

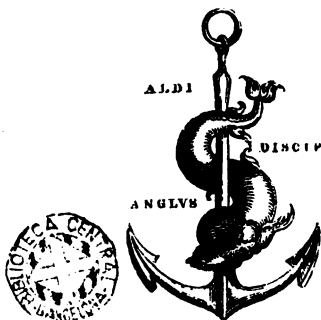
MYTHOLOGICAL INQUIRY

INTO THE RECONDITE THEOLOGY OF THE HEATHENS

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OF the Theological speculations, as well as of the literature of Greece, there were three perfectly distinct eras : but the light which at these three eras was spread over Greece was not confined to that country. It originated elsewhere, and was extended to the world at large ; and it was connected with events, whose influence upon the destinies of mankind will never cease to operate.

The first authenticated era of Greek civilization and celebrity commences with the colony of Danaus from Egypt : and the theology of that age was derived from Orpheus, the disciple of Musæus. With the exception of the poems of Homer and

Hesiod, little has survived to attest its literary greatness : yet there have been handed down to us some few theological and historical fragments of the deepest interest to the antiquarian.

The second, the classic age of Greece, after an interval of several centuries, is ushered in with the philosophical speculations of Thales and Pythagoras : and the writings of Herodotus take up the history of the world, where it was left by his cotemporary Nehemiah, the last of the inspired historians. It was a period in which philosophy, and every art, and almost every kind of polished literature, reached an unequalled eminence, and in which the theological speculations of many of its philosophers soared above the gross materialism of preceding times : but it was an age remarkable for the ignorance of its learned in every thing connected with mythological and antiquarian research.

With the promulgation of Christianity

commences another era : and whether we regard the Greeks, as a nation, embracing the doctrines of the gospel, or opposing it by the systems of the later Platonists, it is an era in their literature, as well as in their theology, completely new. The light which broke forth with the promulgation of the gospel was preceded in some degree by the publication of the Septuagint : and the attention of many a learned antiquarian was turned to explore the history of their countries, and to develop the theological significance of the strange legends, which were still held sacred over so large a portion of the earth. The fragments, however, which lay before the antiquarian of that day, were too much broken to present to him the entire system of heathen theology ; and the want of sufficient data disabled him from tracing the connexion, which he justly presumed must have originally existed between those legends and the sacred records.

The connecting links in that broken chain, of which the many learned antiquarians of Greece, who flourished in the early ages of the Church, stood so much in need, have in our own times been supplied by two very singular discoveries. The first of these, the interpretation of the Hieroglyphics, lays the undisguised historic records of Egypt in juxtaposition with the Hebrew scriptures: and this will eventually fix the history of the world by means of the authentic archives of two of its most celebrated nations; and at the same time has given us another key to the interpretation of the mythology of the ancients. The other discovery has been supplied from India, where heathenism, flourishing in all its parts and vigour, is still cultivated amongst a people under our own dominion, where it has been preserved by an uninterrupted priesthood, who still possess, and in a great measure understand, its ancient volumes, and to whom

we may still have recourse for explanation.

At first sight the Mythological fragments of antiquity present to us a mass of confusion. Upon a closer examination, however, we find in them all certain features in which they correspond, and we may observe also certain differences, peculiar to itself, in which each nation varies from all others. By rejecting these differences, and retaining the points of resemblance, by thus collating the different systems, and extending this induction to all the fragments within our reach, we may extract the original and fundamental tenets of their mythology: and we may likewise in some degree ascertain how much of that truth, which was subsequently propagated by Christianity, had been revealed to the patriarchs of old.

The most remarkable feature in the heathen theology is the multiplicity of

its gods. The easy temper of polytheism, as it has been called, hesitated not to adopt the divinities of the surrounding nations; while the deification, not only of heroes and kings, but of the virtues and vices, with the genii of the woods and waters, mountains and cities, contributed to introduce new and strange inmates into the Pantheon. But if we eject these modern intruders, if we restore to their original seats the imported deities, such as Pan to Arcadia, Hermes to Egypt, Hercules to Tyre, and Dionysus to India; and if we investigate the origin of each, we shall find every nation, notwithstanding the variety of names, acknowledging the same deities, and the same system of theology: and, however humble any of the deities may appear in the Pantheons of Greece and Rome, each, who has any claim to antiquity, will be found ultimately, if not immediately, resolvable into one or other

of two primeval principles, the great God and Goddess of the Gentiles.

In conducting such an investigation, a very singular circumstance presents itself, in the manifold character of these deities. Their *human* or *terrestrial* appearance, as mere mortals deified is the most obvious. As the sun, moon, elements, and powers of nature, they assume a *celestial* or *physical* aspect. And if we turn to the writings of the philosophers, we shall find them sustaining a character more abstract and *metaphysical*. Yet under all these different forms, the same general system is preserved.

In his *terrestrial* character, the chief Hero God, under whatever name, is claimed by every nation as its progenitor and founder. And not only is he celebrated as the king of that country in particular, but of the whole world. He is exposed to some alarming danger from the sea, or an evil principle or monster

by which the sea is represented. He is nevertheless rescued by some friendly female aid, sometimes concealed in a cavern or in the moon, or preserved in a death-like sleep, borne upon a snake, or floating on an island or a lotus, though more frequently in a boat or ark. At length he awakens from his slumber, subdues his enemy, and lands upon a mountain. He then reorganizes the world, and becomes himself the father, primarily, of three sons, and through them, of the human race; not unfrequently with some allusions to the dove and rainbow. In fact, in his *human* character he was the great father of mankind; but he may not only be identified with Noah but with Adam likewise. The one was looked upon as the re-appearance of the other, and both as incarnations of the Deity.

In his immediate *celestial* character the God is universally held to be the Sun.

The character of the great Goddess is of a more complex description. As the companion of the man, she is the ark ; which was regarded not only as his consort, but his daughter, as the work of his own hands ; and his mother, from whose womb he again emerged, as an infant, to a second life ; and as his preserver during the catastrophe of the deluge. As the companion of the Sun she is either the earth or moon : not that the distinctions between the human and celestial characters are accurately maintained ; for they are so strangely blended together, that the adventures applicable to one are frequently, and sometimes purposely, misapplied to the other. Thus, whilst the Man is said to have entered into, been concealed in, and have again issued from the ark, the moon, and the earth, indifferently ; the Sun is fabled to have been plunged into the ocean, to have sailed upon a lotus, to have taken refuge in a float-

ing island, and to have dwelt upon a sacred mountain left dry by the retiring flood.*

The foregoing portion of the subject has been so fully investigated, that in the present essay I shall scarcely allude to it again, but will confine myself to an examination of the *physical* and *metaphysical* character of the great Deity and Triad of the heathens ; and to some few points of the recondite theology of the Ancients, connected with that most interesting subject. And with that intent, I propose to examine in detail the different systems of each of the most civilized nations of antiquity.

As the Indian religion is still existing in the East, and accessible to our re-

* See Mr. Faber at length upon this subject, in his *Pagan Idolatry* ; in which he has collected such ample authorities from the records of all the nations of antiquity, that it is unnecessary for me to make any observations in proof of the conclusions which he has drawn.

searches, and is not so confused as the rest, I shall commence this inquiry with an investigation of its doctrines.

In his examination of the Vedas or Indian Scriptures, Mr. Colebroke gives the following description of the deities of India.—“ The Deities invoked appear, upon a cursory inspection of the Veda, to be as various as the authors of the prayers addressed to them : but, according to the most ancient annotations on the Indian Scriptures, these various names of persons and things, are all resolvable into different titles of three deities, and ultimately of one God. The Nig’hanti or Glossary of the Vedas, (which is the first part of the Niructa,) concludes with three lists of names of deities : the first comprising such as are deemed synonymous with Fire ; the second with Air ; and the third with the Sun. In the last part of the Niructa, which entirely relates to deities, it is twice asserted that there are but three Gods, ‘ *Tisra eva Devatah.*’

The further inference, that these intend but one deity, is supported by many passages in the Veda; and is very clearly and concisely stated in the beginning of the index to the Rigveda, on the authority of the Niructa and of the Veda itself.”* After citing several passages Mr. Colebroke continues,—“The Deities are only three, whose places are the earth, the intermediate region, and heaven: [namely] Fire, Air, and the Sun. They are pronounced to be [deities] of the mysterious names severally; and (Prajapati) the lord of creatures is [the deity] of them collectively. The syllable O'm intends every deity: it belongs to (Paramasht'hi) him who dwells in the supreme abode; it pertains to (Brahma) the vast one; to (Deva) God; to (Ad'hyatma) the superintending soul. Other deities, belonging to those several regions, are portions of

* VIII. Asiatic Researches, 385.—Moor's Pantheon.

the [three] gods ; for they are variously named and described on account of their different operations, but [in fact] there is only one Deity, THE GREAT SOUL (Mahanatma). He is called the Sun ; for he is the soul of all beings ; [and] that is declared by the sage. [The Sun] ‘the soul of (jagat) what moves, and of (tast’hush) that which is fixed ;’ other deities are portions of him : and that is expressly declared by the sage ‘The wise call *Fire* INDRA MITRA and VARUNA, &c.”

In the Manava Sastra or Institutes of Menu the origin of the Universe is thus unfolded: ‘It existed only in the first divine idea, yet unexpanded, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep. Then the sole self-existing power, who had existed from eternity, shone forth in person, expanding his idea and dispelling the

gloom. With a thought he first created the waters, and placed in them a productive seed: this seed became an egg, in which he was himself born in the form of Brahma, the great forefather of all spirits. The waters are called *Nara*, because they were the production of *NARA*, or the spirit of God: and since they were his first *Ayana*, or place of motion, he was thence named *NARAYANA*, or moving in the waters. In that egg the great Power sat inactive a whole year of the Creator: at the close of which by his thought alone he caused the egg to divide itself, and from its two divisions framed the world.”*

The name given by the Indians to their Supreme Deity, or Monad, is Brahm; and, notwithstanding the appearance of materialism in all their sacred books, the Brahmans never admit that they uphold

* See also the Samveda in the Upanishads by Du Perron, I. p. 27.

such a doctrine, but invest their deities with the highest attributes. He is represented as the Vast One* self-existing, invisible, eternal, imperceptible, the only deity, the great soul,† the overruling soul, the soul of all beings, and of whom all other deities are but portions.‡ To him no sacrifices were ever offered; but he was adored in silent meditation.§ He triplicates himself into three persons or powers, BRAHMA, VISHNU, and SIVA, the *Creator*, the *Preserver*, and the *Destroyer*, or Reproducer;|| and is designated by the word O'M or rather AUM, by the respective letters of which sacred triliteral syllable are expressed the powers into which he triplicates himself.¶

The Metempsychosis and succession of similar worlds, alternately destroyed

* VIII. Asiatic Researches—Moor's Pantheon.

† I. Inst. Menu. l. 6.7. &c.—Bagavat Gita, 73.

‡ VIII. As. Res. § III. As. Res. 359.

|| II. Inst. Menu. 83—Gita. 142.—Upanishads, passim.

¶ III. As. Res. 359.

by flood and fire* and reproduced, were doctrines universally received among the heathens : and by the Indians, the world, after the lapse of each predestined period of its existence, was thought to be destroyed by Siva. At each appointed time of its destruction, Vishnu ceases from his preserving care, and sleeps beneath the waters : but after the allotted period, from his navel springs forth a lotus to the surface, bearing Brahma in its cup, who reorganizes the world, and, when he has performed his work, retires, leaving to Vishnu its government and preservation ; when all the same heroes and persons reappear, and similar events are again transacted, till the time arrives for another dissolution.

Brahma is less worshipped and celebrated than Vishnu and Siva. Having exercised his office of creating or rather regenerating the world, he retires and

* See the authorities collected by Mr. Faber.

interferes no more. He is esteemed as Time in the abstract, as Time Past, and the Beginning. *Metaphysically* he is Power, or, according to others, Knowledge;* and *physically* he is stated by some, to be more particularly Earth or Matter, but sometimes Fire. He is the Sun in the morning, his color is red, and his Vahan, (the creature upon which he is carried, or which is sacred to him,) is the Swan or Goose; and the place, in which he resides, the Earth. He symbolizes gravity; and is delineated with four heads.

With respect to the primeval Deity and the production of Brahma there is a manifest contradiction in the sacred books. In the Manava Sastra, Brahma is said to have proceeded from the egg, deposited by Nara or Narayana upon the waters; or according to others, to spring in a lotus to the surface of these chaotic

* III. Picart's Religious Ceremonies, 410-437.

waters, from the navel of Vishnu, or Narayana, who was immersed in sleep beneath them : and in accordance with this, the Vaishnava sects, or followers of Vishnu, make Vishnu the same as Brahm, the primeval God and Spirit, from whom Brahma proceeds to the reconstruction of the world. But this is denied by others, who look upon Brahm as the sole monad, distinct from Vishnu, who is esteemed but one of the forms in which he proceeds. It is a difficulty to be simply stated here, but which will vanish as we proceed.

After the construction of the world by Brahma, the office of its preservation is assumed by Vishnu. His chief attribute is Wisdom : he is the Air, Water, Humidity in general, Space, and sometimes, though rarely, Earth : he is Time present, and the Middle : and he is the Sun in the evening and at night. His color is blue or blackish ; his Vahan, the Eagle named Garuda ; his allotted place, the Air or intermediate region, and he sym-

bolizes levity. It is he, who most commonly appears in the Avatars or Incarnations, of which nine in number are recorded as past : the most celebrated of which are his incarnations as Mateya or the Fish, Rama, Krishna, and Buddha : the tenth of Kalki or the Horse is yet to come. It is from him that Brahma springs when he proceeds to his office of creation.

