Judæan state in Western Syria came from the East; therefore, if we are to believe it, they must have come from one of the two Urs which were in the East; and this is an admission of this book to which we cannot refute our assent,—every circumstance, all history and all probability support it. And I think it must be concluded, that the Chaldei, both of the West and Cape Comorin, were equally colonies of the Chaldei of central Asia or Upper India. And a little reflection may induce the belief, that settlements of Chaldei were also made even as far as Ireland, and the island of Columba or Iona.

## **VOLUME II - BOOK IV - CHAPTER I**

### **Feudal or feudal tenure**

Universal Pontifical Government—Religion of Tibet—Chartre's Stone—The Linga—Island of Iona—Feodal or Feudal Tenure—Gavel-kind—Frank-al-Moign—Lands in Demesne—Burgage Tenure—Tenure by Knights' Service—Origin of Monks and Nuns—Land Tax of India—The Scythians—The Arabians—Mythic Divisions of Countries, with their Officers—Trade, Craft, Ras or Caste—Cathedrals, &c, were Druidical, then Roman, Temples—Ings Lands—Allodial Lands—History of the Island of Ii, or Iona, or Icolmkill—Ceylon—Cal—Vitrified Forts of Scotland—Mystery, Wittenagemote—The Scandinavians—German Rossicrucians—Di-Om, D'Om. Domus, Om—Ceres, Bethlehem—Chivalry—Sea Kings, Runes—Golden Age

## **Page 258**

The object of the two following books of my work will be to shew, that in very ancient times, of which we have scarcely any notice, a very powerful *pontifical government* extended its sway over the whole world; that it was learned as well as powerful; and that it must have been the author of the ancient Druidical works every where to be met with, and was probably the empire designated in the Indian books by the name of Pandea. I suppose this was an empire of Saca or Buddha; that it was first established to the north of India; and that it extended itself by sending out tribes or colonies under the command of its own order, which, availing itself of its superior intelligence, easily conquered the Aborigines, (who were a people, as I shall shew, that had escaped from a flood,) and established every where its dominion. I shall shew that the Supreme Pontiff was, in some respects, similar to the Lama of Tibet and the Pope—supposed to be a Vicramaditya or Vicar of God, and probably thought to be a divine incarnation of the Trimurti of India, or Trinity. I shall shew that there were several floods, and point out, probably, the times when three of them happened, and that they were caused by a comet in its several returns.

No person has turned his mind to the consideration of the religion of Tibet, which is the only country in which we have the Buddhist religion in any thing like its original purity, who has not expressed his surprise at the wonderful similarity between its religion and that of Rome. But if we divest our minds of prejudice we shall see that they are, in fact, precisely the same, only disguised by our sectarian nonsense. Jesus Christ was supposed to be the *ninth* Avatar, (as they had the ninth Avatar in the East,) with the expectation of the *tenth*, till the failure of the millenium destroyed it; but a remnant of it remains among some persons, such as the followers of Brothers and Southcott, and Faber, Irving, &c., who expect a re-incarnation of Jesus Christ.

... Every where, when we go back to the most remote times, one language seems to have prevailed, and that, the Celtic-Scythic-Saxon-Hebrew; for, in those very early times, they were one. I also beg leave to draw my reader's attention to the fact, that the name of the crucified II, by which the Scotch island is called, which is precisely the name of Jehovah in the Targums, who was believed to be incarnate and to appear in the person of the crucified Jesus Christ, is also the name of the incarnate Bal or Lord II, who was the crucified God of the temple of Tripetty, on the promontory not far from Ceylon. It was in the country where we find this God, that we found some persons calling the language Chaldean, and all calling it Pushto or Pushpa, the name of the Syrian tongue; and here it was that we found the story of St. Thomas and the Crestans, and all the mythos of Moses, &c., as described by the Jesuits, and also the story of Robertus de Nobilibus turning Brahmin.

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It cannot well be doubted that the stone at Chartres is precisely the same as the Linga in the cave at Bhobanéser, in the Carnatic, forty feet long, as described by Stirling in the *Asiatic Researches*.\* In the dialogue between Justin and Trypho is the following passage : “For Christ is said to be a King and Priest, and God, and Lord, and Angel, and Man, and Captain of the Host, and STONE.”\*\* Now, if the stone here do not refer to the stone in the crypts of the temples and Christian churches, I should be happy to be informed to what it does allude. The equivoque of the *stone* and *Peter* evidently refers to the same thing. Trypho is made to say, “Suppose it be true that Christ was to be called a stone.” This alludes to the Stone, Linga or Logos.



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I need not repeat that Delphi means *the navel*, and that it was called the centre and navel of the earth. In that temple there was a stone pillar to which the priests paid the most profound respect.<sup>1</sup> Now can we doubt that here there were the same pillar and navel of the earth as we found at Jerusalem, Chartres, &c. ? As we find the Linga both in the temples at Jerusalem and Chartres were in vaults, so we find the Linga of the Rajahs of *Kerasi* at the temple of Bhaskaresar, or Bhobanésar, Maha-deo, is placed in a “subterranean vault” as far as possible; but, from its immense size, it projects out to a great height.<sup>2</sup> In the adoration of the Linga we have a very remarkable example of the diffusion of this religion—in the Kara-corunus or stone circles and lingas or pillars. We have it first in Tartary, probably its birthplace; then we have it described at Bhobanésar in Orissa,<sup>3</sup> in the Carnatic, in the Lingas and the name of the country; we next have it in the Gordyæan mountains; next in Carnac, in Egypt; next in Troy, with its Mount Gargarus, its stone circle and palladium, or sacred stone; next in the temple of Jerusalem, as described by Nicephorus Calistus, with its stone pillar concealed in the cellar;<sup>4</sup> next in Rome, with its Etruscan Agrimensorism; next in Chartres, the capital of the Carnutes, the exact picture of that described by Nicephorus Calistus; next in the Choir Gaure or Stonehenge; and lastly, in the Linga and Yoni and Kara-corum of Scotland, with its sacred stone from Scone. To these must be added the fire towers of Ireland, Scotland, and, indeed, many other of the fire towers, as they are nonsensically called, in many parts of Europe, and also the towers of India, of the Callidei, or Culdees, or Cala-Desa, which are almost exact pictures of those in Ireland. ...

1 Paus. Bœotic. 25; Const. Vol. II. p.343.

2 Asiat. Res. Vol. XV. p.311.

3 Ibid. Vol. XV. p.306. Bhobanésar is also called Bhuvanésvars, and also Ekam-rakanuna, or Ekamra, or Ekamber. I have no doubt this was, as the city of the Linga, the city of the generative principle, the city of *hkm*, the God of Wisdom.

4 See Vol. I. p.832.

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Perhaps among the circumstances which tend to shew the ancient connexion between the Eastern and Western nations, and to support my theory, that an universal sacerdotal empire extended its sway over the whole world, there is not one more curious and striking than the existence, in the most widely separated parts, of the same artificial mode of occupying land, called in this country the Feodal or Feudal Tenure or system. This system is found equally in Britain and India. I apprehend it was first brought to the West from the latter, in very remote times, by a tribe of the followers of Xaca,—that is, by the Sacæ or Saxons. As the system is found both in Gaul and Scandinavia, it may have come hither by way of the former, or of the latter country. ... Richardson truly says, “the feudal system in Europe is an exotic plant, but in the East it is indigenous, universal, and immemorial. In India, Persia, Tartary, and other Eastern countries, the whole detail of government, from the most ancient accounts down to the present hour, can hardly be defined by any other description than feudal.” D’Ancarville says, “Asia

was then a fief depending on Scythia : it was the first governed by this kind of constitution, and here may be discovered the origin of the FEUDAL SYSTEM, brought into Europe by these very Sacæ.”\* ... Mr. Patton observes, that Bernier, Manuchi, Thevenot, Chardin, Tavernier, all with one consent assert, that there was no private landed property in India—that the emperor was sole proprietor of all the lands within his empire.\*\* In China, the same appears to have been the case, and only a tenth of the produce was taken; and in Persia or Iran the same. And again, the same in Siam or the Burman empire, which, in the laws of Menu, is called Dhasa-meda. The Dhasa, is the Latin *decima*, and the Meda the Latin *modius* or *measure*, and the whole the *tenth measure* of the grain or other produce. The first redditio was of the tenth of the produce, as the word *asera* implies, and this was paid to the patriarch at the head of the pontifical government, or his assigns, by nearly the whole world.

\* Vall. Coll. Hib. Vol. V. pp. 33, 228, 317.

\*\* Patton, p.200.

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...The nature of the general tenure of land in ancient times is perhaps no where better exhibited than in the grant of land made by Xenophon to Diana. He gave up to her the land, reserving to himself the cultivation and enjoyment of it, but this, subject to the payment of a tenth of the produce to her. Here she was Lady of the soil, for the use of which she retained the tenth. The land in like manner was THE LORD’S in Palestine; but for him the Levites received the tenths. Niebuhr says, “So a tenth is the portion the state seems in general to have levied on corn, as the Roman republic did whenever it exercised its right of ownership.”\* ... How the state of the world which I shall now describe arose, I shall endeavour hereafter to shew, but I believe that, in very early times the priest and king were the same, and that all the land belonged to the former. He was *jure divino* proprietor of the soil, and received from the cultivators, to whom he granted it, one tenth or the tithe of the products for the use of it. The cultivators or Grantees answered to what in India are now called Ryots, and, in process of time, collectors were appointed who answered to the present Zemindars, who, at first, collected for the priests, and at last ended in renting the tithes of districts. The King-priest possessed the soil of the land, was Lord of the soil, as vicegerent of God. This was before the sword divided from the crosier; perhaps at the time now spoken of the sword was scarcely known. This might be the Golden Age of the Poets. The theory was, that the whole world belonged by divine right to the person who escaped from a great flood, who is called in the books in the Jews *Noah*, that he divided it or enfeoffed it to his three sons, and they to their children. And in subservience to this system, whether founded in truth or not, the monarchs of the East deduce their pedigrees from one of his three sons. This system I shall unfold in my next book.

\* Niebuhr, Vol. II. p.136.

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The next tenure I shall notice is that of Frank-al-Moign. When two classes of priests arose, namely, the Seculars and Regulars, the lands in Frank-al-Moign were the lands held of the latter—held of the monks—les moines, or al-manni, both still being lands of Frank or Liber. The Seculars had that name from the Soc or Sac, both of which had the

meaning of *aivnoj*. All priests were originally Seculars : the word Frank-al-Moign arose in time to distinguish the tenure of the Monks, the Regulars, from the tenure of the Seculars. The whole land was originally the property of the priests, as vicegerents of the Divine Power, Vicars of God, as the Pope claims to be the possessor of all lands, and claims the tithes of them as his tribute. ... When in later times the right of the Pontiff was lost sight of and great conquerors gave away extensive districts to their followers or feudal Barons, in the interior of which lands occupied by the priests were of course included, the Barons claimed from the priests a service tribute or acknowledgment of superiority; but whenever this was granted, it was done through fear, and a mental or verbal reservation of the rights of the church was always annexed to it; and as the extent of these rights was unknown, the claim, which in no case was ever given up, was a source of the most violent animosity. In consequence of this, in later times, an unceasing strife for power always existed between the Barons and the Priests; the priests by the terrors of purgatory generally at last prevailing. The Franks were first heard of on the Rhine as *Ale-manni*. The word Frank means *free*, and is probably a corruption of the word *Ffh* or *Free*—*Liberi Sacæ*. It was the religious name of the tribe, and in fact Saxons, as all tribes probably were. ...

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When, as I have lately said, the kings (as our William the Conqueror for instance) granted out large tracts to their generals, the latter claimed supremacy over the whole district; but they could not succeed against the priestly monks, who always denied the power of the kings to dispose, even by conquest, of the property of the church. But a struggle took place, whence arose the lay appropriations, in which the soldiers or laymen succeeded. When scruples of conscience and a refusal of absolution compelled the laymen to leave the patronage of the churches to the monks, the monks did not, until restrained by statutes, appoint rectors, but only curates or vicars keeping the tithes, which they claimed as the right of the order, to themselves. ... Rapin says, the Franks and Saxons were the same, and he quotes Sir William Temple as authority;<sup>1</sup> and, the languages of the northern tribes were so near, that *they could all understand one another*, and that, as might be expected, their laws were all the same.<sup>2</sup> I need not point out how this tends to confirm the whole of my system. ... I feel no doubt that the Franks and Saxons were the same race of people. Perhaps the Franks might be a tribe of the *Sacæ*, as the Macdonald's are a tribe of the Scotch. ... In a very early age I think they may be found in Italy. Italy had its name from *Vitulus* a Bull, and every one knows the story of its *Saturnalia*; it was the country of Saturn; but the *Saturnalia* were festivals of *Saca*. ... When we recollect the striking manner in which the *Saturn-ja* is found in North India, and the similarity of his *Sacæa* to the *Saturnalia* of Babylon and Italy, and we consider what Jeremiah has said respecting the king *Sheshach*, we cannot doubt, as I formerly remarked, that *Sheshach* was the Scythian king, and that the followers of Saturn and the *Pallestini* were Saxons.<sup>3</sup> But from Herodotus we know that the Saxons and Scythians were the same; and in my Celtic Druids I have shewn that the *Celtæ* were both Scythians and *Galli* or *Gauls* : ... The persons who held lands in Frank-al Moign would have no grants, charters, or other title-deeds, to shew for them, as their owners were by descent successors of the first appropriators or possessors; and, in consequence of this defect of title, they were often exposed to the demands of the Barons; who, when their consciences would not let them dispute the right of the church to the seignorage or lord-paramountship, called upon the monks to prove their right to the usufruct of particular parcels as individuals or separate bodies by the exhibition of some title; and

as the modern principle, that no title-deed, or immemorial possession, is the *best* title, was not established, they were obliged to have recourse to a measure which neither is nor can be denied, viz. a general forging of grants and charters. This was a trick easy enough to the *liberi, Boc-manni*—book men, impossible to be detected by the Barons, probably not one in a thousand of whom could read. ...

1 Vol. I. p.207.

2 Vol. II. p.138.

3 Vide Morning Watch, No. IX.

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It is an important circumstance, that the Saxon kings claimed to have all the lands of their kingdom in demesne.\* This is precisely the Indian system; and in the claim of the fee or the soil, and the edict giving the tithes to the church, a compromise seems to have taken place between the sword and crosier. ...

\* Hallan, Hist. Vol. II. p.179.

Burdage tenure is nearly the same as the Soccage tenure, but applicable to towns. In this, the *house* of which the family property consisted, went to the youngest son, the rest having gone off or colonised or enlisted in the military class. It is a practice strongly marking the identity of the *Sacæ* of Tartary and Britain, it being common to both.\*

\* Vide du Halde, Hist. of China, and Blackstone, B. ii. Ch. vi.

The next tenure to be noticed is that of tenure by Knights' service. Probably the Saxons had tenure by Knights' service as well as the Romans; but a moment's consideration will shew why we hear not of Knights' service after the Norman came, except as service to him. There are, therefore, no more old remains of it now to be found. Those which were not strictly Norman, and at that time new, merged into the service due to Normans or Northmen. If Saxon knights did not do their service to the new king, they threw off their allegiance, they forfeited their lands, and a Norman took them. To do military service to another would have been rebellion, treason. The only lands in free Soccage or Burnage tenure left by William, as indeed they probably were before, were lands held of the Priests. ...

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Perhaps the Monks did not exist till the quarrels respecting the two principles began to arise. Then, *as usual in all such cases*, the two parties ran into the most absurd extremes, till they covered the Eastern world with blood. It seems probable that the war lasted for many generations; in short, I believe it never entirely ceased till both parties were conquered by the Mohamedans. From extreme devotion to the *male* principle, it is likely that both the Monks and Eunuchs might arise. The last person of the second class perhaps may be found in the celebrated and learned Origen. On the other side, in opposition, might arise the Nuns. I believe there are no Monks among the Brahmins; they are, I think, solely among the Buddhists. The followers of Buddha affected the *male*; the followers of Cristna the *female*. But it is very possible that in India, as in Europe, after the two sects united and the cause of their existence was forgotten; still, as the religious principle of abstinence from sexual intercourse, which had become

established as a meritorious act, remained, monastic institutions of both religions may have been founded. Nothing is more difficult to eradicate than a religious principle of this kind, when once established. Monachism is of such a nature, that *if not molested*, silently and peaceably, by stealth as it were, it will, in no very long time, by possessing all real or landed property, possess itself of the government of every country. Tibet is a striking example of the truth of this remark. The Papal see is now essentially monastic. I have no doubt that the first governors of nations were priests—Melchizedeks, Royal or King-Priests. After a certain time, when the difference to which I have just alluded between the followers of the two principles took place, the Monks arose, and, by degrees, got possession of the governments. No doubt, the ancient priesthood would not like this, and probably petty wars and contentions would arise between the parties, similar to what we know took place in the early ages of the European Papacy. But when the *male* and *female* sects coalesced, the Seculars and Regulars, though perhaps hating one another, would have a common interest against the remainder of mankind. In the dark ages of Europe we read of great contentions between the Popes and the Monks; but I think, at last, the Monks prevailed, having first received modern Christian ordination from the Popes. If we read the histories we shall find that the Popes, the Seculars, prevailed; but in the imprudent admission of the Monks to orders, according to their own, i.e. the secular form, they opened to them the doors of the Vatican.\* Once admitted, they soon proceeded to the election of Bishops, subject, it is true, to the approbation of the Pope, and to investiture by him; but in a very short time they themselves became Bishops, Cardinals, and Popes; and although there is yet a good deal of jealousy between them, yet a common interest always induces them to join against the remainder of mankind. Thus they both united heartily against the Kings, when the latter wanted to acquire the appointment of Bishops. ...

\* The example of the overthrow of the power of the Seculars in the Papacy by the Regulars, has not been without effect. The Pope permitted the talented fanatic Loyola to establish his order; but the monastic spirit shews itself beautifully in the rule which excludes all Jesuits from the Papacy.

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We are told that the first Monks arose, in the second century, in Egypt. The persons who say this, mean *Christian* monks; and that they were the first *Christian* because they were the first *Paulite* Monks. They were, in fact, Essenes or Carmelites, but became followers of the Paulites and Popes. It was held, that no person could be a priest except through the medium of the popes; and once a priest, he could never be unpriested, though he might be deprived of his functions—that is, of the power of performing the offices of religion. But he always remained of the sacerdotal order or caste. In the brawls respecting Origen the true character of the religion may be seen. By our historians we are taught to believe, that the Popes and the Church were established in early times. The fact is, that until Constantine gave a preponderance to the Popes and Paulites, no party had any real superiority. Paul was the teacher of the literal meaning; Origen and the Monks of the Platonic Gnosis or mystery. ... We are told that the monks were not priests. The truth is, they ordained one another or initiated their brethren on admission, after serving their noviciate. Ordination is nothing but initiation into the mysteries. We have an example in the Culdees of Iona. When the Popes ordained the monks anew, they said, they admitted them to orders, because they did not allow the legality of the previous ordination. With the admission of the Carmelites, Essenes,

Therapeutæ, &c., into the Roman church, there entered all the rites and ceremonies of Gentilism, of which these were sects. ... The real origin of the monastic order is unknown; in some instances it probably swallowed up the Seculars, as in Tibet; in others it failed. I am quite of Mr. Cleland's opinion, that priests were the first governors, kings their generals, who, at last, usurped the supreme power of their employers. A little consideration of the circumstances will suggest a very simple explanation of the way in which the four ancient castes may have arisen. The *first* must have been the priests; the *second* the military, their soldiers, who, by degrees, in many countries, got the command of the priests. The caste of trades must have been the dwellers in towns; the farmers would be the shepherds or pastors, having, at first, no fixed habitations, (like the Bedoweens,) and at last settling down as agriculturists. Thus we have the *four* castes, all jealous of one another; and thus coming, at last, to be completely divided, as they were in Egypt, and are in India. ...

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The words Liber *free*, the solar Frh of Egypt, and Liber *a book*, being, as I have shewn, closely connected—the bookish men, the men of Bac, Boc, Bacchus, were comparatively free from the rule of the warrior class, both in a civil and military point of view, and thence comes our *benefit of clergy*. If a man could read, it was at once a proof that he was initiated into the sacred order. If the benefit of clergy depends on a statute, it has probably been obtained by the priests to put their privilege out of doubt. It has been a declaratory statute. ... It has been said, that the privilege of clergy was granted to encourage learning. I believe it was used as a test, as a proof, that a man of or immediately belonging to the sacred tribe, and therefore exempt from the jurisdiction of the court in which he had been tried. If he were acquitted, he said nothing; if found guilty, he pleaded his order and his reading. I have little doubt that the knowledge of reading and letters was a masonic secret for many generations, and that it once formed a part of the mysterious knowledge of Eleusis and other temples. The triangular staves on which the runes commonly written were called Bogstav, or Buchstab, Book-staves.<sup>1</sup> Here is clearly our book.<sup>2</sup> A great seminary of learning in North India is called the place or city of the Book—Boch-ara. Rapin<sup>3</sup> calls Freelands, Bocklands, thus confirming much of what I have said above. In very ancient times all taxes were paid by a portion of the produce of the land—stamps, excise, and customs, were unknown. ... In the early times of the priests and rulers, a tenth was taken from the cultivators of the soil and no more—hence the origin of tithes; and there can be no doubt that, under this arrangement, a country would enjoy great prosperity. Mr. Cleland, as I stated above, is of my opinion, that priests were the first rulers of nations. He says, “*It may, perhaps, at first sound rash and unwarrantable, that the words Ecclesiastical, Diocese, Dean, Cardinal, Bishop, Priest, and even Religion itself, do not originally mean any thing purely spiritual; being, in fact, in their origin, all terms of judiciary import, in those times when the law was absolutely blended with divinity, from which the law was proud of receiving its support. The law of the country was also its religion.*”<sup>4</sup> This was the Druidical system and that of the Jews; it is that of Mohamedism, and was that of ancient India. At first, before the invention of writing, every country had a *lex non scripta*, of which some remains may every where be found. After the discovery of writing, the religious code was the law of the land. When Sir Henry Spelman calls the *feodal system* the law of nations of the Western world, he might have gone a little farther; for it was most certainly the law of the extreme East as well as of the West.

1 The island of Staffa is the island of Staves. This can be understood only by those who have seen it.

2 Mallett, Int. Hist. Den. p.227.      3 Vol. II. pp. 152, 172-174.      4 Specimen, Pref. pp. vii, viii.

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In the address of my friend Lieut. Col. Briggs to the India Company on the subject of the Land Tax of India, innumerable facts which he has adduced have satisfactorily proved that a system, in every respect the same as our feudal system, must, at one time, have prevailed throughout that country; that the soil of the country was always admitted to belong to the sovereign, and to be held by tenants by the render of service in some way or other. The fact noticed by Col. Briggs, p. 84, from Arrian, of Alexander the Great, on his conquest of the Sacæ or Saxons, restoring their country to their chiefs, to be held by them by delivery of standards, (as the Dukes of Marlborough and Wellington hold their land of our king,) and by their consenting to do suit and service, and to supply a body of troops when required, is very striking. It sufficiently accounts for the existence of the feudal tenures in the West, wherever tribes from the eastern countries, like the Saxons, settled. Feudal lands had seven incidents—heriot, relief, escheat, wardship, scutage, marriage licence, and homage. These were precisely the same in India and Europe.\* ...

\* Briggs, p.90, and Tod's Rajast'han.

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We have yet said nothing of the Scythians; and it may be properly asked, How, in regard to time, my Saxons or Sacæ would be related to them ? All difficulties with respect to them, as in any way opposing my system, are at once done away by a passage of Herodotus, who declares that they were two names of the same people.\* From this I think there can scarcely be any doubt that the Celtæ, the Scythians, and the Saxons, were all tribes of the same people, succeeding one another, with some trifling variations which would naturally arise, in the lapse of time, from the natural tendency which every thing has to change. It may now be fairly asked, what has become, in modern times, of the mighty nation which was so numerous in ancient times as to send off successive swarms or colonies almost without end or number ? I apprehend we had them formerly under Alaric, in the Goths, who were driven forwards to the West by the semi-human Huns, (Semi-human, if fairly represented by their enemies, but this I do not believe.) Afterward the same race are found in the Tartars, who conquered China, and they dwelt in the country, a part of which contained the thousand cities of Strabo, of which mighty ruins, though scarcely any thing but ruins when compared to their former magnificence, yet remain—the country to the east of the Caspian, and extending ten or twelve degrees north and south of Samarkland. ...

\* Guerin de Rocher, Vol. I. p.152 ...

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I believe that whenever a nomade tribe made a settlement, the mythos of their ancient country was established, and this is the reason why we have so many Merus or Moriahs, Parnassuses, Olympuses, Acropolises, &c. They were all Mounts of Meru in miniature; they might all be said to be microcosms of the great one of North India. They are very perceptible in Greece; but I think we have the best examples of the system in Egypt and Syria. In the latter, in the astronomical names given by Joshua. Gerizim was clearly the sacred mount, the national cathedral; the twelve tribes were the religious districts or divisions. The same divisions into *twelve* prevailed in Attica, in Asiatic Ionia, in Etruria, and on the Po, and in several other places. From this we may see, that the division of the country into twelve parts, was one of the parts of the mythos. ... In Egypt we have the mythic division complete; and the Rev. Robert Taylor has shewn, that the whole of our hierarchy existed there, among the Essenes, absolutely in perfection. And as we know that these Essenes existed in Syria as well as in Egypt, the same system probably obtained in both. I take the Essenes in each case to have been the professors of the highest order of the Cabala, the *perfecti*—the prophets of the Old Testament, and of Elias, their superior. The Essenes were Carmelite monks. What has become of them ? When did the order die ? But it did not die : it yet exists in the Carmelites. When Jerusalem or Mount Moriah was set up against Gerizim, the prophets of the two mounts got to quarelling.<sup>1</sup> The five temples of Jehovah in Egypt,<sup>2</sup> I have sometimes suspected, were cathedrals of the Essenes. All these were what we call collegiate churches. They all had temples, and each had its *domus templi*. These assertions are all proved by what I have shewn—that every rite, order, and ceremony of the Romish religion was an exact imitation of a similar institution among the ancient Gentiles.<sup>3</sup> Wherever the Pandæan or Catholic religion prevailed, every state had its divisions, and, if large, its subdivisions; each subdivision had its temple; and each temple had its *domus templi*, for the education of youth. In this way, I believe, arose the corporate towns of Europe, and they were closely connected with the astrological superstition of the Pandæistic mythos. We are told that our corporate towns associated to protect themselves against the tyranny of the barons and military chiefs. This I believe is quite true : but they first existed under the priests, who joined the people in procuring charters to grant them privileges and confirm what they had possessed from time immemorial, so as, in fact, to have no deeds to shew for their lands. In such cases, the charter granted their lands by name. All these became Liberi, Sockmanni. It is in consequence of this that we find the mystic Chaldæan numbers to prevail in all our corporations—the *twelve* aldermen and *twenty-four* councilmen. All this is closely allied to the feudal tenures established by the first settlers from the East. Wherever these people settled, they established their temples, their tenures, &c., &c. ... Perhaps there is no more striking point of similarity between the feudal laws and customs of the East and West, than that of the trial by a jury of twelve persons. Richardson shews this to have come from the East; that it was common to the Chinese, and to the Mexicans, which made Grotius say, the Mexicans must have been from Scandia. ... The parishes, &c., were equally common in Egypt and Europe, and Mr. Taylor's exposé of them, in the former, is no surprise to me. The description of Eusebius is incontestible, viz. that the Essenes were Christians, and the whole together shews the original system most beautifully. Very justly has Bishop Lloyd observed that Christianity flourished here before the time of Constantine; but he might have added, also before the time of Christ.<sup>4</sup>

1 See Vol. I. p.428.

2 See supra, pp. 15, 16.

3 Supra, pp. 58-75.

4 Attempt to revive Celtic Lit., p.105.



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In India, every trade was a secret, and called by the word *Ras*, secret wisdom or knowledge. Trades in general constituted one great *ras* or *caste*; each trade again a little subcaste; it has its own *Ras*; each *Ras* had a Pontifex. Each trade or craft or caste admitted persons to its *ras* only on payment of a fine and serving an apprenticeship. Every trade, as well as that of Mason, was a craft : thus we have our crafts. This word is found in the *cruptoj* of the Greeks. When a person was taught the craft, he was admitted to be a *liber* or *free* or *soc* man, of that craft. Every man who dwelt in the town was not a freeman; but only those who understood the *liber* or craft. All the crafts were originally bound together by religious ties or initiations; in which the doctrines of the Trinity, Baptism, and the Eucharist, are generally prominent. Initiation itself was, in fact, ordination. ... These religious rites among the crafts, in their initiations, have long disappeared in Britain; but they remained till very lately in France and Germany,\* possessing almost all the outward appearances of Freemasonry, and being constantly objects of jealousy and persecution by their governments. ... I think that almost every very old church, of any magnitude or grandeur, was the work of monastic masons, built by and for the Monks—for the Regulars, not for the Seculars; that, originally, the country was divided into districts, over each of which presided one of these institutions; that these were the first *Parochiæ*, called, in the Celtic language, *Bareich*; and that the monks possessed the tithes of the whole country. ...

