

CHAPTER XXXI.

BAPTISM.

BAPTISM, or purification from sin by water, is supposed by many to be an exclusive *Christian* ceremony. The idea is that circumcision was given up, but *baptism took its place* as a compulsory form indispensable to salvation, and was declared to have been instituted by Jesus himself or by his predecessor John.¹ That Jesus was baptized by John may be true, or it may not, but that he never directly enjoined his followers to call the *heathen* to a share in the privileges of the *Golden Age* is gospel doctrine;² and this saying:

“Go out into *all the world* to preach the gospel to every creature. And whoever believes and is baptized shall be saved, but whoever believes not shall be damned,”

must therefore be of comparatively late origin, dating from a period at which the mission to the heathen was not only fully recognized, but even declared to have originated with the followers of Jesus.³ When the early Christians received members among them they were *not* initiated by baptism, but with prayer and laying on of hands. This, says *Eusebius*, was the “*ancient custom*,” which was followed until the time of Stephen. During his bishopric controversies arose as to whether members should be received “after the ancient Christian custom” or by baptism,⁴ after the heathen custom. Rev. J. P. Lundy, who has made ancient religions a special study, and who, being a thorough Christian writer, endeavors to get over the difficulty by saying that:

“John the Baptist simply *adopted* and practiced the *universal custom* of sacred bathing for the remission of sins. Christ sanctioned it; the church inherited it from his example.”⁵

¹ The Rev. Dr. Geikie makes the assertion that: “With the call to repent, John united a significant rite for all who were willing to own their sins, and promise amendment of life. It was the *new* and striking requirement of baptism, which John had been sent by divine appointment to introduce.” (Life of Christ, vol.

i. p. 394.)

² See Galatians, h. 7-9. Acts, x. and xi.

³ See The Bible for Learners, vol. iii. pp. 658 and 472.

⁴ See Eusebius: Eccl. Hist., lib. 7, ch. ii.

⁵ Monumental Christianity, p. 385.

When we say that baptism is a *heathen* rite adopted by the Christians, we come near the truth. Mr. Lundy is a strong advocate of the *type* theory—of which we shall speak anon—therefore the above mode of reasoning is not to be wondered at.

The facts in the case are that baptism by immersion, or sprinkling in infancy, *for the remission of sin*, was a common rite, to be found in countries the most widely separated on the face of the earth, and the most unconnected in religious genealogy.¹

If we turn to India we shall find that in the vast domain of the Buddhist faith the birth of children is regularly the occasion of a ceremony, at which the priest is present. In Mongolia and Thibet this ceremony assumes the special form of *baptism*. Candles burn and incense is offered on the domestic altar, the priest reads the prescribed prayers, *dips the child three times in water, and imposes on it a name.*²

Brahmanism, from the very earliest times, had its initiatory rites, similar to what we shall find among the ancient Persians, Egyptians, Greeks and Romans. Mr. Mackenzie, in his "Royal Masonic Cyclopædia," (*sub voce* "Mysteries of Hindustan,") gives a capital digest of these mysteries from the "Indische Alterthum-Skunde" of Lassen. After an invocation to the sun, an oath was demanded of the aspirant, to the effect of implicit obedience to superiors, purity of body, and inviolable secrecy. *Water was then sprinkled over him*, suitable addresses were made to him, &c. This was supposed to constitute the *regeneration* of the candidate, and he was now invested with the white robe and the tiara. A peculiar cross was marked on his forehead, and the Tau cross on his breast. Finally, he was given the sacred word, A. U. M.³

The Brahmans had also a mode of baptism similar to the Christian sect of Baptists, the ceremony being performed in a river.

¹ "Among all nations, and from the very earliest period, WATER has been used as a species of religious sacrament. . . . Water was the agent by means of which everything was *regenerated or born again*. Hence, in all nations, we find the Dove, or Divine Love, operating by means of its agent, water, and all nations using the ceremony of plunging, or, as we call it, baptizing, for the remission of sins, to introduce the candidate to a regeneration, to a new birth unto righteousness." (Riggins : Anacalypsis, vol. i. p. 529.)

"Baptism is a very ancient rite pertaining to *heathen* religions, whether of Asia, Africa, Europe or America." (Bonwick : Egyptian Belief, p. 416.)

"Baptism, or purification by water, was a

ceremony common to all religions of antiquity. It consists in being made clean from some supposed pollution or defilement." (Bell's Pantheon, vol. ii. p. 201.)

"L'usage de ce *Baptême* par immersion, qui subsista dans l'Occident jusqu' au 8^e siècle, se maintient encore dans l'Eglise Greque : c'est celui que Jean le *Précurseur* administra, dans le Jourdain, à Jesus Christ même. Il fut pratiqué chez les Juifs, chez les Grecs, et chez presque tous les peuples, bien des siècles avant l'existence de la religion Chrétienne." (D'An-carville : Res., vol. i. p. 292.)

² See Amberly's Analysis, p. 61. Bunsen's Angel-Messiah, p. 42. Higgins' Anacalypsis, vol. ii. p. 69, and Lillie's Buddhism, pp. 53 and 134.

³ Lillie's Buddhism, p. 134.