The destroying and regenerating power, Siva, Mahadeva, Iswara, or Roudrem is regarded *metaphysically* as Justice, and *physically* as Fire or Heat, and sometimes Water. He is the Sun at noon : his color is white, with a blue throat, but sometimes red :* his Vahan is the Bull, and his place of residence the Heaven. As destruction in the material world is but change or production in another form, and was so held by almost all the heathen philosophers, we find

* Schat Roudri, II. Duperron, p. 175.

that the peculiar emblems of Siva are the Trident the symbol of *destruction*, and the Linga or Phallus of *regeneration*.

The three Deities were called Trimurti ; and in the caverns of Ellora they are united in a Triune bust.* They are collectively symbolized by the triangle. Vishnu as Humidity personified is also represented by an inverted triangle, and Siva by a triangle erect as a personification of Fire, while the Monad Brahm is represented by the circle as Eternity, and by a point as having neither length nor breadth, as self existing, and containing nothing.† The Brahmans deny materialism ; yet it is asserted by Mr. Wilford,‡ that when closely interrogated on the title of Deva or God, which their most sacred books give to the Sun, they avoid a direct answer, and often contradict themselves and one another. The

* Bp. Heber contends that this bust does not represent the Indian triad.

† Moor, 400. ‡ III. As. Res. 372.—Moor.

supreme divinity of the Sun, however, is constantly asserted in their scriptures; and the holiest verse in the Vedas, which is called the Gayatri, is,—“ Let us adore the supremacy of that divine sun, the Godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understanding aright in our progress towards his holy seat.”* The commentary of Sir William Jones upon this is exactly in the apologetic form of one of the later Platonists, allegorizing and refining upon the awkward materialism of the Orphic doctrines, which he would explain away, but is unable to conceal.

It must, however, be observed, that the Indians have divinities, as it were counterparts of these three great deities, but mere material principles, as Indra the God of the Firmament, Agni† the

* Sir W. Jones's Works, vol. vi.—Moor.

† Moor.

tri-formed deity of Fire, and Surya * the Sun was another form, and was held to be three bodied. Ravi† also another personification of the Sun was esteemed by them one of the Trimurti, or triple forms of their three great divinities into which these are all resolvable.

In the vulgar Theology of the Greeks and Romans, the Triad is commonly represented as the three sons of Kronus or Saturn,

ZEUS, POSEIDON, PLUTON,
JUPITER, NEPTUNE, PLUTO,

the gods respectively of the Air or Heaven, of the Sea, and of Fire or the Infernal regions. In accordance with this, the Triad delivered by Pherecydes Syrus‡ is

SPIRIT, WATER, FIRE.

These triads differ from all other heathen

* Sir W. Jones.—Moor. 27-8.

† Wilford, III. As. Res. 359.

‡ Damascius, See Anc. Frag. 317.

triads by the introduction of Neptune as the second person. In all the others, the principle of Humidity, whether it be of water or of air, is represented by one single personage, Vishnu, the same as Zeus. This anomaly, however, is explained by Herodotus, who states that Neptune was not one of the original gods of the Pelasgi the first inhabitants of Greece, nor of the Egyptian colonists, but was a subsequent importation from Lybia.* And if we examine the more ancient fragments, we shall find in the Greek theology a most exact correspondence with the rest; and as it will in a great measure elucidate the Egyptian, I take it in precedence.

The original Pelasgic inhabitants of Greece are stated by Herodotus to have given no names whatever to their Gods. The Greek theology, handed down to us, was derived from Egypt, and was intro-

* Herod. ii. c. 50.

duced by Orpheus. In the Orphic fragments, the generation of the universe and of the gods is by Hesiod,* Orpheus,† Aristophanes,‡ Suidas,|| and others described as proceeding from the Ether and Chaos. From these two principles the primeval god and goddess, or rather from the first of them, the ancient Ether, which as Night overhung the Chaotic globe, shot forth the Light, which was Phanes, or Eros,§ or Pothos, who was the fabricator of the world: though he is sometimes described as proceeding from an egg.¶ In a fragment of the Theology of Orpheus, preserved by Damascius,** this Phanes is represented as a triple divinity with wings, and surrounded by the head of a

* Theog. 116.

† Arg. 12. 49. Hymn to Protogonus—Hermias in Phædon, 141—Procl. in Timæum—Athenagoras. The greater part of these passages are collected and translated in the Ancient Fragments.

‡ Aves. 698.

|| Article *Chaos*.

§ Anc. Frag. p. 294. 298. ¶ Ib. 310. 311.

** Ant. Frag. 311.

Bull, a Lion, and a Ram, conjoined with a Serpent; and similar fragments are preserved by Proclus. In another fragment of the same, preserved originally by Timotheus, and also quoted with some slight variations by Cedrenus, Suidas, and Malala, the cosmogony is thus distinctly represented.*—"From the beginning the Ether was manifested in time, and on every side of the Ether was Chaos: and gloomy Night enveloped and obscured all things, that were under the Ether. The Earth was invisible on account of the darkness: but the light broke through the Ether, and illuminated the Earth, and all the material of the creation: and its name is Metis, Phanes, Ericapæus † (signifying Will or Counsel, Light, Life-giver). By this power all things were produced, as well incorporeal principles, as the sun and moon, and their influences, and all the

* Anc. Frag. 296.

† Ib. 311.

stars, and the earth, and the sea, and all things that are visible and invisible in them."

We have here the Triad proceeding from the Ether as Phanes in the form of

METIS, EROS, ERICAPÆUS,
which are equivalent to
Will, Light, Life,
or Counsel, or Love, or Lifegiver,
Acusilaus* gives the triad
METIS, EROS, ETHER.
or Love,

Another Orphic fragment, the Hymn to Protogonus,† when literally translated, runs thus :—

" I invoke thee, oh Protogonus, two-fold, great,
wandering‡ through the Ether.
Egg-born, rejoicing in thy golden wings.
Bull-faced, the generator of the blessed,
and of mortal men.
The much renowned *Light*,
the far celebrated *Ericapæus*.

* Damascius, Anc. Frag. 316.

† Anc. Frag. 294.

‡ Qy. Breaking.

Ineffable, occult, impetuous,
 all glittering strength ;
 Who scatterest the twilight cloud
 of darkness from the eyes,
 And roamest through the world
 upon the flight of thy wings,
 Bringing forth the brilliant and pure light :
 wherefore I invoke thee as *Phanes*,
 As *Priapus* the king,
 and as the *Dark-eyed * Splendor*,
 Come, thou blessed being, full of wisdom†
 and generation, come in joy
 To thy sacred ever varying mystery.
 Be present with the priests of thy orgies."

The Protogonus or Being proceeding from the Ether is here represented as

The BULL-faced LIGHT, ERICAPÆUS,
 GENERATOR,

again repeated as

PRIAPUS, PHANES, DARK-EYED,
 Splendor,

a being full of Metis and generation.

The same appears from other Orphic

* Or Dark-faced.

† Metis.

Fragments,* preserved by Proclus in his commentary on the *Timæus*.

Metis, the first Father, and all-delightful Eros.

Again,

Soft Eros, and inauspicious Metis ;

and,

Metis bearing the generation of the Gods,
illustrious Ericapæus ;

and in the Cratylus,

Metis bearing the seed of the Gods, whom
the blessed

Inhabitants of Olympus call Phanes Protogonus.

From these fragments, we may at once perceive that the persons of the Orphic triad correspond, not with the Jupiter, Pluto, and Neptune, of the vulgar theology, but rather with the Jupiter, Pluto, and Phanes, who is the same with Apollo : and a remarkable correspondence may be traced between them and the Indian.

* Anc. Frag. 297.

From the ancient Ether, springs forth the Phanes, as Brahma springs from Vishnu. He is the creating principle, represented with three or four heads, who springs from an egg to regenerate the world, and he proceeds as the triad,

ERICAPÆUS, PHANES, and METIS,
corresponding with the Indian Triad,

VISHNU, BRAHMA, and SIVA,
who proceed from Brahm.

The first of these is Ericapæus, the same with Zeus or Jupiter, who is esteemed the Etherial person of the triad, as the Preserver,* or Saviour,† as Life, and the Giver of Life,‡ as Meilichos,§ which I should translate the King. In his *physical* character, he is the God of Air,|| and the ancient Ether, from which the Phanes sprung: he is the father of Apollo. His color, if colored, is dark

* Phurnutus, § 6. † Jupiter Soter, *passim*.

‡ Phurn. § 2. § Ib. § 5.

|| Varro de Ling. Lat. iv—*passim*.

azure,* and his attendant animal is the Eagle, and it is he that is supposed so frequently to become incarnate: and in another of the Orphic fragments,† preserved by Aristotle and others, he is represented as invested with the attributes of the Supreme, almost in the very words which Vishnu uses in the character of Krishna.

Phanes, or Eros, is the person, who springs from the preceding power. *Metaphysically* he is Intellect,‡ and *physically* he is the Light, which broke forth from the ancient Ether, the Creating power, often represented as a child, his color is white, and his vahan is sometimes the Lion,§ and sometimes a

* Statius also mentions the infernal Jupiter as black.

† Compare the passage, Anc. Frag. 289, with the Bagavat Gita translated by Wilford: both passages relate to the ancient Ether, rather than to the Etherial power of the Triad.

‡ Damascius.

§ Lydus, c. 7.

triply-combined animal of the Ram, the Bull, and the Lion, with a Serpent twined around them;* for which in the classic ages was substituted the chariot and horses, though he still preserved as emblems, the tripod and the serpent.

The third person, mentioned in the Orphic triads, appears as Metis, translated as Will or Counsel, the Primeval father,† the Generator Priapus,‡ Bull-faced, and Inauspicious: but in the classic theology he appears as Pluto, the Destroyer,§ the God of Hades or Fire, and of Corruption. He was the orb of the Sun. || His color is red, and his attendant animal the Cerberus.

The three were respectively regarded as the Beginning, Middle, and End, and were each identified with the Sun; as

* Anc. Frag. 299. 310. † Anc. Frag. 290.

‡ Hymn to Protogonus, the principle generation being attributed both to the second and third persons of the triad has caused much confusion.

§ Phurn. § 5. || Macrobius—Porphyrius.

more particularly was Phanes in his collective character. In the sacrifices, the ceremonies were three times performed :* and in the mysteries, the invocation to the Sun was in the following form and words—

“ Oh all ruling Sun
SPIRIT of the world,
POWER of the world,
LIGHT of the world.”†

If we turn to the recondite theology of Egypt, the earliest fragment that presents itself is the Cosmogony of Sanchoniatho,‡ which, though it has descended to us through Phœnician hands, is an Egyptian record from the books of Thoth. ‘In this the beginning of all things is represented as a dark windy

* Ἐς τρεῖς ἀποσπένδω, καὶ τρεῖς τάδε, πότνια, φωνῶ.
Theoc. Id. ii. 43.

† Macrob. I. Sat. c. 23.

‡ I. Eus. Pr. Ev. c. 10. It is given with an English translation in the Anc. Frag. p. 1.

AIR, and CHAOS unbounded, and without form. From the embrace of these proceeded POTHOS, or Love. After whom a third is introduced, called MÔT, but which was by some called ILUS; and from hence sprung the seed of the creation and the generation of the universe.'

In the Hermetic creed, another Egyptian fragment of great antiquity, preserved by Jamblichus, and in the fragments preserved by Damascius, also of great antiquity, we find the Supreme represented as 'a Monad prior to the first God and King, immoveable in the solitude of his Unity, the fountain of all things, and the root of all primary Intelligible existing forms, the Indivisible One, the first Effigies, who is denominated EICHTON.* He is venerated in silence,* and celebrated as unknown darkness three times pronounced as such.†

* Jamblichus *Myst.* § viii. c. 2. 4.—Anc. Frag. 284.

† Damascius.—See Anc. Frag. 320

From this ONE, the self-ruling God shone forth, the Monad from the One,* the Holy Light,† EMEPH, the ruler of the celestial gods, the Demiurgic Intellect;‡ which, when it proceeds to generation, is called AMON; but perfecting all things, not deceptively but artificially according to truth, PHTHA or Hephæstus; and as the producer of all good, OSIRIS.§

The triple deity into which EMEPH resolves himself is therefore according to Jamblichus

AMON,	PHTHA,	OSIRIS,
who are officially the		
<i>Generator,</i>	<i>Perfecting</i>	<i>Producer</i>
	<i>truly,</i>	<i>of good.</i>

but according to Mnaseas,|| the three, who are united as Epaphus, are

SARAPIS, DIONYSUS, OSIRIS.

* Jamb. § viii. c. 2.

† Ib. c. 2.

‡ Damas. see Anc. Frag. 284. and Porphyrius.

§ Jamblichus, Ib.

|| Plut. Is. and Os.—Epaphus is said by Syncellus to have been the son of Jupiter. By Plutarch he is also called Apopis.

In Eusebius* is a very curious passage, in which the deity, whom he calls the Demiurgus, is described as KNEPH, of a dark azure color, with a sceptre, and a royal plume, and zone. This deity from his mouth put forth an egg, from which was born the god, whom the Egyptians call PHTHA, but the Greeks Hephæstus.