\* Vide Dulaure, *Hist. de Paris*, Tome VIII. Livraison XV.

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... At the time of Constantine, the Roman religion was undergoing a radical reform, by changing to what we call Christianity; and, I believe, when the latter tribes of *Sacæ* or Saxons came, the religion of Britain was pretty much that of the *Cullidei* of Iona, York, and Ripon, possessing its colleges, formerly Druidical. The latter Saxons probably brought a new corruption or variety from Scandinavia; but we have no evidence that they interfered with the religion of the natives, (except with such of the Druids as were in rebellion,) and the two probably not very dissimilar. When the Romish priests or monks, under Augustine, came, then began the struggle between the Seculars and Regulars, the *Cullidei* and the Papists—the *Cullidei*, with their sacraments, denied to be, or at least scarcely allowed to be, Christians, by the Papists. The *Cullidei* were monks; but yet some of them married. Here we have the remains of the first patriarchal religion. By degrees the Papists prevailed, and from the struggles for mastery between the two parties arose the very great variety which a close observer must see in our ecclesiastical polity : our collegiate churches sometimes without bishops, sometimes with them; the tithes sometimes possessed by Seculars, sometimes by Regulars; Bishops sometimes appointed by Kings, sometimes by the Chapters; the variety of the livings, donatives, peculiars, &c., &c. We have no history of these times except by Romish writers, whose object was to support their own party and to conceal the truth, when it happened to be against them. Before the sixth century, all Monks were Carmelites; but I do not think there was at that time any one head of the order over them all; this, however, is a point involved in darkness. In the dispute, which took place between the Bishops of York and Canterbury for precedence, it appears, that the Archbishop of York grounded his pretensions on an assertion, that his see was founded by Scotch Monks, with which

Canterbury, founded by Augustine, had no concern. Here, I believe, we have the Cullidei; and that in the northern parts of the island, the old religion, as we might suppose, was less changed, corrupted, by Romans, Danes, later Saxons, than in the southern; that, in fact, it was the Cullidæan Christian, when Augustine came to Kent and converted the Saxons, whose religion perhaps had become much more Pagan or corrupt, to the Romish Christianity, or to the faith of the *seven* instead of the *three* sacraments; the simple and first religion of Abraham, of Iona, in short of Buddha.

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It is very clear to me that the nature of *allodial* property is not understood by any one. In India it is called Bhoomia.\* This is, *ia-b-om, land of Om*. Col. Tod thinks the Bhoomias were the predecessors of the Zemindars, and the scions of the native princes. The word Allodium is not a Latin word. Littleton gives the meaning of the word to be a Freehold—to be land for which a man owes no suit or service. It is *al-di-om*, land of the *the-holy-om*. It is also called Boc-land, that is, *book-land*,\*\* because it was originally a part of the land of the priests. ... In India the holders of this property have no title-deeds to shew for it, but hold it without title, from immemorial antiquity. As it has no suit or service to render, it goes not to the eldest, but in equal divisions among the children, like our Kentish Gavel-kind lands or freeholds. Allodial property passed by inheritance, both in India and Europe, without requiring any relief or investiture, or the performance of homage. ... The Allodial lands were those which the priests did not grant or subinfeudate to tenants, but which they themselves in part occupied, and in part let their servants occupy or cultivate.

\* Tod's Rajast'han, Vol. I. p.168.

\*\* Rapin, Vol. II. p.196.

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And this brings me to an inquiry into the history of the island of Ii, or Iona, or Columba, or Icolmkill, or Sodor, in Scotland.

The establishment of the island of Iona arose from an ancient Druidical settlement, and probably became one of the most celebrated seats of learning in the western world. Very extensive ruins are yet to be seen upon it. It is singular that this island should be called Iona and Columba, the former meaning *Dove* in Hebrew, the latter *Dove* in Latin. The Dove has always been the emblem of the Holy Spirit, of the Anima Mundi. A *black* dove came from the Hyperboreans to Delos and Delphi, where the priestesses were in a particular manner endowed with the Holy Spirit. When the Holy Ghost or Spirit descended upon Jesus Christ, at his baptism, it was in the form of a *dove*, and always a female dove. I have shewn that Venus was identical with Ceres, Hecate, and she was *black*—in fact, the Mother of the Gods as such. She had two doves. She was the Nqj Plato, one of the persons of his Trinity, in reality the Holy Ghost. The island of Iona, the island of the Dove, or, in Latin, of the Columba, is directly identified with Jehovah or Ieue, by being called in the annals of Ulster Ii, the identical name by which Jehovah is always called in the Jerusalem Targum. ... The word Iona also means the female generative principle or the female organ of generation. ...

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... I consider the Iona or Columba of the Hebrides to be the Western sacred isle, and the island of Ceylon, or one of the Eastern isles, to be the Eastern one. Lempriere says, "The name of Salice, which we learn from Ptolemy to have been the native denomination of the island, is preserved in that of *Selen-dive* compounded of the proper name Selen, and the appellative for an island in the Indian language." But the word *dive* means God and *holy* as well as *island*. Here, then, we have one word in each island meaning the generative power, viz. Selen and Iona, and one word in each I or Ii, and Dive, meaning God or holy; and what is still more remarkable, the name of the capital of Iona is Columba, and of Ceylon it is Columbo. And if the reader will consider the word Ceilan or Coilan or Ceylon, another name of this island,<sup>1</sup> he will see that it is nothing but the accusative case of the Greek word Koiloj, who was the father of Helen, the mystical mother of the Roman Constantine the First, and also the Latin name of heaven. If my reader be credulous enough to believe, that all these etymological coincidences are the effect of accident, he had better shut the book; it is not fit for him. It has been observed by Dr. Townley, that -3" *bol*, Bal, Baal, Bel, who was, in so particular a manner, the object of worship with the Irish, (who probably derived it from the Carthaginians,) was peculiarly the object of worship in Ceylon. He says, "Traces of this worship are still found in the island of Ceylon, where it is termed Baliism, a word of uncertain etymology, but which will remind an antiquary of the names of Baal, Bel, and Bal, given to the sun by the Chaldæans and other ancient nations, and the Baltan, or Bealteine fires of Ireland and the Highlands of Scotland. These Singhalese worshipers of the Stars are few in number, and generally conceal their opinions. The worship consists entirely of adoration to the heavenly bodies; invoking them in consequence of the supposed influence they have on the affairs of men. The Singhalese priests are great astronomers, and they are believed to be thoroughly skilled in the power and influences of the planets."<sup>2</sup> Townley knew nothing, when he wrote the above, about the crucifixion and worship of Bal-iji<sup>3</sup> in the promontory of India, not far from Comorin. ...

1 See Selden de Diis Syriis.  
See Vol. I. p.667.

2 Townley's Diss. on Maimonides, p.44.

3

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The Linga and Yoni are the peculiar objects of adoration in Ceylon. The language of the sacred island of Iona, of Scotland, is the Gaelic, but it is also called Shan Scrieu or Sanscrit.\* Here we have, most clearly, the worship of the Yoni of India and its language. ...

\* While traveling lately by coach, in the Highlands of Scotland, an old gentleman told me the Gaelic language was called *Sanscrit*. On the coach-door being opened by the waiter, when we arrived at the next inn, the old gentleman asked him, in English, if he understood the Gaelic, and what was the name in Gaelic of the language : his answer was, *without a moment's hesitation*, Sanscrit ! There could be no imposition here, the old gentleman was an entire stranger in that part, and had not had an opportunity to speak to the waiter. He told me he spoke the language very well, as it was his native tongue, but he never had been taught to write it, therefore would not undertake to write it correctly; but he wrote it in my pocket book, *Shan Scrieu*.

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At a little distance from the Scotch island of Iona, is a small island, called by the sailors the Dutchman's Cap, which looks exactly like the Calvaries on which the Crosses are usually placed. It has three steps, having every appearance of being formed by art, cut out of the rock by manual labour. In old maps it is called Linga. I have no doubt that in ancient times a linga was at the top of it : whether any remains of it are now there I know not. Here we have the worship of the Linga and Ioni, and the female generative power, called Columba or the Dove, more clearly marked than we have found it heretofore. Thus the worship of the Linga and Ioni was equally prevalent with the Callidi of the East, of Comorin and Ceylon, as with the Callidei of Calidi-onia or Scotland. I suppose that the origin of the name Linga arose from the equivocal nature of the Logos. The idea of word and language cannot be separated. It is very certain that the Deity could not proceed to action *in any way of which we could form any idea*, except by creating or forming or producing, nor could he do this in any other way than by willing, nor could he exhibit this will except by speaking. He spake the word or he gave the word, and the world existed,—by the Word he formed or created it. Thus the Word or Linga came to be the generative power, or emblem of the generative power. I am persuaded that the *dove* was a *female*; and it is remarkable, that the Hebrew name of Dove is always female—%1&\* *iune*. The word Aleim has a feminine termination, and Haggai foretells the *promised desire of all nations* by a feminine word, the Amid or Om, or Mo-hamed, and the Mohamedan crest is a Crescent, always the emblem of the *female generative principle*. ...

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As we might expect, we have the *feudal tenures* in Ceylon. Cordiner informs us, that the possession of the soil was in the chief of the government.\* Each *corle* or district was governed by a coral. Here we have our earls. It means al-corl, *chief of the corle or circle*. The officers were remunerated by a portion of the produce of the land,\*\* called *accommodesan*, that is, in other words, by a composition, in lieu of the vectigal. From this comes our word accommodate. ...

\* Hist. of Ceylon, pp. 18, &c.

\*\* Hist. of Ceylon, p.19.

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I beg my reader to refer to Vol. I. p. 709, for the word Bathkol -8;% " *betql*, and he will find it explained after the Jews, to mean the *daughter of voice*. This completely puzzled all commentators. It is evident that this word may also mean *daughter of WISDOM*, the word Cal meaning both *wisdom* and *voice*; from the words *to call*, as *voice*, and *calling*, as *wisdom*. Now we come at something like sense. Now we come to the reason why the votaries of this mythos are every where found under the word Chaldeans and its variation. These people were the followers of *wisdom*, and thus the Goddess Cali, whom we have found near Cape Comorin, was *Wisdom*; and the Calidei of Iona or Columkill were followers of *wisdom*; and the language of these people was Hebrew, which was Celtic, which was the Gael, of Scotland and of Singala, and Bengal, and of the kingdom of Orugallu. It was the Gael-doct and the Sanscrit, Sanctum Scriptum—the Cel\* of Celtic and of Cal changed into the Gel and Gal (as Camel and Gamel). Thus the language of the Gael-doct would be the language of *the learned wisdom*, that is, the learned Celt or Hebrew, the language of Abraham, of South India, and of the

Chaldæans; and this, at last, brings us almost to a conclusion, to which we have come by a variety of other ways, that the Hebrew was the sacred language, and was probably the first language into which the mythos was written. I am almost certain that the Synagogue Hebrew was the universal language of the world when the syllabic writing was first used, and this, being used only for the mythos in the temples, remained as it was—but that it was soon deviated from it in speech, and thus it came to be the secret language of all nations; that the Jews never spoke it, but that the Syriac was their vernacular tongue. They learnt it, as we learn Latin, but they speak it no where. It became the dead and secret language from circumstances; but it never would have been more different from the Chaldee and Pushto, than the Celtic of Scotland is from the Celtic of Ireland, if it had not been written in letters of different forms. ...

\* The churches were called Kil or Cel : this was *house* or *temple of Kel or Cel* : and as the temple at first consisted solely of a circle of stones, the word came to mean *stones*.

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The Greek word *mujhrjon* comes from the Celtic word *wist*, or *wise*, though this is rather contrary to the definition of secrecy. It signifies *knowledge*. It is the radical both of history and *mystery*. A play was called a *History* or *Mystery*, from its being an historical representation. In the middle ages plays, called *Mysteries*, were performed. This was *isteries*, with the sacred M prefixed, and originally this was the case with all history. It was a *mystery*, a representation, in the form of parable or mythos, of the history of the sacred, never-to-be-spoken M or OM. The general assembly of the ancient Britons was called *Witt-age-mot* or *Witten-age-mote* or *Witt-mote*. This is, I believe, *Witt*, *wise—oz*, letters, and *mote*, *meeting*. This *Witte* is the same as the first part in the name of the crucified God of India, *Witto-ba*; and *ba* is *ab*—both together meaning *father of wisdom*. The word *wisdom* is *Witte* or *Wis-di-om*. *Wittage-mot* is *wise-mot*. *Wittage* may be one of the very common pleonasm met with in language. *Oga* is a name of wisdom or *Minerva*. *Wittage*, *witt-age* or *witt-oga*, is the same as *Cortage—Cor-Cir-age*, *circle of wisdom*. Mr. Cleland, in his *Specimen* and in the *Appendix*, in various places, has shewn that the Holy Ghost was well known to the ancient Celts; that their public councils were always opened by an invocation of it, and that their decrees were held to be inspired by it. There was a class or sect or people among the Gentiles called *Pneumatomachi*.<sup>1</sup> The Salic laws were seventy-one or seventy-two in number : they were enacted in a place or field called *Salicam*, in Latin *Salius*, or *Sali campus*. They were proposed by the *Saloghost*, *Wiseghost*, *Bosoghost*, and *Undoghost*, which meant *Holyghost*; *Wisdom of the Spirit*; *Voice of the Spirit*; *Will of the Spirit*.<sup>2</sup> I think the *Sali-ghost* is the *Ghost of Sali* or *Suli of Bath*, which I have explained in Vol. I. p. 609. But here we have the *Trinity* and the *seventy-two*, the *microcosm*, of which I shall treat in the next book. By the imposition of the hand on the head of the candidate, the *Ghast* or spirit of authority was conveyed.<sup>3</sup> This is literally the Hebrew *Gas*, spiritual fire, whence comes *Ghost—Galvanic*, *Electric fire*, the *Magnetic fluid*. I am convinced that the emanation of the *To On* was believed to be a *Spiritual Fire*.<sup>4</sup> ... The God of Wisdom was, in a peculiar manner, the God of Abraham the Chaldæan, or of the *Callidei*, or of *Callida of India*; it is in connexion with this that we have *callidus*, meaning *wisdom* or *cunning*. *Call* in Celtic, Cleland says, means *learning*; whence comes a man's *calling*. Cleland says the L is the Celtic præpositive article. This tends to strengthen my assertion that it is the same in Hebrew. The *Osci* were *T'Usci* or *THE Uscans* or *Tuscans*. Cleland, as I have stated in Volume I. p.822, *note*, explains the word

parable to be *par-habul* by way of fable. Habul gives the word Cabala used in Italy for a fable. He says from this comes the Pythagorean precept—*abstineto à fabis*. The beans of Pythagoras have puzzled all commentators : when he ordered his disciples to abstain *à fabis*, he meant from *fables*, not from *beans*. In fact, that they were not to take the parables in religion *literally*. I consider the veil of Isis to be a parable. Under that veil lay hid the book of wisdom. She was called Neith, which meant *wisdom*.

1 App. p.32.

2 Cleland's Sup. to Specimen, p.30.

3 Cleland's Spec. p.669.

4 See Vol. I. p.113.

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The traces of the oriental system of the Sacæ are evident in the Scandinavian kingdoms, in their traditions, customs, and names; for instance, in the name of the king, Hakim, the Crymogæa of Arngrimus;<sup>1</sup> Thule, that is, *The Iule*; Finland or *Vinland*;<sup>2</sup> and in the confraternities, which are the sodalitates of Italy, and are but a variety of the monastic establishments of North India, Tibet, or of the Sacæ. The custom of sending round the cup, of saying grace, and of pledging or drinking to the health of each other as the cup goes round, is nothing but a variation of the Eucharistia.<sup>3</sup> It is the exact picture of Melchizedek and Abraham. Melchizedek first blesses God or invokes, or addresses a prayer to, God, that is, says grace; then he blesses or wishes blessings to his guests; drinks to his guest, who pledges him. The confrères of Scandinavia were all sworn friends, in sickness and health, in peace and war. They were the Culdees. The Saxons of Denmark had three cups, one to Odin, one to Niord (query Neith or wisdom, the Logos), one to Freya, and a fourth sometimes to Braga, the deity of eloquence and poetry, when the brave boasted or bragged of his exploits, in the presence of the fair—whence comes our word to brag or boast. The Scandinavians had their machinery of Demigods, who arose after the manner of those of the Romans and Greeks, by degrees, as the knowledge of the Trimurti faded away; and they, in like manner, became Christian saints. In fact, there was very little change; they were first crhj-iani Divi; they afterward became Christ-iani Divi. The division into districts is also most clearly to be perceived in the Seigneurs and Seigniories, which came into Britain from them. Mr. Mallet has observed, that the Seigniors or Seigneurs were always members of the confraternities, and that this continued till 200 years and more after the rise of Christianity, and may be seen in a MS. of the 13<sup>th</sup> century, cited by Bartolin.<sup>4</sup> This means no more, in fact, than till the Papists missionaries penetrated into these northern regions. I have no doubt (as Mr. Mallet suspects), that they were the originals of the confraternities of the present Rossicrucians, freemasons, &c., in Germany and many other countries. The Papist convocations and councils, from the earliest time, have always had a most bitter enmity to these societies; but they have never succeeded in putting them down.<sup>5</sup> The true reason of this enmity probably was, because they were Christians before the rise of Romish Christianity. In Volume I. p. 106, I explained the origin of our Sir, Sieur, Mon-sieur, Mon-seigneur, from the Egyptian O-si-ris and the Indian Iswara. The Seigniors and Seigniories are all the same, both in name and substance. Seignior is *Lord*, and Seigniorie is Seignior-ia, *place of the Lord*. The ancient Britons divided the country into tithings, or into districts containing *ten* Fraternities, with a Lord of a Manor at the head of each; in the towns, ten fraternities of craftsmen or ten guilds. The tithing court, the lowest division, consisted of ten heads of families, who were mutual sureties for one another, as each, in particular, for all that were under him.<sup>6</sup> The presidents of ten tithings

formed a superior court, and were called *sapientes* and Witan or Wites, i.e. *wise men*. Rapin observes, that this system is exactly that of China, that is, of Chinese Tartary, or of the Pallestini or Tartars, some of whom we have formerly found at the mouth of the Po; in fact the Sacæ. He adds, “*the conformity is so great between the practice of the Chinese and the Anglo-Saxons with regard to these tithings or reciprocal pledges, that one can’t but wonder, how tow nations so remote from one another, should agree so exactly on this point.*”<sup>7</sup> The Lords of the Manors inherited their power, and I think they were originally ecclesiastical. The very name Lord or Seignior shews it. They were heads of a sacred caste, from which, the persons invested with the functions of religion were elected. They were the original of such establishments as the Prince bishop of Liege, Osnaburg, &c.

1 Mallet, Int. Hist. de Dannemarc, pp. 169, 170.      2 Ib. p.173.      3 Ib. p.195.  
 4 Ib. p.196.      5 Ib.      6 Rapin, Vol. II. p.156.      7 Vol. II. p.157.

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The Rosicrucians of Germany are quite ignorant of their origin; but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldæans, Magi, and Gymnosophists; and this is probably true. They had the name of *illuminati*, from their claiming to possess certain secret knowledge, and, from their secrecy, they were also called *invisible brothers*. They use as a mark of distinction or monogram the three letters F. R. C., which probably mean *Frates Rosi Crucis*. Luther took for his coat of arms, a cross rising from a rose. They are said to hold that an universal spirit pervades all nature, which they call Argheus.\* Here is evidently the Indian Argha. ... They are said to maintain, that the dissolution of bodies by the power of fire is the only way in which men can arrive at the first principle of things. Here I think we may perceive the resolution or reabsorption of all emanations into the First Principle, the Spiritual Fire, the To On. The word Ros is, in English, dew; by means of the similarity of this word to the word Ras, or wisdom, they seem to have deceived their enemies, and sent then upon a false search. But I think there is no doubt that along with other matters they were also Alchemists. I am quite of opinion that Roger Bacon was one of them. ...

\* See Ency. Brit. voce Ros.

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And now I come to the origin of our Chivalry, which I think is to be found in the adoration of Freya, the third person of the Scandinavian Trinity, the female generative power, the Creator and Destroyer, the Cali of India. From Freya, in the character of Cali, the day dedicated to her, our and the Romish Friday, become a day of misery, of fasting and humiliation—as Sunday, or day of the Sun, was a day of rejoicing. But from this lady in her good character came our Chivalry—exhibited in devotion to the female sex—devotion, as Mr. Mallet has shewn, existing from a very remote time with the Northern Scandinavians.\* Among that people, this and many other customs were retained, whilst in Britain, during the stay of the Romans they were in a kind of abeyance, ready to be restored, as, in fact they were, on the departure of the Romans and the coming of the Saxons, with whom, in their Scandinavian country, they had

continued without cessation. In the same manner all the Saxon customs and names I have exhibited above were easily renewed. Chivalry did not first *arise*, it *rose again*, in those times. It flourished, perhaps, the most, when the gallant but unfortunate Boadicea led her knights, 80,000 in number, to the combat; then it was, before the brave had fallen, before the city of Iseur was reduced, that chivalry took its rise. But with the Queen it fell; and with the return of the Saxons it revived. ...

\* P. 200.