The officiating Brahman priest, who was called Gooroo, or Pastor,¹ rubbed mud on the candidate, and then *plunged him three times into the water*. During the process the priest said :

“ O Supreme Lord, this man is impure, like the mud of this stream; but as water cleanses him from this dirt, *do thou free him from his sin.*”²

Rivers, as sources of fertility and purification, were at an early date invested with a sacred character. Every great river was supposed to be permeated with the divine essence, and its waters held to cleanse from all moral guilt and contamination. And as the Ganges was the most majestic, so it soon became the holiest and most revered of all rivers. No sin too heinous to be removed, no character too black to be washed clean by its waters. Hence the countless temples, with flights of steps, lining its banks; hence the array of priests, called “ Sons of the Ganges,” sitting on the edge of its streams, ready to aid the ablutions of conscience-stricken bathers, and stamp them as white-washed when they emerge from its waters. Hence also the constant traffic carried on in transporting Ganges water in small bottles to all parts of the country.³

The ceremony of baptism was a practice of the followers of *Zoroaster*, both for infants and adults.

M. Beausobre tells us that :

“ The ancient *Persians* carried their infants to the temple a few days after they were born, and presented them to the priest before the sun, and before the fire, which was his symbol. *Then the priest took the child and baptized it for the purification of the soul.* Sometimes he plunged it into a great vase full of water: it was in the same ceremony that the father gave a name to the child.”⁴

The learned Dr. Hyde also tells us that infants were brought to the temples and baptized by the priests, sometimes by sprinkling and sometimes by immersion, plunging the child into a large vase filled with water. This was to them a regeneration, or a purification of their souls. A name was at the same time imposed upon the child, as indicated by the parents.⁵

¹ Life and Religion of the Hindus, p. 94.

² Prog. Relig. Ideas, vol. i. p. 125.

“ Every orthodox Hindu is perfectly persuaded that the dirtiest water, if taken from a *sacred stream* and applied to his body, either externally or internally, *will purify his soul.*” (Prof. Monier Williams : Hinduism, p. 157.) The Egyptians bathed in the water of the Nile; the Chaldeans and Persians in the Euphrates, and the Hindus, as we have seen, in the Ganges, all of which were considered as “ sacred waters ” by the different nations. The Jews looked upon the Jordan in the same manner. Herodotus, speaking of the Persians’ man-

ners, says :

“ They (the Persians) neither make water, nor spit, nor wash their hands in a river, nor defile the stream with urine, nor do they allow any one else to do so, but they pay extreme veneration to all rivers.” (Hist. lib. i. ch. 133.)

³ Williams’ Hinduism, p. 176.

⁴ Hist. Manichee, lib. ix. ch. vi. sect. xvi. in Anac., vol. ii. p. 65. See also, Dupuis : Orig. Relig. Belief, p. 249, and Baring-Gould : Orig. Relig. Belief, vol. i. p. 392.

⁵ “ Pro infantibus non untur circumcissione, sed tantum baptismo seu lotione ad animæ purificationem internam. Infantem ad

The rite of baptism was also administered to adults in the *Mithraic* mysteries during initiation. The foreheads of the initiated being marked at the same time with the "*sacred sign*," which was none other than the sign of the cross.¹ The Christian Father Tertullian, who believed it to be the work of the devil, says :

"He BAPTIZES his believers and followers; he promises the remission of sins at the *sacred fount*, and thus initiates them into the religion of *Mithra*; he marks on the forehead his own soldiers," &c.²

"He marks on the forehead," *i. e.*, he marks *the sign of the cross* on their foreheads, just as priests of Christ Jesus do at the present day to those who are initiated into the Christian mysteries. Again, he says :

"The nations who are strangers to all spiritual powers (the heathens), ascribe to their idols (gods) the power of impregnating the waters with the same efficacy as in Christian baptism." For, "in certain sacred rites of theirs, the mode of initiation is by baptism," and "whoever had defiled himself with murder, expiation was sought in purifying water."³

He also says that :

"The devil signed his soldiers in the forehead, in imitation of the Christians."⁴

And St. Augustin says :

"The *cross* and *baptism* were never parted."⁵

The ancient *Egyptians* performed their rite of baptism, and those who were initiated into the mysteries of Isis were baptized.⁶

Apuleius of Madura, in Africa, who was initiated into these mysteries, shows that baptism was used; that the ceremony was performed by the attending priest, and that purification and forgiveness of sin was the result.⁷

sacerdotem in ecclesiam adductum sistunt coram sole et igne, quâ factâ ceremoniâ, eundem sanctiorem existimant. D. Lord dicit quod aquam ad hoc afferunt in cortice arboris liolm : ea autem arbor revera est Hanu Magorum, cujus mentionem aliâ occasione supra fecimus. Alias, aliquando fit immergendo in magnum vas aquæ, ut dicit Tavernier. Post talem lotionem seu baptismum, sacerdos impouit nomen à parentibus inditum." (Hyde de Rel. Vet. Pers., p. 414.) After this Hyde goes on to say, that when he comes to be fifteen years of age he is confirmed by receiving the girdle, and the sudra or cassock.

¹ See Knight : Anct. Art and Mytho., p. xxv. Higgins : Anac., vol. i. pp. 218 and 222. Dunlap : Mysteries of Adoni, p. 139. King : The Gnostics and their Remains, p. 51.

² De Præscrip. ch. xi.

³ Ibid.

⁴ "Mithra signat illic in frontibus milites suos."

⁵ "Semper enim cruci baptismus jungitur." (Aug. Temp. Ser. ci.)

⁶ See Anacalypsis, vol. ii. p. 69, and Monumental Christianity, p. 385.

⁷ "Sacerdos, stipatum me religiosa cohorte.