In the Sermo sacer of the Hermetic books now extant,† we have the first principles of the universe laid down as SPIRIT in darkness, and Water, from which sprung the Holy LIGHT. According to Heraiscus,‡ Water and Sand, and according to Asclepiades Sand and Water, were the primeval principles: from which was generated the first Kamephis, and from him a second Kamephis, and from this again a third.

* III. Pr. Ev. c. 11.—XVII. Str. 562.

† Anc. Frag. 286.

‡ Anc. Frag. 321.—I suspect the Greek word ψάμμον has been substituted for ἄμμον both signifying *sand*, and that the Egyptian Amun is concealed under the word, and has by this means been lost.

We have in these fragments precisely the same tenets as in the preceding. From the Etherial principle, which was co-existing in darkness with the chaos, and which is denominated the Ether, or Eichton, or Kneph, springs forth Pothos or Phthah, the Brahma of the Indian, and the Pothos Eros Love or Phanes of the Orphic theology, the Apollo Pythius of the classical and more corrupted system; whose name of Emeph appears to be a variation of the Emephtha of Stobæus,* the Epaphus of Mnaseas,† and the Kamephis‡ of Asclepiades and of

* Phys. Eclog. † See Pindar, iv. Pyth.

‡ La Croze has suggested as the derivation of this word the Coptic XHMI-ΦI, the Protector of Egypt, and though I cannot accede to the opinion, it certainly is in some measure countenanced by Cicero De Nat. Deor. lib. 3, who says, "Secundus Vulcanus Phthas, ut Ægyptii appellant, quem custodem Ægypti volunt." It is canvassed by Jablonski Panth. Æg. who suggests a connexion between the name and the Χωμαεφθᾶ of Eratosthenes. I should suggest that it is only Amun Phthah.

Stobæus also. He is born from the egg, and is the Creating Power, more particularly distinguished as *Light*, and metaphysically as *Intellect* :* and it is this deity, who proceeds in the form of a triad, as

Osiris,	Phthah,	Amun,
Osiris,	Dionysus,	Serapis.

In the preceding fragment of Sanchoniatho, the third person appears as Môt, called also Ilus, by some translated *Mud*, that is, the chaotic mixture, but which is evidently the Phœnician IL or *God*. This personage appears to be the same, that is also, by Sanchoniatho, called Muth, and identified with Pluto.† He is the Serapis and Amun above mentioned, and the Metis of the Orphic system; and as Siva in the Indian produces the chaotic waters, so is he said

* In the Targ. Jerusalem, it is asserted, that the Egyptians called the Wisdom of the first Intellect, Ptha.

† Anc. Frag. 15.

to provide the seed, or perhaps the substance of the creation.

If from these the most ancient fragments of Egyptian lore, we turn to the records inscribed upon her enduring monuments, we find a multitude of gods as among the Indians: but the higher we ascend, the more the number diminishes, and upon the oldest monuments the most frequent delineation is that of Amun Ra alone, who appears in three distinct forms, and into one or other of whose characters all the other divinities may be resolved. The chief god of the Egyptians was designated by the name of Amun: and this is evidently the sacred name, the AUM of the Indians, which appears to be that alluded to by Martianus Capella,* and is said to have been first committed to writing by Bitys,†

* *Salve vera Deum facies, vultusque paterni
Octo et sexcentis numeris cui litera trina
Conformat sacrum nomen, cognomen, et omen.*
Hymn. ad Solem.

† Jamb. § viii. c. 5.

and was probably the Egyptian ON, or AVN of the scriptures. The other great deities of Egypt are described by M. Champollion as other forms, in which this deity proceeded, or as emanations of this, which is alone the first great Spirit penetrating all things.*

According to Mr. Wilkinson, the Egyptians held KNEPH, Neph, Nef, or Chnoubus, "as the idea of the Spirit of God which moved upon the face of the waters."† He was the Spirit, animating and perpetuating the world, and penetrating all its parts ;‡ the same with the Agathodæmon of the Phœnicians,§ and like him, was symbolized by the snake, an emblem of the spirit which pervades the universe.|| He was commonly represented with a Ram's head ; and though the color of the Egyptian divinities is perhaps more commonly green than

* Theodoret, cit. Champ. Panth.

† Mat. Hier. 2.

‡ Champ. Panth.

§ Euseb. Pr. Ev.

|| Horapollo.

any other, he is as frequently depicted blue. He was the god of the Nile,* which is indirectly confirmed by Pindar;† and by Ptolemy,‡ who says, that the Egyptians gave the name of Agathodæmon to the western, or Heracleotic branch. From his mouth proceeded the Mundane Egg, from which sprung Phthah, the creative power.§ Mr. Wilkinson proceeds,—“ Having separated the Spirit from the Creator, and purposing to set apart and deify each attribute, which presented itself to their imagination, they found it necessary to form another deity from the Creative power, whom they called, PTHAH, proceeding from the former, and thence deemed the son of Kneph. Some difference was observed between the power, which created the world, and that which caused and ruled over the generation of man, and continued to promote the continuation of the human species. This latter attribute of the

* Champ. Panth.

† IV. Pyth.

‡ IV. Geog. c. 5.

§ III. Euseb. Pr. Ev. 11.

divinity was deified under the appellation **KHEM**. Thus was the supreme deity known by the three distinct names of,

KNEPH, PTHAH, KHEM:

to these were joined the goddesses, Sate, Neith, and Buto; and the number of the eight Deities was completed by the addition of Ra, or Amun Ra : " * this last, however, was not a distinct god, but a name common to each person of the triad : and indeed to all the three names above the name of Amun was constantly prefixed.

PHTAH, according to Mr. Wilkinson, †

* Mat. Hier.—I have no intention to make any observations upon the goddesses, who are all variations of the same who was regarded as the Chaos, the Earth, and the Ark; of which the following important passage of Plutarch is in part a confirmation : " Isis they sometimes call **MUTH**, and sometimes **ATHURI**, and sometimes **METHUER**. By the first of these names they signify a *Mother*, by the second *Horus's mundane house* (which was the ark or egg, the Aphrodite of the Greeks); but the third is compounded of two words, one signifying *full*, and the other, *cause*." Is. and Os.

† Mat. Hier. 8.—Champ. Panth.

was the creative power, who sprung from the Egg, produced from the mouth of Kneph.* He was the god of Light† His form was a Mummy,‡ with the emblems of *life* and *stability*,§ and with the *staff of power*. He corresponds accurately with the Brahma of the Indian, and Pothos or Phanes of the Orphic systems, and like them, appears in three or more other forms. One of these forms is of a hawk-headed deity, of an azure color, with the emblems of Phthah. By Champollion this form is called Phthah Socari. In another form he is represented as an infant, and frequently as an infant Priapæan figure, and de-

* III. Euseb. Pr. Ev. c. 11. Cicero also describes him as the son of the Nile—and Champollion as the son of Amun Kneph.

† I have no doubt but that $\phi\omega\varsigma\ \phi\omega\rho\acute{o}\varsigma$, as well as the $\Pi\acute{o}\theta\omicron\varsigma$ of the Greeks was derived from *Phthah*.

‡ Quære, whether the bandaged figure does not rather intimate an infant, swathed as is the custom in the Mediterranean.

§ Formerly taken to be the *Nilometer*. I suspect that it is the emblem of *Creation or Intellect*.

formed, and as such, is evidently the Pothos, Eros, Horus, and Harpocrates, of the Greeks: and in this form also he is sometimes called Phthah Socari.* As Phthah Thore, he has a Scarabæus for his head,† and this may perhaps be considered the animal more especially sacred to him, as it is also placed upon the head of the infant figure. Ælian‡ however says, that the Lion was consecrated to him as Hephæstus.

KNEPH the Ethereal principle, and PHTHAH the Creative Light, the Pothos of Sanchoniatho, the Horus of the Orphic poets, were the two most obvious divinities of Egypt. The other person of the triad is as common on the monuments. Mr. Wilkinson calls him KHEM, and Champollion, Mendes: and both

* Hesychius, under the word Πααμύλης gives the name Σόχαρις. I have a strong suspicion that this name of Σόχαρ is the original of Osiris, the Sihor, or Nile of the Scriptures, and the Siris or Sirius of Plutarch.

† Champ. Panth.

‡ Lib. 12. c. 7.—lib. 5. c. 30.

agree in assuming that he is equivalent to the Pan of the Greeks, the Amun Generator of Jamblichus, and that his great attribute is Heat, the genial warmth that assists in the continuation of the various species. This deity is painted in a standing posture, of a red, and sometimes a blue color, with his right arm extended upwards. He has two especial



emblems ; the one, a triple-thonged Flagellum, the other, the Phallus. The names by which this deity is always designated appear in the annexed hieroglyphical inscriptions. The first of these, A, which is given in Champollion's Pantheon, I should read as *Seth*, and the second, B, given by Mr. Wilkinson and Mr. Burton, as *Seth Amun Mnevis Muth*, or *Seth Amun Khem Mthu*,* and am inclined to call him SETH, MÔT, or METIS.

* The last characters can hardly mean that he was the son of his mother. But as Siva is said to

This deity is the same as the Siva of the Indians, their Destroying and Regenerating Power; for he exactly coincides with him in all his attributes. He is the God of Heat and generation, and like Siva, has his Phallic emblem of reproduction: and his triple-thonged flagellum, the emblem of vengeance and of the ruler of the dead upon the monuments, I take to be but a slight variation of the trident, or of the axe of Siva. His vahan also is the Bull Mnevis, as is the Bull Nandi that of Siva. The Goat Mendes, was also consecrated to him as an emblem of heat and generation; and an animal of this kind is constantly placed in one of the hands of Siva. The Greeks have taken him to be the same as Pan: and this Pan in one of the Orphic rhapsodies is stated to be the same as Dis,*

have produced the chaotic waters, so this title may perhaps imply, that Khem was the *Cause or Producer of Isis, the Chaotic or Terraqueous globe.*

* Damasc. Anc. Frag. 314.—Horapollo.

or Pluto, or Muth ; and he is identical with Priapus ; and with Serapis whose peculiar head-dress, the modius or basket, is also placed upon the head of Mnevis. In short, there is scarcely a shade of distinction between Khem and Siva : the Egyptians venerated the same deity as the Indians, in his generating character as Khem, when they suspended the flagellum, the instrument of vengeance, over his right hand ; but in his destroying character, as the ruler of the dead, as Osiris, when they placed the flagellum in his hands as the trident is in that character placed in the hand of Siva. I shall presently, however, have occasion to make some further observations with respect to the original identity of this deity, and the manner in which he has been degraded from the high station which he occupies in the ancient Indian, Egyptian, and Orphic triads, to the Typhon and Arimanes of succeeding times, and been moreover confounded with the chaotic matter.

In the monumental theology of Egypt, we have ascertained the triad in its separate persons to consist of Kneph, Phthah, and Khem: to all of whom temples and altars were consecrated individually. But the more ancient and common name of the great deity of Egyptian worship, was RA or AMUN RA, the Sun, who takes the attributes of each, and all the three above; and as he frequently appears in the separate character of each of the individuals, so we have sometimes all the emblems and attributes of all three combined in his single figure. In the fifth plate of M. Champollion's Pantheon, is a very curious representation of Amun Ra, as King of the Gods. He is composed of the human head, with the Plume and Sceptre of Amun; combined with the heads of the Ram, the disk and horns of Amun Kneph; the Flagellum and Phallus of Amun Khem; and the Scarabæan body, with the emblems of life, creation, and power, of Amun Phthah; to which

are added also the legs of a Lion, and the tails of the Lion and the Crocodile, with four arms, and the wings both of the Hawk and Scarabæus: and his color is yellow. In other plates we find similar combinations. He was looked upon, according to some, as proceeding from Phthah: but he was himself the Egyptian triad, the compound triple Phanes, of the Greeks and the Indian Brahm.

In the classic age, the persons of the Egyptian triad became strangely confused. As described from Herodotus to Plutarch, they consist of

OSIRIS, HORUS, TYPHON.

Of these, HORUS, the Creating power, was universally regarded as the *Sun* and *Light*, and particularly the Summer's sun, and metaphysically, as *Intellect*. He was represented as the infant son of Osiris: of which legend Plutarch gives us a variation that Aroeris, or the elder Horus, was the son of the twins, Isis and Osiris, begotten before they themselves were born, and born with them and Typhon

and Nephthys at a birth.* His color was white,* and his symbolic animal was commonly the Hawk, but sometimes the Lion or the Cat,† and lions were placed under his throne:‡ and at Chemmis, a triple altar was dedicated to him alone.§ Julius Firmicus addresses him as the father and mother of all:|| and he was sometimes depicted as a Priapean figure, as the generator,¶ scattering the seeds of generation, and bringing to light the sea and land: and under the character of Harpocrates, he was represented as the Sun sitting in a lotus on the surface of the waters. He is evidently the same as Brahma Phanes and Phthah.

The preserving power OSIRIS was

* Plut. Is. et Os.

† I. Horapollo.

‡ I. Horapollo.

§ II. Herod. 159.

|| Tu omnium pater pariter et mater: Tu tibi pater ac filius. Præf. ad Lib. 5. Mathes. 115. Jablon.

¶ Suidas *Priapus*.

regarded as the chief deity, presiding over the world.* Metaphysically, he represents that Intellect,† or Soul of the world, which is the Power of good, the Prince and Ruler of all good things. Physically, he was the Air, and the Nile, or the Principle of Humidity in general, which is likewise affirmed by Sallustius.‡ His color was black,§ and the animal sacred to him was more especially the Hawk,|| and he was the Sun. Thus far he is identical with Kneph : at other times he is confounded with Horus. But he is more constantly identified as an infernal deity, with Serapis or Pluto, as king of the lower regions and the south,¶ and as the de-

* Herod.—Plut. † Λόγος, Plut. Is. et Os.