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Is it not possible that a golden age may really have existed; that is, an age when there were no wars;—that a scientific or learned race of priests, like those of Tibet, holding the system of the renewal of cycles—re-incarnations—which I have shewn existed in every part of the world, may have governed the whole?—If it be true, that a great flood destroyed the world, except a few fortunate individuals, and these grew into great nations—is it not evident that, by the time they had increased to any considerable number, the earth must every where have been in a situation so favourable for occupancy as almost to have absolutely forbidden strife or wars of any magnitude for the sake of property? If a dispute arose between two tribes emigrating from the parent hive, it would terminate like that between Lot and Abraham—one, under the mediation of the common father, the head priest or patriarch, would go to the East, the other to the West. The abundance of excellent land would be so great, that it would not be worth contending for. Thus the world, without war, would become peopled. I can readily conceive too, how a privileged and learned order, keeping to itself its mysteries, in such a state of things, might enjoy supreme power for many generations, claiming to be proprietor of the soil, and receiving its tenth, which, in such a state, would be no oppression—but, on the contrary, it would constitute a government to mankind the most beneficial, perhaps, that can be imagined. And I can readily conceive, that this state of things would continue until the land of the world, by being fully stocked, would become scarce; then, and not before, the sword would be invented—then would end the golden age, of which, alas! we have nothing now left but the tradition—but it is an *universal* tradition. During this age it was that the circular temples were erected, in cyclic numbers, to do honour to the Deity, and, at the same time, to record in imperishable monuments, as far as human means could avail, the cycles on which all the system depended—the cycles which equally regulated their festivals and the time of the agricultural labours, to which they looked for their subsistence. These labours became of daily increasing importance, as land became scarce, and as the golden age of peace and plenty began to decline—till it ultimately faded away and left no traces of it, but a dream. If we suppose the cyclic system to have been established before the flood which destroyed Atlantis happened, and a few persons only to have been left, why may not all that I have suggested have taken place, and the learned class who must have known the fact by tradition, for many centuries, have adopted the invention of the cyclic temples, to record their knowledge as far as lay in their power? Look to the remotest period, and every thing tends to support this theory. Insulated facts innumerable meet us at every step, none of which can be accounted for in any other manner, but for all of which this theory accounts. All tradition, all history, sacred and profane, support it—natural philosophy, facts and circumstances, all combine to support it. This was really the golden age; it was the age of Cfhj and Cruj—for there were no wars, and there was no iron. Gold was the common metal—iron was not known—and here we may observe



how curiously the truth of the tradition appears. The ages were of Gold, Silver, Copper, Iron ! And it is very evident to me, that this is correctly the order in which the metals were discovered : thus it is actually the fact, that *the age of gold* would be the age of piety and happiness. If we consider carefully the nature of the animal *man*, and at the same time the nature of the circumstances in which I have supposed him to have been placed after the flood, it seems to me that, in the state of the world which I have suggested, the golden age would almost necessarily arise. The difficulty we have now, is to believe in the absence of wars, for so great a length of time as my theory requires; but when fertile land was so plentiful as to be worth nothing, the whole world being agrestic, what should men fight for ? Was it not better to move than to fight ?\* Trifling border squabbles, no doubt, would arise; but an Abraham or a Lot would easily settle them. In such a state of the world many of our passions and follies would not exist. Would there be such things as the honour of nations ? Would there be any jealousies arising from competition of trades ? Would there be any wars or feuds of religion ? The system of Buddha, of renewed incarnations to end at the remote period of 6000 years, would, for a long time, prevent them. When the first religious war, probably that of the Maha-barat, arose, then ended the golden age—the age of the universal religion. The universal prevalence of Buddhism is a fact, not a theory. I think I may also say the same of the wars of the Maha-barat and the origin of sects. Every where as we advance in time, the remains of a decayed system, in endless variety, display themselves, and support the truth of the tradition of the story of *the golden age*—the universal tradition of all ancient and profane history. Every where we find the original system, and every where signs of its decay. I think attention to the nature of man will again let us into some secrets—will account for some effects which have hitherto been unaccounted for. We every where find works called the histories—History of Romulus, of Cyrus, of Theseus, of Bacchus, of Hercules, of Cristna, &c., &c.—at the bottom they are all identical, though, at the same time, each pretends to be a real history of a hero of the country where we find it, which, from the general identity, is evidently impossible. How is this ? If one secret universal system, that of Buddha, prevailed, we may be very sure that as man, the *uninitiated* man, began to advance, by degrees, to his present state, he would begin to inquire into the origins of things—of the temples—of the religion—of the privileges of the favoured caste; and then it was that these mythic histories were produced to satisfy his curiosity, and to silence his inquiries. From various circumstances I think this process began in India, and by degrees became co-extensive with the system. The same policy is every where evident, along with the same system—but the system and its history varied in little matters to suit local circumstances, and to suit every new cyclic Avatar. This theory satisfactorily accounts for their similarity, and, at the same time, for their variety. It is not necessary to suppose a general agreement to account for this. Every where, as the 6000 years advanced, man would have the same curiosity, and, from state to state, the contrivance to repress it (having been once invented) would extend itself. Man, priests, and corruption, in all states, have been the same. As food became scarce, man became more unprincipled and priests more cunning. The earth every day produced more thorns and thistles, Gen. iii. 18, and the very remembrance of the golden age at last faded away with the absolute failure of the Millenium. If we figure to ourselves the first invention of a mythos of an immaculate conception, of an infant exposed, of his escape, of his victory, of his death, and of his resurrection after three days; or, under a parable of this kind, the passage of the Sun, from the winter to the summer, to be described, I think we may very readily suppose how, with the system of renewed cycles, this story would be every where propagated. From the peculiar circumstance, probably in its effect unforeseen, of the renewed

cycles, it would require no superintending head to keep it alive. It is in its nature peculiarly calculated for duration; nothing could prove its falsity but time, and almost always a long future time, at least during almost all the time whose antiquities we have examined. Its system of mystery, masonry, and monachism, also tended strongly to its preservation. It also became, after a certain time, the universal test, the profession, the possession and bond of union of a peculiar order, that order in all states, after the union of the Linga and Ioni, having an interest in opposition to the rest of mankind,—every where struggling with the sword for superiority—an order varying in different times and different states in small matters, but in great ones the same. Thus, for several thousand years after the wars of the Maha-barat ceased by the union of the Linga and Ioni, until the Christian æra, whence the system began to be lost, we hear of scarcely any religious wars. About this time the mind of man had outgrown the mythos, the fable, the parable, which, as man improved, deteriorated till it became too bad any longer to be endured : the mystery then assumed a new shape—in the *vulgar* Christianity, and, after a time, in the *vulgar* Mohamedism; and in both religions, after the mythos and the mystery have both expired with time, we still cling to the ruins of the system, and look out for the millenium. As long as Buddhism lasted in its full extension, one ecclesiastical head, like the Lama of Tibet, resident somewhere, I think, superintended the whole, and kept it uniform, as I shall shew in the next book; but when the zodiacal cyclic incarnation of the Lamb succeeded to the Bull, and Cristna arose, then arose sects, varieties, and miseries, of every kind. Truly, indeed, so the votaries of Cristna maintain, that *he* came with the Cali-Yug—with the *age of iron* ! It comes out at last, that we have a muqoj and a mujhrion. What is the *mythos* ? What is the *mystery* ? What is the parable, the fable ? What is the secret doctrine ? The mythos, the parable, is the fable under which the mystery is concealed; the mystery is the *secret* doctrine taught by Pythagoras, by Jesus, by Mohamed—the renewal of cycles, the inspiration with the *holy ghost* of persons, in every cycle, to teach mankind the doctrine of a future existence of happiness or misery, according to their conduct in this life. Inspiration by the *holy ghost* is evidently a mere figure of speech, describing a person more enlightened than his neighbours. Whether this future life was taught by Jesus to be by a hell or by a metempsychosis, and an ultimate absorption in to the To On, I know not. With hope and humble resignation I await the event; and thus, gentle reader, I conclude this book.

\* In the book of Numbers (xx. 17, 19) we have an account of Moses, with his tribe, asking leave to pass through the lands of the King of Edom, and offering to pay for what he wanted. Here we have an exact example of what must have taken place in nearly the earliest times of which I have been treating. The first people would extend their orders by degrees, till they increased to a great size, covering a vast extent of country. Then those in the central part would want to ease themselves of their superabundant population, and would send off swarms in succession—each succeeding swarm settling as near the borders of the settled country as it could, and asking leave to pass through the lands of its predecessors, till at last the swarms would arrive at the ends of the earth. I think this was what happened to the Canaanites when driven out by Joshua. They passed through Lower Egypt, along the settled coast of Africa, till they got to the Straits of Gibraltar, where they erected the pillars described by Procopius, (vide Appendix to *Celtic Druids*, p.314,) which forms the best proof now existing of any act of so ancient a date as the Exod of Moses—a proof so strangely overlooked by all our priests, an oversight which can only be accounted for from their absolute ignorance of the nature of historical evidence. The history stated by Procopius is beautifully

strengthened by the fact, that in the country on the opposite side of the Strait we find the City of Medina Sidonia.

## **VOLUME II - BOOK V - CHAPTER I**

**OBJECTS OF THE MYTHOS—BOOK OF ENOCH ON THE EARTH'S AXIS—NOAH and ships of the ancients—cause and extent of the flood—change in the earth's axis—flood of ogyges—inachus—comets held to be planets—seven-day cycle and length of year—whiston on comet of 1680—comet of 575½ years' period the cause of the flood—periods of comets—encke's comet—drs. gregory and halley on whiston's theory—dr. keill on whiston's theory—comet of 575½ years continued—m. arago on comets—lexel's comet—genesis, in substance, found in many countries—agency of comets—digression on gas, spirit, inspiration, the soul—comet and flood resumed—the world's history renewed—early history a mythos—barasit and mercavah**

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Having exhibited proofs innumerable of the reality of a general mythos, it now seems to be necessary, in order to complete the whole, that I should exhibit the object for which the mythos was formed. We shall find that this was invented, as might be expected, for the support of the dominant priesthood; and that for this purpose circumstances were made subservient. When favourable circumstances were not to be found in *true history*, they were invented. Thus the Jews tell of Noah and Tibe, the Egyptians of Menu (which is Noë) and Tibe, and both describe their three sons, followed by a train of lineal successors. I think I shall not be accused of giving way to idle superstition; but, despite of incurring this accusation, I must say, that there appear to me, when all the circumstances which I have laid before my reader are considered, much truth and very great plausibility in a passage of Dr. Woodward's discourse on the Ancient Egyptians : "The colonies all carried these customs along with them to their several abodes : and there were from the very beginning *priests*, sacrifices, temples, festivals, and lustrations, as well among the ancient Germans and Gauls, in Peru and Mexico, in Siam, China, and Japan, as in Egypt." What can be more striking than the custom of circumcision among the Tamuls, in Mexico, in Colchis of Armenia, in Egypt, and in Guinea and the kingdom of Congo, on the coast of Africa ?<sup>1</sup> It is also very remarkable that this rite is found in all these places to prevail only among the Priests. This tends strongly to support the opinion which I entertain, that the order of Chaldei, a learned order, *did* escape from a flood, and, by means of their superior intelligence, *did* establish an universal pontifical empire, getting the command of the Aborigines all over the world, who were unarmed Buddhist barbarians, who also had escaped the flood; and, that the rite of circumcision, or initiation, as it was called, was invented before the art of writing was known, in order to distinguish that order from the rest of mankind. I think the knowledge of the art of writing and reading succeeded to it as a *test* in later ages. The fact that circumcision and initiation had the same meaning is very striking.<sup>2</sup> The universality of the practice also tends to support my idea. When we look into the Jewish books we find that the Jews occupied Western Syria, precisely as the noble class of Romans did Italy, and as the Turks have done Greece—that is, as a separate and

superior class or caste—the great mass of the ancient natives being left, as a species of Helots. The whole of the Jews were circumcised, because they are said to have been a *priestly nation*; and, if the history of Abraham can be believed, the Jews, properly so called, were all descendants of that Chaldæan Brahmin, and of the 318 persons said to be bred in his own house, who probably constituted the whole of the tribe, or of the high caste of the tribe, who had come with him from India. Though, for particular historical knowledge, memory, without writing, would reach but a very small space, yet for a simple story, or for a small collection of simple stories, closely connected with religion, or for any single, grand event, I think it would reach a long way back.<sup>3</sup> Such for instance as a great flood—like that of Noah—concerning which I must now make some observations.

1 O. Lopez, Hist. de Congo, ch. v.; Woodward on Wisd. of Egypt, p.82. 2 See Vol. I. pp. 304, 305, note.

3 It was to remedy this defect that such great numbers of the Druidical temples were built, with their pillars in cyclic numbers, and that the arts of epic and dramatic poetry, music, and dancing, were invented.

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We are told in the book of Enoch, that “the earth laboured and was shaken violently;” and in Chapter lxiv. Sect. xi, that “Noah saw that the earth became inclined, and that in consequence destruction approached.” I think few persons who have read the book of Enoch will deny, that this is a most curious and striking tradition.—It is a tradition of common sense, supported by all the outward natural appearances of the earth. Enoch afterward says, verse 11, that the earth was destroyed because hidden secrets had been discovered; and in chap. lxxvii. he makes Noah say, that he, Enoch, gave Noah the *characteristical marks or signs* of the secret things inscribed in his book, and *concealed in the parables*. I think it will not be denied, that I could scarcely have wished for any thing more to my purpose than all this, which is evidently no copy from the Bible. It directly admits the existence of symbolic (or numeral) writing, and that it had been kept secret. I ask, is it not possible that, from some cause, the axis of the earth may have been suddenly changed, as Enoch says in Book ix. Chap. x. ? Every natural appearance strongly supports the doctrine, that the change has been sudden; and a sudden large change no more operates against the fact of the earth being governed by general laws, than a breaking out of a volcano so operates. And I am of the opinion that the *diminution* of the angle of the planes of the two axes is not the effect of a periodical oscillation, but is the effect of the conservative power which we every where see around us, operating to restore the globe to the first state from which it has been moved. ...

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All the traditions maintain, that a person whom we call Noah, by some means, no matter were they were, foresaw that destruction approached. Tradition says, that he erected pillars with inscriptions in the land of Syriad or the holy Sura. This might be the Syria of India or of Palestine or of Egypt, which was meant. It also says, that he buried the sacred books in the city of the book Sephora. We have a Biblos in Palestine, and the city of Boc-hara in North India, both meaning *city of the book*. ... Now, if we suppose that

the ruin did not happen in a moment, but that a year, or even more time, was required to effect the whole by successive earthquakes, is it not possible, if such a scientific and sacerdotal government existed as I have contemplated, that the supreme Pontiff and his court may have saved themselves and their secret literature in a ship or floating house ? ... And if by this, or any similar contrivance, they saved themselves, and they never moved far from the ruins of the city they previously occupied, why should it not be the city of Boc-hara—the city of *letters* or of *the book* ? No person who has read the essay of Governor Pownal on the ships of the ancients, will doubt that they had ships nearly as large and nearly as sea-worthy against a rushing flood, as ours. Suppose there were several or many of these ships, and that only one or two were saved; the probability is, that the Pontiff or Patriarch would be in one of them, because *he* would secure the best. Why should not this have been built upon the Caspian Sea ? It was the best situated of any place to preserve the ship in a flood.—But why should not the axis of the earth have become changed to its utmost extreme by various shocks ? Why should not some of the earliest and most violent shocks have taken place hundreds of thousands of years before ? and why should not the last shock have been only a moderate one, just enough to sink Atlantis, or to break the banks of the Euxine, though lasting, at intervals, for a year or more ? If religious prejudice did not stand in the way, I am quite certain that some theory, not very dissimilar to this, would be universally thought probable. ...

Such persons as may feel disposed to take offence at my doctrine, that the flood may not have been universal, or think the theory which I have proposed in Volume I. pp. 293, 294 of this work unsatisfactory, I refer to Diss. of Vol. III. of the Morsels of Criticism, by Mr. Edward King, who will not be accused of want of piety and orthodox religion. Mr. King shews very satisfactorily, that, in the flood of Noah, according to *the fair construction of the Mosaic text*, the whole surface of the world was not covered with water, nor the whole of mankind drowned. ... We might speculate to eternity, but it is impossible for us to know how a sudden change in the earth's axis would operate, or what would be its effects. ... It may be that most anciently the planes of the equator and the ecliptic coincided, that they were placed at an *angle* by a convulsion, that this angle was considerably larger than it is at this moment, and that it is gradually decreasing. In that case the polar regions must have formerly been much warmer than they are now, and in consequence, may have been fit for the residence of plants which we now find only in warmer climates. For any thing we know, the reduction of this angle may have proceeded more rapidly at first than it has done in later ages, and this would account for the remains of plants which we now find only in warmer climates. No doubt the change in the earth's axis would cause very great mischief; but the assertion, that the least check to the motion of the earth would cause *infinite* mischief, is but a gratuitous, dogmatical assertion, necessarily made in ignorance. ...

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An ingenious writer in an American journal has made some striking observations on the Deluge. He says, "*There are many indications that a powerful current has passed over the continent of America from north to south, and the author of this article accounts for these appearances, by supposing that a change has at some period taken place in the velocity of the earth's motion on her axis. The surface of the earth at the equator revolves at the rate of more than 1,000 miles per hour, or 1500 feet per second, which is about the velocity of a cannon ball. We have no idea of circular motion like this. A wheel of wrought iron, of three feet in diameter, will fly in pieces before it reaches a*

*velocity of 400 hundred feet per second. Supposing the earth should be slightly checked in her daily motion—the Pacific Ocean would in a moment rush over the Andes and Alleganies into the Atlantic—the Atlantic would sweep over Europe, Asia, and Africa—and in a few hours the entire surface of the earth would be covered with rushing torrents, excepting the vicinity of the Poles. The appearances presented on the surface of the earth are precisely such as we would [might] expect after such a catastrophe.”—Silliman’s Journal.* The probability is, I think, that a great flood did take place more than two thousand, but not more than about three thousand, years before Christ, which destroyed the greatest part of mankind, leaving only a few persons in different places. I am very much inclined to believe that, at the bottom of perhaps every mythic history, there exists some truths. ... It is possible that the inhabitants of the world, at the time of the last flood, may have had traditions of former floods having taken place a few, perhaps four or five, hundred years previously, which may have served to warn them, together with some symptoms of which we know nothing, that another concussion was likely to happen. If the change were caused by a comet, is it not possible that the persons who were so profoundly skilled in astronomy, as to be the inventors of the Neros, may have been able to calculate the period of one, and to foresee that it would come near enough to the earth to cause the mischief? Enoch says, “*Respecting the MOONS have they inquired, and they have known that the earth will perish with those who dwell upon it.*” Again, “*They have discovered secrets, but thou art free from the reproach of discovering secrets.*” Chap. lxiv. Sect. xi. If the word translated *moons* had been planetary bodies, it would have been instantly applicable to the knowledge of comets; and I think there is a strong probability that such ought to be the translation. In numbers of places the book of Enoch shews a knowledge of judicial astrology, and speaks of reading the course of events in the stars, similar to the expression of Jacob and his children. All these expressions might really, though perhaps secretly, be meant to apply only to the future planetary motions. Under all the circumstances I cannot think it improbable that the change in the axis of the earth should have been caused by a comet, nor that its approach to the earth and the mischief which it was likely to cause, should have been known to the antediluvians—persons learned enough in astronomy to be the inventors of the cycle of the Neros. Reason, natural philosophy, and sacred and profane tradition, all support the justness of this conclusion. In aid of history and astronomy we can also cite the opinion of some of the first geologists: MM. Cuvier, Deluc, and Dolomieu, affirm, “*that, if there is any circumstance thoroughly established in geology, it is, that the crust of our globe has been subjected to a great and sudden revolution—not farther back than five or six thousand years ago;*” ...

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The assertion of the book of Enoch, that the axis of the earth was changed, was supported by Plato, and the inclination of the earth’s axis was well known to the Greeks, and was called Loxiaj. This inclination was well known to the Indians. There is a very remarkable passage in Plutarch: “*It was a doctrine both of Diogenes and Anaxagoras, that after the creation or primary constitution of the world, and the production of animals out of the earth, the world, as it were of its own accord, was bent or inclined towards the South. And truly it is probable this inclination was the effect of Providence, on purpose that some parts of the world might become habitable, and others uninhabitable, by reason of the difference of the frigid, torrid, and temperate climates thereof.*”\*

\* De Pacitis Philos. Lib. ii. Cap. viii. apud Whiston's Theory, B. II. p.107; where, in pp. 102, 103, may be seen the confirmatory opinions of Leucippus, Laertius, Democritus, and Empedocles.

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“Varro places the deluge of Orgyges, which he calls the *first deluge*, 400 years before Inachus, (à priori cataclysmo quem Ogygium, ad Inachi regnum,) and consequently before the first Olympiad. This would refer it to a period of 2376 years before Christ, and the deluge of Noah, according to the Hebrew text, is 2349—only twenty-seven years of difference. This testimony of Varro is substantiated by Censorinus *de Die Natali*, cap. xxi.”\* Here we have a most important Gentile confirmation of the Mosaic record, affording a very strong *probability*, indeed, when united to the singular circumstance of a comet which I shall presently notice, a *proof* of its truth. The dates are as nearly identical as can be expected by any one who pays due attention to the difficulty of keeping a record of time in those remote ages, and this without any allowance for disturbing forces, which may be expected to have operated. This western evidence is again confirmed by evidence in the East. But those who have read what I have stated of the Mosaic mythos in China, will not be surprised to learn, that the time of its first king or emperor, Yao, who drained and rendered the country habitable, is placed about the year 2333 B.C. Here we have, evidently, the flood and the God Iao of the Jews.\*\*

\* Jameson's Cuvier, p.205, 4<sup>th</sup> Ed.

\*\* Ibid. p.239.

Aristotle says,<sup>1</sup> “that the Pythagoreans held that a comet to be one of the planets which appears after a long interval of time, and which, at the apex of its very elliptical orbit, is at as small a distance from the sun as the planet Mercury. Now the Chaldæans held comets to be planets;<sup>2</sup> and the Egyptians predicted their returns.”<sup>3</sup> We must not forget this observation of Sir William Drummond's, that the Egyptians predicted the returns of comets, and for a reason which my reader will find hereafter, I think it right to remind him, that it was a Chaldæan astronomer, called Sosigenes, from Egypt, who corrected the calendar for Julius Cæsar. Professor Anthom, in his Lempriere, says, “*Plato informs us, that in the time of Atreus the motion of the firmament had changed in such a manner, that the sun and all the stars had begun to rise where formerly they had set, and to set where they had been accustomed to rise; in a word, the machine of the world was moved in a way contrary to that in which it had been before. It is evident, from the several parts of his relation, that he speaks of a confused and perplexed, and consequently a very ancient tradition. In his Timæus, however, he makes the Athenians to have first learned it from Solon; which would seem to favour the idea that the latter had, like Herodotus, received it from the priests of Egypt. Pomponius Mela speaks of the same tradition, as also Plutarch, Achilles Tatius, Solinus, and many other writers. Astronomers, however, insist, that the idea of such an interruption of the regular motion of the earth, as this phenomenon would have required, is not for a moment to be entertained, and that if it had taken place, it would have left physical traces behind; besides, the figure of the earth shews, they maintain, that its revolutions have been uniform since the flood. We leave the present subject with them and the ancients.*”<sup>4</sup>—With whom I will not leave it. Very true it is that the motion has probably been uniform since the catastrophe of the flood was *finished*; but this, THE FLOOD, is the very thing which we are talking about. It by no means follows, that there has been no flood since

the throwing up of Chimborazo. Again I repeat, it is clear that there have been different floods, and we can never *know*, at least we do not *know*, whether the last flood did or did not throw up Chimborazo, although there may exist circumstances enough to decide our opinion. The author says, that if the motion of the earth had been interrupted, it would have left physical traces behind. Good God ! what can this gentleman mean ? Are there not physical traces every where ? Are not Chimborazo and Mount Blanc physical traces ? Can we take a single step without treading on them ? The difficulty is not in finding *no* traces, but in finding too large ones, and too many of them. I speak not now of the processes by which the strata of the earth were deposited; but every thing tends to shew that the last change has been sudden and violent.

1 Meteorolog. Lib. 1.

2 Senec. Quæst. Nat.

3 Diodor. Lib. i., Drummond, Class. Journ. Vol. XVI. p.157.

4 Lempriere, in voce Ph~eton.

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... to consider the universal tradition that it was caused by the sudden change in the direction of the earth's axis, as I stated in the note, in Vol. I. pp.29, 30; and that, in consequence, the length of the year was changed from 360 to 365 days, and the length of the months shortened from 30 to 28 and 27 days. Now it is remarkable that, in Mexico, they have two weeks, one of 3 and one of 5 days, but not one of 7 days. This seems to shew that they separated from the old world before the change of the axis took place. This will make no material difference in my theory of the invention of figures and letters; because, instead of dividing the moon's period into fourteen and seven, they would act precisely on the same principle, and divide it into fifteen, and three fives, and ten threes.\* The Javanese have the week of five days : on every first, they have their market, as was anciently the case with our Sunday; and they say, that the origin and names of the days of their week are unknown; but they have a tradition, that they that they were taken from *colours* and the division of the horizon. This is evidently the zodiac, when the two planes coincide. The evidence concerning this question of the change in the earth's axis is one thing, the belief of most persons respecting it is another. With the latter I do not concern myself; to the former, the evidence is clearly in favour of a sudden and violent change having taken place, which caused a very great flood; but this must have been before the building of the Pyramids, and must also have been before the flood that destroyed Maha-balipore; and yet, of course, it must have been since the creation of man. I can readily imagine an overflowing so great as, in a very small space of time, to have rushed over nearly the whole earth, in successive waves, so as not to have destroyed *every* individual, but to have left alive a very few persons, and that few to have perpetuated the race. ... There requires no miraculous interposition, if we suppose that in the intervals between the shocks of earthquakes, when the face of the globe might indicate renewed convulsions, a few of the more easily frightened inhabitants might be able to save themselves in boats or on rafts. Perhaps a few of them, cast on elevated lands by the wave and left there on its recession, might be able to save themselves in several parts of the world; and, in the same manner, a certain number of the animals might be preserved, and others lost, of which we now have only the remains. And the same effects may have been produced if we suppose the crust of the earth to have been burst by the irruption of the central water from below, which may



have been occasioned by the conjunction of a body with the moon, thus causing an immense tide. ...

\* Crawford, Hist. Ind. Archipel. Vol. I. p.289.

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I had collected a variety of authorities to prove that the ancients held, that both the civil and tropical year consisted of 360 days, and the month of 30 days, when I obtained Whiston's *Theory of the Earth*,\* in which I discovered that this had been proved by Newton,\*\* and that he had already demonstrated the truth of my doctrine. ...

Hypotheses, Book II. pp. 144-181

\*\* Vide Rev. Dr. Barret's Enquiry into the Constellations, pp. 8, &c.

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Almost innumerable references to, and many passages from, the original authors are given by Mr. Whiston, but I have not thought it necessary to reprint them. I now apprehend that the opinion of the ancients cannot be a matter of doubt. After shewing this, Whiston, undertakes to prove that their opinion arose from a knowledge of the fact handed down to them by tradition, and which was really a fact, that the change in the length of the year and month was caused by the near approach of *the* comet which last appeared in the year 1680, and whose period is about 575½ years. Treating of this comet he says,

11. "The period of this comet most exactly agrees to the same time, I mean to 7 revolutions in 4028 years, the interval from the deluge till its last appearance, 1680. For, as Sir Isaac Newton first observed, from its elliptic curvature before it disappeared, that its period must be in general above 500 years; so as he and Dr. Halley since observed, that the same comet has been seen four times, viz. the 44<sup>th</sup> year before Christ, A.D. 531 or 532, A.D. 1106, and A.D. 1680, and that by consequence it makes a revolution in about 575 years. Now if we make but a very small allowance for the old periods before Christ, and suppose that, one with another, it has revolved in 575½ years, we shall find that 7 such periods amount to 4028 years, exactly, according to that number since the deluge. This is so remarkable an observation, and so surprising, that it will deserve a particular demonstration from the original authors themselves."\* He then proceeds to give authorities which prove that the comet was first noticed on the death of Cæsar, 44 years B.C., *and has been correctly noted three times since*. But for his proofs I must refer my reader to his work, and this does not seem so very material, because the mere facts cannot be disputed.

\* Whiston's Theory, 3d ed. p.191.

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The flood of Noah is stated, by Usher and the Hebrew version, to have taken place in the year B.C. 2348; this added to A.D. 1680, gives 4028, the number required for the

last appearance of the comet. Now, I apprehend, this coincidence is of such a nature as to raise the highest probability of the influence of that comet in causing the flood. But there are several other circumstances relating to this matter of the greatest importance. It is surely another very striking circumstance, that if we take eight revolutions of the comet, of  $575\frac{1}{2}$  years each, they bring us to the commencement of the system—to the entrance of the Sun into Taurus, at the Vernal Equinox; the 44 years before Christ (the time when the comet appeared) being added, as of course they ought to be—

$$575\frac{1}{2} \times 8 = 4604 + 44 = 4648$$

Now, I contend, that this renders it probable that, at the time when the Sun entered Taurus, one of the violent revolutions or catastrophes took place which have manifestly happened to the globe at different times. It also raises a probability that this very comet is the agent which has produced these effects. Again, every one knows the fact, that a great discrepancy exists between the Samaritan and the Hebrew chronology. Mr. Whiston contends, \* *that the more exact Hebrew chronology,* \*\* by which he means the more exact chronology of the children of Israel, placed the flood in the 2926<sup>th</sup> year B.C., which was the very year in which the comet must, in its proper period, have arrived in our system; and that by its appulse to the earth, at that time, it must have caused the deluge. ...

\* New Theory, &c., Book II. pp. 217, 218.  
214.