The custom of baptism in Egypt is known by the hieroglyphic term of "*water of purification.*" The water so used in immersion absolutely cleansed the soul, and the person was said to be regenerated.¹

They also believed in baptism *after death*, for it was held that the dead were washed from their sins by Osiris, the beneficent saviour, in the land of shades, and the departed are often represented (on the sarcophagi) kneeling before Osiris, who pours over them water from a pitcher.²

The ancient *Etruscans* performed the rite of baptism. In *Tab. clxxii.* Gorius gives two pictures of ancient Etruscan baptism by water. In the first, the youth is held in the arms of one priest, and another is pouring water upon his head. In the second, the young person is going through the same ceremony, kneeling on a kind of altar. At the time of its baptism the child was named, blessed and marked on the forehead with *the sign of the cross.*³

Baptism, or the application of water, was a rite well known to the Jews before the time of Christ Jesus, and was practiced by them when they admitted proselytes to their religion from heathenism. When children were baptized they received the sign of the cross, were anointed, and fed with milk and honey.⁴ "It was not customary, however, among them, to baptize those who were converted to the Jewish religion, *until after the Babylonish captivity.*" This clearly shows that they learned the rite from their heathen oppressors.

Baptism was practiced by the ascetics of Buddhist origin, known as the *Essenes.*⁵ John the Baptist was, evidently, nothing more than a member of this order, with which the deserts of Syria and the Thebais of Egypt abounded.

The idea that man is restrained from perfect union with God by his imperfection, uncleanness and sin, was implicitly believed by the ancient *Greeks* and *Romans.* In Thessaly was yearly celebrated a great festival of cleansing. A work bearing the name of "*Museus*" was a complete ritual of purifications. The usual mode of purification was dipping in water (immersion), or

deducit ad proximas balneas; et prins sueto lavaco traditum, prefatus deum veniam, purissimè circumrorans abluit." (Apuleius: *Milesi*, ii. citat. a Higgins: *Anac.*, vol. ii. p. 69.)

¹ Bonwick: *Egyptian Belief*, p. 416. Dunlap: *Mysteria Adoni*, p. 139.

² Baring-Goold: *Orig. Relig. Belief*, vol. i.

p. 392.

³ See Higgins: *Anac.*, vol. ii. pp. 67-69.

⁴ Barnes: *Notes*, vol. i. p. 33. Higgins: *Anacalypsis*, vol. ii. p. 65.

⁵ Barnes: *Notes*, vol. i. p. 41.

⁶ See Bunsen's *Angel-Messiah*, p. 121, Gainsburgh's *Essenes*, and Higgins' *Anacalypsis*, vol. ii. pp. 66, 67.

it was performed by aspersion. These sacraments were held to have virtue independent of the dispositions of the candidates, an opinion which called forth the sneer of Diogenes, the Grecian historian, when he saw some one undergoing baptism by aspersion.:

“Poor wretch I do you not see that since these sprinklings cannot repair your grammatical errors, they cannot repair either, the faults of your life.”¹

And the belief that water could wash out the stains of original sin, led the poet *Ovid* (43 B. C.) to say :

“Ah, easy fools, to think that a whole flood
Of water e'er can purge the stain of blood.”

These ancient Pagans had especial gods and goddesses who presided over the birth of children. The goddess *Nundina* took her name from the ninth day, on which all male children were sprinkled with holy water,² as females were on the eighth, at the same time receiving their name, of which addition to the ceremonial of Christian baptism we find no mention in the Christian Scriptures. When all the forms of the Pagan nundination were duly complied with, the priest gave a certificate to the parents of the regenerated infant; it was, therefore, duly recognized as a legitimate member of the family and of society, and the day was spent in feasting and hilarity.³

Adults were also baptized; and those who were initiated in the sacred rites of the *Bacchic* mysteries were regenerated and admitted by baptism, just as they were admitted into the mysteries of *Mithra*.⁴ Justin Martyr, like his brother Tertullian, claimed that this ablution was invented by demons, in imitation of the true baptism, that their votaries might also have their pretended purification by water.⁵

Infant Baptism was practiced among the ancient inhabitants of northern Europe—the Danes, Swedes, Norwegians and Icelanders—long before the first dawn of Christianity had reached those parts. Water was poured on the head of the new-born child, and

¹ Baring-Gould: Orig. Relig. Belief, vol. i. p. 391.

² “*Holy Water*”—water wherein the person is baptized, in the name of the Father, and the Son, and of the Holy Ghost. (Church of England Catechism.)

³ See Taylor's *Diægesis*, pp. 333, 334, and Higgins' *Anacalypsis*, ii. p. 65.

⁴ See Taylor's *Diægesis*, pp. 80 and 232, and Baring-Gould's Orig. Relig. Belief, vol. i. p. 391.

⁵ De-la-viut, que pour devenir capable d'entendre les secrets de la création, révélés

dans ces mêmes mystères, il fallut se faire régénérer par l'initiation. Cette cérémonie, par laquelle, on apprenoit les vrais principes de la vie, s'opéroit par le moyen de l'eau qui voit été celui de la régénération du monde. On conduisoit sur les bords de l'Ilissus le candidat qui devoit être initié; après l'avoir purifié avec le sel et l'eau de la mer, on repandoit de l'orge sur lui, on le couronoit de fleurs, et l'*Hydranos* ou le *Baptiseur* le pougeoit dans le fleure.” (D'An-carville: Res., vol. i. p. 292. Anac., ii. p. 65.)