‡ De Düs, c. 4. § Plut. Is. et Os.

|| Plut.—Diod. Sic.—Passim.

¶ 'Ἡέλιος δὲ Νότοιον ἄναξ ἱέραξ πολύμορφος. Anticlidides cited by Kircher. Œd.—Jabl. Panth. 158. Plutarch says, that the power of the air was by some called Osiris, by others Serapis, by others Sothi, in the Egyptian tongue.

clining year* : and Plutarch† evidently regards him as the Khem of the monuments, where he says, that he is every where exhibited in Egypt with the Phallic emblem of generation, and clad in a flame-colored robe, and was esteemed that intelligible substance of which the Sun was deemed the body and visible part.‡ Plutarch states, moreover, that his name was not Osiris, but Siris, or Sirius, and that he was also denominated Ompha;§ and was in his opinion the same with Serapis, and was by some called Sothi:§ but Diodorus Siculus|| says, that some called this Phallic deity Ithuphallus, but others Tychon.¶ Hel-

* Osiris recidivi anni fidem argumentatur. Tertull. cit. Jabl. Panth. 154.

† Is. et Os.

‡ For this reason he strangely condemns the opinion, which in his day ascribed the globe of the Sun to Typhon. § Plut. Is. et Os.

|| Hist. iv. c. 6.

¶ In this passage Clemens cites the name Typhon.

lanicus asserts that his name, as pronounced by the priests, was Ysirís.*

TYPHON is the destroying principle. His proper name is Seth.† He is also called Smu, and, according to Manetho, Bebon; all which terms are indicative of Power, and Destruction, and Impediment:† and he was considered the irrational part of the Soul.† Physically, he is Fire, Heat, or any thing Fiery;† and by some, he was regarded as the Orb of the Sun, an opinion current in the time of Plutarch, but which that author condemns as heterodox. He was also esteemed the Sea.† His color was red,† and his vahan was the Bull; but in later times the Hippopotamus and Crocodile† were given him as emblems.

All the three powers were regarded as the Sun, which, according to Macrobius,‡ was in the upper regions depicted bright, and in the lower blue.

The confusion among the classical

* Hellanicus. ap. Jabl. 152.

† Plut. Is. et Os.

‡ I. Sat. c. 19.

writers has arisen from ignorance and misconception. About a century before Herodotus a great reformation had taken place, in which the Persian doctrine of two independent powers, a *good* and *evil* principle, had been blended with the ancient theology : and hence it happened, that one of the three great powers, among some nations, became degraded into an Evil Demon, as Arimanes and Typhon; and by others, among whom must be reckoned the philosophers of Greece, was confounded with the Chaotic matter; to whose perversity, from Pythagoras downwards, they attributed the origin of evil. But the further we go back into antiquity, the more respectable does the Avenging, or Destroying, and Re-producing power appear. In the Indian and ancient Egyptian systems, Siva and Khem exhibit the most accurate resemblance of each other, and are each one of the three great divinities. In the Orphic again he is Metis, Counsel, or Power in the abstract, and the Re-

generating deity. To explain fully the strange confusion that occurs in the Egyptian mythology of the lower age, we must attend to another important circumstance. In an early age of Paganism occurred a violent schism, which divided all the worshippers of idols into two great contending parties, which are still existing in India, and are well known under the names of Vaishnavas, and Saivas.* The Vaishnavas were the worshippers of Vishnu or Kneph, whom they regarded as the chief deity, while they considered Brahma and Siva as inferior : while the Saivas esteemed Siva as the chief, and Brahma and Vishnu as subordinate : and in every heathen nation a preference was in time given to the worship of the one of these deities over the other, or the nation was divided between the two parties. From a passage in Plutarch, that the inhabitants of the Thebaid worshipped Kneph alone,

* See Mr. Faber's *Idolatry*.—Moor's *Pantheon*.—As. Res. *passim*.

whom they regarded as the only god without beginning and without end, it would seem that they were at one time of the Vaishnava sect : * but from the classical mythology of Egypt it is evident, that the Saivas were the prevailing sect. Osiris became the chief deity of the Egyptians : and when he is described by the classic writers as the ruler of the dead, as an infernal deity, with the Phallus, Flagellum, and the Bull, in a flame-coloured robe, and under the name of Sothi, they are evidently describing the deity who upon the monuments appears both as Khem and Osiris, and to this, his prevailing character, alone, are applicable all the common legends of the Phallus : but when they add that he is the preserving power, the Air, the Principle of Humidity, of a black or azure color, with an attendant Hawk, they are giving him the additional attributes of Kneph. And while the Egyptians

* Perhaps this is applicable only to Nubia, in whose triads a goddess is substituted for Khem.

thus united the divine attributes of Khem and Kneph in their Osiris or Serapis,* they gave to Typhon, as an evil power, those original attributes of Khem, that is, Vengeance, Retribution, Power, Heat, Hades, and the Sun's orb, which they deemed inconsistent with the character of Osiris. Nor is this union of the characters of Kneph and Khem singular: for the very same union of the characters of Vishnu and Siva took place about the very same time among the Indians, in their great idol Jaganath,† who is still regarded as a common deity, in whose worship every sect and every caste of Indians unite.

I must here advert also to the similarity and confusion which prevails, in

* The attributes of Phthah Socari, as the Hawk-headed deity, are also traceable. The name Osiris is commonly by Indian mythologists derived from Iswara or Ixora, a common name of Siva. There is evidently some connexion.

† Jaganath is described by Moor as Krishna or Vishnu; by Maurice as Siva. The characters were united. See II Pag. Id. 482.

all the systems we have examined, between the creative and destroying powers, the respective principles of light and heat, which arises, not from the misdescription of authors, ignorant of the distinctions, as in the classic age, but from the subject itself. As in Egypt Khem and Phthah are both Priapæan gods, and have the emblems of generation : so in India, Siva is esteemed, not merely the destroying, but the reproducing or generating power, as well as Brahma : to account for which, Mr. Moor observes, that, in natural phenomena, the destruction of one form is but reproduction in another. So also there is a confusion between the vahans, as well as between the colors of Brahma and Siva. It has arisen from the subject itself, for physically it is not easy to draw the distinction between, or to define the attributes of, Heat and Light. In like manner the Vulcan of the Latins may be identified with the Phthah of the Egyptians, and with the Pluto, as well

as with the Hephæstus of the Greeks. Again, we have Neptune, the deity of the ocean, the same with the Indian Siva, particularly in his form of Varuna, and both bearing the trident, the emblem of destruction, but in the Egyptian, the ocean is represented by Typhon, as the antagonist of Osiris, and as an infernal god. Yet, notwithstanding all this apparent confusion, there was originally a clear distinction, which will appear more fully as we proceed in our induction.

Next to the Egyptian, we may take up the Syrian fragments. According to Moschus,* the Phœnicians held, that, from the ETHER and Air, was produced the Intelligible god ULOMUS, in whose name perhaps we may trace the ancient name of AUM.† And this coincides with the intimation in Eusebius, that the

* Damas. Anc. Frag. 319.

† Perhaps, however, it may be simply the word עוֹלָם, signifying the Eternal.

Kneph of the Egyptians, from whom Phthah proceeded, was the Agathodæmon of the Phœnicians. From Ulo-mus was produced CHUSORUS, probably the Amun Ra of the Egyptians. Sanchoniatho also informs us that they worshipped Pluto under the name of MUTH.* Photius† likewise states, that the Phœnician and Syrian Kronus was known under the names of,

EL, BEL, BOLATHEN.

The Sidonians, according to Eudemus, placed before all things,

CHRONUS, POTHOS, OMICHLES,
which Damascius translates as,

Time, Love, Cloudy Darkness,
but whom I take to be no other than the
Khem,‡ Phthah, and Amun Kneph
of the Egyptians.

* Anc. Frag. 15.

† Bibliothec. in Damascium.

‡ See Sanchoniatho's Egypto-Phœnician history of Kronus, so evidently identified with Ham, the son of Noah, as an avatar of Khem. Anc. Frag. 8. 11.

The great deity of the Tyrians, was Arcles, the Heracles or Hercules of the Greeks.* This Heracles was a triple divinity, and is described by Hieronymus† and Hellanicus as a Dragon, with the heads of a Bull, of a Lion, and of a Man, with wings. To this the Orphic fragment, preserved by Athenagoras,‡ adverts, which states, that Water was the primeval principle, and from its subsidence ILUS, which he translates as Mud, proceeded, and from these sprung a Serpent animal, conjoined with the head of a Lion, in the midst of which was the countenance of the God Heracles or Kronus. The Egyptian Hercules is said by Plutarch to be placed in the Sun with Horus. Some further allusion to the Phœnician triad I believe is traceable in the three sons of Genus, given by Sanchoniatho,§ as
 Fire, Light, and Flame,

* Herod. † Damas. Anc. Frag. 312.

‡ Leg. p. 71. § Anc. Frag. 6.

as this Genus was the son of Protogonus or Phthah.

Among the Philistines also, we find their chief god Dagon, who is the Ouranus of Sanchoniatho. It appears also that Baal was a triple Divinity :* while Chemosh, the abomination of the Moabites, and Baal Peor, of the Midians, seem to be the Priapæan Khem of Egypt, the god of Heat and generation. The Edessenenes also held the triad, and placed Monimus and Azizus as contemplars with the Sun.

Proceeding eastward—of the ancient Chaldean learning, we have but few remains, though I trust that the time is not far distant when modern enterprise and ingenuity will open to us the numerous inscriptions still existing in the plains of Shinar. “The Babylonians,” says Damascius,† “like the

* Baal Shilishi, or the “Triple Baal,” II Kings, iv. 42.

† Anc. Frag. 313.

rest of the Barbarians, pass over in silence the One Principle of the universe, and they constitute two, Tauthe and Apason, making Apason the husband of Tauthe, and making her the mother of the Gods." And from these proceeds an only begotten son, Moymis,* which he conceives to be no other than the intelligible world, proceeding from the two principles; and this appears to be the same as Phanes.

Of the Chaldean, Pythagorean, and Cabalistic theories upon the numbers, I shall here take no notice, further than to mention, that each of these sects set apart the three first of the ten integers under peculiar names to represent three of the great attributes of the Deity, as a triad; while the other seven integers were also held to be mysteriously endowed.

* In this we may probably recognize again the sacred AUM, dropping the Chaldean prefix M, signifying *From*.

In the Chaldean oracles, which have been preserved in quotations by the later Platonists, we meet every where with the doctrine of a triad: and though I conceive the greater part of these oracles to be forgeries of a later date, yet, however refined or corrupted they may be, I have no doubt, but that in them many of the remnants of the ancient system have been preserved. The fundamental tenet, which they set forth, is, that a 'Triad shines through the whole world, over which a Monad rules,'* coinciding thus far with the ancient doctrine of the triplicated Horus Phanes or Intellect, proceeding from the Monad.

The triad of the Chaldean† oracles, is
 Father, Power, Intellect,
 and one passage‡ seems to imply that

* Παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς ἥς μονὰς ἄρχει. Oracles of Zoroaster, Anc. Frag. 246, No. 36.

† Anc. Frag. Ib.

‡ Ib. No. 37, 38.—See also Hermetic books, "Ἠλίον νοῦν τοῦ Θεοῦ. Pœmander.

it had once been,

Air, Fire, Sun,

and to this extent, and in this mere outline of the doctrine, I believe we may rely: but by the latter Platonists, every scrap of ancient theology was bent to accommodate it to their own system.

The same doctrine is held in all the fragments of the Persian system which have come down to us. According to the Zendavest, under the name of ZEROUANE, or Time without bounds, the Persians recognized a first and original being.* From him ORMUZD and AHRIMAN proceeded, each independent of the other. Ormuzd is the being essentially good, the cause of all good, and living in primeval light. Ahriman was originally good, but lapsed from envy of Ormuzd.

Plutarch states, that OROMASDES and

* Zendavest and Boun Dehesh. See Duperron's Translation.

ARIMANES were the two ruling principles, opposed to each other in ceaseless conflict; and were the *good* and *evil* principle respectively. They sprung from *light* and *darkness*, which of all things they most resembled. According to Eudemus,* they proceeded from Place or Time. Oromasdes was regarded as the whole expanse of Heaven,† and by the Greeks identified with Zeus.‡ He was esteemed the *Preserver*; and Arimanes, the *Destroyer*. Between them was placed MITHRAS,§ the Mediator,|| who was regarded as the Sun, as *Light*, as *Intellect*, and as the maker and generator of all things.¶ He was a triple divinity, and was also said to have tri-

* Dam. Anc. Frag. 319.

† Herod. states, that the Zeus of the Persians was so regarded, I. c. 131,—XV. Strab.

‡ Arist.

§ Plut. de Is. et Os.

|| Plut. Ib.—Zendav. Jescht de Mithra, III. Du Perron, 213.