\*\*True Text of the Old Testament, p.

|  | Years        |
|--|--------------|
| From the autumnal equinox next after the creation of Adam to that at the end of the deluge   | 1556         |
| Thence to the departure of Abraham out of Haran  | $966^{1/2}$  |
| Thence to the Exodus out of Egypt  | 430          |
| Thence to the foundation of Solomon's temple   | $479^{1/12}$ |
| Thence to the conflagration  | $464^{1/4}$  |
| Thence to the beginning of the Christian era   | $587^{1/3}$  |
|  | $4483^{1/6}$ |
|  | 1556         |
| Deduct 1556 and we shall have the space from the flood to the Christian æra  | 2927         |
| Then multiply the period of the comet $575\frac{1}{2}$ by 5, and add 44, the year B.C., in which it appeared, and it gives $2921\frac{1}{2}$ | $2921^{1/2}$ |
|  | $5^{1/2}$    |

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... If we give Noah and his Chaldæans credit for as much knowledge as Mr. Whiston, and gained like this, by observation, or rather, I should say, by reasonings on recorded observations, we may very readily give him credit for knowing, as Enoch says he did know, by a calculation of moons or by a calculation by lunar periods, *that the flood would come*. I shall shew in a subsequent part, that the ancients knew the moon's period to within *half a second of time*. If the man we call Noah, were a great and powerful prince, living near the Caspian sea, and possessing this knowledge, there is nothing improbable in his having built a great ship or floating house, and in his having saved in it his family and a few domestic animals. We know from experience that this would be

quite sufficient upon which to ground the fable, and that it was perfectly in keeping with the character of the ancients to have founded a fable upon it. The division of the zodiac being artificial, it is evident that the formers of it could make it begin where they pleased; and it is evident also, that they made it begin with the Bull—fixing it as near as they could to the time of the comet. It is probable that they arbitrarily fixed it to a certain point in the circle, which they called Taurus, and it followed of course, that the precession would make the post time correspond (as it does) to it. ... As comets move in different planes, this comet may, by moving in a different plane, have been made to come in contact with the earth. Its plane may have been altered, without any material alteration of its period, by some body coming in collision with it in the further part of its orbit, as it came into collision with our earth. ...

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... The comets are of various kinds; some have atmospheres, some have not; some have tails, some have not; some are all transparent, some are only partly so. They are of different colours, and they move in different planes, and in reality our astronomers know very little about them. The ancients may have discovered the laws which rule that of 575½ years' period, and not the others. The knowledge of this and the recurring Neros, would be quite enough to have given to a fraternity like the Chaldæans the empire of the world, which, under one name or other, Brahmins, Magi, &c., they obtained. I am sometimes induced to ask, may not the ancients, availing themselves of this knowledge, have made up a system? But they cannot have made the equinox to precede neither more nor less than about 71½ in a degree. They cannot have made the arrival of the comet, in its proper period, to have arrived exactly when the Sun entered Taurus at the equinox. According to our astronomers, they know all these matters perfectly—all the laws of gravitation are perfectly understood by them; but when I go back to the Ptolemaic system, I find its professors exactly like our present astronomers, foretelling the eclipses, &c., &c., and teaching that their system was demonstrated by the clearest proofs. ...

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Dr. Keill, who was an adversary of Mr. Whiston's work and doctrines, gives the following testimony: "*I cannot but acknowledge that the author of the New Theory of the Earth has made greater discoveries, and proceeded on more philosophical principles, than all the theorists before him have done. In his Theory there are some very strange coincidents, which make it indeed probable, that a comet at the time of the deluge passed by the earth. It is surprising to observe the exact correspondence between the lunar and solar year, upon the supposition of a circular orbit, in which the earth moved before the deluge. It cannot but raise admiration in us, when we consider, that the earth at the time of the deluge was in its perihelion, which would be the necessary effect of a comet that passed by at that time, in drawing it from a circular to an elliptical orbit. This, together with the consideration that the moon was exactly in such a place of its orbit at that time, as equally attracted with the earth, when the comet passed by, seems to be a convincing argument that a comet really came very near, and passed by the earth, on the day the deluge began.*"\*

\* Whiston's Theory, p.445.

I do not pretend to answer for the validity of the proof of *all* the other matters which Mr. Whiston professes to have proved; but I believe it will not be denied he has proved, that the comet of 1680 has a period of about 575 years, and was seen in 44 years B.C.; and it is of great importance to observe, that the learned Dr. Keill appears to have examined, and to have admitted the truth of, the part of Mr. Whiston's theory the most essential to my system. Then, if the reader admits this, and calculates backwards, he will find that the comet must have come, as I have already remarked, in its 4<sup>th</sup> revolution B.C., in the year 2349, and its 5<sup>th</sup> revolution, which Whiston says was the year of the flood according to *the more correct chronology*, in the year 2926. ... I have no hesitation in saying, that if Mr. Whiston be correct in his calculations, which I cannot controvert, but of which I do not profess to be a judge, the flood must have taken place really in the year B.C. 2926. ... I think we have three well-marked floods; the last is the flood of Deucalion, or the Deus-Cali or holy Cali, and it took place, 2348 years before Christ. The preceding one was really our flood of Noah, and it took place, as pointed out by Mr. Whiston, 2926 B.C.; and the first, or the flood of Ogyges, took place 4648 years B.C. This, perhaps, might be the flood which threw up Mont Blanc, Chimborazo, &c. The last mentioned year, 4648, was the time of the entrance of the Sun into Taurus : but I think the middle flood, in 2926, was that which altered the axis of the earth. ...

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... Let us speculate briefly upon the traditions which have come down to us. Suppose, instead of knowing that the comet would *not* come, our astronomers had known that it *would* come, and that they had been dwelling in Asia, as I suppose the ancients dwelling in Asia knew of the coming of the comet of 2926; is it absurd to suppose that the learned in the *secret science*, spoken of by Enoch, should have betaken themselves to the highest mountains of their country, should have built a ship, should have fastened it to the side of the a mountain opposite to that in the direction in which the flood was expected to come, with a long cable, to let it rise as the water rose, and that this mountain should, from the circumstances, have acquired in later times the name of Naubanda or ship-cabled-mount ? If I am not mistaken we are most of us in the habit of believing much more improbable things than this. Is it absurd to suppose that the people in possession of power at that time should care for themselves, should do as the governors of Paris did last year, in their endeavours to calm the fears of the inhabitants, and secrete from them their danger ? Is it absurd to suppose that they would be careful about their own security by fleeing to the highest mountain and providing their great floating house and fastening it to Naubanda ? We are told, in substance, that, by calculation, they knew that a great catastrophe would happen to the earth; and we known, by astronomical calculation, that the comet which alone was capable of effecting any catastrophe did come. I should think, that persons who believe the To On walked in the garden, ought not to find a difficulty in believing this history. I ask my reader no belief in any miracle—in any thing contrary to the laws of nature, to reason or probability. I ask of my reader, only to treat the histories of Genesis and of Enoch as Niebuhr does the history of Rome, and as every reader does the history of Vespasian by Tacitus—that is, to believe the *credible* and to disbelieve the *incredible*. It is perfectly clear to me that before the time of Herodotus every history was a mythos or mystery or sacred history, the intention of which was to *perpetuate*, but to *conceal* the truth, to mean one thing, and to say another, that the mass of mankind *seeing might not perceive*, and *hearing might not understand*. We are told so in the Gospel. ...

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No person, I think, looks at the question of the genuineness of Genesis correctly, or takes a correct view of the character of that book. It is very clear that it is in substance to be found, whether mythos or not, in almost every country, and that, as might be expected, the priests and people have accommodated it to their own purposes. It is impossible to deny that, stripping it of its nonsense, (which is a sort of thing found in every ancient history,) as we should strip the history of Vespasian if its miracles, the evidence is decidedly in favour of its authenticity. I contend that it is highly probable that a flood did take place, and that a man and his family were saved in a ship. If this were not the fact, then there must have been an universal mythos, or there must have been the fact, and it must have been accommodated to the universal mythos. That is, there must have been both true history and mythos. The peculiarity of the coincidences of the comet and the Mosaic chronology of the flood, almost put the fact of the *man saved* out of doubt. The strong proofs of the actual division of the world into three, and of its having been ruled by three potentates under one, as a supreme head, cannot be denied. It is quite impossible that so many traces of this system should remain without its having once existed. ...

I apprehend that, in the primeval state of our system, the sun was in the centre, and the planetary bodies revolved around it in the same plane in concentric circles, in equal times, in the most perfect harmony and order, and that, including the earth, the primary planets were eight in number,—one probably being now slit into the four new ones, called *Asteroids*. The system would then be very like a wheel, and exactly answer to the Mercavah or wheel of Ezechiel, which I shall presently notice. I see around me the ruins of a world. How is this ? Can it be believed that the work of Wisdom is to go to decay ? No, indeed ! this I cannot believe. I must, therefore, form some theory to account for these ruins—to render them consistent with Omnipotent Wisdom. I suppose that the comets may be the agents which have already effected great changes in all the planets, and that they may be destined to effect many others—till, in defined periods, the planets, by means of these agents, may be all reduced to a state of fusion or gas, and be at last reabsorbed into the To On, or be renewed again in some way unknown to us—in some way not to be understood by our limited faculties.

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I know that in the following observations, (a digression from my subject,) which I will take the liberty to make, I shall venture upon very slippery ground; and, therefore, I beg they may be considered to be only conditional, and more for the sake of argument than for the delivery of an opinion. But before I proceed, I would observe to such philosophers as believe the universe or matter to be God, that if they be right, *he* must exist in his *more* refined, as well as in his *less* refined state; then my argument will apply. To such philosophers as think that the universe is *idea*, and does not exist in *reality*, I do not at present address myself. Gas is defined, *a substance reduced to the state of an aeriform fluid by its permanent combination with caloric*. Then, pray what was it before it combined with caloric ? Was it hydrogen ? This Gas, I think, is what the ancient materialists (and all the fathers and Moses were materialists) considered to be the substance of the First Cause. I am forcibly impressed with the idea that the substance which we call *hydrogen*, by which is meant a substance which is the base of

both *water* and *fire*, constituted that which the ancients called *spiritual fire*, and that from this arise the apparent contradictions in the designations of water, fire, and air, as the origin of things—for air the third (gas) is the first product, perhaps, of the union of the two former. Then in what will hydrogen differ from the To On ? It is not *water*, though the base of water,—it is not *fire*, though the base of fire. It is not *air*, though air or gas arises from the union of its two products—shall I say, from the union of the *two emanations* from it ? But here we may perceive the corporeal trinity of Plato. Whence came the baptism of water, fire, and air ? From the FIRST (the To On, Illusion) emanated the base of hydrogen, which base was Maia; from Maia, or the base of hydrogen, emanated hydrogen, the base of *fire* and *water*. These first three constituted the first Trinity. From these, three in one, one in three—and from these emanated all beings in existence known to us,—all the beings of this our world, perhaps of the universe, perceptible to us. All this is *ancient doctrine* only put into *modern words*—Gas and Hydrogen : it is the doctrine of Macrobius. I greatly suspect that the electric, the galvanic, the magnetic, fluids and hydrogen, are all one substance; that the first *three* are *one*, is, I believe, a doctrine now scarcely doubted. Every thing in nature was supposed to be microcosmic : thus the second Trinity was a microcosm of the first. And now we come to the most refined of all refinements. As the hypostatic universe was a microcosm of the IMMENSE To On, so the minutest animalcule imaginable was a microcosm of the one above it : and thus, when we get to the least perceptible by sense, or even in imagination, how can we imagine any thing of this kind but by a circle, symbolised by a snake, with the tail in its mouth ? What were the *second* or *third* of the first Trinity, but a picture, a reflection in a mirror, an idea, of the universe ? All nature was a chain of trinities : the *third* person of the *first*, was the *first* person of the *second*; and so on, *ad infinitum*. Thus all nature was God; thus God was nature. Thus all matter at last was supposed to be resolved into the To On, and thus to be eternal. All nature was a ladder or a chain, the ladder of Jacob, with its 72 angels or æons, each a step, I doubt not—a ladder aiwn twm aiwnwn, revolving like the period or number 432 for millions of millions of years. ... When I recollect that Wisdom is the second person of the Trinity, that Isis and Neith are Wisdom, I think I can, ... , discover how Isis became identified with the moon, and why the moon constantly bore the same name as the female, or rather androgynous, generative power. I think we here also discover how the Holy Ghost or *third* person of the Trinity, came to be described as *breath* or *air in motion*, which we have never been able to ascertain before. I think it is probable that the Indians considered air in its most attenuated state, or hydrogen, or some similar fluid, to fill all space; and it seems not improbable, when we consider how their refined igneous matter was always combined with air, that they understood what we call *hydrogen*. However, whether or not they understood what we call hydrogen, they certainly understood that there was a principle of water, fire, and air, which answers to all our properties of hydrogen, and this they called Gas or Gast or Ghost. ...

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I have formerly said that there was originally one history, *that* history a mythos or a doctrine, and that the doctrine consisted of the arrival of a divine incarnation in each age, which the priests of each country persuaded the people must be renovated in their peculiar country, by exhibiting to them their former history, which, with a new cycle, would be renewed. The system of the renovation of cycles was an integral part of the mythos. The doctrine of the renewed incarnation is very distinctly visible in India, Persia, Syria, Greece, Italy, and even in China and Mexico. In consequence of the

friendly intercourse which in the later times of antiquity existed among all nations with respect to their religious concerns, I am induced to believe that it was a part of the doctrine, that there might be more divine incarnations than one for each cycle—that more nations than one might be favoured with the interposition of the Deity in its behalf. I think if this had not been the case they would have quarreled about them, which they no where did, until the secret meaning of the mythos was lost. However, whether one nation allowed another to have it or not, it is certain that each nation claimed to have it. ... This affords a satisfactory reason for all the histories being the same in some respects, and also having their considerable differences. It also furnishes a satisfactory reason for each country having the same name of places. If it be said, that the tribes might have brought the names of places from the East, as our emigrants have carried our names of places to America, I reply, Not only are the names of places, but the mythos also, visible, where there are new names for the same thing. The identity is much too extensive to be the unintentional produce of tribes merely settling. The system is uniform in all countries. ... In every country which had any pretensions to have a *Saviour*, there was a Mount Meru or Olympus or Acropolis, with all its accompanying little superstitions. ...

## VOLUME II - BOOK V - CHAPTER II

**cÆsar—alexander—gengis khan—akbar—napoleon—supreme pontiff—  
races of man. black gods—trinitarian doctrine of genesis. jewish polity.  
priesthood—supreme priesthood**

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I shall now proceed to shew more fully, that there have been many persons who have aspired to be divine incarnations.—Buddha, Cristna, Salivahana, Moses, Cyrus, Alexander, Juilius Cæsar, Gengis Khan, Timur, Mohamed, Gregory, and Hakem Bemrillah, were all believed to be divine incarnations, as well as Jesus Christ, each opening a new age. Few persons who have read this work will doubt that the word Cæsar must have some mystical meaning, and that meaning connected with the mysterious system which I have developed. I think the word in the first numeral letters has been, as the Pope of Rome calls himself, CRS=600. Having found from St. Barnabas, that X means 300 as well as 400, and from other circumstances which I need not repeat, that the last three letters R, S, T, had each two meanings in common, and also that the last letter of almost all the alphabets, the Tau, was written indiscriminately with a cross, in fact, in any form of a cross; considering also, that we find the doctrine of Wisdom, or rather of the incarnation of Wisdom, to have been the secret doctrine of all nations; remembering also, that we are told, it was a common practice with the mystics of all nations to insert the letter I, the name of God, into words, for the sake of a mystery,—I think it probable that the word Cæsar is the Hebrew word Rst or Rasit; or rather that, originally, the word Rasit has been X or T. S. R., read from right to left, TSR., and that from this, the Tzr of Muscovy has, by a little corruption, been derived.

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... We are all educated at this day with the impression that the AMID or *desire of all nations* was to be the actual God, or a person of the Godhead, and in consequence we can scarcely understand the situation or the feelings of a person who only looked for a man like himself, but endowed with a superior degree of the divine attribute of wisdom. I think this prevents us from entering properly into the feelings, and making a proper allowance for the natural and almost necessary weakness, of men placed in such situations as Cyrus, Alexander, Cæsar, Alaric, Mohamed, and Gengis Khan. I am convinced that every one of these believed himself to be the foretold person; in several instances they were generally believed to be so by their followers; and in several instances, also, I have no doubt, that this was the chief cause of their victories. We will now return to one circumstance of the mythos of Julius Cæsar, to which I think, in Volume I. pp. 616-620, I have not done sufficient justice. It has always been understood that this mother underwent the operation, from her, denominated Cæsarean, and that her son Julius was extracted from her side. Now, when I consider that it was clearly a part of the mythos, both of the East and the west, of that mythos, in fact, alluded to by Virgil, that the expected one, *the desire of all nations*, was to be born from the side of his mother, and not in the usual course of nature,—and when I consider the extraor-



dinary circumstances of the connexion of his mother with the God in the form of a serpent in the temple of Apollo, and the aphanasia or darkness at his death, &c., &c., I cannot believe in the operation, or attribute to accident the story of Cæsar's unnatural birth. I recur to the doctrine of probability—and I contend, that, under all the circumstances, the probabilities are as a hundred to one, that the story is a made-up one, to advance the claim of Cæsar to the sovereignty of the world—to support his claim of right by the *book* as well as by the *sword*. But I think the contrivance of the Cæsarean operation conveys with it a proof, that, though the doctrine of an unnatural or preternatural birth was meant to be taught, it was meant to be kept a secret. ... We must remember that we found Cæsars in India; and all the princes of the Persian dynasty, who were overthrown by the Saracens, were Khosrus, which word was but a corruption of the word Cæsar. The popular belief that *a great one was to come*, must have been greatly aided by the uncertainty of the periods, from the difficulty of keeping a correct register of time. I think it very possible that Sosigenes persuaded Julius Cæsar to correct the calendar, by shewing him that he was born, if its errors were corrected, and it were put right, at exactly the proper time. ... I am quite satisfied that the opinion generally prevailed, that the world was to be divided into three parts, one of which was to have supremacy over the other two. The account of Antony shews the same mythos. These great men, dazzled, like Antony and Julian, drunk with prosperity, were easily taught the secret doctrines, and that each, in his own person, was the *promised one*: hence all the casting of nativities, the calculating of pedigrees, and making of Janam-patri. These men were of the highest order of Patres Conscripti or Lucumones, and any one of them might have been the lineal descendant of the first Japetus. I go so far as to suspect that, after the world was divided into three by them, their quarrel was for the nominal superiority.

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If the reader refer to Volume I. pp. 380, 381, he will see an account of the immaculate conception of various great men, and among them, of Alexander the Great, whose father was Jupiter Ammon, in the form of a Dragon. By the Persian historians he is called Ischander, thus shewing that the *Al* is merely the emphatic article: then we have a compound of Arabic and Greek—the *Al*, and *Ischa*, (the latter the Arabic name of Jesus, meaning *the Saviour*, and of Sarah, the wife of Abraham, of Eva,) and Anhr or Androj the Greek for *man*. Mirkond<sup>1</sup> says, that, “in the Ionian language, Iskander signifies Aksheed Roos, that is, Filusúf: which word is abbreviated from Fíla Súfa: as the Ionians call *love* Fílá, and *wisdom* Súfá; according to which etymology, Iskander means *A lover of wisdom*.” That is, we may see among other matters, that he was of the sect of the Sofees or the Gnosis. The Fíla Súfá is nothing but Filoj Sofíaj. He was sometimes called a Roomite.<sup>2</sup> He by force made himself master of *Ros-heng*<sup>3</sup> and married her. His mother is said to have been delivered of him on a journey, and to have exposed him to perish in a desert, where sheep were fed. An *ewe* came and suckled him. The shepherd's wife, following the *ewe*, found him and brought him up. After a time, as usual in all these cases, his mother discovered him, brought him to the king, his father, &c., &c., &c. Here we have the usual mythos. In the account of the great battle with Dárá or Darius, Mirkond says, “*the blood ascended from the back of the terrestrial Fish, to the face of the celestial Pisces;*” and, again, “*Streams descended and ascended to Earth-supporting Piscis.*”<sup>4</sup> (I refer my reader to Vol. I. pp.558, 559, and 635-637.) Alexander was said to be born in the year 360 before Christ, the year the Sun entered Pisces, at the Vernal Equinox.<sup>5</sup> According to Mr. Shea's translation, Mirkond makes Alexander

declare, again and again, that *his* is a religious war for the glory of God, and to display the true faith.<sup>6</sup> ... I believe Alexander alluded to his claim to the legal sovereignty of the world, as the head of the descendants of Noah. We must not forget that Clemens Alexandrinus was initiated into the mysteries of Eleusis, and he let out that he found the Mosaic mythos there from this, probably, Alexander learned that the kings of Macedon, that is, Scythia, were the descendants of Japetus, so well known to Grecian story. ... I think no one who reads Pownal's treatise on the Study of Antiquities, pp. 91, 92, can well doubt that, had Alexander lived to old age, he would have established the finest commercial empire in the world. His views seem to have been guided by the most liberal policy; and I have no doubt that his conquests were as much the effect of a general belief that he was the *promised one* as of his arms. We must not forget that he was said to be born in the year the vernal equinox ceased to be Aries, and a new sign commenced, viz. 360, B.C.; and that he was the produce of a connexion between his mother and the God Apollo, in the temple. Alexander, like Moses, was said to be horned, and indeed I believe he appears with horns on some of his coins. This proves either that he claimed to be a *divine incarnation*, or the belief of his followers that he *was one*. But I think the *Ram's* horns must have been given him by persons who did not understand the mythos, for he was *Pisces*, which had nothing to do with horns. His name *Ischa*, in Irish Celtic, meant *a fish*, the same word in Arabic meant *Saviour*. From the *Pisces* being the emblem of the Saviour, the word *ischa* came to mean *fish*. ...

1 Translation by Shea, p.366.

2 Upon this word I must refer to the Index of Vol. I. for what is said in several places under the words *Roma* and *Rama*. Does this refer to the island of Roma, in Lat. 7.35, Lon. 127.20, and point to Romelia or Roma of Asia Minor, or of Italy, or of Rama of Western Syria ?

3 Translation by Shea, p.369.

4 Ib. p.391.

5 The mother of Alexander is called by the Greeks Olympias. We all know how Mount Olympus is said to be the residence of the Gods, and that it is figuratively used for the heavens. The Persians call Olympias *Rukia*; (Translation by Shea, p.396;) this is the Hebrew 3\*89 *rqio*, which we translate *firmament*, and the "rack" or *flying clouds* of Shakspeare—*shall leave not a rack behind*. See Vol. I. p.335, note.

6 Ib. p.405.

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... When we consider the story of the connexion between the siege of Troy and the Gorgon's head of the Greeks, and all the mythos of immaculate conceptions in Alexander, Cæsar, and the Troya Nova of king Brute, &c., &c., we shall have no difficulty in seeing here the continuation of the mythos in Merlin, and in Arthur, with his round table and twelve knights—the secret mythos existing in Britain before the arrival of Cæsar, and passing down through the rule of the Romans to Arthur, to Alfred, and, at last, to Geoffry of Monmouth, who has fortunately preserved to us a remnant of it,—a remnant, which, instead of using, our short-sighted historians take all the pains in their power to destroy,—a remnant of a most important system, which yet continues to exert its secret influence upon all our institutions, both civil and religious. ... When my

reader has well considered the above passages of Nimrod (Mr. Herbert), stripping them of the false colouring given by that gentleman, who can see nothing but devil machinations in the simplest and most innocent matters, he, my reader, must be obliged to confess, that it is quite clear, that, in all our histories, we have in fact any thing but a real history of Alexander the Great. We have it just named, by Nimrod, to be ridiculed, that he said he was the son of Ammon. Just so far is said as will serve to justify the historian from a charge of fraudulent suppression; but, in reality, all the secret moving causes of Alexander's conduct and of that of his followers, is kept out of sight. The circumstance that an æra arose from him in Asia, shews how extensive the mythos must have been. ... I believe the claims of all the persons entitled *great*, and called *emperors*, were founded upon the system of Avatarism—of a believed descent from the eldest of the sons of Noah; or, if this plea could not be set up, upon the reception of the ceirotonia from the lineal descendant, who was always believed to be known. In aid of this came the impregnation by the Python, or the Holy Ghost, in the form of a snake. Thus Alexander had, mystically, two fathers. The case was precisely the same in this respect with Jesus, of Bethlehem, and Alexander. They each had *two* fathers. Jesus was the son of the Holy Ghost, but still in the line of Abraham; Alexander also was the son of the Holy Ghost, or the Ghost of Ammon, but yet of the line of Japhet. ...

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... It is evident that the Mogul, the King of Siam, the Emperor of China, all claim to be the descendant of the eldest son of the first Patriarch, and from him to have a right to the empire of the world. From this we may see, that their titles of *king of kings*, &c., &c., are not examples of mere empty, fulsome adulation, but that they have a basis. On this rests their claim or title of *son of the Sun and Moon*, which at first appears to us so monstrously ridiculous. The empire of Gengis Khan was called the *wise government* or *the government of wisdom*, and his name was Zin.\* Respecting this prince see, in the Ency. Brit. art. Mogul, pp.299, &c., the pedigree from Japhet, the romantic account of his ancestors for 400 years, his inauguration by a prophet, the change of his name from Teninjin, and the belief of his subjects that he was entitled to possess the whole world. This inauguration of Gengis took place in the 13<sup>th</sup> century, when in Europe the Millenium was expected, when all men were looking out for some *one to come*. Genhis Khan marched into China in A.D. 122.\*\*

\* Ranking's History of the Mongols, pp. 18, 65.

\*\* The Christian æra is the best of all periods to make the fixed one, or the pivot of ancient and modern times, because being settled by the Chaldæan Sosigenes, it is a fixed epoch for all the ancient Eastern nations as well as for those of the West. Ptolemy fixed the precession of the Equinox at 36 seconds a year, the same as it was once fixed by the Indians.

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Ranking, in his history of Mexico, says, "*Those who were most interested in the advancement of Gengis Khan, have had the insolence to make him pass for the son of God : but his mother, more modest, said only that he was the Son of the Sun. But not being bold enough to aver, that she was personally beloved by that glorious luminary,*

*she pretended to derive this honour from Buzengir, his ninth predecessor : and his partisans reported, that Buzengir was the son of the Sun.”* (This manifestly makes Gengis the tenth Avatar.) “*His mother having been left a widow, lived a retired life : but some time after the death of her husband, Douyan-Byan, she was suspected to be pregnant. The deceased husband’s relations forced her to appear before the chief judge of the tribe, for this crime. She boldly defended herself, by declaring that no man had known her : but that one day lying negligently on her bed, a light appeared in her dark room, the brightness of which blinded her, and that it penetrated three times into her body, and that if she brought not three sons into the world, she would submit to the most cruel torments. The three sons were born, and the princess was esteemed a saint.”* The Moguls believe Gengis Khan to be the produce of this miracle, that God might punish mankind for the injustice they committed.\* The same mythos was applied to Tamerlane, whose mother was said to have had connexion with the God of day.\*\* All this satisfactorily accounts for the wish of the native princes of India to receive investiture at the hand of the Great Mogul. ... The Moguls trace their pedigree, with each particular ancestor specified, from Japhet. I have little doubt that the Emperor who was descended or who claimed to be descended from each of the three sons of Noah—Shem, Ham, and Japhet—would claim for his ancestor to be the eldest son of Noah, and of course to be like Noah—Emperor of the whole world. This is confirmed by the doubtful state of the text of Genesis, which, though doubtful, evidently inclines to Shem. I have little doubt that the Tzar of Muscovy maintains, that neither the Emperor of China, nor the Emperor of India, is the legal successor of Noah, but that *he* is the man. In the story of the mother of Gengis and her three sons, we have a confused account of the incarnation of the *triune* God—the expected and promised one—one who was to rule over the earth. I have come to a perfect conviction that this mythos has given rise to the pretensions of several of the great conquerors of the world, if not of every one of them; and I suspect that it secretly actuates the present Emperors of both Austria and Russia. This mythos is the foundation on which the divine right of kings, of which we have heard so much, is built. ...