⁶ Taylor's *Diægesis*, p. 232.

a name was given it at the same time. Baptism is expressly mentioned in the *Hava-mal* and *Rigs-mal*, and alluded to in other epic poems.¹

The ancient *Livonians* (inhabitants of the three modern Baltic provinces of Courland, Livonia, and Esthonia), observed the same ceremony; which also prevailed among the ancient *Germans*. This is expressly stated in a letter which the famous Pope Gregory III. sent to their apostle Boniface, directing him how to act in respect to it.²

The same ceremony was performed by the ancient Druids of Britain.³

Among the *New Zealanders* young children were baptized. After the ceremony of baptism had taken place, prayers were offered to make the child sacred, and clean from all impurities.⁴

The ancient *Mexicans* baptized their children shortly after birth. After the relatives had assembled in the court of the parents' house, the midwife placed the child's head to the east, and prayed for a blessing from the *Saviour* Quetzacoatlé, and the goddess of the water. The breast of the child was then touched with the fingers dipped in water, and the following prayer said :

"May it (the water) destroy and separate from thee all the evil that was beginning in thee before the beginning of the world."

After this the child's body was washed with water, and all things that might injure him were requested to depart from him, "that now he may live again and be born again."⁵

Mr. Prescott alludes to it as follows, in his "Conquest of Mexico :"⁶

"The lips and bosom of the infant were sprinkled with water, and the Lord was implored to permit the holy drops to wash away that sin that was given to it before the foundation of the world, so that the child might be born anew." "This interesting rite, usually solemnized with great formality, in the presence of assembled friends and relations, is detailed with minuteness by Sahagun and by Zuazo, both of them eyewitnesses."

Rev. J. P. Lundy says :

"Now, as baptism of some kind has been the *universal custom* of all religious nations and peoples for purification and regeneration, it is not to be wondered at that it had found its way from high Asia, the centre of the Old World's religion and civilization, into the American continent. . . .

¹ See Mallet's Northern Antiquities, pp. 306, 313, 330, 366. Baring-Gould's Orig. Relig. Belief, vol. i. pp. 392, 393, and Dupuis, p. 242.

² Mallet : Northern Antiquities, p. 206.

³ Baring-Gould : Orig. Relig. Belief, vol. i. p. 393. Higgins : Anac., vol. ii. p. 67, and Davies : Myths of the British Druids.

⁴ Sir George Grey : Polynesian Mytho., p. 32, in Baring-Gould : Orig. Relig. Belief, vol. i. p. 392.

⁵ See Viscount Amberly's Analysis Relig. Belief, p. 59.

⁶ Vol. i. p. 64.

“ American priests were found in Mexico, beyond Darien, baptizing boys and girls a year old in the temples at the cross, pouring the water upon them from a small pitcher.”¹

The water which they used was called the “ WATER OF REGENERATION.”²

The Rev. Father Acosta alludes to this baptism by saying :

“ The Indians had an infinite number of other ceremonies and customs which resembled to the ancient law of Moses, and some to those which the Moores use, and some approaching near to the Law of the Gospel, as the baths or *Opacuna*, as they called them; they did wash themselves in water to cleanse themselves from sin.”³

After speaking of “ *confession which the Indians used*,” he says :

“ When the Inca had been confessed, he made a certain bath to cleanse himself, in a running river, saying these words: ‘ *I have told my sins to the Sun (his god); receive them, O thou River, and carry them to the Sea, where they may never appear more.*’ ”⁴

He tells us that the Mexicans also had a baptism for infants, which they performed with great ceremony.⁵

Baptism was also practiced in Yucatan. They administered it to children three years old ; and called it REGENERATION.⁶

The ancient Peruvians also baptized their children.⁷

History, then, records the fact that all the principal nations of antiquity administered the rite of baptism to their children, and to adults who were initiated into the sacred mysteries. The words “ *regenerationem et impunitatem perjuratorum suorum* ”—used by the heathen in this ceremony—prove that the doctrines as well as the outward forms were the same. The giving of a name to the child, the marking of him with the *cross* as a sign of his being a soldier of Christ, followed at fifteen years of age by his admission into the mysteries of the ceremony of *confirmation*, also prove that the two institutions are identical. But the most striking feature of all is the *regeneration*—and consequent forgiveness of sins—the being “ *born again*.” This shows that the Christian baptism in *doctrine* as well as in *outward ceremony*, was precisely that of the heathen. We have seen that it was supposed to destroy all the evil in him, and all things that might injure him were requested to depart from him. So likewise among the Christians ; the priest, looking upon the child, and baptizing him, was formerly accustomed to say :

¹ Monumental Christianity, pp. 289, 390.

² Kingsborough : Mex. Antiq., vol. vi. p.

114.

³ Hist. Indies, vol. ii. p. 369.

⁴ Ibid. p. 361.

⁵ Ibid. p. 369.

⁶ Monumental Christianity, p. 390.

⁷ Bonwick : Egyptian Belief, p. 416.

“ I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from this infant, whom our Lord Jesus Christ has vouchsafed to call to this holy baptism, to be made member of his body and of his holy congregation. And presume not hereafter to exercise any tyranny towards this infant, whom Christ hath bought with his precious blood, and by this holy baptism called to be of his flock.”

The ancients also baptized with *fire* as well as water. This is what is alluded to many times in the gospels; for instance, Matt. (iii. 11) makes John say, “ I, indeed, baptize you with water; he shall baptize you with the Holy Ghost and with FIRE.”