¶ Porphy. de Antro Nymph.

plicated himself.* To him, of all animals, the Lion was consecrated; and in his honour were instituted the Leontine mysteries, in which the Sun was represented by the emblems of the Bull, the Lion, and the Hawk, united.†

There is a passage preserved by Eusebius,‡ of the Persian Zoroaster, in which the chief deity of the Persians is represented in all the attributes of Eternity, and Power, and Wisdom, but with the head of a Hawk. Strabo also mentions a Persian god, who is called Amanus, or Omanus,§ which has occasioned some inquiry among antiquarians, to ascertain to which of the Persian deities the title is applicable. In the Zendavest, the name translated Ormuzd, is always written Anhouma, and I would suggest that

* Plut. de Is. et Os.—Dionys. Areop. Ep. 7.

† Porphyry de Ant. IV. De. Abst. 16.

‡ Pr. Ev. I.—Anc. Fr. 239.

§ 'Αμανός, Strabo, lib. xi. 'Ομανός, or 'Ωμανός, lb. xi.

these names are identical, and the same as Aum and Amun, the universality of whose divinity seems also to be alluded to in the following verses of Lucan—

Quamvis Æthiopum populis, Arabumque beatis
Gentibus, atque Indis, unus sit Jupiter Ammon.*

The same doctrine was universally prevalent among all the more eastern nations.

Among the Chinese, from Tao, the sovereign incorporeal reason, sprung *two* beings, or, as some translate it, sprung a *second*, from which proceeded three, who created all things; and their sacred dragon is a compound of a bird, a wild beast, and a serpent. The same may be traced among the Siamese, the Burmese, and in the islands of Japan, among several of whom the Bull appears as a Destroying power, attempting to break the mundane egg.

Returning to the West, we find the same doctrines among the Germans, in

* Lucan, lib. ix.

the Edda, among the Laplanders, and among the Celts.

Tacitus* says, that the god Tuisto and his son Mannus, were the founders of the German nation, and that Mannus had three sons, from whom the different tribes he mentions, derived their names.

In the ancient Edda of Sæmund, the chief god of the Scandinavian nations is Odin, and the most renowned of his sons is Thor, the god of Thunder, armed with his celebrated hammer. These are the two great gods in constant operation. But in the last catastrophe, called the *Twilight of the gods*, when they all perish, together with the evil demons who have opposed them, another BEING, who had not appeared before, “the powerful, the valiant, he who governs all things, comes forth from his lofty abodes to renovate the world, and to render divine justice: and he establishes the sacred

* Dø Mor. Germ.

destinies, which shall endure for ever.”* In the Edda of Snorro, ODIN, VILI, and VE, who are considered as the respective gods of Ether Light and Fire,† the rulers and preservers of the world, are stated to be the sons of BOR. The three sons of Bor are also mentioned in the more ancient Edda of Sæmund, as Odin, Hæmur, and Lodur, the creators, who, when they created the first male and female, Asc and Emblo, gave respectively, Odin the life, Hæmur the reason, and Lodur the blood.

The Laplanders worshipped the Supreme as Jumala, and placed three gods subordinate to him. The first was the celebrated Thor of the Edda; the second, Stor junkare, his vicegerent, who dispenses blessings to mankind, and was their common household god; and the third was Beywe, who is the Sun.

* Edda Sæm.—See also Butler's Hor. Bib.

† Edda Snor.

If from the Scandinavian tribes, we proceed to examine the tradition of another large, but very dissimilar family of the North and West, we find the following very curious metaphysical theology among the Druids in Wales.

To perpetuate tradition, the Druids used certain triplicated sentences, which are called the Triads, in which they set forth every thing relating to their religion, history, and science, that the same might be committed to memory, and handed down with greater ease. The theological triads are as follows :—

I. There are three primeval Unities, and more than one of each cannot exist,

One God ;

One Truth ; and

One Point of liberty, where all opposites equiponderate.

II. Three things proceed from the three primeval unities,

All of Life,

All that is Good ; and

All Power.

III. God consists necessarily of three things,

The Greatest of Life ;

The Greatest of Knowledge ; and

The Greatest of Power—

and of what is the greatest there can be no more than one of anything.* These remind us extremely of some of the metaphysical speculations of the school of Kant ; and indeed how frequently it is the case, that many of the most vaunted theories of modern times are but the thread-bare speculations of the past.

The Druids venerated the Bull and Eagle as emblems of the god Hu, and like the Jews and Indians, “made use of a term, only known to themselves, to express the unutterable name of the Deity, and the letters O I W were used for that purpose.”†

* Meyrick's Cardigan, lxxix. † Ib. lxxx.

But it is not among the civilized nations, nor upon the ancient continent alone, that we find these fundamental tenets. They appear equally among the barbarians of the Old, and among the savages of the New World.

The Peruvians worshipped a Supreme god, called VIRACocha. He was known to them also by the names of Pachacamac Soul of the world, Usapu admirable, and a variety of other names. As he was not visible, they erected to him no temples, nor offered to him any sacrifices, but they worshipped him in their own hearts; and esteemed him as an unknown God.* The Sun, however, was the great object of their worship: and at the great festival,† when certain bloody and consecrated bread was de-

* Acosta.—Faber.—See also M'Culloh's Researches, the work of an American gentleman, too little known in this country.

† Acosta, Nat. and Mor. Hist. 411. Herrera, iv. 348. M'Cull. 383.

voutly eaten by the people, they exhibited three statues of the Sun, each of which had a particular name, which, as translated by Herrera, were respectively Father and Lord Sun, Son Sun, and Brother Sun. He says, moreover, that at Chucuisaca, they worshipped an idol called Tanga tanga, which, they said, was three in one.

From a comparison of all the preceding passages, we find, that the Heathen system universally recognized a triad of divine persons, and though there is much confusion respecting some points, the following are perfectly clear.

The FIRST of these great powers is Vishnu, Kneph, Oromasdes, Zeus, or Jupiter, which are evidently names of one and the same deity. He is the PRESERVING power, the Ericapæus, LIFE, or LIFE-GIVER in the Orphic, and the Father in the Chaldean triads, and physically the ETHERIAL POWER, the Spirit, Air,

Ether, or Principle of Humidity. The color with which he was painted, if at all, was deep BLUE, or black. He is identified with the SUN ; and, if we reject the variations, and retain only the similarities, we may say, that the EAGLE or Hawk was regarded as his especial Vahan or attendant.

From him, or in some of the theologies, from him and the Chaos, proceeded a SECOND deity, who is Brahma, Phthah, Horus, Pothos, Eros, Phanes, Apollo, or Mithras, the CREATIVE power, who proceeded from the former to reorganize the world. His distinguishing physical character is LIGHT ; and as such, he is represented as breaking forth from the Etherial principle, and again as a child springing in a lotus from the navel of Vishnu, or as being born from an Egg, deposited upon the Chaotic waters, or sailing on their surface in a boat, a cup, or floating island. His metaphysical attribute is INTELLECT, or Love. His color is WHITE, or yellow :

and he is more particularly, and especially, identified with the **SUN**. He is the same with **Dionysus**, or **Bacchus**. His **Vahan**, or attendant, is less clearly ascertained than the others. In the **Indian**, it is the **Swan**, or **Goose**. In the **Persian**, **Syrian**,* and **Assyrian**, it is the **LION**, as well as in some of the **Egyptian** forms, though the **Egyptians** gave to him several other animals, particularly the **Hawk** and **Scarabæus**: and in the **Orphic** and **Greek**, it is a triple combination. In the **Persian** system, which had been more particularly reformed, this deity was esteemed the **Mediator**.

The **THIRD** is **Siva**, **Pluto**, **Serapis**, **Muth**, **Khem**, **Mendes**, **Arimanes**, or **Typhon**. He is the **DESTROYING AND REPRODUCING** or **Generating** principle, the **Metis** of the **Orphic**, the **Môt** of **Sancho-**

* Lions were placed under the throne of the **Egyptian Horus**, and of the **Syrian and Assyrian Adonis** and **Adad**.—**Horapollo**, **Pausanias**, **Macrobius**.

niatho. He is regarded physically as **FIRE AND HEAT**, and he was the **ORB OF THE SUN** ; metaphysically, he was **POWER** and **JUSTICE**. His color is commonly **RED**, though Siva is sometimes white. His vahan, or attendant, is the **BULL**. How he came into existence is not mentioned in any of the systems we have produced. By the Saiva sects, he was esteemed the first primeval principle, and by many as the original producer of the Chaos. In process of time, however, he underwent the most singular transformation, and was regarded as the principle of Evil. He was also esteemed the **OCEAN**. In the catastrophes, which were supposed periodically to destroy the Earth, the destroying principle was considered to appear alternately, as flood and fire.* In the last catastrophe of the deluge, he appeared as the ocean, which,

* Berossus. Seneca, 3. Nat. Quest. 29, Aristotle and many authors cited by Censorinus. See also the authorities collected by Mr. Faber.

according to a received opinion of the ancients, proceeded from the centre of the earth,* and retired to it again. And hence we find, that the destroying power, though properly Fire, is in every mythology sometimes regarded as the ocean, and in that respect his residence was esteemed the centre of the earth, that is, according to the Aristotelian system, the centre of the Universe. As Fire, the ultimate destroyer, he appears to have been originally regarded as the orb of the Sun, and centre of the Universe according to the Copernican system, which there is much reason to suppose had originally prevailed. But when the true system became obscured and lost, he appears still to have maintained his central position, regarded by the poets as Hades, but by the philosophers as a vivifying fire,† concentrated in the earth.

* Lucian De Dea Syria.

† See the curious dissertation of Mr. Taylor on the passage in Aristotle, who states the doctrine

These three were the distinct persons or forms of the Heathen triad: but they were not exactly separate gods; for they were each of them the Sun, the Aum and Brahm of the Indians, the Amun and Amun Ra of the Egyptians, and the Baal of the intermediate nations. But it was not the *orb* of the Sun that was worshipped, but it was the Sun regarded as the Soul of the world, and as a solar triad in three distinct persons, forms, or conditions; which were physically,—
 the *blue* the *white* and the *red*
 ETHER, LIGHT, ORB OF FIRE,
 who were regarded respectively, as the
 PRESERVER, CREATOR, DESTROYER
 AND REPRODUCER,
 and metaphysically, as the

of Pythagoras as 'Επὶ μὲν γὰρ τοῦ μέσου πῦρ εἶναι φασιν, τὴν δὲ γῆν, ἐν τῶν ἀστρων οὖσαν, κύκλῳ φερομένην περὶ τὸ μέσον, νύκτα τε καὶ ἡμέραν ποιεῖν.
 “For they say that Fire is in the middle; and that the earth, being one of the stars, and circularly moving about the middle, makes day and night.” De Cælo, ii. c. 13.

SPIRIT INTELLECT POWER
 OR LIFE, OR LOVE, OR JUSTICE
 of the world; a triad, which with the
 terraqueous globe, composed the Great
 Pantheistic, or Hermaphroditic deity of
 the Heathen, of which the chaotic matter
 was regarded as the body, and the solar
 fluid* as the soul.† This soul of the
 world, or Solar fluid, proceeded as
 the Ether, the Light, and the Heat
 of the more ancient systems, as
 the Spirit, the Intellect, and Power

* See Sir W. Jones' Preface to his Hymn to Surya.

† The metaphysical speculations of the ancients upon the Microcosm bear a singular affinity to those upon the Macrocosm as explained. As the WORLD originated from two Independent and Eternal principles, viz. the Etherial fluid and the Chaos, or Mind and Matter; so MAN was regarded as a being compounded of an Intellectual, and of a Material substance, both of which were conceived by the ancients to have *pre-existed*, before they became united in the compound individual animal, the Man. When thus united, they appear to have conceived the Mind to exist as a triad of mental

of the more refined and metaphysical,
as the

Ericapæus, Phanes, and Metis
of the Orphic. This was the Amun Ra
of the Egyptians, who assumed to him-
self the emblems, and proceeded in the
forms of

Amun	Amun	Amun Seth,
Kneph,	Phthah,	or Sothi : *

he was also

the triple Brahm of the Indians—
the triple Mithras of the Persians—
the triple Hercules of Tyre—
and the triune Tanga tanga,
the Father Son, Son Sun, and
Brother Sun of the Peruvians—

powers, the *Life or Emotions, the Intellect,*
and the *Will or Power* of action, in analogy to
the three persons of the Solar Triad.

* With respect to the Egyptian names, I have
no doubt the following were of Hebrew original,
נֶפֶח NPhH, Spirit or breath, as Nef; אֹר AUR
Light, as Horus; and שְׁדִי SDI, or soft as SThI,
or, as the Masorites point it, Shaddai, signifying
all-powerful, or Almighty, as Sothi or Seth.

and the deity, to whom the triple compound vahan of the Eagle, the Lion, and the Bull, was originally consecrated.

Clear as the preceding induction may appear thus far, we now meet with a difficulty, viz. that Brahma, Phthah, or Phanes, was in all the systems regarded as the Son of the Etherial principle, and at the same time as himself the Triad; which appears in some measure at variance with the preceding conclusion. But if we turn to the Scriptures, we shall find that which will throw light upon every part, and reduce to order every anomaly.

From the widely dispersed traditions upon the subject, it is manifest, that the circumstances of the Creation and of the Deluge were well known to all mankind previously to the dispersion: and the writings of Moses give to the chosen people, not so much a new revelation, as a detailed, authenticated, and inspired

account of circumstances, which had then become partially obscured by time, and abused by superstition. The formless watery Chaos, and the Etherial substance of the heavens, enfolding and passing over its surface as a mighty wind, are the first principles both of the sacred and profane cosmogonies. By Moses they are reclaimed, as the materials created by the immediate agency of a superior Almighty Power : but Hea-thenism was a Pantheistic system, and by the Gentiles, they were regarded as two primeval principles of the nature of Male and Female, as Mind and Matter, which had independently existed, of themselves, from all eternity ; and, which before the reorganization of a new world, lay motionless, as a watery Chaos, boundless and without form, over which the Ether hung in darkness, as the ancient night, or Erebus of the poets ; but which, upon the reorganization of the world, were held to constitute, in mystic

union, the great Hermaphroditic deity of the Heathens, the One, the Universe itself.