\* Petis [Petit ?] de la Croix, Book i. Ch. i. Ranking, pp. 177, 178.

\*\* Hist. Res. into Mexico, by

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Every thing which I said respecting the tenuency of the doctrine of expected or foretold Messiahs, or Avatars, or renewed Incarnations, in December 1832, after I had written what my reader has seen, I found confirmed in a very curious account, given in the Bombay Transactions,\* by Col. Van Kennedy, of an attempt of Akbar, in the latter part of the sixteenth century, to establish what the Colonel calls *a new religion*. If we make allowance for the unquestionable fact, that, although the Colonel knew of the ten Avatars of India, yet that he was entirely ignorant of the real origin or nature of the mythos which I have been describing, and how they applied to modern times, and thus, for want of information, was deceived—we shall at once perceive, that Akbar probably believed himself to be the last Avatar—that Avatar which all the present Hindoos say is yet to come, and in which assertion they are still supported by the followers of Brothers, Southcote, &c., in the West. It appears that Akbar was called the *imperial wisdom*, the *accomplished apostle*, and the *perfect messenger* of God, *perfectly* skilled from the divine essence in all knowledge. Abul Fazl says, “*When, through the good fortune of mankind, the season arrives for the revelation of the truth, a person is endowed with*

*knowledge, upon whom God bestows the robes of royalty, in order that he may lead men in the right way with absolute dominion : such is the Emperor of our time.*” This shews that Abul Fazl either was, or pretended to be, a believer in him. After the above, Col. Van Kennedy goes on to observe, that Akbar was believed to have some peculiar and immediate communication with the Supreme Being;\*\* but the mode in which this was effected was considered *a mystery, only confided to the higher orders of the initiated*. Here we have the gradations of the Sophees. ... It is a remarkable circumstance, that Akbar wished to abolish the slaying of animals, and he made a pilgrimage to the tomb of Hadji, at Ajmir, *barefoot*. This does not look like *policy*, but *fanaticism*,—a return to the Buddhist system. But he was tolerant in the highest degree, permitting all sects to follow their own laws and customs, and on no account suffering them to be interfered with in religion, in any manner whatever. ... The thing lasted its little day, but various circumstances combined to prevent its continuance, as various circumstances, in a similar manner, had formerly aided the continuance of the Avatars of Cristna, Christ, and Mohamed. The first two of these were only required by the system of the mythos to be great men, bringing peace and happiness, each in his peculiar cycle,—and after the death, resurrection, and ascension of each, another was expected to come to complete the system. We may easily suppose in the case of Cristna, and we know in the case of Christ, that the mythos did not rise *to its highest prosperity* till an age of ignorance arrived. Though Christ may be said to have arisen in a time of high civilization, and in an improved state of the human mind, yet his doctrines did not make any great progress in the world till the human mind was in a rapid state of deterioration—till after the Council of Nice. ... the circumstances of a rapid *decline* in the state of the human mind aided in converting Christ into a God; the present rapid *improvement* in the state of the human mind most powerfully operates against the mythos. The establishment of a priesthood by Constantine, so constituted as to be in a pecuniary manner greatly interested in its success, and who, as might be expected, left no stone unturned, and never stopped at any fraud to serve its purpose, favoured the mythos. The case might have been different had the Millenium been fixed at the end of *ten thousand* instead of the six thousand years. All these religions are the children of accident and circumstance. They all had their *origin* in the peculiar circumstance that the cycle of the Neros should form the cycle of the six thousand years, and the two again the cycle of 21,600, and 432,000. In the time of Christ, all persons were on the look-out for some one to come; such also was the state of the world in the time of Mohamed, and again, in the time of the Crusades. In the last case, however, the Millenium being expected to follow immediately on the appearance of the *promised one*, and this not arriving, the general expectation was disappointed, and the bubble burst. ... My reader must have observed a difficulty in my explanation of the universal system, arising from the probability that the Gods Buddha and Cristna both describe the Sun; in fact, I think I may say not the *probability* only, but the *certainty* that they are meant to be either actually the Sun or that Higher Principle of which the Sun is the Shekinah, and the emblem. At the same time, we have almost as good proofs that these Gods were actually men, exercising the functions of royalty and governing large nations. Still they were supposed to be men in whom a portion of the God was incarnated. I think, from a consideration of the history of Akbar, we may find how this arose. ...

\* Vol. II. pp. 242, &c.

\*\* Bomb. Trans. Vol. II. pp. 258, 259.

To what I have said in Vol. I. p. 688, respecting Napoleon, I think it expedient to add a well-known anecdote of him. When his uncle, Cardinal Fesch, once expostulated with him, and expressed his belief that he must one day sink beneath that universal hatred with which his actions were surrounding his throne, he led his uncle to the window, and, pointing upwards, said, “*Do you see yonder star ?*” “*No sire,*” was the reply. “*But I see it,*” answered Napoleon, and abruptly dismissed him.\* What are we to make of this ? Here we have the star of Jacob, of Abraham, of Cæsar. Here we have a star, probably from the East. The whole of Napoleon’s actions in the latter part of his life bespeak mental alienation. I believe that he continued to retain expectations and hopes of restoration to the empire of the world, till the day of his death. Many circumstances unite to persuade me that he was latterly the victim of monomania. I cannot help suspecting that Napoleon was tainted with a belief that he was *the promised one*. ... Victor Cousin says, “You will remark, that all great men have, in a greater or less degree, been fatalists : *the error is in the form, not at the foundation of the thought*. They feel that, in fact, they do not exist on their own account : they possess the consciousness of an immense power, and being unable to ascribe the honour of it to themselves, they refer it to a higher power which uses them as its instruments, in accordance with its own ends.”\*\* With the exception of the words in Italics, which I do not understand, I quite agree with M. Cousin. But how completely it bears me out in the assertion I have made, that the belief in each person that *he was the great one that was for to come* has led either to his success or to his destruction ! It led Julian into the dessert—Napoleon to Moscow. ...

\* J. T. Baker, of Deptford, to Ed. of Morn. Chron., Oct. 12, 1832.

\*\* For. Quar. Review, No. XXIII. July 1833, p.202.

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The Mohamedans of the East constantly call Constantinople *Room*, and, as we might expect, its monarch, *emperor of the world*. To the pretensions of the different kings or emperors to this power, we are in the habit of paying no attention, treating them as mere ebullitions of empty vanity : but I believe this is the result of our *own* vanity. We are too apt to suppose that we know every thing, and this makes us too proud to look beneath the superficies of things to which we are not accustomed. I believe every monarch who assumes the title of Emperor, assumes to be the successor of one of the three patriarchal descendants of Noah; and then, I doubt not, base adulation steps in to persuade each individual that his line is the eldest, and that, of course, he is, by right, supreme over all. And I suspect that wherever a man has got the title of Great, it has been given him, by the advocates of this doctrine, as a distinctive badge. They are always *emperors*,—not merely *kings*. For this reason Napoleon was Emperor, not merely a King. ... I apprehend Noah was held to be the first divine incarnation, at or after the flood, or in the new world. He was the first Archierarch, the owner of the whole world, and from him descended three others, who were, after him, Archierarchs, and for this reason it is that this book of Genesis [third] gives a pedigree of his three sons, in a direct male line from him. ...

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There is great difficulty in settling the proper places, according to their seniority, of the three sons of Noah, as all divines have allowed. I think it probable that Japhet was the youngest, and Ham the eldest, and that the story of his uncovering his father was only contrived to justify the claims of Shem to the high-priesthood and archiepiscopal sway over the others. The whole history looks as if there had really been such persons as those named,—that the account of them was substantially true, but that it had been accommodated to the system and circumstances of the Jewish priests and government, claiming supremacy from their ancestors, flattering themselves that, however obscure they might then be, a great saviour would come, to place them in the command of the restored Pandæan kingdom. This has, to a very considerable degree, succeeded in placing the Pope at the head of Christianity or modern Judaism, as it is in reality, though it is lost to the children of Shem. I think if there had not been something in it, we should have had a straight-forward declaration that Shem was the eldest, and that his descendants, the Jews, claimed to rule in that right. ...

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However various the races of man may have been, it is totally impossible to deny that marks the most unequivocal of an universal language, and of an universal polity, of some kind, are every where apparent. The Judæan mythos, in which the histories of Adam, Noah, Moses, &c., are mixed with that of Cristna, &c., or of which I had better say, the histories of Moses, &c., and of Cristna, &c., are parts, is to be found, in China, Mexico, Peru, Ireland, and Scotland—to be found every where. The multiplicity of the Divi or Gods of the Indians and Greeks, who arose in later times, are no more an objection to this, than the multitude of the Angels, Dæmons, and Saints, of the Christians of the West. If the doctrine of chances laid down by Dr. Young be strictly applied to all nations, there will not one be found where there will not exist a number of Hebrew or oriental words much more than sufficient upon his theory to establish so high a probability of an universal language as to amount almost to mathematical certainty. ... In compliance with, or rather in submission to, the superior judgment of Mr. Laurence and other physiologists, on a subject on which I could not be expected to form an opinion upon anatomical grounds, namely, on the question whether there were originally only one or more than one species of man, in my observations respecting the black Gods, I treated them as one *genus* and one *species*; I now think it expedient to make a few additional observations to shew how my theory may be affected, supposing there was only *one genus*, (which is a fact which cannot possibly be disputed,) but *several species*. If the latter should be the state of the case, as maintained by Mr. Ruish of Petersburg, who professes to exhibit the Rete-mucosum by which the blackness is produced in the Negro, then I should suppose that there have been various races of *red* and *white* as well as the *black* one; but, that the originals of all the Gods have been of the black race, of the class of the followers of Cristna, after the black race had become improved into the shape in which we find him—that, by the handsome black males constantly uniting with the most handsome black females, their progeny increased in beauty till it arrived at the degree of perfection which we find in Cristna; that the pontifical government did originally consist of this race, and that, in the East, the entire population consisting of this race, it continues black—still retains the rete-mucosum—though for the reasons before given by me, it is improved in shape : but that, in the West, to which it sent out numerous tribes, it mixed with the white races, the remains of the inhabitants before the flood, called aborigines, the rich and powerful gradually marrying with the handsomest of the white races, till the whole race of the worshipers

of the *black* God became white. We have daily experience of the black races, by this process, becoming white; but we have no example of the white race going back to the black. I pretend not to shew the cause of this latter circumstance, which is a fact—but the mere fact itself. This seems to shew that the aborigines were more numerous than the black colonies from the East; but this is, perhaps, no more than might be expected. ... That the *Buddhists* were Negroes, the icons of the God clearly prove.

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The reason for the difference between the Ioudi of the West and of the East, is to be found in the circumstance, that the Afghan Brahmin who came with his tribe from the East, to Syria of the West, was an iconoclast : he was opposed to the use of images, just beginning to prevail (and now so much prevailing) when he left India. He was of the religion or sect of Persia, and of Melchizedek; and it is very evident that almost all the *peculiarities* found in the laws and manners of the Jews, are what arose from the anxiety of their lawgiver, Moses, to preserve this hatred of images—an anxiety of a sect well depicted in the history and book of Esther, and also in the conduct of Darius, Cyrus, Cambyses, &c., in destroying the images in Egypt, but leaving the lingas—and in restoring the Jews and their temple. And I think *that* is very likely to be true which is told by the Jews, namely, that they were not permitted to read Genesis for fear that it should, (*i.e.* that the Trinitarian doctrine found there should, for there is no other the least likely to do it,) draw them into idolatry, as it is pretty clear that it had done their ancestors in the East. I think, to the Trinitarian doctrine of several Persons or Gods, as it must always have appeared to the generality of mankind, and to the renewed avatars or divine incarnations, the numerous Gods, both of Greece and India, may be easily traced; and the influence of the doctrine among the illiterate part of mankind justifies the fear of the Jews, and may furnish a plausible reason for the care with which they concealed their cabala. No one can deny that the, at first perhaps innocent, *adoration of images* and emblems, had ended in the degradation of all nations. ... The books which the Jews choose to call *canonical* bring the history no lower than about the year 400 B.C. Here ends what may be properly called their *mythical* history, and their *real* history begins in what is called the Apocrypha, the historical books of which I doubt not contain a real history, though perhaps full of exaggeration. The books of Ecclesiasticus and Wisdom are evidently intended for the purpose of containing and concealing their cabala, the secret doctrines of Wisdom. They are, in fact, a sort of paraphrase or commentary on the secret history of Genesis, and on the renewed incarnations, as is evident from the renewed incarnation in Jesus, the Son of Sirach, discovered and pointed out by me, *supra*, p. 124. ...

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I formerly stated, p. 264, that in Egypt, the power of the high-priest was such that, if he ordered the king to commit suicide, he would be obeyed; and that this is what is done by the Grand Seignior to the Pashas every day. In the following account, by Mr. Heeren, the supreme priesthood shews itself very clearly :—“The priests of Egypt were the principal landholders of the country, and besides them the right of holding lands was enjoyed only by the king and the military caste. Changes of course must have ensued, amid the various political revolutions to which the state has been subject, in this important branch of the sacerdotal power, yet none of such nature as materially to affect



the right itself, and hence we find that a large, if not the largest and fairest, portion of the lands of Egypt, remained always in the hands of the priests. To each temple, as has already been remarked, were attached extensive domains, the common possession of the whole fraternity, and their original place of settlement. These lands were let out for a moderate sum, and their revenue derived from them went to the common treasury of the temple, over which a superintendant or treasurer was placed, who was also a member of the sacerdotal body. From this treasury were supplied the wants of the various families which composed the sacerdotal college. They had also a common table in their respective temples, which was daily provided with all the good things which their rules allowed : so that no part of their private property was required for their immediate support. For, that they possessed private property, is not only apparent from the circumstances of their marrying and having families, but it is expressly asserted by Herodotus. From all which has been said, then, it follows, that the sacerdotal families of Egypt were the richest and most distinguished in the land, and that the whole order formed, in fact, a *highly privileged nobility*.”\* ...

\* Heeren's Ideen, 2., 2, 125; Barker's Lempriere, in voce, Egypt.

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We often read of Hilarion and others being the founders of monasteries or monastic orders. This is said either when a new order was founded, or when the member of an ancient Essenian monastery were admitted into the Romish church. Jortin<sup>1</sup> states that there were more than ninety-six thousand monks in Egypt, in the fourth century. The Buddhists and Brahmins are well marked by Porphyry.<sup>2</sup> He says, “*There is one tribe of Indians divinely wise, whom the Greeks are accustomed to call Gymnosophists; but of these there are two sects, over one of which Brahmins preside, but over the other the Samanæans. The race of the Brahmins, however, receive divine wisdom of this kind by succession, in the same manner as the priesthood. But the Samanæans are elected, and consist of those who wish to possess divine knowledge.*” Here, in the Samanæans we have the Essenes or Monks, and, I doubt not, also the Chaldæans. Originally the Sectaries of the Bull were followed by the Brahmins, the Sectaries of the Ram or Lamb; or I ought, perhaps, rather to say, they themselves, in many cases, changed and became Sectaries of the Ram or Lamb. The distinction between those who took by hereditary descent and those by election, well describes the two systems of the Buddhists and Brahmins. In the Archierarchy of the Buddhists we have the prototype of the Papacy. In the mixed system or democracy of the Brahmins, we have the prototype of the mixed system of the Protestants; and, in the innumerable sects of India, we have the prototype of the innumerable sects of Europe : in every case a similar cause producing a similar effect. It seems to me not improbable that, originally, Monachism might arise from a wish for retirement and the enjoyment of a contemplative life, which, by degree, grew into all the present austerities and absurdities with which we are well acquainted. Abstinence from the *female*, without which families must have arisen to disturb the pursuits of science, would be among the first effects of the abuse of this praiseworthy propensity; and the appointment of a head or superior to keep order would at last finish the establishment. That it should become *religious* was a necessary consequence—for philosophy was religion. The knowledge of the *to otnwj on*<sup>3</sup> and his attributes was the religion, and the philosophy also. This knowledge was closely interwoven with the study of astronomy, as it has been frequently remarked in this work. After reading the account of the Essenes, of the Jews, and of the Samanæans, in Pophyry,<sup>4</sup> and also the

account of the Christian Essenes, as given by Philo, Josephus, and Eusebius, I cannot for a moment doubt, that they were all *one*, with such trifling variations as time and change of language and country must necessarily produce. The Chrestian religion, or the religion of the Crhj, evidently existed from the earliest time; and Jesus Christ was nothing but the *ninth Avatar* coming in his proper order—Salivahana in the East, Jesus Crhj in the West. And, as the Brahmins make their Cristna, not the *ninth Avatar*, but *God himself*, so the Christians do the same with their teacher of Samaria. And though Mohamed and St. Francis were thought to be the *tenth Avatar* by their followers, yet the followers of Cristna and Jesus would not consent to abandon their favourite object of adoration. ... It is pretty clear that the Monks, the *Regulars*, are descendants of the Buddhists—the *Seculars* of the Brahmins. This is the reason why we find the Monks in many countries possessing the tithes. The feuds between the two are the last remnants of the expiring disputes of the sects, called wars of the Mahabarat in India.<sup>5</sup> The Buddhists were the Hierists and Archierists, and the Pope became so, as I have said before, in consequence of the surrender of *the book* by Constantine. *He* was the follower of Cristna; and we have no Pope on India, because there did not happen to be a Constantine. ... I believe the Papists were nothing but a sect of Paulites—followers of Cristna—and Paul such a man as Luther, Calvin, or Montanus, acquiring many followers, and his sect put into power by Constantine. The Monks of Europe were Buddhists, and came over to this sect, and united with it afterward. All the apparent anomalies and confused mixture of the orders arose from the going to pieces of the first Archierarchy, and the arising of the second. The Monks were the Samanæans or Gymnosophists. The same thing took place in Britain and Ireland in the West, as took place in India, or we should not have found the Buddha and the Cristna and the Callidei here. When Cæsar arrived in Britain, the first system had gone to pieces. The Buddhist government had been overthrown by that of Cristna, and the whole country had become divided among petty princes and tribes. Gaul was in the same state. All the oriental mythos is well marked in that country. I think it very likely that Cæsar conquered both Britain and Gaul as Cortes and Pizarro conquered Mexico and Peru; that he was thought to be the *Æsar expected to come* : for, as we have found other parts of the mythos, it is not unreasonable to expect to find this. The reason why we have no account of this in the Greek and Latin writers, is the same as that which prevents our having any account of this mythos in the historians of the conquest of Mexico and Peru; and yet no one can doubt that the mythos existed there, and that it aided their conquest. When the first Pontifical government went to decay, (perhaps its decay was caused by the rise of the sect of Cristna,) different effects would take place in different countries; yet remnants of it may be expected to be found in all. What we do find is exactly that which, under the circumstances, might be expected to be found. But the numerous remnants of the first system, religion, or mythos, prove its original existence beyond a doubt. This admitted, all the rest is a natural consequence.

1 Ecc. Hist. Vol. II. p.22.

2 De Abstin. Book IV. Sect. xvii., Taylor's Trans.

3 Preface to Porphyry *de Abstinentia*.

4 De Abstinentia, pp.147, 148.

5 We constantly read of the Brahmins having come into India from the North, and of a Pandæan kingdom. I have no doubt that this was the kingdom founded when the sun entered Aries. The wars of the Mahabarat were the struggles to establish this kingdom. I think it probable that the sect of Cristna arose in Tartary, and, after a struggle with, and

the defeat of, its countrymen, it advanced to the South and conquered India. This exactly was happened to Baber in a later day.

## VOLUME II - BOOK V - CHAPTER III

### NIEBUHR ON PONTIFICAL GOVERNMENT IN ITALY— PATRIARCHAL GOVERNMENT IN CHINA—MOHAMED— PONTIFICAL GOVERNMENT—THE ASSASSINS—NIEBUHR ON LANDED TENURES RENEWED—CONFEDERATED STATES UNDER PONTIFICAL GOVERNMENT. LETTERS AND POPULATION

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We will now return to Mr. Niebuhr, and to the Pontifical government in Italy, discovered by him, but not understood. Mr. Neibuhr says, "*It is the more probable that the Roman kings, according to the general polity of states in the ancient world, levied a tenth off the lands, the property of which vested in the state, as it did with the princes of Asia; because even multiplied vassalage, without any considerable taxation, would have been inadequate to execute their enormous buildings.*"\* I have no doubt that over the whole world, wherever the Cyclopæan or Druidical buildings are found, and where are they not found ? a patriarchal system extended, and that it was supported by the tenths of the landed produce. In the account of the almost obsolete, at least much neglected, Agrimensores of Italy, and of the *ancient Etruscans* we have probably the only written remains of the financial polity of that ancient Patriarchal priesthood. ... The whole world, I do not doubt, was divided into squares or parallelograms, and a cross was fixed at every intersection, as Italy is described, by Niebuhr, to have been. These crosses pointing to the four cardinal points could never be removed or mistaken, for they corrected each other. The object of this mensuration was the collection of the tenths for the priesthood. The Patriarch, the Pahr arch, Royal priest, as the Vicramaditya, the Vicar of God, was the owner of the soil of the whole world; the cultivators or consumers of the pasturage paid a tenth of the produce for the use of it. At first, with respect to the land, there were three persons concerned : first, the Arch-priest, who was the owner—Lord of the soil; secondly, the Cultivator or the Shepherd; and, thirdly, the Labouring Man, the Helot, the slave, *adscriptus glebæ* as he soon became; and, after a certain time, arose the Soldier. ... Judging from the traditions of a Pandæan kingdom—from the remains of the mythos in every country, visible in the sacred names of places—judging also from the peculiar style of the Druidical buildings found in all parts of the world—the Cromlebs, the Carns, and the circular temples, I am induced to believe that the system was an archierarchy—that somewhere there was a Papa or grand Lama, a divine incarnation, who superintended the whole. It seems to me very natural for such an Archierarchy originally to arise; and as the colonies went out from a country which would flourish greatly under such a state of things as I have suggested, that it should extend its paternal influence over the whole world. It is also very natural, after it had attained its utmost limits, that it should endure a certain number of years and then, operated on by the eternal law of change—containing within itself, as all system do, the seeds of their own destruction—that it should go to decay and fall in pieces. But it was evidently a system very tenacious of life. After long depression we have seen it almost revive in Asia, under Akbar, and in Europe, under the Roman Papacy of the middle ages; and there is reason to believe, that it has never been entirely defunct at Lassa. ...

But yet the Pope holds in his poitrine the keys of the kingdom of heaven, and o supreme power over the whole globe. He never yields either to Emperor or King. ...

\* The Roman History, Vol. I. p.470. Walter's Ed.

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Although we know very little of the internal economy of the Chinese empire, yet enough transpires from the persons who have written respecting it, to shew a high probability, that the universal feudal system and the payment of tithe prevailed there, as in other countries. As in all other countries the system has undergone great changes, so it has in China : but remains of the original may be perceived. The Rev. David Collie, principal of the College at Malacca, in a note on his translation of the Shang Mung, p. 75, has stated, that by the *Kung* plan in China, an average of several years' produce was taken, and the *tenth* part of that average was fixed as the permanent tax on the land. ... I frequently suspect that the Chinese empire was the seat of the first patriarchal government—the *Officina Gentium*. It must have been either in China or in the country of the thousand cities of Strabo, in North India, nearly all of which have now disappeared. ... I have no doubt that the Chinese exhibit the remains of the first patriarchal government, almost in every thing. ...

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I think there is every reason to believe that Mohamed considered himself to be the *tenth Avatar* or the *divine incarnation* of the *tenth age*. I now address myself to philosophers, and not to Paulite devotees. We must not forget that if he were merely a hypocrite, he deceived his wife, his slave, and the first four Califs—not weak men like the followers of Brothers, Whitfield, Wesley, and Southcote—but men of the greatest talent, who conquered and ruled a great part of the world with consummate skill. But how did these men live ? Not in splendour, but in comparative poverty; walking on foot to the Mosque, without pomp or retinue, like the other citizens of Medina, and themselves performing, chaunting, every day the simple service to the Deity required by the Mohamedan law. The simplicity of life, and the total neglect of every thing like personal gratification, exhibited by the first Califs, persuade me that they believed themselves the *locum tenentes* of a divinely inspired, or divinely commissioned, person. What should induce all these four men in succession, in the possession of immense wealth, and in the command of large armies and of the finest empire on which the sun ever shone, to affect, and really to practise, extreme moderation, if not poverty ? But they farther, and by the establishment of the *Ashera*—that is, the restoration of the empire to the simple payment of the tenth of the produce, rents and all other taxes and Roman exactions being abandoned—they proved themselves a blessing to the whole of their world, which, from a state of great misery, they restored to great prosperity, and, as far as was in their power, to the happiness it had enjoyed under the rule of the first Hierarchy, in the golden age. Every thing tends to prove that their conduct was an attempt to return to the primeval state. Each Calif thought himself the successor of Adam and Noah, and the brilliant victories of their generals confirmed the delusion. I have little doubt that the belief, that Mohamed was the Vicar of God, ensured his victories much more than the sword; and it was this moderation in regard to taxation which secured his conquests. The armies of the Prophet, like all other armies, pillaged

their conquered enemies in the moment of victory; but submission made and the sword sheathed, there was an end to oppression : peace succeeded to ceaseless civil war, and the tenth of the produce of the soil was substituted for endless and ruinous taxes, which the conquered countries had been subjected to under their former government. This was the state of the dominions of the first Califs, which lasted long enough to amalgamate their heterogeneous collection of materials into an uniform mass. The tenths, without any oppression of the people, enabled their later Califs, the patrons of arts, science, and literature, to support large armies and a regal state in the greatest splendour. This favourable state of things continued for five or six hundred years, till the Turkish barbarians arrived from the North, from Tartary, and overthrew it—once more plunging their fine countries into barbarism and misery. Every thing tends to shew that the first four Califs believed that they were destined to restore the *golden age*. With Othman, the third, this opinion probably began to die away. A very sensible and important article is given in the *Foreign Quarterly Review*, No. XXIII. July 1833, on Mohamed and Mohamedism. The author has come nearer the truth than any person who has treated on this subject. But he has, in a very surprising manner, omitted the notice of several hitherto extraordinary and unaccountable facts, which, in estimating the character of Mohamed, cannot reasonably be passed over. He never notices the fact, that the Koran, as it is admitted, was made up after his death, in a moment of confusion and civil strife, partly from papers in a state of rotteness, and partly from the *memories* of his followers; and that, twenty-two years afterwards, it was again made up or redacted by Othman. Thus it can be called no better than a forgery. But the learned Reviewer admits, that it contains evident marks of two religions, which he divides between the time previous too the flight to Medina, and the time posterior to that flight, while I think he ought to have allotted the first to the true Koran of Mohamed and the first four Califs—commanding, as I have stated above, immense armies, but walking on foot to the mosque, the chaunt the praises of God, in such simple ceremonies as might be expected from an “*eclectic reformer : a reformer in the truest sense of that abused term.*” The Reviewer says, “*the Koran contains two very distinct religions : the first, a system of pure theism, as perfect as the age could produce, inculcating several morals and stoical submission. ... The second teaches a sanguinary propagandism.*” Here we have the Koran of Mohamed and the first four sincere and zealous patriarchs, and the Koran of the conquering and magnificent Saracens—puffed up with pride and vanity. The Koran of the eclectic philosopher was not likely to suit the conquerors of Asia. A new one must be grafted on the old, to find a justification for their enormities. I must make another observation upon the Reviewer’s rather unfair description of the vision of the passage of the Borak, or flash of lightning, through the seven heavens, to the throne of God. As Mohamed passes along the several heavens, the different patriarchs request him to intercede with God for them; but when he comes to that nearest the throne, where Jesus Christ was placed, the scene changes, and Mohamed begs Jesus to intercede for him—hereby, in a very marked manner, placing Jesus Christ above himself, and declaring himself a Christian. This is in perfect accordance with the Mohamedan doctrine—that through the excessive depravity of man, the mission of Jesus—of love—of peace—of benevolence—having failed, a strong one—that of the sword—must follow.