The baptism by *fire* was in use by the Romans; it was performed by jumping *three times* through the flames of a sacred fire. This is still practiced in India. Even at the present day, in some parts of Scotland, it is a custom at the baptism of children to swing them in their clothes over a fire *three times*, saying, “ *Now, fire, burn this child, or never.*” Here is evidently a relic of the heathen *baptism by fire*.

Christian baptism was not originally intended to be administered to unconscious infants, but to persons in full possession of their faculties, and responsible for their actions. Moreover, it was performed, as is well known, not merely by sprinkling the forehead, but by causing the candidate to descend naked into the water, the priest joining him there, and pouring the water over his head. The catechumen could not receive baptism until after he understood something of the nature of the faith he was embracing, and was prepared to assume its obligations. A rite more totally unfit for administration to *infants* could hardly have been found. Yet such was the need that was felt for a solemn recognition by religion of the entrance of a child into the world, that this rite, in course of time, completely lost its original nature, and, as with the heathen, *infancy* took the place of maturity: sprinkling of immersion. But while the age and manner of baptism were altered, the ritual remained under the influence of the primitive idea with which it had been instituted. The obligations were no longer confined to the persons baptized, hence they must be undertaken for them. Thus was the Christian Church landed in the absurdity—unparalleled, we believe, in any other natal ceremony—of requiring the most solemn promises to be made, not by those who were thereafter to fulfill them, *but by others in their name*; these others having no power to enforce their fulfillment, and neither those actually assuming the engagement, nor those on whose behalf it was assumed, being morally responsible in case it should be broken. Yet this strange incongruity was forced upon the church by an imperious

want of human nature itself, and the insignificant sects who have adopted the baptism of adults only, have failed, in their zeal for historical consistency, to recognize a sentiment whose roots lie far deeper than the chronological foundation of Christian rites, and stretch far wider than the geographical boundaries of the Christian faith.

The intention of all these forms of baptism is identical. Water, as the natural means of physical cleansing, is the universal symbol of spiritual purification. Hence immersion, or washing, or sprinkling, implies the deliverance of the infant from the stain of original sin.¹ The *Pagan* and *Christian* rituals, as we have seen, are perfectly clear on this head. In both, the avowed intention is to wash away the sinful nature common to humanity; in both, the infant is declared to be born again by the agency of water. Among the early Christians, as with the Pagans, the sacrament of baptism was supposed to contain a full and absolute expiation of sin; and the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation. Among the proselytes of Christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repeated; to throw away an inestimable privilege, which could never be recovered. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyments of this world, while they still retained in their own hands the means of a sure and easy absolution. St. Constantine was one of these.

¹ That man is born in *original sin* seems to have been the belief of all nations of antiquity, especially the Hindus. This sense of original corruption is expressed in the following prayer, used by them :

“I am sinful, I commit sin, my nature is sinful, *I am conceived in sin*. Save me, O thou lotus-eyed Ieri, the remover of Sin.” (Williams' Hinduism, p. 214.)

CHAPTER XXXII.

THE WORSHIP OF THE VIRGIN MOTHER.

THE worship of the "Virgin," the "Queen of Heaven," the "Great Goddess," the "Mother of God," &c., which has become one of the grand features of the Christian religion—the Council of Ephesus (A. D. 431) having declared Mary "Mother of God," her



assumption being declared in 813, and her Immaculate Conception by the Pope and Council in 1851¹—was almost universal, for ages before the birth of Jesus, and "the *pure virginity* of the celestial mother was a tenet of faith for two thousand years before the virgin now adored was born."²

In *India*, they have worshiped, for ages, *Devi, Maha-Devi*—"The One Great Goddess"³—and have temples erected in honor of her.⁴ Gonzales states that among the Indians he found

a temple "*Paritura Virginis*"—of the Virgin about to bring forth.⁵

Maya, the mother of Buddha, and *Devaki* the mother of Krishna, were worshiped as *virgins*,⁶ and represented with the infant Saviours in their arms, just as the virgin of the Christians is represented at the present day. *Maya* was so pure that it was impossible for God, man, or Asura to view her with carnal desire. Fig. No. 16 is

¹ See Bonwick's *Egyptian Belief*, p. 115, and *Monumental Christianity*, pp. 206 and 236.

² Inman : *Ancient Faiths*, vol. i. p. 159.

³ See Williams' *Hindnism*.

⁴ See Higgins : *Anacalypsis*, vol. i. p. 540.

⁵ See Taylor's *Diegesis*, p. 183.

⁶ *St. Jerome* says : "It is handed down as a tradition among the Gymnosophists of India,

a representation of the Virgin Devaki, with the infant Saviour Crishna, taken from Moor's "Hindu Pantheon." "No person could bear to gaze upon Devaki, because of the light that invested her." "The gods, invisible to mortals, celebrated her praise continually from the time that *Vishnu* was contained in her person."¹

"Crishna and his mother are almost always represented *black*," and the word "*Crishna*" means "*the black*."