The first operation which occurred according to the Sacred historian, was, "And the Spirit of God moved upon the face of the waters; and God said, Let there be Light, and there was Light." But according to the heathen accounts, from the dark Ether, which lay motionless above the Chaos, the Light sprung forth; and the Chaos assumed under its plastic Power, the form of an Egg, or Globe. This light was the Brahma, Phanes, Horus, Phthah, or Mithras, of the Heathens. And it has been well suggested, by many of the old writers, that the meaning of the Hebrew passage is, that God caused the overhanging Ether, or mixture * of all the Etherial

* Erebus signifies *Evening* and *Mixture*; and is so applied in Sanchoniatho: and, indeed, it signified the dark etherial mixture in all the Heathen Theologists.

elements to assume a motion, circulating round the chaotic mass, and that from this motion, the Light was not created, but beamed forth; and was used by the Creator as the material instrument, by which his subsequent operations were carried into execution, and the earth arranged in all its forms and beauty.

We are then instructed, that in the Heavens was set a tabernacle for the sun, or solar fluid, from which it thenceforth proceeded as from a centre. In the Heathen accounts, the Phanes, who had hitherto appeared but in the character of Light, becomes the Sun, the soul, and ruler of the world; which, while the ancient Ether was passed over, according to some systems, in silent meditation, was the great object of the Heathen worship, and was venerated in the triple capacity of Fire at its orb, of Light proceeding from it, and of Spirit, or Ether,

returning to it.* And hence the Phanes appears both as Light and as the Triad.

Such was the original system of the Heathens : nor was it altogether a vain imagination : for that, which they worshipped as their triad, was but the type, the visible sign, by which things invisible were conveyed. It is, indeed, manifest from the Old Testament, and particularly from the original Hebrew, that the Persons of the Holy Trinity are constantly shadowed forth, physically, by the same natural powers, which constituted the triad of the Gentiles ; and

* As I have elsewhere, in a Metaphysical Inquiry, examined at large the Philosophy involved in this hypothesis, which was revived and maintained by Hutchinson in the last century, it is unnecessary for me here further to advert to that part of the subject. But see his very curious observations on the Triad of the Gentiles, and the Cherubim, in which he deduced, as it were *à priori* from Scripture, tenets very similar to those here obtained by Induction.

spiritually, not as the mere attributes, or faculties of a supreme mind, as represented in the Heathen triads, but as distinct persons, claiming such peculiar attributes, or respectively condescending, in the covenant of grace, to address themselves to such faculties of man. The FATHER is continually typified as a Fire, accepting the atonement and sacrifices, consuming and punishing the guilty, as the Lord of all power, and might, and justice, the fountain of Divinity, approached and known to us only through the mediation of the Son,—the SON as Light, as a Mediator, and a Teacher, enlightening the understanding, addressing himself more particularly to the Intellect, pointing out the distinctions of good and evil—the SPIRIT, as Spirit, or Air, a rushing mighty Wind, operating upon the affections, feelings, or emotions. We are commanded by the Christian faith to look to the Son for knowledge, to obey his instructions, and to accept the conditions of

Salvation he has offered—to the Spirit, for grace to influence us in all our feelings, wishes, and intentions—and to the Father, our prayers are to be directed for pardon, for blessings, and for the power to act.

From the result of this inquiry, arises a most important question. How comes it that a doctrine so singular, and so utterly at variance with all the conceptions of uninstructed reason, as that of a Trinity in Unity, should have been, from the beginning, the fundamental religious tenet of every nation upon earth?

At the time of the advent, all these things had become so corrupted and obscured, that the learned paid but little attention to them, nor conceived that the gods of different nations had any connexion with one another: and it is only by the enlarged view of the fragments of all the different nations compared with one another, and indeed, by the light

afforded us within the last few years; that we have been enabled to connect them, and obtain the complete system.

It is therefore utterly impossible that the Christian doctrine should have been derived from Heathen sources: or that Jewish peasants should have dived into the secrets of antiquity, and have acquired a knowledge which no one, even among the most learned of that age, ever suspected to have existed; that they should have rejected all the excrescences of a thousand years, have purified it of its materialism, and again given it as the fundamental tenet of religion, upon which was grafted the doctrine of an incarnation and atonement, fulfilling all the prophecies of old, and satisfying the universal expectation of a MESSIAH. The conclusion is irresistible—that the Trinitarian doctrine was a primary revelation, and was one of the original and fundamental tenets of the Patriarchal church. The then current account of

the creation, combined with this physical triad, which shadowed forth to them the divine mystery, appears to have become the stumbling block, which set mankind to refine upon the truth ; that hence they mistook the type for the archetype, the solar triad for the spiritual, and they fell into the errors of attributing eternity to matter, of placing a Monad above the Trinity, with the Pantheistic opinion that the Deity was no other than the universe itself. The doctrine of the succession of worlds, the Metempsychosis, and Demonolatry would follow naturally enough by an extension of their system from the particular circumstances of the creation to those attendant upon the deluge : while the universal expectation of an incarnation was transferred from the future to the past, and appropriated to the Patriarchs,* and their three sons, who were considered deities incarnate.

* See Faber's *Pagan Idolatry*, and Macculloh's *Researches*.

By the pride of false philosophy they forsook the truth of revelation, and sunk into materialism, into the worship of the elements, of man and beasts, and into idolatry with all its attendant abominations. 'When they knew God, they glorified him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore, God gave them up to uncleanness, through the lusts of their own hearts.'*

It is a matter of very curious inquiry how mankind degenerated into the worship of animals, and the abominations of Idolatry. It will have been observed,

* Romans, i. 21.

in the preceding remarks, that among the Heathens, the EAGLE was the Vahan of the *Ethereal power*, the LION of the *Light*, and the BULL of *Fire, Heat, or the Solar Orb*; though these distinctions are not always very accurately maintained. These animals are in fact no other than the animals that composed the Cherubim; which in the Antediluvian, Patriarchal, and Jewish dispensations, were placed at the entrance of Paradise, and afterwards upon the Mercy seat of the Ark: they were deemed oracular: and above them, rested the Shechinah, the cloud of glory, the visible symbol of the presence of the Lord, who is represented as sitting between them, or flying upon them. The form of the Cherubim* was of a Bull, from which arose a human body, as a centaur, with four heads, that of a Bull, of an Eagle, of a Lion, and of a Man, with wings and

* Ezek. i. 10.—1 Chron. xxviii. 18.

hands, and covered with eyes. In the heathen Cherubim, among other remarkable variations, the head of a serpent is often substituted for the human head. The Seraphim are considered to have been similar, and the Teraphim were of the same form, but smaller figures, which were set up by individuals in their own houses, and to which they resorted for answers.*

The Cherubim constituted the place of worship for all believers: they were termed the *Pheni Elohim*, the faces,† or presence of God; and from between them issued the oracles.‡ It would have been a singular omission, if the Heathen, as they went off from the Patriarchal worship, had not carried with them an institution so remarkable: accordingly we find the figures worked up into all their religious institutions, and

* “The Teraphim have spoken vanity.”—Zech. x. 2.

† Zech. vii. 2.—Passim. ‡ Exod. xxv. 22.

the memory of them retained, even to the present day.

From the quotations in the former part of this essay, we find that the Heathens distributed the Cherubic animals, severally to the respective persons of the Triad, as Vahans, upon which they sit or ride, or as consecrated attendants; and they not unfrequently confounded them with the deities themselves, and connected triplicated forms of various animals, as statues of their gods.* But these combinations are rarely given but to the Phanes,† Phthah, Mithras, and

* They are to be found in almost every variety, dedicated to the sun: Porphyry (de antro) gives a cherubic compound of a Lizard, or rather Crocodile, Lion, Dragon, and Hawk; and the Dog was very frequently combined: Martianus Capella (de Nupt. Philol.) says, that the solar ship had the head of a Lion on its mast, of a Cat upon its stem, and a Crocodile on its stern.

† We find them sometimes, though rarely, given to others; thus, the Cerberus is given to Pluto and Serapis: and Hecate and Ceres are triple figures, so is also *Metra*, the daughter of Erisichthon (Orus-eichthon?) *Palæphatus*, c. 24.—

Amun Ra, to that person who proceeds as, and is himself the triad : and all such combinations were conceived to be oracular.

The word Cherub was not pronounced as we commonly pronounce it, but as KeRuB, or KeRuV, with its plural formed by the addition of IM, or IN, and the Cherubim, as we observed, were called the PheNi Elohim, the faces, or presence of God.

If we trace these words in their several derivatives, we shall find a singular confirmation of the facts already proved. From PheN, or PeN, we have the *Phanes*, who was most particularly the triad ; and to whom the triple compounds* were more especially dedicated.

Ov. Met. 8. All these were infernal powers ; but this arises from the confusion alluded to between the generating and destroying power.

* See passages cited, Damascius, Orpheus, Macrobius, &c. *Anc. Frag.* In the Bacchantæ of Euripides, Bacchus is invoked to appear either as a Bull, a Dragon, or a Lion.

From this is also derived the PaN of the Greeks, a compound figure, the great God of all things, the KeRoBates, PaN of Aristophanes.* This deity, Pan, was also deemed oracular, and had the reputation of uttering strange voices, and causing panics among men. In Italy, again, we may trace the term among the Latins, in their PeNates, which word is simply the plural of Phanes: these Penates were household gods, and oracular, in fact the Teraphim. The Lares were similar, and according to Nigidius in Arnobius,† were the same with the Curetes, or CoRyBantes. We find the word again among the ancient inhabitants of Italy, as FauNus, from whom, according to Probus, is derived the word

* Ranæ, act i. sc. 6.—See also Suidas. *Κεραροβάτης*, supposed to allude to his horny hoofs, was substituted afterwards when the meaning of the epithet was lost, though the epithet was still retained.

† Adv. Gent. lib. III.

Fanum, a Temple. Faunus coincided with Pan,* and to him is also attributed the power of terrifying: and in this direction, in the progress of refinement, or corruption, the triple compound Phanes terminated in the Faun, a compound figure of the man and goat, but sometimes with no other trace of the original, than a tail.

In another direction, we find KeRBe-rus, the triple headed keeper of the gates of Hades, the entrance to the future life; so the Cherubim were placed at the entrance of Paradise, as it has been well observed, not to exclude the fallen race of man, but as a means of communication with the deity, and as a visible church, directing to eternal life. Cerberus is also said to be the Sun by Plutarch,† who also denominates Mithras, KRuPhi-us, and identifies Cha-

* Sextus. Aurel. Victor and Servius in Orac. Voss. de Id. 48.

† Plut. Is. and Os.

RoPS* with SeRaPis, who was originally the Phanes and also represented as a Deity of a triple form,†

Εἰς Ζεὺς εἰς Ἀΐδης, εἰς Ἥλιός ἐστι Σάραπισ :‡

though, like Pan, he is not unfrequently confounded with the Deity of Fire and the Solar Orb. The name was originally the SeRaPh, the same with the

* Bryant says, there were in Egypt many Chæropean Temples.—The χαροπὸς λέων of Phanes, in the Orphic fragments, should be translated, not the *Joyful* or *Serene*, but the *Cherubic Lion*. See Anc. Frag. 299. Hom. Od. λ. 610. and Hymn to the Mother of the Gods, v. 4. and to Hermes, v. 566. In Hesiod is also the description of the Chimæra, another Cherubic animal :

Τῆς δ' ἦν τρεῖς κεφαλαί, μία μὲν χαροποῖο λέοντος,
Ἥ δὲ χιμαίρης, ἣ δ' ὄφιως κρατεροῖο δράκοντος,
Πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χιμαίρα.

Theog. 321.

one of its heads was that of a Lion, another of a Dragon, and the third of a Chimæra, viz. a Goat, the beast dedicated to Khem.

† Macrob. i. c. 21.

‡ Oracle preserved by Julian, Hymn. ad Solem,

Cherub, and was a name common to all the gods,* and he is represented with the Cerberus at his feet.* ChiRON, another compound, who was a public instructor, and likewise identified with the Sun,* and the son of Kronus,† and brother of Zeus or Jupiter,§ is another form; and so is ChaRON, at the entrance of Hades.

By the substitution of the G, for the K, a curious deviation may be traced. In Spain we find GeRYoN, commonly a three-headed; but sometimes a four-headed || monster, covered with eyes and hands,¶ subdued like Cerberus by Hercules. From this form of the word, the figures of the winged serpents placed in front of the temples,** were called Γρυπῆς,

* Plut. Is. et Os.

† Schol. in Lycophron. v. 1200.

§ Xenop. de Venat. c. 4.

|| Aristophanes de Lamacho, 629.

¶ Plut. Is. et Os.