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Most assuredly, in the sixth century, nothing could be farther from success as a mission of peace, than the mission of Jesus. It is quite inconceivable into what a state the whole

eastern world had then fallen. One of the great causes of the rapid success of Mohamedism was the bringing into one body of peace all the jarring elements of that period. I shall be reminded of the accounts, in the Koran, of Mohamed's violation of his own laws of morality with respect to women. But when was there ever great and unexpected success without its being attended with a species of intoxication? Mohamed was just as liable to this falling as other men. But this does not make him an impostor. To have obviated the ill effects of these errors of conduct in the minds of the first four califs, &c., there must have been something very interesting in the character of Mohamed, if, indeed, the stories were not foisted into the *second* Koran to palliate some later Saracen outrage by the prophet's example. But the stories might probably be true. They are in character with what we know of the human animal from experience. Whether we attribute the second Koran to a change in Mohamed, or to the knavery of the later Saracens, to justify the conquest of the world, they are both in character, and may be, in part, both true. The Reviewer, (p. 204,) says, "*We have already said that the Koran contains two distinct religions, the one containing the germs of purity and illumination, the other fraught with maxims of bigotry and intolerance.*" I doubt it not. One was the religion of Mohamed the Sophee, the follower of divine wisdom, (treated on at large by me, in Vol. I. pp. 678-685,) the other was, or might be, the doctrine of the conquering Califs. It is very certain that there is no effect without a cause; and it is no way surprising that with such a mind of Napoleon's must have been, he was curious to know what could have been the cause of the wonderful success of Mohamed. It is easily to be pointed out; we will stop a moment to reconsider it. In the first place, Mohamed was believed to be the person promised by Jesus Christ, and also *the promised one* of the Jews. Besides, a great person was believed to have been promised, and was expected about his time by all the higher classes of Gentiles, that is, the initiated part of mankind, particularly in the eastern world, who should be the *tenth incarnation*; so that the minds of men were by this means prepared for the reception of him and his doctrines. This conduced to his success. Again his first success was the cause of a second; for success was very reasonably considered to be a proof of the truth of his mission. The next cause was the state of peace and security which was enjoyed by the nations under the Mohamedan sway. It appears that the occupiers of lands paid the Ashera or Zacal,<sup>1</sup> as it is called by Ockley,<sup>2</sup> to the Calif, who was the sole proprietor of the soil, exactly like the Egyptian Pontiff. Thus, as there were no persons to form a class like that of our gentlemen, the whole country was circumstanced as our country would be if, by an edict, all taxes were abolished and the occupier of every farm was declared the owner of the land he occupied—paying to the government the value of a *tenth* of the produce. In addition to this, every person who did not occupy land paid a poll tax; this was what I think, in the Romish church, was called Peter's pence. It appears that this, in Egypt,<sup>3</sup> was two ducats a year. What proportion this might bear to a man's labour I know not; but it evidently must have been very small. When these circumstances are taken into account, and the peaceful and happy state of the countries under the Califs is considered, in comparison with the wretched state of the countries governed by the Greek emperors, it does not appear very wonderful that the temptation should have operated to the making of converts. *That* must never be forgotten, in considering these matters, which our priests always contrive to put out of sight, namely, that neither Jew nor Christian was required to give up a single iota of his faith when he turned Mussulman. The Mussulman religion was held to be the *completion of both*—the abolition, or, in fact, the changing, of neither. These were the causes which, at the death of Omar, in the twenty-third year of the Hegira, had given to the Saracens the empire of Arabia, Syria, Assyria, Persia, Egypt, and a considerable part of eastern Africa. These

great conquests must have been made in less than fifteen years. After the death of Othman, the Califate became so split into parties that it is extremely difficult, perhaps impossible, to make out any thing that can be received as certainly true. The bigotry and malice of the Christians render every assertion they make *doubtful* : and when they quote a Mohamedan writer they almost always do so, as a contrivance to convict the Mussulmans of some enormity on their own evidence. As the sects of Mohamedans, of one or other of which every writer was a member, had as much hatred for each other as the Christians had for the whole of them, there can be no difficulty in Christians' finding a Mohamedan proof of what they want. And if we apply to any of the most respectable of the early historians, and consider them exempt from the failing of prejudice, it is impossible to avoid seeing that they have composed their histories without taking the circumstances above detailed into consideration, and without the exercise of any thing like critical acumen. Suppose an Arabian author was to write the history of Europe : would he want materials to blacken the Popes, if he went for his facts to Luther or Calvin ? But he could say, See what is admitted by Christian historians themselves ! Thus Christians and Mohamedans were equally liable to misrepresentation. In both cases, when there was a lack of true enormities, which I fear seldom happened, there was no lack of falsities. ...

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I think, obscure as is our view of early Mohamedism, we may see, besides the adoption of the Ashera, other signs which cannot be mistaken, of an attempt to return to the primeval patriarchal government. In the Imans of Persia we have the 12 Lucumones; in the 72 Ans-r or Helpers, who assisted the prophet on his arrival at Medina, I think we have the 72 of the Jewish Sanhedrim, the Amphictyons of Greece, and the Cardinales of Rome; and in the three Mohajee or Movers, who accompanied him when he fled from Mecca, we have the three sons of Adam and Noah, the three Flamens of Rome, and the three Patriarchs of Antioch, Alexandria, and Rome—imitators of the division of the kingdom of Saturn—and the three Archflamens or Archiepiscopates of Britain. ... I think that there was in all countries a Pontifex, a cabinet of 12, and counsel of 72 Cardones or Cardinales, divided among the districts, each superintending one of them. We have this division already marked in Genesis. In the appointment of an Hierarch, the Cabinet would, at first, *recommend* to the Archierarch; at last they would *elect*; and of course the choice would generally be one from their own number. It is easy to imagine how all this would arise. By degrees, the 72 would begin to wish to have a voice in the election; and, after a time, the people occupying the lands and rendering the different feudal returns, whether they were in money or in services, would put in a claim. Of all this we see evident traces in Italy, Greece, and India. The process which I have here described, took place, I have no doubt, all over the Pandæan kingdom : but as the change arose from circumstances, it is also quite clear that it would occur in no two places in *exactly* the same manner. I have no doubt that the Cardinales and the Decumanni were attached in some way to the collection of the tithes, the Decumanni, particularly, as their name seems to imply—perhaps men of *the tenths* or *tithes*, the operatives under the Cardinales. All the receivers of the tenths were at first priests or initiated. By degrees, those only, who exercised the functions which arose and became the rites and ceremonies of the religion, would be, strictly speaking, *priests*. But the others would form a privileged or sacred caste—a caste more or less marked in different places, and more or less divided from the general mass of tithe takers, according to circumstances. It is not unlikely that these functionaries were monks, and that monks



became, after a time, the sole and proper priests. In the sect of the Paulites we have a pretty clear account how its establishment arose—evidently in imitation of the Essenes of Egypt. It imitated the other old system, as closely as it could; but it did not unite with its advocates till several centuries had elapsed. Its early separation, its ultimate union with the monks, are well marked.

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... I cannot help considering the division into three, and into seventy-two sects, with the seventy-two helpers, and twelve advisers of Mohamed, and twelve Imans, to be similar to the Triumvirate of Rome, the twelve Cæsars, and the seventy-two free towns. These are odd *accidental* coincidences. I believe that the Ishmaelites were correctly the followers of Ham, and that is the reason we find them among the Fatémities of Egypt, who were all Ishmaelites. The Persians are the followers of Shem, and the Turks of Japhet. How the three connected themselves, whether in some way by descent or by the imposition of hands, with the three ancient patriarchs, I do not know; but the coincidence of circumstances is much too complicated to have been the effect of accident. The Ishmaelites were at war with the Califs and the Christians, because they both usurped a part of their dominions. Both Syria and Egypt were the domain of Ham; and the story of the uncovering of the patriarch by Ham, as indeed the book almost says, was invented to palliate or justify the usurpation or superiority of the other brothers. How the different Califs of Cairo, Bagdad, and Granada, made out their claims is very uncertain; but it appears that, in A.H. 402, and A.D. 1011, a great meeting was held in Bagdad, when the claims of the Fatémities to the Califate were declared to be null and void. ... Here, in the secrecy of the meeting, the true character of the whole shews itself—escapes out of the crypt—to our view. What could be the reason for keeping secret this meeting held in Bagdad, the capital city of the enemies of the Ishmaelians or Famémities ? The circumstance of secrecy here is in perfect keeping with what I have maintained throughout the whole of my work, that there were originally an esoteric and an exoteric system.

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I very much suspect that Mohamed, before he died, pretended to divide the world into three parts, or that his followers pretended that he had divided it anew, and that this was done in consequence of the lines of Ham and Japhet having failed, and that therefore he had made a new division, as survivor of the eldest line, through the son of Abraham, by the *princess* Hagar. We must not forget that the Mohamedans maintain, that Hagar was not a *slave*, but a *princess*. We make her a slave to obviate Mohamed's claim. ...

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Mr. Niebuhr, speaking of the landed tenure of Italy, says, the "*general characteristic was the principle that all landed property is derived from the State, and that the Conqueror acquires a title to it; so that the exercise of his acquired ownership depends entirely upon his own will and pleasure, whether he shall tolerate the original occupants or not, on condition of a rent.*"<sup>1</sup> Here, I apprehend, is the identical system of India and Europe, in its most simple form—the farmers or ryots or feudatories holding their lands by payment, a *redditio*, of part of the produce, and many facts unite to prove

that *part, a tenth*. I have no doubt that the first GREAT wars (Mahabarats) were between the sovereigns or High-priests or Pontiffs about the presidency over the whole world—as to which was the representative of the elder branch. With these the cultivators or feudatories would have little or no concern. In those early times there was no such thing as our land-holder or country gentleman. We see here the origin of the thirst after universal power. This gave rise, after some time, to what Mr. Niebuhr has noticed—that “*it was a peculiar notion of this people, that every war conferred this right, though waged without any appearance of extermination, but on the ordinary grounds; and this right existed also between the nations of one stock.*”<sup>2</sup> It had been judiciously observed by a writer in the Philological Musæum,<sup>3</sup> that Niebuhr has shewn, that “*the primary and essential distinction between the patricians and plebeians, who were not an aristocracy and a rabble, as the writers of the Augustan age, and, as following in their wake, all the historians of modern times imagined, but two several nations—the domineering, the other dependent, like the Normans and Saxons, to take an instance, during the first centuries after the conquest, or like the English settlers and the native Irish.*” Here we have exact picture of the Chaldæans or Druidical or Brahmin caste, with greatly and out-of-all proportion superior knowledge, and therefore superior power, coming from the East and taking possession of the countries occupied by the Aborigines—ignorant, naked, and defenceless; split, probably, into numbers of little, unconnected tribes, and, perhaps, after the first alarm, grateful to their conquerors for peace and security. This may remind us of Abraham and his 318, trained or initiated in his own house, who, in his war with the five kings, probably employed under their command thousands of mercenaries ! ... The struggles between the Patricians and the Kings, the *traditions* of which, and nothing more, remain to us, were only the natural contest between the high-priests, as to *who* should be *king* and *priest* when the great pontifical government fell to pieces. The whole mythos—the immaculate conception, death, &c., is found in the history of Servius Tullius.<sup>4</sup> Servius Tullius was the first who had the glory. Mr. Niebuhr has observed, that every city in the West, from Tyre to Gades, had a senate and general assembly, and that all the confederacies of early nations were based on religion. This is, no doubt, true, and for many generations this principle secured to the noble priesthood, the initiated or sacred caste of nobles, the empire over their fellow-creatures. ... In Vol. VI. p. 111, of Lord Kingsborough’s Antiquities of Mexico, an account is given of a correspondence between Cortes and the Emperor, recommending him to get a grant of the tithes from the Pope, Alexander the Sixth, which was refused; but the Emperor hereby acknowledged the right of the Pope to the tithes. This shews the truth of the theory I advocate. The Pope is said to have given all the new-found countries to the Spaniards; but, in fact, he enfeoffed the king of Spain in them—reserving to himself the Vectigal or Ashera. Protestants never cease abusing the Pope for his arrogance in *giving away* those countries : the truth is, they have not the slightest idea of *the nature of his claim*. It is very certain that the vectigal was not a payment of rent : it was the rendering of a portion of the crop—and *that* Niebuhr has, over and over again, shewn to be *the tenth*. ...

1 Roman Hist. Vol. I. p.122. Walter’s Ed.  
Niebuhr, Vol. I. pp. 261, 262.

2 Ib.

3 No. I. p.199.

4

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The confederated towns or states of Iona, of Attica, and of Etruria, being in the precise number *twelve*, sufficiently shew method and design, and therefore, probably that their

confederation was formed under the superintendence of the Pontifical government, and not the effect of a few states confederating for mutual defence. System, not accident, is evident. Then arises the question, Where and what was the system ? and I think I have a right to reply, that it was part of the policy of the Pontifical government thus to form the nations under its sway, leaving them in the exercise of their municipal rights, but exercising a controul, so as to prevent wars : or, if wars arose, to make them speedily be at peace again. I think a careful examination will satisfy the reader, that none of the sovereigns aspiring to be the supreme Pontiff ever made peace. If the rebels to their authority did not submit, they only made a truce. This, as I have already remarked, is the practice of the Grand Seignior. Mr. Niebuhr has pointed out the same system of confederated states among the Celts of Gaul, as we have just noticed in Greece and Italy. Indeed, I think the system is plainly perceivable in the Druidical polity.\* ...

\* See Rom. Hist. Vol. II pp. 258, 259. Walter's Ed.

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If we carefully consider the first state of man, we shall find that he must have been in a situation peculiarly favourable for increase in numbers. Suppose, with Whiston,\* that the eight persons in the Ark increased to about 2000 in one hundred years; and if we double them every twenty-five or thirty years, which I am convinced is not unreasonable, in 600 years there would be 100,000,000, in 650 years, 500,000,000 of people on the earth. In whatever state we choose to place the world when the numeral symbolic language, which I have proved to have existed, was invented, it is very certain that when once a close society had formed its system and assigned numeral symbols to a given number of words, as long as that society existed and used those symbols, the language would continue in a great degree fixed. I think there is every reason to believe that this system would be co-extensive and contemporary with those particular cyclic or Druidical buildings which we find all over the world. I suppose we may safely believe one language to have continue intelligible to the whole world for five or six hundred years, or until the population rose to two or three hundred millions. ... The more I reflect on the subject, the more I am disposed to believe in a kingdom of Pandæa. ...

\* Univers. Hist. Vol. I. p.262.

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I conclude this chapter with repeating, that I cannot help suspecting, if we could come at the truth, that we should find in China strong marks of the *patriarchal government*, and, perhaps, of the first government of man. I have little doubt that originally, the monarch of the celestial empire was thought to be an incarnation of the solar Ray; whence he is the brother of the Sun and Moon. The integrity or identity of its institutions has been preserved from the earliest time by the use of its symbolic alphabet. ...

## VOLUME II - BOOK V - CHAPTER IV

MICROCOSM—ATOMS—CHINESE MICROCOSM—THE WORLD, &c., DIVIDED INTO THREE—SACRED NUMBERS—MERCVAH AND CAABA—MEASURES OF THE ANCIENTS—ETRUSCAN AGRIMENSORES. TEMPLUM. MOUNT GARGARUS. COR. CARDO. AGRIMENSORES. TERMINI—THE BRITONS—THE SAXONS—TITHES RESUMED—THE ATHENIANS—DIVISION INTO CASTES, INTO THREE, &c.—ARCHIERARCH, SANHEDRIM. AMPHICTYONS—RELIGIOUS DANCES. POETRY. MUSIC

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Among the ancient philosophers there was no superstition or doctrine more universal than that of the MICROCOSM, though it is now nearly lost. The fragments of it lie scattered around us in the greatest abundance. We occasionally express our wonder at them, but we never think of inquiring into their cause or object. I must try whether I cannot, for a little time, arrest their progress towards oblivion.

The Microcosm is most intimately connected with the Cabalistic doctrines of the Trinity and of Emanations. It is seen every where, when once attention is drawn to it. The most ancient author, I believe, who has treated of it, is Plato, and he has named it only once to my knowledge, and that is in his *Timæus*. It is very remarkable that it has acquired so great an influence, that all nations, without being conscious of it, constantly act from the impulse given by it in former times. We every where find it in what the ancients called *sacred numbers*; but no one has ever been able to give a satisfactory reason for these numbers having the sacred character affixed to them. Magic has been assigned; but nobody can tell what Magic was or is; nor are the sacred numbers in any way connected with it, except some few of them with that branch of it called *judicial astrology*. The origin of the Microcosm may, perhaps, be found in Genesis, i. 27, *God created man in his own image*. Everything was supposed to be in the image of God; and thus man was created double—the male and the female in one person, or androgynous like God. ...

... Thus Man or Mannus was in the image of God; and thus, after God—Om—he was called Hom-o. Every thing was microcosmic. In the Tauric cycle we have Adam and his wife, and Cain, Abel, and Seth. In the Arietic cycle we have Noah and his wife, and Shem, Ham, and Japhet—a new trinity every 1800 years at first, then every 2160. When the mystics could not make the number come right, they made Noah live in *both* worlds. The To On was supposed to be *duplicate*—then from the *two* to *triplicate* himself. From him proceeded the male Logos, and the female Aura or Anima or Holy Ghost—in ancient times always *female*. In microcosmical imitation of this, man, animals, and plants, and, in short, all animated nature, were believed to be formed of both sexes. Thus the To On was supposed, in himself, to possess the two principles of generation. Thus we have Adam and Eve; from them, Cain and his wife; Abel and his wife; and, afterward, Seth and his wife. Again, Noah and his wife; and Shem, ham, and Japhet, and their wives. Cain, the eldest, was supposed to have forfeited his right to supremacy, by his misconduct. And on the believed fact, that Noah really escaped from the flood, the

mythos is contrived to shew, that, in consequence of the misconduct of Cain, he had a right to the supremacy; and, again, in consequence of the misconduct of the eldest son of Noah, that the second, Shem, inherited the right; that, in that line, the Pontificate should proceed; that, in that line, the Avatar saviours, kings, priests, should always be found; and that, in that line, should all mankind be blessed.

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In all the speculations in which I have indulged, my reader must have observed that I have confined myself strictly to describing the doctrines or opinions of others, carefully retaining my own; but I cannot here resist the opportunity of observing, in what an extraordinary manner the probability of the truth of the ancient doctrine of the Microcosm is supported by the discovery of modern physiologists—that, when the seed of any animated being is examined in its minutest development, it seems to have the full and complete form of its parents, and that generation is, at last, but accretion. I suspect it was held, that the minutest atom was but a microcosm or miniature existence of some future being; and that, probably, every atom in its turn would be both the germ and the increment of other beings, till every atom had taken its turn.\* The *atomic* doctrine of Pythagoras was learnt by him (as we are told) from the Phœnician or Judæan or Chaldæan, called Moses or Moschus, the name in both cases equally corrupted. The doctrines of Pythagoras and Moses, with very little exception, appear to have been identical. This was the philosophy revived, in a later day, by Des Cartes, with some additions, on the truth or falsity of which, I, as an expositor merely of the doctrines of the ancients, am not called upon to give an opinion. But this much I will say, the Cabalistical doctrines of Moses, of Pythagoras, and of Jesus, were the same : and the Sopheism of Mohamed, and the name of his temple Caaba or Caavah, the same as the Mercavah of the Jews, raise a strong probability that *he* held similar doctrines.

\* Colonel Wilford says, “It is to be observed, that, in general, the Hindus believe that all living beings originate from an atom-like germ, endued, virtually, with life; but inert till placed in a proper medium; when it becomes actually a *punctum saliens* or an embryo. It is indivisible, and cannot be destroyed by any means whatever; but will remain till the end of the world. *When a man dies, his body restores to the earth, and to the other elements, all that augmentation of substance, which it had received from them* : but the atom-like germ remains the same. ... This atom-like germ is called in Sanscrit *atibahica*, and is mentioned in the Garudapurana. It is called also *vayaviyam*, because it goes faster than the wind. They say, that it is exactly the sixth part of these atoms, which we see moving in the rays of the sun, when admitted into a dark room, through a small aperture.” (Asiat. Res. Vol. XIV. p.431.) The part which I have marked with italics, shews Col. Wilford has misunderstood his subject. It is a pity he had not gone deeper into it. ...

An expression is dropped in a learned paper in the Asiatic Journal,\* from which it appears, that the Chinese have among them the doctrine of the Microcosm : the author says, “*By the Chinese, Man is considered a Microcosm : the universe is man, on a large scale : this is all we find positively stated on this subject. Human reason is the reason of the universe. The holy man, or the sage by eminence, is like the great pinnacle, and spirit as he is. He is the first of all beings. His spirit is one with the heavens, the master-work of the Supreme Reason, a being perfectly unique.*” The Chinese system begins like all others; and, in this, it instantly displays its identity with all others. The doctrine of

Taou Tsze says, “*Taou* or ‘Reason’ produced *one*; one produced *two*; two produced *three*; three produced *all things*.”\*\* Here we have the doctrine correctly, as I have, in part, described it in Vol. I. pp. 594, 703, 757, &c. This last passage is taken from the work called *Taou tih king*, a Latin version of which is in the Library of the Royal Society, and which was executed by a missionary who had devoted his whole life to the study of it.

\* No. XXXVI. New Series, Dec. 1832, p.306.

Ib. p.303.

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To return to our subject.—The world was divided among the descendants of Noah into *three*, and again into *seventy-two*. These were as follow : Japhet, the youngest, had *twelve*; Ham, the second, had *twenty-four*; and Shem, the eldest, had *thirty-six*.\* This induces me to return to an observation in Volume I. p. 474, where I ridiculed Sir W. Jones’s division of the languages of the world into *three*, those of Shem, Han, and Japhet. I now think it right to observe, that it does seem unlikely, when the world came to be divided into three sovereignties, that the universal language should, in its grammatical forms, have run into three dialects, which would shew themselves in a marked manner. On this point, therefore, I may have been under a mistake. In similar microcosmic manner the period which I have formerly described of 21,600 years was divided into *three*. The libration of the planes of the Ecliptic and Equator was supposed to take place in 7200 years. It was thought to librate three times in the 21,600 years; seventy-two small cycles of 600 years, or 72 large cycles of 6000 years, in 432,000 years. In this manner all the cycles were microcosmic. Thus, microcosmically, also, the surface of the globe was arranged. From Adam proceeded Cain, Abel, and Seth; and from then proceeded all mankind : yet we know not how the *first* world was divided; but we shall, by and by, find circumstances which will lead us to believe that it must have been divided as the second was divided. After the flood, came Noah, and Shem, Ham, and Japhet. Their *posterity* was divided into *three*, and these were subdivided into *seventy-two* races. In like manner the *world* was divided into three parts—the portions of Shem, Ham, and Japhet; and these again, as appears from Genesis, into seventy-two districts, occupied by the seventy-two races spoken of above. In this way Noah was the patriarchal Archierarchal Pontiff while he lived, and, under him, his three sons, as Hierarchs, one for each division. After his death, they became three Archierarchs—one, perhaps, at Oude or Babylon, for Asia; one in Egypt, for Africa; and one, probably, at Rome, or at Thebes, in Bœotia, for Europe. In later times the heathen kingdom of Saturn was divided, in like manner, into three parts—one at Antioch, for Asia; one at Alexandria, for Africa; and one at Rome, for Europe. Now insulated facts and circumstances like the Amphictyon, scraps of records like Genesis and analogy, raise a probability that this was the foundation of the universal microcosmic mythos. Perhaps a religionist will say, It was a literal truth. We will now point out what will add to the probability of its existence, whether *mythos* or *truth*. I believe the above is chiefly mythos; but I believe that an Archierarch did arise, who was what was thought to be the first incarnation, and will represent Buddha and the Pandæan kingdom; and that, under him and his successors, the world was ruled in peace, till the equinoctial sun passed into Aries—till the festivals required correcting,—till, perhaps, a great flood happened—and that, during this time, the Druidical circles were erected—the microcosmic mythos was invented or RENEWED and acted one, as we shall presently find. I see no impossibility in the first Archierarchy having arisen before the sun entered Aries, in what we call the

æra of Buddha; and if this were the case, I see no improbability in an archierarchy having succeeded by descent from the first King-priest who lived after the deluge, and in such Archierarchy having continued during many generations. I have just intimated that Buddha would represent Noah. There are a hundred circumstances, and, if my memory do not deceive me, some authorities, in favour of Buddha being Menu; but Menu was Noah, therefore Buddha would be Noah. Here I think we have the amalgam of the systems of Genesis in the East and West—Buddha, Divine Wisdom incarnate in Noah. Menu and Buddha are but qualities, appellatives personified.

\* Genesis x. 21, ought to be rendered thus : “Unto Shem also, the father of all the children of Eber, and the brother of Japhet, *the elder to him*, were children born.” Here, as we might expect, the sacred book not only makes the ancestor of the Jews the *eldest*, which would give him the tithes of the whole world, but it gives him as many kingdoms in domain as the other two put together.

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... I suspect that the division of the world among his three sons, by Constantine, was a compliance with the mythos of Noah and Shem, Ham, and Japhet. I believe the Pope will allow that Cæsar held both by the *book* and the *sword*. When Christ came, the Emperors only held by right of the sword. The successor of Christ, the Pope, held by right of the book. When Constantine had given Italy to the Pope, he held it by right of both the book and the sword. He was king and priest of Italy. But he held all the remainder of the world by right of the book. He was not king of it, but he had a right to tithes of it, which his ancestor, Noah, retained, when he granted the land to his three sons. As heir of the eldest son, the Pope was Lord Paramount of the soil. The kings were his vice-gerents, his feudatories, bound to do him suit and service, and to pay him the *tenths*. The Emperor of Germany was successor of Constantine, and claimed all his rights. And, in like manner, I have no doubt that *each* country was divided. ...