The *Chinese*, who have had several *avatars*, or virgin-born gods, among them, have also worshiped a Virgin Mother from time immemorial. Sir Charles Francis Davis, in his "History of China," tells us that the Chinese at Canton worshiped an idol, to which they gave the name of "The Virgin."²

The Rev. Joseph B. Gross, in his "Heathen Religion," tells us that:

"Upon the altars of the Chinese temples were placed, behind a screen, an image of *Shin-moo*, or the '*Holy Mother*,' sitting with a child in her arms, in an alcove, with rays of glory around her head, and tapers constantly burning before her."³

Shin-moo is called the "Mother Goddess," and the "Virgin." Her child, who was exposed in his infancy, was brought up by poor fishermen. He became a great man, and performed wonderful miracles. In wealthy houses the sacred image of the "Mother Goddess" is carefully kept in a recess behind an altar, veiled with a silken screen.⁴

The Rev. Mr. Gutzlaff, in his "Travels," speaking of the Chinese people, says:

"Though otherwise very reasonable men, they have always showed themselves bigoted heathens. . . . They have everywhere built splendid temples, chiefly in honor of *Ma-tsoo-po*, the '*Queen of Heaven*.'"⁵

Isis, mother of the Egyptian Saviour, *Horus*, was worshiped as a virgin. Nothing is more common on the religious monuments of Egypt than the infant *Horus* seated in the lap of his virgin mother. She is styled "Our Lady," the "Queen of Heaven," "Star of the Sea," "Governess," "Mother of God," "Intercessor," "Immacu-

that *Buddha*, the founder of their system was brought forth by a virgin from her side." (*Contra Jovian*, bk. i. Quoted in Rhys Davids' Buddhism, p. 183.)

¹ Plate 59.

² Monumental Christianity, p. 218.

Of the Virgin *Mary* we read: "Her face was shining as snow, and its brightness could

hardly be borne. Her conversation was with the angels, &c." (Nativity of *Mary*, *Apoc.*)

³ See Ancient Faiths, i. 401.

⁴ Davis' China, vol. ii. p. 95.

⁵ The Heathen Relig., p. 60.

⁶ Barrows: Travels in China, p. 467.

⁷ Gutzlaff's Voyages, p. 154.

late Virgin," &c.;¹ all of which epithets were in after years applied to the Virgin Mother worshiped by the Christians.²

"The most common representation of Horus is being nursed on the knee of Isis, or suckled at her breast."³ In *Monumental Christianity* (Fig. 92), is to be seen a representation of "Isis and Horus." The infant Saviour is sitting on his mother's knee, while she gazes into his face. A cross is on the back of the seat. The author, Rev. J. P. Lundy, says, in speaking of it:

"Is this Egyptian mother, too, meditating her son's conflict, suffering, and triumph, as she holds him before her and gazes into his face? And is this cross meant to convey the idea of life through suffering, and conflict with Typho or Evil?"

In some statues and *basso-relievos*, when Isis appears alone, she is entirely veiled from head to foot, in common with nearly every other goddess, as a symbol of a mother's chastity. No mortal man hath ever lifted her veil.

Isis was also represented standing on the *crescent* moon, with *twelve stars* surrounding her head.⁴ In almost every Roman Catholic Church on the continent of Europe may be seen pictures and statues of *Mary*, the "Queen of Heaven," standing on the crescent moon, and her head surrounded with *twelve stars*.

Dr. Inman, in his "Pagan and Christian Symbolism," gives a figure of the Virgin Mary, with her infant, standing on the *crescent moon*. In speaking of this figure, he says:

"In it the Virgin is seen as the 'Queen of Heaven,' nursing her infant, and identified with the crescent moon. . . . Than this, nothing could more completely identify the Christian mother and child, with Isis and Horus."⁵

This *crescent moon* is the symbol of Isis and Juno, and is the *Yoni* of the Hindoos.⁶

The priests of Isis yearly dedicated to her a new ship (emblematic of the *Yoni*), laden with the first fruits of spring. Strange as it may seem, the carrying in procession of ships, in which the Virgin Mary takes the place of the heathen goddesses, has not yet wholly gone out of use.⁷

Isis is also represented, with the infant Saviour in her arms, enclosed in a framework of the flowers of the Egyptian bean, or *lotus*.⁸ The Virgin *Mary* is very often represented in this manner, as those who have studied mediæval art well know.

¹ Bonwick's Egyptian Belief, p. 141.

² See The Lily of Israel, p. 14.

³ Kenrick's Egypt, vol. i. p. 425.

⁴ See Draper's Science and Religion, pp. 47,

⁵ and Higgins' Anacalypsis, vol. i. p. 304.

⁶ Pagan and Christian Symbolism, p. 50.

⁶ See Monumental Christianity, p. 307, and Dr. Inman's Ancient Faiths.

⁷ See Cox's Aryan Mytho., vol. ii. p. 119, note.

⁸ See Pagan and Christian Symbolism, pp. 13, 14.

Dr. Inman, describing a painting of the Virgin Mary, which is to be seen in the South Kensington Museum, and which is enclosed in a framework of flowers, says :

“It represents the Virgin and Child precisely as she used to be represented in Egypt, in India, in Assyria, Babylonia, Phœnicia, and Etruria.”¹

The lotus and poppy were sacred among all Eastern nations, and were consecrated to the various virgins worshiped by them. These virgins are represented holding this plant in their hands, just as the Virgin, adored by the Christians, is represented at the present day.² Mr. Squire, speaking of this plant, says :

“It is well known that the ‘*Nymphe*’ — lotus or water-lily — is held sacred throughout the East, and the various sects of that quarter of the globe represented their deities either decorated with its flowers, holding it as a sceptre, or seated on a lotus throne or pedestal. *Lacshmi*, the beautiful Hindoo goddess, is associated with the lotus. The Egyptian *Isis* is often called the ‘*Lotus-crowned*,’ in the ancient invocations. The Mexican goddess *Coricottl*, is often represented with a water-plant resembling the lotus in her hand.”³

In Egyptian and Hindoo mythology, the offspring of the virgin is made to bruise the head of the

serpent, but the Romanists have given this office to the mother. Mary is often seen represented standing on the serpent. Fig. 17 alludes to this, and to her *immaculate conception*, which, as we have seen, was declared by the Pope and council in 1851. The notion of the divinity of Mary was broached by some at the Council of Nice, and they were thence named Marianites.