** The pediment of the Greek temples was called ἀετὼν and ἀέρωμα, from the expanded Eagle,

or Griffins. The winged globe and serpent of the Egyptians are, in a Syriac fragment, attributed by Kircher* to Sanchoniatho, thus explained — ‘that the globe denotes the divine nature; the serpent, his word which animates and impregnates the world; and the wing, the spirit of God, which vivifies it with its motion.’ The name of Γρυῆς, or Griffins, has continued in use to the present day, and may be detected in the Griffin, a compound of an Eagle and a Lion, one of the armorial insignia of Northern

which is said to have originally occupied it in the temples of Jupiter. There is in Plutarch a curious discussion respecting the word EI, inscribed on the Delphian Temple, I believe within the tympanum of the pediment. Considering that both the first and second reformation of the Greeks was indirectly derived from the Mosaic, I am tempted to suggest that it was originally the יי, the sacred name, pronounced Jah by the Masorites, but which as read backwards by the Greeks, would be exactly EI, and would more significantly bear the very same meaning which is propounded by Plutarch.

* Kircher, Ob. Pamph. p. 403.

chivalry. This compound is very ancient. It was a form of Aroeris, according to Champollion,* and in some of the plates of Rosellini, we find the very same figure: and it is described by Ælian,† as a winged Lion, which, according to Ctesias, had an Eagle's back and head. From the oracular properties attributed to these figures, we have the Greek γρίφοι, riddles, and the saying Γραῦς σέριφος καὶ μάντις,‡ said to be taken from the field locust, deemed prophetic, and applied to any female, who grows old in celibacy; but I suspect that it was originally applicable only to the Pythia.



In another direction we find among the Egyptians the SPhinx, which I suspect is only another variation

Sphinx volucris pennis, pedibus fera, fronte puella.§

The Greek Sphinx was a compound of a Woman, a Lion, and an Eagle; the

* Champ. Panth. † Ælian, c. 27.

‡ Suidas.—Hesychius has ἔριφος.

§ Ausonius.

Egyptian omitted the Eagle: it was placed in the vestibules of the temples, and was introduced by Cadmus into Greece. It was said by the poets to deliver enigmas, but by others it was consulted as oracular.*

In Egypt we find also the Scarab consecrated to the Sun,† or Phthah, Horus, or Phanes: and it appears to have been deemed more particularly a living representative of the Cherub, and an emblem of the triad, as it was certainly of the Sun.‡ According to Horapollo,§ it was considered as a hieroglyphical representation of an only begotten son—of a father—and of the world, because it propagates its species without a female, by rolling up a globe of dirt, a fable symbolizing the generation of the world by Phanes. The same author tells us, that

* Laius is said to have consulted it as oracular.

† Horapollo—Porphyrius.

‡ Porph. iv. de Abst. c. 10. § Horap.

there were three species of the scarab, sacred among the Egyptians, the Cat-formed, the Bull-formed, and the Ibis-formed.

In another direction, the cat-headed ThRiPhis, the contemplar of Phthah,* appears to be but the representation of the Teraph; and perhaps was the same cat-formed statue, which Horapollo† says, was, in Heliopolis, consecrated to the Sun. But in the great temple of Apollo at Delphi, we find a more exact and curious counterpart of the original, from which the Orphic reformers drew their rites. This temple was dedicated to Apollo *Pythius*: and in the adytum was placed the Tripod, through which proceeded the oracular vapour, which is evidently an imitation of the Shechinah above the Cherubim. The tripod itself, whatever in after times it might have been, was not originally a three-footed

* See Mr. Wilkinson's Mat. Hier.

† Horapollo.

stool, but was a chest or ark filled with stones,* or a seat.† Respecting the derivation of the word tripod, Porphyrius‡ gives the legend, that ‘Apollo was the son of Silenus, and was slain by the Python, and buried in the tripod, which takes its name from the three daughters of TRioPus, who there bewailed Apollo.’ In other parts Apollo himself was called TRioPius, and tripods were distributed as prizes at the Triopean games. The similarity runs so closely, that we should not be far from the truth in conceiving that the tripod was originally an imitation of the Ark and Mercy-seat,§

* Schol. in Aristoph. Lysistr. The Athenian laws were engraved on triangular stones, called KuRBeis. See Suidas, and several references in Harwood. They are said, by Theopompus, to have been invented by the CoRyBantes.

† Coslius, Lect. Ant. lib. viii. c. 15.

‡ De vit. Pythag. 10.

§ The cover of the tripod is said to have been round, called δλμος. See Schol. in Aristoph. Plut. Act i. sc. 1.

with the Tables of Stone within, the Tera-
raphim upon it, and the Cloud above,
supplied by the natural vapour of the
chasm.

The cherubim may be found in every
part of the heathen world, and to the
abuse of them, I believe, may be traced
the worship of animals. The heathens
originally fell into materialism, and wor-
shipped the created ethereal elements
instead of the Creator; and in process
of time descended another step, by sub-
stituting as objects of adoration, the
very animals which they originally re-
garded but as types of their ethereal gods.

The knowledge of the origin and
meaning of their religion, and of their
sacred rites, gradually declined among
the heathens; and became more and
more overlaid with fiction and obscured,
as the people degenerated into idolatry.
Yet there was a light still maintained in
the world to which the nations might

resort. And the chosen people appear to have been placed in such positions, and their history to have comprised such adventures, as were best calculated for the general dissemination of truth among the nations.

The geographical situation of Palestine, chosen it may be for the seat of universal empire hereafter, is the most remarkable upon earth for the facility of communication which it affords with every quarter of the globe. At the time of the Advent, it formed as it were the boundary of the rival empires of Rome and Parthia, subject to Rome, but holding an intimate connexion with its colonial offspring within the Parthian dominions. And its situation was, at that time, not more excellently adapted for the universal diffusion of the Gospel, both in the East and West, than it was for the general instruction of mankind in times of old, when it formed so considerable a part of the high road of communica-

tion between the empires of Egypt and Assyria. About the beginning of the eighteenth dynasty, the most brilliant period of Egyptian history, the descent of the Israelites into Egypt took place, and the sway of Joseph diffused the light of Revelation over that land; and towards the conclusion of that dynasty the Exodus was effected: and the fame of the miraculous exploits of Moses and Joshua was wafted with the Danaan colonies to Greece, with the fugitive Canaanites to the West, and carried by the Israelites themselves into the East. There is express historical evidence† to shew that the colonies of Danaus and Cadmus went out of Egypt with the children of Israel, and were of the mixed multitude that parted from them in the desert, whence they pursued their course to Greece. And to this event may be traced the first reformation and the first era of Greek

† Diod. Sic. See *Anc. Frag.* p. 184.

Theology and Literature. Orpheus, their great instructor, was the disciple of Musæus,* and carried with him that mixture of Mosaic revelation and Egyptian superstition, which is still discernible in all the Orphic fragments, and which in the course of time melted down into the fabulous mythologies of Hesiod and Homer.

During the revolutionary violence consequent upon the downfall of the ancient Assyrian empire, the same merciful Providence kept up a communication with the kingdoms which sprung out of its ruins, by the mission of Jonah to Nineveh,—by the connexion of the princes of Samaria with Syria,—by the disper-

* That this Musæus was Moses, see the very curious remarks of Lord Herbert of Cherbury, and the extraordinary Orphic Fragment addressed to Musæus, beginning Φθίγξομαι ὅς σε θεός εἰμι: and from some fragments still remaining, I have no doubt but that the celebrated Phœnician sage, Moschus, was the same person.

sion of the ten tribes over the territories of the Medes and Assyrians by Salmanaser,—and upon the full re-establishment of the Chaldean empire at Babylon, a knowledge of the truth was diffused far and wide by the captivity of the Jews themselves.

The conversion of Nebuchadnezzar, and the decrees of himself and his successors, both of the Chaldean and Persian line, in favour of the Jewish dispensation, had a very powerful effect upon the religious and philosophical sentiments of the East. And whether it originated with the captivity of the Jews, or proceeded from the previous dispersion of the Israelites, the reformation was general throughout the civilized world. Into Persia and Chaldea the reformation was introduced by Zoroaster;* into China,

* The history of Zoroaster is a complete compound of that of Daniel, and Shadrach and his companions; in his favor with the king—his religious purity of sentiment—the conspiracy of the

Japan, and Siam, about the same time by Confucius,* Xaca, and Somnocodom; and into India by that personage, who assumed, or to whom was attributed, the last Avatar, under the name of Buddha: and it was at this time that the Upanishads and Puranas of the Vedas were compiled, and indeed all their sacred volumes written or retouched. In Egypt the reformation was forced upon the natives by the Persian conquerors: and the general destruction of their images and temples, and the restrictions which

Magi—the lion's den—the fiery furnace—and his final triumph and reformation in the reign of a Darius. His name in the Zend is always written Zerethaschtro according to Duperron, and Zaratashtro according to the English pronunciation of Hyde. His name looks extremely like a Persian version of the Babylonian Belteshazzar, *Zor* being the Persian Shah equivalent to Bel, (as in Nebo Zar Adon,) both signifying Lord, and *Tashtr* a Persian substitute for Teshazzar.

* Martini says, that this Confucius according to some, was born B. C. 550; but according to Le Compte, B. C. 483.

were laid upon the ancient worship of the conquered, almost abolished the priesthood, and obliterated their old religion. The reformation was also carried by Pythagoras into Italy and Greece; and introduced the second era of Theology, Philosophy, and Literature, that distinguished Greece.

The effect of this reformation was to give a higher and more metaphysical character to the speculations of the Philosophers; by blending the newly acquired truths with their old philosophy: and such a character was long retained. The Persians seem to have profited by it most: and whilst it appears to have re-animated their zeal against idolatry, it led them to convert the two independent principles of Mind and Matter into spiritual agents in opposition to one another, and to have revived the unmingled worship of the Sun and Fire, at first but as an emblem and image of the Supreme, though it soon again degene-

rated into the Sabaism of old, the substitution of the creatures for the Creator. By this revolution, the ancient character of the Destroying principle of the Heathens was almost lost, as he was in the East converted into Arimanes, and in the West confounded with the ancient Chaos, and in both considered as the origin of Evil.

A summary of the Pythagorean doctrines may be found in the commencement of the celebrated treatise of Timæus Locrus.* The *Forms*, that is, the Ideal world, and *Matter*, were now substituted for the ancient Duad; superior to which was placed the Efficient Cause as the Monad, Deity, or Demiurgus. This Duad was, nevertheless, regarded as two eternal and independent principles, and by their combination the Deity formed the sensible world, a living animal, composed of soul and body. Sub-

* See Anc. Frag. p. 301.

ordinate to the Duad are some faint traces of a Pythagorean Triad, which with respect to the Duad occupies the same relative situation as in the more ancient systems. Ocellus Lucanus gives it as Generation, Summit, Termination ; and Aristotle says, that according to the Pythagoreans, the Universe and all things are bounded by Three, and that the End, the Middle, and the Beginning, includes the enumeration of every thing, and fulfil the number of the Triad.* By this introduction of the Ideal world, and the elevation of the deity above the duad, the system lost something of the gross materialism which had hitherto obtained, but at the same time was lost all knowledge of the ancient triad ; which was now replaced by such triads as I have here cited, which were more conformable to the Pythagorean mode of philosophizing.

The doctrines of Plato were derived

* See Pythagorean fragments collected Anc. Frag. p. 301, 308.

and differ but little, from the preceding. If we admit the Parmenides and the Timæus to embrace his complete system, GOD and MATTER, two originally independent principles, are held to be, as it were, the extremities of that chain of being which composes the universe. Subordinate to the God, we have the Intelligible world of Ideas or the Forms, commencing, as the latter Platonists insist, with the Intelligible triad: but whether Plato regarded this world of Ideas in the abstract as subsisting only *within* the mind of the Deity, or whether he attributed to it a distinct existence *without* the Mind, comprehending different orders of divine super-essential beings, may well be questioned. When the Deity framed the universe, he looked to this ideal world as the exemplar, in whose likeness he constructed his new work. He impressed the disordered material Chaos with the Forms, and rendered the world a living animal,

after the pattern of its ideal prototype, consisting of a soul endued with Intellect, and of a body of which all beings comprehended in it, gods, men, animals, or material species, are but the concrete individuals, the abstract ideas of which unalterably subsist in the intelligible world. Though still supposed to continue in existence, the Deity, as in the more ancient systems, retires as effectually from the stage as did the ancient Ether when superseded by the Phanes. And all the mundane operations are carried on, as before, by the Soul of the world. But that soul of the world was no longer regarded as the Triad. While the Stoics and other schools retained the gross materialism of the ancient doctrines, and looked not further than the world itself, Plato had obtained from the Pythagoreans a glimpse of higher powers; and though he held the sensible world to be a Deity comprehending within itself subordinate deities, he held

all these to be created beings : he looked upon the visible forms and substances to be but fleeting and ever varying shadows, the mere resemblances and types of those, which eternally subsisted in the abstract—as the soul of the world, the sensible and ever present deity, was but a type or resemblance of the supreme. With respect to the soul of the world, it does not appear that Plato and the Pythagoreans entertained a more sublime conception of it, or indeed of soul in general, than the gross materialism of a subtile Ether.

Much as has been said upon the Platonic trinity ; I must confess that I can find but scanty traces of that doctrine in the writings of Plato.