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I mentioned, near the close of the first chapter of this book, that I should explain the microcosm of the word *Mercavah*. Maimonides and other learned Jews say, that the *Mercavah* refers to the chariot of Ezekiel, chap. 1 vers. 15-21, and chap. x. 9-16; now, what is this Hebrew word which is substituted for the word used by Ezekiel 04! *apn*, and alleged to mean chariot ? It is ",9/ *mrkb*, and is said to be derived from the root ",9 *rkb*, or Recab, meaning *to ride*, and *a carriage*. But here is the *M* unaccounted for. When I recollect that all this writing is invented to record and continue, but yet to conceal, that which ought not to be written, and which was originally preserved in verses unwritten, and that the intention is to make the meaning as difficult as possible to be discovered,—when I also recollect the context of the four animals of the cardinal points, and their connexion in the text with the wheel, and what we have seen of the *Om* of Isaiah, of the cabalistic meaning of the monogram *M* and the custom of using it as a monogram, I suspect that one part of the *Mercavah* refers to the cycle of the *Om*; that by the translated term *Mercavah* is meant, a vehicle or conveyor of the secret of the *Om*, of the doctrine of the renewal of cycles, with all its various concomitant mythoses. The word Caaba was derived from the last part of the word *Mercavah* or *Mercaba*—from the noun Recab. It was the temple\* of the cabalistic cycle or circle of the sun or the

heavens, the temple of Recab. For this reason it had a circle of 360 stones around it, and the black stone in the inside of the circle is still adored as the emblem of the sun, the generative principle. Originally it had a dove or Iune, as an object of adoration : this is said to have been destroyed by Mohamed himself. (The temple in the sacred island of Iune or Iona of the West, was surrounded with 360 stone crosses; but, within the larger circle, it had a smaller one of 60 crosses; and close to it is the island of Linga. Here is the same mythos in the East and West. After this, if there were no other reason, we should scarcely be surprised to find Mohamedism connected with the ancient mythology and modern Christianity.) ...

\* A Temple was the circle or wheel of the heavens. The Caaba, with its 360 pillars around it, was the temple of Mohamed (like the temple of Solomon) or circle or wheel of Mohamed, or of Om, *the desire of all nations*. Mercavah or ",9/ was the ",9 *rkb* of Om. To have called it temple of Mercaba would have been a tautology. All the oldest temples of Zoroaster and the Indians were caves, acknowledged to be in imitation of the vault or circle or wheel of heaven. From all these considerations I am induced to believe that the word Mercavah is formed of / M, 9% *er* (meaning chief or arch) ", *cb*, *cav* or *cavah*—the chief or head circular vault of M. The idea of wheel applied to the revolving planetary bodies is peculiarly appropriate. The Cavah is the origin of our word *cave*.

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... The Pythagoreans, as well as the Platonists, (in fact, they were the same, only successors of each other,) held the doctrine of the microcosm; but I think it was a part of their secret system. Indeed, the whole of the system which I have developed contains innumerable facts which can be accounted for only from a desire of secrecy. The theory that Man was the centre of the animal or animated mundane system, is pregnant with many curious circumstances. It seems that the race of men was like the race of animals, which was thought to descend from the Ganesa, the Elephant, the wisest of animals, to the lowest, to the point where it connected with the race of animated plants, which in like manner descended. As the highest of the race of animals descended to the lowest, and thence the highest of the race of plants, so the highest of the race of man was thought to have descended to the lowest—from the Newtons and Lockes to the idiot—or rather, I should say, from the incarnation of divine wisdom in the Supreme Pontiff, in Noah and his successors; in fact, in the Chaldæans, who inherited the supremacy of the whole world. And from this, after the theory was lost, from the effect of custom or tradition not understood, all the claims of kings by *divine right* have descended. From this, too, the desire of all kings to trace their pedigree up to Noah has arisen. ... The subject of ancient weights and measures is a very comprehensive one. At a future day I shall probably return to it, when I may be able to ascertain whether what I suspect is really true, viz. that the old temples in China, Mexico, India, Syria, Greece, Italy, and of Stonehenge and Abury, were all built by one measure, and were intended, each in its own peculiar way, to be a microcosm of the universe.

We will now return to the Etruscan Agrimensores, from which, indeed, we have made a very long digression. All the operations of the Tuscan Augurs or Agrimensores, for they were both one, were of a religious nature. Their first unit of measure of ager, our acre, was a microcosm of a greater. It was called a temple, and every temple was a microcosm of a greater, or a wheel within a wheel, till it became a microcosm of the globe, and the temple of the globe was a microcosm of the planetary system, and *that* of



the universe. The *Cardo*, the *Decumanus*, and every part of the duty of an Agrimensor, was religious, and intended to regulate the collection of the tithes : this arose from circumstances and was continued by policy. The word *Templum* or Temple is a very important word, and may serve to throw some additional light on the origin and secret meaning of the Templars and their doctrines : indeed, I think a proper understanding of it will, in a great measure, open the door of their sanctuary. When an Etruscan Augur began his divinations, he “used to rise in the stillness of midnight to determine in his mind *the limits of the celestial temple.*”<sup>\*</sup> This temple was evidently a something in the heavens, perhaps the hemisphere, and again shews that the word *templum* had some meaning much more sublime than a humanly-erected building. But the celestial vault was the *Templum* erected by the CHIEF MASON, the Megalistor Mundorum. Here I stop. Templars are nothing but masons, and there are some of their secrets I would not divulge if I could; but perhaps I do not know them. I may be in error, but this I will say, they are so closely connected with masonry, that it is very difficult to separate them. ...

\* Niebuhr, Hist. Rome, Col. I. p.221. Thirlwall's Ed.

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... Thus, in the very oldest monuments of the Druids, we have the circle of stones, in the number 12, the signs in the circle—signs of the zodiacal circle, with the arch of heaven for the cupola; and, in fact, the divisions of the heavens marked in a great variety of ways. ...

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To return from this digression. Every thing was divided into *two*. The heaven was divided into two hemispheres, and the globe we inhabit into the North and the South—the Dark and the Light—the Good and the Evil. Man, in like manner, was originally believed to have been formed in *two* parts in *one* body—male and female—the higher and the lower—the good and the evil. In the same way time was divided—the day and night, the winter and summer. Thus we read much in the works of the Brahmins of *the day of Brahma* and of *the night of Brahma*. All the cycles were made up of the multiplication of the *five* and *six* together—the *He* and the *Vau*—the male and the female—from whom union and conjunction all the race of man descended. ...

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... The *Gar* of Gargarus, the *Giri* of India, the *Gaur* of Choir Gaur or Stonehenge, the *Cor* of the Mounts of Cordi or Kardu, or Ararat, and the *Cardo* of Italy, are all the same word and have the same meaning. They are all central points round which circles of some kind were built or supposed to be built, (and here we have the *cir* of circle,) and they were also acropolises or capitoliums, and had the meaning of *Cor*, *heart*, as the centre of measurements round which the 72 and 360 districts were laid out; as our system is placed round the sun. ...

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The division into castes may be observed in the very early history of almost all nations. It was an effect which naturally arose from the universal Pontifical Government. The same causes every where produced the same effects. Strabo says, the Iberians were divided into *four* ranks.<sup>1</sup> The old Irish were divided in a similar manner.<sup>2</sup> As the Lucumones of the Etruscans were *twelve* in number, so we find, in the oldest monastery of the world, of which we have any remains, that of Iona of the Culdees, that it had *twelve* and their Prior, by whom they were ordained.<sup>3</sup> In the 360 Satrapes, into which Persia was divided; in the 72 Solumi, and in the three counsellors of Darius, named in the third, fourth, and fifth chapters of the first book of Esdras, when he ordered the Temple of Jerusalem to be rebuilt, I think we may see traces of the Microcosm in Persia. ... The universal mythos shews itself in a very peculiar and striking manner in the islands of Java, Sumatra, and Japan. They are all called by the same name—Jabadios. This, as I have frequently remarked, is clearly the island of the Holy Ieue. ...

1 Lib. XI. Univ. Hist. Vol. IX. p.609.  
pp.29-54.

2 See Anonym. Diss. on Irish Hist.

3 Jameson's Hist. Clud. Chap. III.

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I think there is a great probability that there was an Archierarch and a council of *twelve*, and a senate of *seventy-two* in every country—the governors under a Pope at Oude, Agra, Mundore, Samarcand, or some other great capital. We see remnants of this system in different places. We have them in the twelve Lucumones of Italy; in the twelve heads of Tribes and in the seventy-two of the Jewish Sanhedrim, and in the seventy-two Solumi of Persia; in the twelve states of Ionia; and in the council of the Amphictyons, who were evidently a religious assembly, sent from twelve states of Greece. I suspect that the *three* presidents did not impart *all* their secrets to the Council or Chapter, or Conclave of *twelve*, or the chapter of twelve all their secrets to the *seventy-two*. These would be formed in every great natural division of the world, or in every one of the seventy-two divisions, as we have them laid down in Genesis—a grand council to superintend each division, and, under it, as many subdivisions as would be required by localities and circumstances—each having its Flamens, Lucumones, and Sanhedrim; and each having its sacred Mount or Cardo or Acropolis or Olympus or stone circle or temenoj, around which the processions, the Deisuls, the voyages of salvation, were made, and the collection of the tithes would be paid, as at Delphi and Jerusalem. All this being strictly religious, all independent of any petty disputes which might take place between emigrating tribes, it would not be affected by them in the slightest degree. Thus we find the council of the Amphictyons unaffected even by the invasion of Xerxes. This superior Sanhedrim, originally, I suspect, filled up by itself, as vacancies occurred, would leave to the respective subdivisions the management of their domestic affairs. It would seldom interfere with its civil concerns; but yet, I think, each government would be a kind of subinfeudation of the great one. Every district would have its archpriest. Of this we have remnants in abundance in our hierarchy, in our municipalities—succeeding to the Roman Municipia—in our Mayors and Corporations, which, by degrees, came to be formed; and, in the country, in our Lords of Manors, (Lords of Minerva,) originally, I have no doubt, all ecclesiastics, sacerdotas beginning to lose their sacerdotal character. In the council of Amphictyons,\* at Delphi and Eleusis, we have the origin of our College of Herald—*a sacred* (i.e. also *secret*) college, with its cerux or messenger of

peace; and in the Druidical colleges—our universities—we have the places where youth were educated for the different situations of the priesthood. But I must still be understood to mean, that all these divisions went on as subordinate to the *three Archierarchs*—the descendants of Shem, Ham, and Japhet. I think it is probable that the first Archierarchical Government left the towns and districts appertaining to them, generally, to the management of themselves; from which the various free states of Greece and Italy arose. They were held in feudal tenure of the God Phree. Their business was to preserve the supreme power of their Pontiff, wherever he happened to reside, and to arbitrate disputes among the tribes. At this time and under these circumstances it is evident, that there could be none of the wars and national enmities, or causes of them, which at present exist. Whenever differences arose the Amphictyons would be the disinterested mediators. This we see most clearly in the Amphictyons of Greece. There would be no interest in these early Amphictyons to do injustice; their tithes would be known and certain; but it would be most evidently their interest to preserve peace, for the sake of encouraging the increase of the produce of the land, and the consequent increase of their tithes. As this system began to decay, they would begin to increase rites and ceremonies of religion to intimidate the people. Magic and juggling tricks of every kind would begin to arise. In the little republics of Greece, and in the same, or nearly the same, description of little states in Italy, we have the formation of societies for their own governance in secular affairs : in Greece, under the council of the Amphictyons—in Italy not so clearly marked, but probably under a Pontifex Maximus somewhere, and under the Lucumodes and Cardinales. Remains of this system shew themselves every where, when ancient history is examined to the bottom; and the consentaneousness of the remains proves, that an universal system prevailed throughout the world. The traditions of the poets, are, in fact, in their foundations, true traditions—not as we have been accustomed to consider them, merely poetical effusions, for the sake of amusing idle people. The Golden Age was a figure of speech, but a reality. ... When Alexander the Great aspired to the sovereignty of the world, he applied to the Amphictyons, who acknowledged him as their Lord, or who took themselves to appoint him to the sovereignty of all Greece. This seems to be nearly among the last exertions of their supreme power. But I have little doubt it was with the understanding, that he was the *new incarnation*; though this might be only secretly professed by the initiated. We must never forget, that the real system was kept *a secret* as much as possible. Amidst all the confusion in which the history is involved, it is very clear that Philip aspired to be chief of the Grecian states, only as general or officer of the Amphictyons. ... I had nearly completed this work, in which I have so frequently expressed my surprise at the unaccountable union of ignorance and knowledge among the ancients, before it occurred to me, that many facts prove that science must have been, till a very little time before Christ, entirely confined to *secret societies*—each philosopher keeping his science as much as possible to his followers. We must recollect that the total absence of every thing like reviews, magazines, and newspapers, must have rendered this comparatively easy. This will account for the Callidei or Chaldæans being the possessors of science, to the exclusion of others. ...

\* The word Amphictyon is, Am-phi-iction or Ixion.

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Dancing is looked on with contempt by philosophers at this day; but I have no doubt that the dance was among the ancients really of much greater importance than has been

suspected. It was generally accompanied with both music and poetry, and the original intention was to keep in recollection the sacred mythoses before the invention of writing; and surely nothing could be better contrived for this purpose. All early sacred books are poetical. For the same purpose festivals, equally accompanied with dancing and poetry set to music, and sung to the dancing, were established to keep in recollection victories or other celebrated events. When this view is taken of those apparently frivolous arts, how surprisingly are they changed ! Instead of sciences contemptible and demoralizing, as they became after the art of writing was made public, we see that, when under the supervision of the first priesthood, they were originally most important, and must have been the firmest supports to patriotism, morality, and every generous virtue. We now see why they were patronized by the Socrateses and Pythagorases of antiquity. Although I give more credit than has been given by any one in modern times to the great change which must have been effected in the world by the knowledge of the art of writing having become general, yet I suspect I do not, by any means, give credit enough to it. To the knowledge of it I attribute, in a great measure, the conversion of those original moral and delightful arts into causes of every kind of vice and impurity. With their utility they lost their innocence and simplicity. Being no longer necessary to preserve the recollection of historical events or mythoses, they were abandoned to those who practiced them without understanding their meaning—merely for their sensual gratification. All the best feelings and refined sensations gave place to the gratification of the lowest passions, and the temples became no better than taverns and brothels, the places of resort for strumpets and bacchanals. That this was their state no one can deny. ... I have no doubt that writing was originally used solely for the purposes of religion, and used only in the form of poetry, for the sake of aiding the memory,—prose being comparatively a late invention. This, I think, led to the universal degradation of the human character—of the human animal. In the first place, the memory deteriorated, and, in the next place, by the abuse of allegory, the minds of the uninitiated were brought, by degrees, to the reception of the most degrading puerilities. The common people finding such stories as those of Cristna believed by their superiors, the initiated, (but which, in fact, were not believed by them,) were also induced to believe them. Thus, in time, in all countries, arose the mythology, and in a similar manner the poems came to be considered to have divine authority, and to be, as inspired writings, infallible. ... How all the notes of music were made useful to record the mythos, it may be impossible now to discover; but when I recollect all the Pythagorean doctrines and praises of music, I cannot doubt that they were converted to such use, and were of the very first importance too. It seems probable that the class of persons called Rhapsodists, in Greece, were correctly the bards of Britain, Ireland, Scandinavia, and India; and the rhapsodies which they sung were the cyclic poems, or poems to celebrate the renewal of Cycles or Avatars—in songs carrying a double meaning—an exoteric and an esoteric meaning,—which was clearly the case with their tragedies.

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... I believe in every country the religious system, which included in it what might properly be called also the philosophic system, was concealed or conveyed in ballads or feigned adventures of a person, from which, when historians arose, they formed their respective histories. As in each country, from the lapse of time and other circumstances, small variations in the ancient story must have arisen, so, in the respective histories, variations would take place, yet the universal mythos would still occasionally shew itself.

## VOLUME II - BOOK V - CHAPTER V

MICROCOSM CONTINUED, VEDANTA AND NYAYA PHILOSOPHY OR DOCTRINE—NATURE OF THE MICROCOSM—PYTHAGORAS ON NUMBERS. CYCLES—MYTHOLOGY. PATRON AND CLIENT. COLONIES. ISOPOLITY. NUMA POMPILUS—SYMBOLIC AND ALPHABETIC WRITING—ADORATION OF ANIMALS. THE ONION. CREST—THE ANCILE OF NUMA. CYCLIC MYTHOS. CLEMENS ALEXANDRINUS. ANCIENT MYSTERIES. BAPTISM, THE EUCHARIST, &c. DOCTRINE OF THE ANCIENT AND MODERN Crhj—BAILLY, BUFFON, &c., ON BIRTHPLACE OF MANKIND. FORMER HEAT AT THE POLES. THE MYTHIC-CYCLIC-MICROCOSMIC SYSTEM. WHAT HAS HAPPENED MAY HAPPEN AGAIN. ILLUSION

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We have seen much respecting the contention between the advocates of the *male* and of the *female* principles of generation for superiority. Besides this, there was another source of dissension, which was the produce of it, and which was of the most refined and abstruse nature; indeed, it was so refined a nature that, whoever has endeavoured to explain it has lost himself. The doctrine has agitated the schools as well in Europe as in India, from the most remote of times. It is the abyss in which deep thinkers and learned men have generally been shipwrecked. Their lucubrations have ended in *illusion*. This has arisen from their attempt to grasp what is evidently out of the reach of the mind of man. In Europe we have it, in modern times, under the names of *Des Cartes* on one side, and of *Berkeley* on the other : in India it has been discussed chiefly by *Vyasa*; and it is called the doctrine of the *Vedanta* philosophy in opposition to the *Nyaya* philosophy. The word *Vedanta* is evidently a formation from the word *Ved*, which I have shewn to be the same as *Bud*, and to mean *wisdom*, and it has acquired this name in India, because it was principally the doctrine of the ruling power, the Brahmins. This meant the doctrine of the external existence of matter or substance (the doctrine of *Des Cartes*); of which the First Cause, the %\* *ie*, the *I shall be what I have been* was supposed to consist—the %\*%\* *ieie* chanted by the Brahmins in the word *Yeye*. The word *Nyaya* was the opposite of this, and is a formation, almost English, consisting of the negative *ny*, which is the English word *Nys*, (used, I believe, only by Spenser,) meaning, *none is*. It is the negative particle and the Hebrew :\* *is*, which jointly mean *not is* or *not wise*, and the Hebrew word %\* *ie*, *existence*. The two doctrines in common terms may be defined those of Matter and Spirit—of Materialism and Immaterialism—called also Atheism and Deism.

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The followers of the *Nyaya* were also the followers of the *female*, *Maia*—those of the *Vedanta* were followers of the *male*, Brahme. I think, in the Mahabarata war, the Buddhists were followers of the *Nyaya*, and the Brahmins of the *Vedanta*; but the two

sects in later times, after the whole became merely a matter of the idle speculation of philosophers, in short a logomachy, and the meaning of mythology was lost, were completely intermixed and so confounded one with the other, that they perpetually changed sides, and the followers of the Nyaya, the *spiritualists*, who were formerly considered the Atheists, are now considered the only Deists; and the *materialists* are considered the Atheists. The two doctrines are so nearly the same in principle, that it is very difficult to distinguish one principle from the other; and, if I understood Mr. [Sir] Greaves Haughton, the learned Secretary of the Asiatic Society, on the 2d of March, 1833, they are at the bottom the same. Under these circumstances I think I shall not be thought very paradoxical in thus stating my belief, that the modern Brahmins, in their endeavours to recover the lost learning of their ancestors, have done precisely what has been done by the Jews with the *Barasit* and *Mercavah*, in their Cabala, namely, they have substituted one for the other. ... The %\*\*%\* *ieie* I am satisfied, was understood to be a spiritual fire, an *emanation* from the Supreme Being, and partaking of his nature—hereby making him into a material existence. ...

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We will now inquire farther into the nature of the microcosm. From the To On proceeded the Creator, Preserver, and Destroyer—Brahma, Vishnu, and Seva; from them proceeded 72 Angels, and from them 360 others; these were the angels seen by Jacob, and these were the 360 Æons of the Valentinians, and the 360 tutelar saints of the Romish church, one for each day of the year, and the Divi of Macrobius. The seed of every living or animate being was believed to have been formed at the first creation, or to be a part of or an emanation from the To On, to have existed from eternity, to be a perfect animal in miniature, a microcosm of every animal above it, and at last, of course, of the first Great Cause. Every seed was a microcosm, i.e. a little world—was a world in miniature. Naturalists, by means of the microscope, perceive that the seed of every animate being, like the egg of the serpent waiting in the sand for the solar ray to develop its faculties, is a being complete, and only waits for the peculiar circumstances suitable to its nature to develop itself. It is evident that without the solar heat no animate being would ever come into existence. Hence we see how the sun came to be regarded as the Creator, and why the ancients adored that luminary : and the prayer of Cyrus, though he was an Iconoclast, and of Martianus Capella, notice in Vol. I. pp. 191, 192, shew that they reconcile the adoration of the solar power under his various names with the adoration of one Supreme Being, at the head of all. I consider it quite impossible for any one to have read this work with attention, and not to have seen that an universal mythos once prevailed; but I cannot help thinking that, if it had been a system regularly made out, and previously contrived in all its parts, we should have it clearly out *step by step*. On this account I am induced to suspect that the mythos arose from circumstances, and was founded on, or consisted of, the microcosmic principle; and that from this, when applied to the cyclic system, which is most clearly microcosmic, the mythic histories took their rise, in all nations having a certain degree of resemblance, but in all nations, from the peculiar circumstance that the facts of real history were used to describe the *mythos*. Real facts could not be bent quite to fit; but they were bent to do so as nearly as possible. The bending of the real facts would be aided by the natural uncertainty of tradition, by which only they were handed down, writing being, I suppose unknown. As story or a tale of facts was to be the vehicle, such leading facts as the native tradition preserved, must, of course, be used, and would be very easily made to bend. Thus we have, as observed by Nimrod, the Exodus or *going out* of all nations,

probably the first migration of the tribe. We have this part of the mythos clearly in North India, South India, in Syria, Babylon, Troy, Rome, and in Mexico, perhaps the most remarkable of all.\* In Genesis we have the microcosm of two worlds. We have the Patriarch, that is, the head father or Pontifex maximus, and his three vicars, dividing the world into three parts; and the four in each case are microcosms of the To On, and of the Creator, Preserver, and Destroyer. In the first case, Cain was the *destroyer*. In the second case, Ham was the *wicked one*, or the *destroyer*, the *cursed one*—the father of the Canaanites or followers of the female principle—Gunh, *Cune*. Julius Firmicus Maternus says, “It is necessary to know, in the first place, that the God, who is the fabricator of man, produced his form, his condition, and his whole essence, in the image and similitude of the world. ... And thus the Demiurgus exhibited man by the artifice of a divine fabrication, in such a way, that, in a small body, he might bestow the power and essence of all the elements, nature for this purpose bringing them together; and also, so that from the divine spirit, which descended from a celestial intellect to the support of the mortal body, he might prepare an abode for man, which, though fragile, *might be similar to the world.*” Again, “So that the animal *which was made in imitation of the world* might be governed by an essence similarly divine.” He was endowed with a portion of the first attribute of God or of the divine idea—wisdom. He had a portion of the generative power; he had a portion of immortality. Every animal, as I have already remarked, was a microcosm of man—beginning, probably, with the wise elephant, and descending to the meanest reptile. A portion of the same mind or wisdom, the same generative power, is visible in all. Every plant was a microcosm of the animal, and possessed a portion of mind. The sun-flower turns itself to the God of day; the pimpernel opens to the sun, and shuts itself to the storm. The ash-tree planted on a bank, with one root hanging down, turns it inwards to the earth. The sensitive-plant, like a youthful maiden, at first shrinks from the touch of man. Every plant has the living principle and the organs of generation; and thus every thing descends, and the whole world, and each part, is an image of God. How curiously is this connected with the first principle of the To On, or Gnosticism or Wisdom, and how beautifully does all resolve itself into one system. !

\* ... Lord Kingsborough’s *Mex. Ant.*, Vol. VI. p.237; and *Nimrod*, Vol. II. pp. 370-373.

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We may now see what Pythagoras meant when he said, that all things arose from *numbers*. In the first place, numbers, as we have seen, constituted the symbolic letters in which all the natural and religious learning of the ancients was contained. The learning of languages was not considered as any part of science or education with them; none being *dead*, all were *intelligible*. Grammar, with all its complicated rules, was unknown to them; but they must have had enough to do to be able to repeat the meanings attached to the numeral symbols. The second sense in which the expression of Pythagoras is explainable, is most clearly found in the microcosmic numbers, and in the doctrine of emanations and cycles; from *one* proceeded *two*, from the *two* proceeded *three*—in all *five*; and from these proceeded the seven planets, the constellations divided into 12, 24, 72, 300, 432, and all the immense cycles of which we have been treating, and which ultimately brought up all the aberrations of the planetary system, when every thing was reabsorbed into the Deity.

It is not to be supposed that the philosophers who taught this system expected the world to be renewed every 600 or 6000 years. These were but little cycles to enable them to keep their time and their festivals in order; they were used as religious contrivances to delude the vulgar. Very different renewals of all things were looked for by the philosophers—various floods, and, perhaps, after a year of Brahma, 4,320,000,000 of years, a restoration of a perfect globe, of the planetary system, and the universe of fixed stars to their first state. Our globe is evidently an effect, in part perfected; the effect, perhaps, of a third or fourth or fifth internal or mundane revolution. Nobody can suppose the globe will go to ruin or decay. It will most assuredly all come again to some perfect state unknown to us. It is like a butterfly; it will pass through all its stages—return to its egg—and run its course again. If the reader look back to Vol. I. pp. 166, *et seq.*, he will find that the system of cycles which I have unfolded, is founded on two numbers, the number *five* and the number *six*; that from them arose the numbers 360 and 432, and that from these a cycle was formed which included them both, viz. 21,600. In many places I have observed that the first year of all nations was believed to have had only 360 days. ... The 12 moons of 30 days each, and the 360 days, would make an exact Soli-lunar cycle, and the account of time would be kept regularly and without difficulty. And we may readily suppose this astronomical knowledge would be acquired without any profound science or skill in observation. Now we may easily imagine that after the catastrophe of the flood, as soon as man found the system thrown into disorder, he would begin to devise means to correct the evil, and then astronomy would be improved by making cycles, as I have supposed in Vol. I., and by experiments and observations, until he brought it to the perfection at which I have shewn that it finally arrived. Then it would be that the millennium system was formed by taking the period of time between the entrance of the equinoctial sun into Taurus and his entrance into Aries, and then carrying the cycles forward, as I have there explained. This seems to me to furnish a very satisfactory reason for the operation of first taking off the sum of 2160 for the precession in one sign. The existence of the fact I have there clearly proved. ... When the ancient astronomers discovered that, in consequence of the flood, the circular motions of the heavenly bodies were completed in broken periods, they probably invented the cycles out of the two systems to obviate the inconvenience which the change had brought about. And this is the reason why we have the sacred numbers sometimes from the *twelves*, the *old* system—and sometimes from the *tens*, the *new* one. And thus we have the system of the cycles of 21,600, of 43,200, of 432,000, and of 4,320,000, to unite the two systems. Sir William Drummond says,\* “If the priests of Ammon were right, the antediluvians may have been so likewise, for Plutarch tells us, that according to the former *the annual period has been continually decreasing.*” This, in no small degree, tends to confirm my theory, that the year was lengthened by the change in the direction of the earth’s axis, and that it is gradually returning to its former natural state.