The Christian Father Epiphanius accounts for the fact of the Egyptians worshiping a virgin and child, by declaring that the prophecy—“Behold, a virgin shall conceive and bring forth a son”—must have been revealed to them.⁴

In an ancient Christian work, called the “Chronicle of Alexandria,” occurs the following :



¹ Pagan and Christian Symbolism, pp. 4, 5.

² See Knight : Ancient Art and Mythology, pp. 45, 104, 105.

³ We see, in pictures, that the Virgin and Child are associated in modern times with the

split apricot, the pomegranate, rimmon, and the Vine, just as was the ancient Venus." (Dr. Inman : Ancient Faiths, vol. i. p. 523.)

⁴ Serpent Symbol, p. 39.

⁵ Taylor's Diegesis, p. 185.

“Watch how Egypt has constructed the childbirth of a virgin, and the birth of her son, *who was exposed in a crib to the adoration of the people.*”¹

We have another Egyptian Virgin Mother in Neith or Nont, mother of “Osiris the Saviour.” She was known as the “Great Mother,” and yet “Immaculate Virgin.” M. Beaugard speaks of

“The Immaculate Conception of the Virgin (Mary), who can henceforth, as well as the Egyptian Minerva, the mysterious Neith, boast of having come from herself, and of having given birth to god.”²

What is known in Christian countries as “Candlemas day,” or the Purification of the Virgin Mary, is of Egyptian origin. The feast of Candlemas was kept by the ancient Egyptians in honor of the goddess Neith, and on the very day that is marked on our Christian almanacs as “Candlemas day.”³

The ancient *Chaldees* believed in a celestial virgin, who had purity of body, loveliness of person, and tenderness of affection; and who was one to whom the erring sinner could appeal with more chance of success than to a stern father. She was portrayed as a mother, although a virgin, with a child in her arms.⁴

The ancient Babylonians and Assyrians worshiped a goddess mother, and son, who was represented in pictures and in images as an infant in his mother’s arms (see Fig. No. 18). Her name was *Mylitta*, the divine son was *Tammuz*, the Saviour, whom we have seen rose from the dead. He was invested with all his father’s attributes and glory, and identified with him. He was worshiped as *mediator*.⁵

There was a temple at Paphos, in Cyprus, dedicated to the Virgin Mylitta, and was the most celebrated one in Grecian times.⁷

The ancient *Etruscans* worshiped a Virgin Mother and Son, who was represented in pictures and images in the arms of his mother. This was the goddess *Nutria*, to be seen in Fig. No. 19. On the arm of the mother is an inscription in Etruscan letters. This goddess was also worshiped in Italy. Long before the Christian era temples and statues were erected in memory of her. “To the Great Goddess Nutria,” is an inscription which has been found among the ruins of a temple dedicated to her. No doubt the Roman Church would have claimed her for a

¹ Bonwick’s Egyptian Belief, p. 143.

² *Ibid.* p. 115.

³ Quoted in *Ibid.* p. 115.

⁴ *Ibid.*, and Keurick’s Egypt.

⁵ Inman’s Ancient Faiths, vol. i. p. 59.

⁶ See Monumental Christianity, p. 211, and Ancient Faiths, vol. II. p. 350.

⁷ Ancient Faiths, vol. i. p. 213.

Madonna, but most unluckily for them, she has the name "*Nutria*," in Etrusean letters on her arm, after the Etruscan practice.

The Egyptian *Isis* was also worshiped in Italy, many centuries before the Christian era, and all images of her, with the infant Horus in her arms, have been adopted, as we shall presently see, by the Christians, even though they represent her and her child as *black* as an Ethiopian, in the same manner as we have seen that Devaki and Crishna were represented.



FIG NO.18



FIG. 19

The children of Israel, who, as we have seen in a previous chapter, were idolaters of the worst kind—worshipping the sun, moon and stars, and offering human sacrifices to their god, Moloch—were also worshipers of a Virgin Mother, whom they styled the "Queen of Heaven."

Jeremiah, who appeared in Jerusalem about the year 625 B.C., and who was one of the prophets and reformers, rebukes the Israelites for their idolatry and worship of the "Queen of Heaven," whereupon they answer him as follows :

"As for the word that thou hast spoken unto us, in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the *Queen of Heaven*, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the city of Judah, and in the streets of Jerusalem : for then we had plenty of victuals, and were well, and saw no evil.