The passage which is supposed more particularly to bear upon the subject is to be found in his Epistle to Dionysius,* which, if translated in a manner most

* Plato, Epis. II. See Anc. Frag. 334.

favourable to such an interpretation, runs as follows:—"You say, that in my former discourse I have not sufficiently explained to you the nature of the first—I must speak to you in enigmas, that, in case the tablet should meet with any accident either by land or sea, no one, without some previous knowledge of the subject, may be able to understand its contents. This then is the explanation. About the king of all things all things are, and all things are on account of him, and he is the cause of all beautiful things. But second things are situated about that which is second; and such as are third in gradation about that which is third. Wherefore the human soul extends itself towards these things to learn of what nature they may be, examining those which are akin to itself; none of which, however, it sufficiently comprehends, for about the king and those natures of which I spoke, there is nothing of this kind: that, however, which is after this,

the soul can speak of." With the exception of some obscure allusions in the beginning of the second hypothesis of the Parmenides, and a fragment of Amelius,* which expressly mentions the three kings of Plato (perhaps in some passage not now extant) as identical with the Orphic triad, I believe there are no other passages in Plato that can be truly taken to advert to the triad, though there are many which refer to the two primeval principles of the Ether and Chaos and their Offspring, as the Bound the Boundless and the Mixed in the Philebus. With respect to the passage above cited, I believe it simply refers to the different gradations of the Platonic system, as explained by Plutarch, first to Deity—secondly to the Intelligible or Ideal world, or Intellect—and thirdly to soul and the soul of the world; the comprehension of any one of

* Anc. Frag. 305.

which is asserted to be beyond the grasp of the human soul, though the comprehension of itself and of the material species below it may be within its compass.

So far indeed from any such doctrines being maintained by the Pythagoreans or in the Academy, the fact is, that one of the persons of the ancient triad had been completely lost, and from the time of Plato to that of Ammonius Saccas in the third century, no disciple of his school appears to have been aware that such a doctrine was contained in his writings: and all that we can find after his time, are but such slight and vague allusions as might be expected among Philosophers, who revered an ancient tradition, and were willing, after they had lost the substance, to find something to which they might attach the shadow. Indeed, if such a doctrine had been held by Plato, it could scarcely have escaped the knowledge of Cicero, or have failed

to have appeared in some part of his philosophic writings.

The Christian era is the last great epoch of Grecian literature. In the first century, Philo, an Alexandrian Jew, had attempted to expound the Scripture on Platonic principles. After the promulgation of the Gospel, while many of the orthodox fathers attempted to explain Plato upon Christian principles, and to urge upon the Heathens the futility of cavilling at a mystery which their greatest philosophers had attained to and received, the various heretics in the first ages reversed the process, and attempted to bring the Scriptures into a conformity with Plato. They were both misled by the word Logos,*

* St. John uses it as a translation of the well-known Hebrew words קול and דבר, signifying the Voice or Word; but Plato as Intellect or Reason. Originally, I believe, there was a connexion; but I do not conceive that Plato had the slightest glimpse of it.

used by St. John and Plato, and both made the Platonic trinity to consist first of God, secondly of the Logos or Nous, the Reason or Intellect, and thirdly of the Soul of the world : and it is true that Plato did look upon each of these three as divine, but they did not constitute the ancient Triad, nor were they regarded by him as a trinity. The notion, however, was fixed upon Plato in spite of all his then, and subsequently, professed followers, who uniformly rejected the hypothesis ; and it has been taken up and often insisted upon in modern times, particularly by Cudworth. Doctor Morgan, in his essay upon this subject, satisfactorily refutes the notion, that Plato regarded the Logos as the second person of a trinity, by an examination of all the passages from Plato cited in its favor. The celebrated passage in the *Epinomis* of Plato—*Ξυναποτελῶν κόσμον ὃν ἔταξε λόγος ὁ πάντων θειότατος ὁρατόν* usually rendered, “ Perfecting the visible world,

which the Word, the most divine of all things, made"—refers to a very different subject. The inquiry in this part of the dialogue relates to the knowledge of number, without which it is asserted a man cannot have λόγος, reason; and if destitute of reason, he cannot attain wisdom. The God, which imparted to man the knowledge of numbers, is the Heaven, for there are eight powers contained in it akin to each other, that of the Sun, of the Moon, and Planets, to whom, he says, equal honour must be assigned;—"For let us not assign to one the honour of the year, to another the honour of the month, and to others none of that portion of time, in which each performs its course in conjunction with the others, *accomplishing that visible order which REASON, the most divine of all things (or of the Universe,) has ordained.*"

The no less celebrated passage from the Philebus, Ὅτι νοῦς ἔστι γενούσῃς τοῦ

πάντων αἰτίου, by which it is supposed that the consubstantiality of the Logos with the first cause is asserted, relates to the *human mind*, and is the conclusion of an argument, which proves, that as ordinary fire is derived from the elemental, and the human body from the elemental body of the world, *so is the human mind akin to, or of the same nature with the Divine mind, or Soul of the universe, the cause of all things.* These and other less celebrated passages of Plato, when examined in conjunction with their context, afford us, as Dr. Morgan justly observes, no more foundation for supposing that Plato held the doctrine of the Trinity than the following very curious passage, which he produces from Seneca, gives us ground to suppose that it was held by the Stoics : “ Id actum est, mihi crede ab illo, quisquis formator universi fuit, sive ille *Deus est potens omnium, sive incorporealis Ratio* ingentium operum artifex, sive

divinus Spiritus per omnia maxima minima, æquali intentione diffusus, sive fatum et immutabilis causarum inter se cohærentium series.”*

In the second century arose the Gnostic Heretics, who adopted the Ideal world as part of their religious creed. The different sects of the Gnostics went far beyond the Grecian sage, and sought in the sublimer flights of Oriental mysticism, the doctrines, to which they looked upon the writings of Plato merely as introductory essays, and they treated his followers with a contempt, against which the vanity of a philosopher is seldom proof; and as long as these sects and schools existed, a bitter enmity prevailed between them. The Gnostics gave at once a real *existence* to the Ideal world, and continuing the chain of being from the Supreme, through numerous orders of Eons, or personified abstract ideas, of which the second and third

* Consol. ad Helv. c. 8.

persons of the Trinity were held to be the first and second Eons, and from thence to the lowest material species, founded that daring heresy which so long, in different forms, disturbed the tranquillity of Christendom. With this spurious Platonism of the fathers the Arian heresy is likewise intimately connected : and it is curious to observe the Arian and Orthodox illustrations of Eusebius and Epiphanius. The former illustrates the Trinity by the Heaven, the Sun, and the Spirit; or the Heaven, the Sun, and the Moon, which were the leaders of innumerable hosts of spirits and stars, evidently derived from the prevailing notions of the Fathers relative to the Platonic trinity : whilst Epiphanius declares, that this great mystery is properly understood as Fire, Light, and Spirit or Air reveal it to us.

But the internal heresies of the Church were not the only ill effects which the misguided zeal of the fathers, in forcing

upon Plato the doctrine of the Trinity, brought about. Though it is possible, that by pointing out some crude similarity of doctrine, they might have obtained some converts by thus rendering Christianity less unpalatable to the philosophical world of that day, yet the weapon was skilfully turned against them, and with unerring effect, when the Pagans, boldly denying the radical materialism of their system, took upon them to assert that nothing new had been revealed in Christianity; since, by the confessions of its very advocates, the fundamental doctrine was contained in the writings of Plato.

In the third century, Ammonius Saccas, universally acknowledged to have been a man of consummate ability, taught that every sect, Christian, Heretic or Pagan, had received the truth, and retained it in their varied legends. He undertook, therefore, to unfold it from them all, and to reconcile every

creed. And from his exertions sprung the celebrated Eclectic school of the later Platonists established at Alexandria. Plotinus, Amelius, Olympiodorus, Porphyrius, Jamblichus, Syrianus, and Proclus, were among the celebrated professors, who succeeded Ammonius in the Platonic chair, and revived and kept alive the spirit of Paganism, with a bitter enmity to the Gospel, for near three hundred years.

The doctrines of the later Platonists are curious, not only in themselves as a system, but as exhibiting the influence exerted by Christianity upon the philosophical tenets of its opponents.* The gross materialism of the ancients was boldly denied, and ingenuity was strained to the utmost to clothe, in far-fetched allegories, the fables, and to refine away the practices, which, before the introduction of Christianity, had disgraced

* See an excellent paper upon this subject in the Quarterly Review for July, 1836.

the world. I believe I cannot better set forth the system of the later Platonists, than in the words of my late learned and respected friend, Thomas Taylor, the Platonist, in which he once decked it forth to me as an invitation to adopt it, and as he himself believed it.*

“The supreme principle, or First Cause of all things, is perfectly simple, unindigent, and beneficent. He is above all essence and being, ineffable, incomprehensible, and unknown ; and, as Proclus beautifully observes, ‘ He is the God of all gods, and the Unity of all unities. He is more ineffable than all silence, and more unknown than all essence. He is holy among the holies, and concealed among the intelligible gods. He

* It is extracted from a dialogue, in which Mr. Taylor undertook to prove that the Platonic system was a revelation demonstrable upon extrinsic evidence, subsequently confirmed, and, moreover, susceptible of scientific demonstration. The dialogue was carried on in writing to a considerable length, but was left unfinished at his decease.

is denominated the ONE, denoting that all Being proceeds from him : and the GOOD, as denoting that all things tend to him, as the ultimate object of desire.

“ From him proceeds an unbroken chain of Being from first to last. There is no vacuum intervening, either in incorporeal or corporeal natures. Every thing subsists either

according to *Cause*, or
according to *Hyparxis*, or
according to *Participation*.

That is, every thing may be considered, either occultly in its *cause*, as Light, when viewed subsisting in its fountain, the Sun ;—or as subsisting openly in its own order *according to what it is*, as Light immediately proceeding from the Sun ;—or *as participated* by something else, as Splendor communicated to other natures by this Light.

“ In this vast chain of being, each order subsists *as it is* according to Hyparxis ; its summit being united causally

with its next superior order, and its extremity coalescing, through an intimate alliance by participation, with the summit of the next inferior to itself. Nevertheless, the One is not to be connumerated with the chain, as transcending; but all the processions which constitute that chain are causally dependant upon the One.

“ Each order generates *similar*s prior to dissimilar, and, before it generates or gives subsistence to processions, far distant and separate from its nature, must constitute things proximate to itself according to essence, and conjoined to it through similitude. Hence the ONE must generate from itself, prior to every thing else, a multitude of natures characterized by *Unity*; and these natures are no other than the Gods. The first procession from the One is the *Intelligible Triad*, which is super-essential, and possesses an inconceivable profundity of union both with itself and its

cause. And hence it appears to the eye of Intellect, as one simple indivisible splendor, beaming from an unknown and inaccessible fire.

“The first procession, therefore, is the *Intelligible Triad*; the second, the *Intelligible, and at the same time, Intellectual Triad*; the third is the *Intellectual Triad*. The first of these three orders only is super-essential and ideal. The last of the Intellectual orders is the Demiurgus, Jupiter, the fabricator of the universe, the first principle of the supermundane, empyrean, etherial, and material worlds. He holds the same relation to this Sensible world, as the ONE does to the Intelligible Universe. The corresponding orders in the Sensible world, or this world of beings, immediately proceeding from the Demiurgus, are

IV. The Supermundane Triad.

V. The Liberated Triad.

VI. The Mundane Triad.

And these are again succeeded by inferior orders of Demons, Heroes, Men, Animals, Plants, Material Species, and Formless Matter, or the Chaos."

Such was the ingenious system of the later Platonists. And in ancient writers there are some grounds for this division of the deities, made by the later Platonists, into super-essential and essential. The Brahmins would, in the language of the later Platonist, class the three great deities, Vishnu, Brahma, and Siva, as super-essential powers, while their counterparts, Indra, Surya, and Varuna, would be ranked as essential or mundane, or perhaps material gods: and the same might have been maintained by the ancient Egyptians, who, like all the other Heathens, in process of time, multiplied their gods without any kind of restriction. Plato himself leans to the same hypothesis in the *Timæus*, in which the demiurgus is represented as addressing the inferior gods,

whom he has made, and committing to them the care of all the sublunary world. It may also be obscurely traced in the Parmenides, where, in the first hypothesis, all essential qualities are negatived of the supreme, but are admitted in the second hypothesis, where *being* or essence comes under consideration. It appears to me, however, to be of no great antiquity, though it was eagerly adopted by the later Platonists to relieve themselves from the manifest materialism of the Heathen system. Instead of embracing the original and unadulterated truth, which was again tendered to them by the Gospel, they received it not with the humility of the learner, but with the pride of the philosopher, and selected certain tenets, which they blended with their own false system of theology.

The authority of Julian gave the later Platonists importance for a time. But their system was confined to a few speculative men, and was neither received

nor comprehended by the people.* The Platonic schools were at length closed by the edict of Justinian; and seven wise men, the last lights of Platonism, Diogenes, Hermias, Eulalius, Priscianus, Damascius, Isidorus, and Simplicius retired indignantly from what they deemed the persecution of Justinian, to realize the shadowy dreams of the republic of Plato, under the Persian despotism of Chosroes;† but they returned in disappointment, and passed the remnant of their lives in obscurity, unpersecuted and unregarded by the emperor, or by the church, which from that time comprised within its bosom the whole Roman world.

This was the last faint effort of expiring Paganism: and whatever might have been the corruptions that thenceforth

* See an excellent article in the Quarterly for 1836, upon this subject.

† For the interesting particulars of this singular transaction, see Gibbon, c. xl.

crept into the church, this was at least effected—the gross materialism of the Heathen was suppressed ; the worship of the ethereal powers and of animals was overthrown for ever ; and the fundamental tenets of the truth were placed upon a rock, against which the gates of hell cannot prevail.

Victor Io, Bellator Io, tu regna profunda,
 Tu Maneis, Erebumque, potestatesque coerces
 Aerias, lethumque tuo sub Numine torques.