\* Class. Journ. Vol. XVI. p.156.

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... And when at last the universal law of change began to operate upon the system, it would produce precisely what we read of in the rhapsodies or poetical works of the bards—first a Golden age, then an age of Silver, then one of Brass, and, at last, when the system went entirely to pieces, what has been very well called an age of Iron. The more I reflect, the more I become convinced that the theory, (a theory founded on



innumerable facts,) which I have laid before my reader, will rationally account for all the hitherto anomalous circumstances in which the world is placed; and, as my theory is upon the whole, or perhaps with some trifling errors, the truth, it is the only theory which will ever do it. There is no subject of which we hear more than that of the sending out of colonies, from both Italy and Greece; but they are all described to have taken place in very remote times. The actual going out, in every case, seems to have been forgotten. It is very natural that the patriarchal government should have promoted this system, to relieve the overflow of the population, which, by causing a scarcity of food, would cause vice and misery to prevail, and, with vice and misery, make the people more difficult to be governed, and thus to endanger its rule. And every new colony would add to the wealth and power of the Patriarchate. ... I think this celebrated system must have arisen by degrees, and have had its origin in various causes; but, perhaps, chiefly in the natural tendency of man to monopolise and secrete knowledge. And probably the institution of an order which should continue itself by descent, may have arisen from the going to pieces of the first system. We have the remains of the first of these in the monks of Tibet and Europe, and of the second in the Brahmins of India; we have the system also, in modern times, pretty nearly portrayed in the celibate Catholic, and the marrying Protestant, clergy. ...

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But to return to the Pythagorean philosophy of the generation of numbers. This was the generation of cycles, ending or beginning with the To On or One : for *one* is but *on*, and increasing or decreasing, as the case might be, like the coats of an Onion\* *ad infinitum*, either way ending in illusion; for we are incapable of forming an idea of the least atom as of the greatest substance; and the idea of number cannot be separated from or formed without matter. In no part is the system more beautiful than in the doctrine of the microcosm. We have an abundance of theories to account for the adoration of animals by the Egyptians and others, but none of them satisfactory. I believe it arose from the names of animals being unintentionally formed of the numeral symbols which also formed certain cycles, when the numerals grew into letters. Thus the numeral letters *clo*, which meant 600 in Chaldee, meant *a cat*—*k* final = 500, *l* = 30, *o* = 70 = 600. Thus a cat came to be sacred. In the same manner the Onion, on account of the similarity of its coats to the planetary spheres, was called—from being sacred to the Father of Ages—*aiwnwn*—*onion*. It was also strikingly similar to the microcosmic principle. I much suspect that most of their sacred animals were adored for similar reasons. Thus every animal, the numeral letters of whose name described at once the animal and one of the planets or sacred cycles, came to be an object of adoration, and the animal was considered sacred to the God. ... I am rather inclined to think the Onion was an emblem of the recurring cycles than of the planets; but as it would evidently suit for both, it probably was used for both. ... I think it seems probable that the Patriarchal government or the Archierarchy continued until after the time when the sun entered Aries at the vernal equinox, when the religious revolution took place; this was about the time when the flood happened—the axis of the earth became changed or inclined, and almost all the ancient learning of the world was lost. If this event happened about two thousand five hundred years B.C., and only very few persons escaped, in five or six hundred years, as I have already shewn, they might readily have increased to five or six millions of people; and if the knowledge of symbolic writing and arithmetic remained with the heads only of the Pontifical government in the East, we may see a very probable reason why that body of men, by means of their colonies, became the rulers of the world, even

long before the period of five or six hundred years had elapsed. If the Archierarchal system was established before the flood, it was very natural that it should have been revived after it. We have this well described in the histories of Adam and Noah. ... If we consider every person who was admitted to the high mysteries of the religion as, by that privilege, admitted to the sacred caste, we have no longer any occasion to seek for the reason of the great anxiety to conceal the doctrines. As these doctrines became known, the mysteries would fall off by degrees, till, in fact, there would be scarcely any left. High arithmetic, literal writing, astronomy, and other sciences, were what originally constituted the mysteries. We have almost the last examples of this exclusiveness and spirit of monopoly in the concealment of algebra in Italy. In all countries we have well-marked traditions of tribes coming from the East, and of their finding and conquering the aborigines, who were often supposed to have been indigenous, as they knew nothing of their own origin, except a few vague traditions, of which one always was, that they had escaped from or arisen after the flood. ... I have said above, that I think the Western Christians descended from the Buddhists, though we very often see traits of Brahminism in the West. I suspect that all the old Druidical monuments are antediluvian. I think this would not be thought improbable if persons could be brought to consider the fact of the flood divested of the mythic absurdities and mistranslations with which it is loaded in Genesis. These absurdities I have shewn were, in all ancient books, contrive to conceal under them, and to preserve for the use of the initiated, certain great truths.

\* The Onion was adored (as the *black stone* in Westminster Abbey is by us) by the Egyptians for this property, as a type of eternal renewal of ages, and for this reason, probably, called *aiwn tw n aiwnwn*, as our *settle* is so called from the Hebrew *-; stl*, and our *order* from the Hebrew *\$93 ord*. The Onion is adored in India, and is forbidden to be eaten. Forster's Sketches of Hindoos, p.35. See Vol. I. pp. 193, 338, 449.

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Before I venture upon another of what will be called, by persons of *little minds*, my *bold speculations*, I must beg my reader to recollect, that when the famous ancile came from heaven, sent by Pallas to Numa, five others were immediately made by the legislator, in order that the true one might not be known. This shield was to be the protector of the eternal city. Thus there were to be five records of the mythos, at least of the cyclic mythos. In the Tamul, in which we found the Mosaic mythos, we have an account that their sacred writing had five distinct meanings. Now what has happened to the ancient mythology of the Gentiles? Various persons have attempted its explanation, and it cannot be denied that several of them have succeeded with a considerable show of probability: for instance, one class of persons, the followers of Euhemerus, have made it into the history of *men*; another class, the Stoics, have explained it by allegory; by which process they have deduced from it *moral truths*. Now, I ask, is there not a probability that the first ancient sacred writing, before it became corrupted, might have been constructed, like the lost writing of the Tamul, to contain several meanings—so constructed for the purpose of gratifying the prevailing attachment to secrecy, so that no person might be able to say certainly what was its real meaning? May not Genesis have been this very Tamul book? Clemens himself has been supposed to have been initiated into the mysteries of Eleusis;<sup>1</sup> and this being admitted, he gives us a piece of information of the greatest importance to my whole system. He says,<sup>2</sup> *that the truths taught in the mysteries had been stolen by the philosophers from Moses and the*

*prophets*.<sup>3</sup> That is, in other words, that they were the same, at least with some part of what is contained in the doctrines of those persons or in their writings. This is a piece of extraordinary confirmatory evidence of almost my whole system. In another place, speaking of the mysteries, he says, *here is an end of all instruction. We behold nature and things*.<sup>4</sup> Here is the Mercavah, which, together with the Barasit, I have little doubt contained all the mysteries—that is, the Grecian Cabala. ... It may be observed, that there is scarcely a single dogma or rite of the Romish church which I have not already shewn to have been equally in use among the Gentiles; therefore, on this account, it seems to follow, that there must have been something else : and what can this have been but the secret doctrines of Wisdom and the Gnosis, which I have shewn were the secret doctrines of all nations ? ... There can be little doubt that the construction given by the fathers to the words of Jesus, that the Apostles should not throw their pearls before the swine, meant, that they should not reveal the secrets of the religion. Dr. De Vallemont has proved, by authorities of the ancient fathers, the most numerous and unquestionable, that the later fathers endeavoured to make the doctrines of the Trinity, Regeneration, and the Eucharist, among others, into *secrets*, the most sacred, and they attempted to preserve them from the vulgar and the Gentiles with the greatest possible care. He has abundantly proved the same thing of the Gentile mysteries. The secreting of the Christian mysteries was but an attempt to restore the secrets of Paganism, which had been, by degrees, revealed by unprincipled persons, and which will always happen when society comes to that unhappy state in which an oath is no longer considered binding. The Pagan religion in the fourth century, and indeed long before, had become virtually dead; most of its mysteries had become known or were forgotten among the mass of the people; and where they yet continued and were noticed by the Christians, the latter were deluded by a story which suited their capacities well enough, that the Devil had been at work, and had copied from the Christian rites. This was, I doubt not, quite sufficient to satisfy the scruples of the few who were able to inquire or desirous of inquiring. The Christian, that is, the Popish, mysteries were in every aspect similar to the ancient Gentile. I do not believe that they varied in any important particular. ... And when we reflect upon the indisputable fact, that all the doctrines of modern Rome were the same as the open or secret doctrines of ancient Rome, we shall no longer be surprised at the Popes re-enacting all their rites and ceremonies. Nor shall we be surprised at finding Crhj-ianity at Rome, at Delphi, and in Malabar. The doctrine of the Crhj was the secret doctrine of the ancients which we have known by the name of Gnosis. It had ceased to be a secret, and the doctrine of the modern Crhj was precisely the same which Clemens, Origen, &c., endeavoured, but endeavoured in vain, to restore. The secrets once divulged could never be entirely concealed again; and the increasing number of sects, and the growing use of letters, all conspired to defeat the project. From this arose the heterogeneous mass which became modern Christianity, a motley mixture—every sect wearing a dress peculiar to itself. ... The more I read, think, and inquire, the more I am convinced that Popery is nothing but reformed Paganism, as Protestantism is nothing but reformed Popery, but with this marked distinction, that Protestantism cut off and abolished many important parts of Popery, while Popery retained every part of Paganism which could be considered of any consequence.

1 Euseb. Præp. Evan. L. ii. Cap. ii. p.61, ...                      2 Strom. V. p.650.

3 Ouveroff on Myst. of Eleusis, transl. p.44.                      4 Strom. V. p.2; Ouveroff, ib. p.42.

I beg my reader to recollect what has been said respecting the symbolic language of the Chinese, and the probability, indeed I may almost say the certainty, of its having originally been formed by numerals. Numerals offer themselves so readily as the symbols, and must be so well adapted to aid the memory and to fix the meaning, that I really cannot imagine how they could be overlooked. But I have no doubt that they were, in fact, the origin or cause of the written language being discovered—the language was an effect of them. If this numeral Chinese language were the written language of the Pontiff, we see how easily he would communicate with the most distant nations, long after their spoken languages had deviated from the original, (which was not far from the sixteen-letter Hebrew,) so far as not to be intelligible to one another. The knowledge of this would be confined, necessarily, to the sacred caste. Every thing tends to shew that the original of this language ought to be placed in Chinese Tartary, which Bailly, Buffon, Linné, and indeed all the most learned philosophers, agree in selecting as the birth-place of mankind. The symbolic language of which I have been treating is nothing but the language of China. About the beginning of the French Revolution, the celebrated philosopher Bailly published the history of ancient astronomy, in which he endeavoured to prove, that the first race of men, after the flood, had been situated on the East of the Cas

**CONCLUSION**

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In Volume I. pp. 824, 825, and supra, pp. 130, 131, I spoke of what was called the Eclectic philosophy. This I suspected was really the original Chr‘stianity. I shall now return to that subject. About the time of the Cæsars we find the mysterious secrets of

Crhj-tianism beginning to creep out, to escape from the crypts, and to shew themselves to the world in various ways. We see this very particularly marked in the general expectation of the world, that some *great one was to come*. After a certain time, when the period of the new age was certainly passed, as it appears, from the passage in Juvenal,<sup>1</sup> to have been well known to be, a belief gradually arose that the great one, the Crhj, the Saviour, had appeared. The first effect of this was, to produce a feverish state of the public mind, rendered worse by the utter contempt into which the corrupt state of the heathen religion had fallen; and the next effect was, to produce a great number of sects, of what were called Christians, each inquiring if *the great one* had come. Some thought that *Herod*,<sup>2</sup> others believed that *Cæsar*, might be the person. Indeed, it is well known, that each of these was believed to be the person by vast numbers of devotees. Soon after this time, the destruction of Jerusalem, of its records, and of every thing which could give certainty to a report, having taken place, the popular voice fixed upon an individual who was said to have lived and taught there, and to whom was applied that part of the mythic mythos relating to the *crucifixion* and *resurrection*; and then it was found, for the first time, by the Paulites, that this Saviour was to be a *spiritual* not a *temporal* Messiah. It is impossible on reading the works of Plato, and perhaps of every one of that ancient philosophers, not to remark the nonsense with which their writings appear to abound : all this arises from their wish to keep their doctrines *secret*, and is well described by a passage in the Encyclopædia Britannica, in voce *Platonism*. Speaking of Plato, the author says, “After having said that he meant to wrap up his meaning in such obscurity, as that an adept only should fully comprehend it, he adds expressions to the following import : The Lord of nature is surrounded on all sides by his works : whatever is, exists by his permission : he is the fountain and source of excellence : around the second person are placed things of the second order; and around the third, those of the third degree. ... (Opera, p. 1269.) Of this obscure passage a very satisfactory explanation is given by Dr. Olgilvie.” For want of attention to this principle, all translators have endeavoured to make these mystical works of the ancients to read into sense, and to find out from their *literal* meaning a system, which it is evident their authors never intended to teach. A system they had certainly; but it was not a system described or expressed by the common meaning of the words, but one which was hidden in jargon, purposely made unintelligible to common readers, when looking only to the common meaning of the words.<sup>3</sup> Few people, I am persuaded, are aware of the extent to which this pernicious practice was carried. The moment the author of the above passage in the Encyclopædia has finished it he throws it aside; and, without any attention to the assertion of Plato, that he meant to couch his doctrine in obscure terms, he proceeds to reason upon their literal meaning, and to shew how they differ from the Christian Trinity. No unprejudiced person can doubt that the Trinity of Plato was substantially both the Trinity of the Christians, and the Trinity of the Hindoos, and no one but a devotee, who has sacrificed his understanding to fears for his future welfare, will doubt on the subject. The following is the account of the Eclectics,<sup>4</sup> and of the greatest of the sect or school, Ammonius Saccas, given by Edinburgh Encyclopædia : “This learned man was born of Christian parents, and educated in their religion : the outward profession of which, it is said, he never entirely deserted. As his genius was vast and comprehensive, so were his projects bold and singular; for he attempted a general coalition of all sects, whether philosophic or religious, by framing a system of doctrines which he imagined calculated to unite them all, the Christians not excepted, in the most perfect harmony. In pursuance of this design, he maintained, that the great principles of all philosophic and religious truth, were to be found equally in all sects; and that they differed from each other only in their method of expressing them, and in

some opinions of little or no importance; and that by a proper interpretation of their respective sentiments, they might easily be united into one body. Accordingly, all the Gentile religions, and even the Christian, were illustrated and explained by the principles of this universal philosophy; and the fables of the priests were to be removed from Paganism, and the commentaries and interpretations of the disciples of Jesus from Christianity. In conformity to this plan, he insisted, that all the religious systems of all nations should be restored to their original purity, and reduced to their primitive standard, viz., the ancient philosophy of the East, preserved uncorrupted by Plato; and he affirmed, *that this project was agreeable to the intentions of Jesus Christ*, whose sole view in descending upon earth was, to set bounds to the reigning superstitions, to remove the errors that had blended themselves with the religions of all nations, but not to abolish the ancient theology from which they were derived. He, therefore, adopted the doctrines which were received in Egypt concerning the universe and the Deity, considered as constituting one great whole : concerning the eternity of the world, the nature of souls, the empire of providence, and the government of the world by dæmons. He also established a system of moral discipline, which allowed the people in general to live according to the laws of their country and the dictates of nature; but required the wise to exalt their minds by contemplation, and to mortify the body, so that they might be capable of enjoying the presence and assistance of the dæmons, and ascending after death to the presence of the Supreme Parent. In order to reconcile the popular religions, and particularly the Christian, with this *new system*, he made the whole history of the Heathen Gods an allegory, maintaining that they were only celestial ministers, entitled to an inferior kind of worship : and he acknowledged that Jesus Christ was an excellent man, and the friend of God; but alleged that it was not his design entirely to abolish the worship of dæmons, and that his only intention was to purify the ancient religion. This system so plausible in its first rise, but so comprehensive and complying in its progress, has been the source of innumerable errors and corruptions in the Christian church. At its first establishment it is said to have had the approbation of *Athenagoras, Pantænus, and Clemens the Alexandrian, and of all who had the care of the public school belonging to the Christians at Alexandria*. It was afterwards adopted by Longinus, the celebrated author of the treatise on the Sublime, Plotinus, Herennius, Origen, Porphyry, Jamblicus the disciple of Porphyry, Sopater, Edisius, Eustathius, Maximus of Ephesus, Priscus, Chrysanthius the master of Julian, Julian the Apostate, Hierocles, Proclus, and many others, both Pagans and Christians. The above opinions of Ammonius are collected from the writings and disputations of his disciples, the modern Platonics; *for he himself left nothing in writing behind him* : nay, he imposed a law upon his disciples not to divulge his doctrines among the multitude; which injunction they made no scruple to neglect or violate.”

1 See Volume I. pp. 187, 579. 2 See *supra*, p.233.

3 Written originally in a language of numeral symbols or what we call ciphers.

4 Eclectic, from ..., *I choose*. The Eclectics were called *Analogetici*, or, as Dr. Brewster says, never assumed any distinct name. Thus, under this designation, the ancient Chr‘stains have been hidden.

In considering the above description, it should be recollected, that it is written by a person not only profoundly ignorant, if my idea of philosophy be correct, but by a person whose prejudices lead unconsciously to misrepresent it in every way. But yet enough transpires to shew us, that, according to this account, all the leading points which I have been advocating through the whole of my work are to be found in it : and, indeed, that the system must have been the same with some trifling discrepancies, in which it is probable that both I and those who have represented to us the doctrines of Ammonius, may have fallen into mistakes. It were ridiculous to suppose that either I or they can have wholly avoided error; and I beg every candid reader to recollect, that the malicious exaggeration of trifling errors ought not to be permitted to influence his mind with respect to the remainder. In the list of the advocates of this system we have unquestionably the most illustrious names of antiquity, both Christians and Gentiles. It is worthy of observation, that we have in this list, persons said to be the greatest enemies of Christianity, which make me suspect that these men were only enemies to the prevailing sect of the Paulites. Let it not be forgotten, that we have the works of Julian, Longinus, Porphyry, &c., only from the hands of the Paulites, who, we know, omitted nothing to misrepresent and blacken their enemies, having recourse to frauds and forgeries of every kind. For an instance, I have only to name the Philosophy of Oracles, forged in the name of Porphyry, as declared by Lardner. How can we know that the same may not have been done for Julian ? In the account given by the Encyclopædia, there seems nothing in the system which may not easily be shewn to be rational and consistent with sound philosophy, except the part relating to dæmons, which was, in fact, the doctrine of the Romish church, under the name of angels. It may be collected from the latter part of the account that Ammonius fell into the usual error of all the philosophers, of endeavouring to keep the system secret, in consequence of which, it was not committed to writing; and, as might be expected, it was first grossly misrepresented, and then finally lost. In order the better to disguise the truth respecting its advocates, the Paulites called them *Eclectics*; but the name by which they called themselves was Philaletheans, or *lovers* or *friends of truth*. In not committing his doctrines to writing, we find Ammonius Saccas treading strictly in the footsteps of Socrates, Pythagoras, and his master—Jesus. I think when the author of the above-cited article represents this system as new, it is obvious that he grossly misrepresents it, and that this was nothing but the oldest and original system taught by Jesus, and held by the enlightened part of his followers in the school of Alexandria; at least that it was held by them to be so. So far from being new, it is manifest that the Eclectic or Philalethean sect,\* one of whom Jesus Christ was, existed before his time, and was previously taught by Potamon, who was succeeded first by Jesus, then by Ammonius. The doctrines taught by them both were the ancient, oriental, uncorrupted Gnosis or Wisdom, which I have shewn existed in all nations and all religions. We are misled in our estimate of it by seeing it through the prejudices instilled into us by our education in the doctrines of Paul, who founded one of the numerous and low or inferior sects. This sect, as I have frequently remarked, aided by Constantine, got possession of all power, and thus was enabled to destroy or corrupt all evidence by which the truth might have been discovered. We must not forget that, in these ancient systems, philosophy cannot be separated from religion—for philosophy was religion, and religion was philosophy. If we take this view of the subject, we may not find it difficult to discover the reason why, in all ages, the Paulite priesthood have been so addicted to fraud and dishonest practices; for it is evident that, without these infamous measures, they never could have succeeded in so completely deceiving mankind as they have done. This readily accounts for their systematic destruction of all books, Christian as well as Gentile, except the

contemptible trash of their own sect. It seems pretty clear to me, that when we meet with the epithet *anti-Christian* applied to such men as Porphyry and Julian, we may almost always read instead of it the word *anti-Paulite*. It must not be supposed, I maintain, that there were not differences among the Philaletheans—for instance, between Clemens and Porphyry. No doubt there were differences; but though these differences are unquestionable, yet it is evident they themselves maintained, that their doctrines were virtually the same.

\* Of which sect I beg to be considered a member.

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I now conclude with a simple statement of what, (as it appears to me,) an unprejudiced and dispassionate inquirer after truth may reasonably believe respecting Jesus and his doctrines. If any learned and liberal-minded priest shall think that I have mistaken any fact, or erred in the conduct of any argument, or in any conclusion which I may have drawn, I shall be extremely happy to receive this correction. I shall notice it, with the respect it deserves, in an appendix, which I shall publish for this and other purposes.\* In the time of Tiberius appeared a man of the name of John. He was a Nazarite, of the monastic order of the Pythagorean Essenes, and lived the life of a hermit. He was put to death by Herod, for rebuking him for his vices. About the same time lived a person, who was his cousin, whose original name has probably been changed, like that of Abraham, Jacob, Joshua, Pythagoras, &c., but who has since been known by the name of JESUS CHRIST. This person was also a Nazarite, of the same sect or monastic order—the Pythagorean Essenes. He, like his cousin John, was a philosopher, a teacher of morality and of reformation of manners to his Jewish countrymen. He was put to death\*\* by the priests of the Pharisees, the prevailing or orthodox sect, at that time, in Judea, against whose vices he loudly declaimed, and whose hypocrisy he exposed. He was a person of a most virtuous life and amiable manners—the Socrates or Pythagoras of his day. We know that he taught a very strict and pure morality, the unity of God, the immortality of the soul, and that this life is only a state of probation for a state of future existence, in which every person will be rewarded or punished according to his merits or demerits. These are the facts which we know respecting Jesus and his doctrines,—and as I believe that the facts are real, and that the doctrines are true, I consider that I am his follower, his disciple, and a *Christian*.

\* “In the midst of *life* we are in *death*.” Two years and a half before this sentence was printed, the Author was numbered with the dead ! *Editor*.

\*\* As this part of the Author’s MS. was transmitted, by his direction, to the printer, *unaltered*, it may admit of doubt whether he was fully satisfied with the evidence adduced from Irenæus in proof that Jesus Christ was *not* crucified, but attained the age of *fifty*. See *supra*, pp. 120-123, 142, 228. *Editor*.

END OF ANACALYPSIS.

pian Sea, and thence had extended towards the South. In his treatise on the Origin of the Sciences in Asia, he has undertake to prove, that a nation possessed of profound wisdom, of elevated genius, and of an antiquity far superior even to that of the Egyptians or Indians, soon after the flood, inhabited a country to the North of India



*proper*, between the latitudes of forty and fifty, or about fifty degrees of north latitude, the birth-place of the book of Enoch,—a country of about the latitude of London. He proves that some of the most celebrated observations and inventions relating to astronomy, from their peculiar character, could have taken place only in those latitudes; and he maintains, the arts and improvement gradually traveled thence to the Equator. The people to whom his description is the most applicable, are those near Mount Imaus and northern Tibet, a country in which very celebrated colleges of learned men were anciently established, particularly Nagracut, Cashmere, and Bocharia. ... Astronomical calculations, tradition, and the evidence of old writers, all confirm the doctrine advanced by Bailly. ... From a very close attention to the nature of the ancient mythologies, all which are intimately connected with astronomy, they imagined that man had been created, and that the arts and sciences had take their rise, not far from the Arctic Circle, where the earth had first cooled—and that they had extended southwards as it became by degrees more and more cold. Many sepulchers and some surprising remains of antiquity had been found in Upper Tartary, about the neighbourhood of Selingskoi. These were supposed to be remains of an ancient people *previous to the flood*. ... I suspect the great mythic-cyclic-microcosmic system, of which I have treated, was the foundation of the systems of all nations; but, as time advanced, and as heresies necessarily arose, the mythos would be made to bend in every new heresy to its dogmata. Every great sect or division had its book of wisdom; and, during the continuance of the division between the great sects of the Linga and Ioni, each sect would have had that book leaning to its paramount dogma. When the union took place, this would in some measure, be corrected, but probably not entirely. When the *female* was the favourite, as at Athens, we should find a leaning, even after the union, to the Minerva or Ceres; where the *male*, as in Jerusalem, the leaning would be to the Jupiter or Iao. The system of Cycles, an effect arising out of almost the first and most pressing wants of man, was in itself of a nature peculiarly proper to perpetuate this mythic system, and may be considered as the great cause which prevented, for a certain time, the divergence of the system, and of its present actual dispersion and disappearance. It lasted one period of ten ages, or 6000 years; it is now nearly dissipated and gone. It arose out of the wants of man; it was continued by those wants : it aided greatly in supplying or remedying those wants. Those wants being now supplied by the diffusion of great scientific knowledge, the system is gradually yielding to the law of change, of eternal regeneration—and to the law which forbids man to look too far either behind or before him. It is almost lost and forgotten. But a few ruins of the building—once beautiful—lie scattered around us. We have them distorted and corrupted in Papism, Grecism, in Sopheism, in Sonneism, in Lutheranism, and in Calvinism. What will come next no one can tell; but, perhaps, Solomon was right, that there was *nothing new under the sun*. Perhaps man is near his end. What has happened before may happen again. The *mastodon* is dead. Perhaps the comet of 1680 may come again : the tops of mountains may be the bottom of the seas; and, in a thousand years more, philosophers, in some shape or other, may speculate respecting the properties of that extinct animal, the remains of which they will find, and which we call *man* ! In the doctrine of Pantheism the To On was every thing, and every thing the To On. In its monad, in its least of all possible quantities as well as in its circle, whose centre is every where, whose circumference is no where, all was To On : but what is this but *illusion* ?

END OF VOLUME II