"But since we left off to burn incense to the *Queen of Heaven*, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the *Queen of*

Heaven, and poured out drink offerings unto her, did we make her *cakes* to worship her, and pour out drink offerings unto her, without our men?"¹

The "*cakes*" which were offered to the "Queen of Heaven" by the Israelites were marked with a *cross*, or other symbol of sun worship.² The ancient Egyptians also put a cross on their "sacred cakes."³ Some of the early Christians offered "sacred cakes" to the Virgin Mary centuries after.⁴

The ancient Persians worshiped the Virgin and Child. On the monuments of Mithra, the Saviour, the Mediating and Redeeming God of the Persians, the Virgin Mother of this god is to be seen suckling her infant.⁵

The ancient Greeks and Romans worshiped the Virgin Mother and Child for centuries before the Christian era. One of these was *Myrrha*,⁶ the mother of *Bacchus*, the Saviour, who was represented with the infant in her arms. She had the title of "Queen of Heaven."⁷ At many a *Christian* shrine the infant Saviour Bacchus may be seen reposing in the arms of his deified mother. The names are changed—the ideas remain as before.⁸

The Rev. Dr. Stuckley writes:

"Diodorus says Bacchus was born of Jupiter, the Supreme God, and Ceres (*Myrrha*). Both Ceres and Proserpine were called *Virgo* (Virgin). The story of this woman being deserted by a man, and espoused by a god, has somewhat so exceedingly like that passage, Matt. i. 19, 20, of the blessed Virgin's history, that we should wonder at it, *did we not see the parallelism infinite between the sacred and the profane history before us.*

"There are many similitudes between the Virgin (*Mary*) and the mother of Bacchus (also called *Mary*—see note 6 below)—in all the old fables. *Mary*, or *Miriam*, St. Jerome interprets *Myrrha Maris*. Orpheus calls the mother of Bacchus a *Sea Goddess* (and the mother of Jesus is called '*Mary, Star of the Sea.*'")⁹

Thus we see that the reverend and learned Dr. Stuckley has clearly

¹ Jeremiah, xlv. 16-22.

² See Colenso's Lectures, p. 297, and Bonwick's Egyptian Belief, p. 148.

³ See the Pentateuch Examined, vol. vi. p. 115, App., and Bonwick's Egyptian Belief, p. 148.

⁴ See King's Gnostics, p. 91, and Monumental Christianity, p. 224.

⁵ See Dupuis: Origin of Relig. Belief, p. 237.

⁶ It would seem more than chance that so many of the virgin mothers and goddesses of antiquity should have the same name. The mother of *Bacchus* was *Myrrha*; the mother of *Mercury* or *Hermes* was *Myrrha* or *Maia* (See Ferguson's Tree and Serpent Worship, p. 186, and Inman's Ancient Faiths, vol. ii. p. 253); the mother of the Siamese Saviour—*Sommona Cadom*—was called *Mays Maria*, *i. e.*, "the Great *Mary*;" the mother of *Adonis* was *Myrrha*

(See *Anacalypsis*, vol. i. p. 314, and Inman's Ancient Faiths, vol. ii. p. 253); the mother of *Buddha* was *Mays*; now, all these names, whether *Myrrha*, *Mysia* or *Maris*, are the same as *Mary*, the name of the mother of the Christian Saviour. (See Inman's Ancient Faiths, vol. ii. pp. 353 and 750. Also, Dunlap's Mysteries of Adoni, p. 124.) The month of *May* was sacred to these goddesses, so likewise is it sacred to the Virgin *Mary* at the present day, *She* was also called *Myrrha* and *Maris*, as well as *Mary*. (See *Anacalypsis*, vol. i. p. 304, and *Son of the Man*, p. 26.)

⁷ Higgins: *Anacalypsis*, vol. i. pp. 303, 304.

⁸ Prof. Wilder, in "Evolution," June, '77. *Isis Unveiled*, vol. ii.

⁹ Stuckley: *Pal. Sac. No. 1* p. 34, in *Anacalypsis*, i. p. 304.

made out that the story of Mary, the "Queen of Heaven," the "Star of the Sea," the mother of the Lord, with her translation to heaven, &c., was an *old story* long before Jesus of Nazareth was born. After this Stuckley observes that the *Pagan* "Queen of Heaven" has upon her head a crown of twelve stars. This, as we have observed above, is the case of the *Christian* "Queen of Heaven" in almost every Romish church on the continent of Europe.

The goddess *Cybele* was another. She was equally called the "Queen of Heaven" and the "Mother of God." As devotees now collect alms in the name of the Virgin Mary, so did they in ancient times in the name of *Cybele*. The *Galli* now used in the churches of Italy, were anciently used in the worship of *Cybele* (called *Galliambus*, and sang by her priests). "Our Lady Day," or the day of the Blessed Virgin of the Roman Church, was heretofore dedicated to *Cybele*.¹

Minerva, who was distinguished by the title of "Virgin Queen,"² was extensively worshiped in ancient Greece. Among the innumerable temples of Greece, the most beautiful was the *Parthenon*, meaning, the *Temple of the Virgin Goddess*. It was a magnificent Doric edifice, dedicated to *Minerva*, the presiding deity of Athens.

Juno was called the "Virgin Queen of Heaven."³ She was represented, like *Isis* and *Mary*, standing on the crescent moon,⁴ and was considered the special protectress of women, from the cradle to the grave, just as *Mary* is considered at the present day.

Diana, who had the title of "Mother," was nevertheless famed for her virginal purity.⁵ She was represented, like *Isis* and *Mary*, with stars surrounding her head.⁶

The ancient *Muscovites* worshiped a sacred group, composed of a woman with a *male child* in her lap, and another *standing by her*. They had likewise another idol, called *the golden heifer*, which, says Mr. Knight, "seems to have been the animal *symbol* of the same personage." Here we have the Virgin and infant Saviour, with the companion (John the Baptist), and "The *Lamb* that taketh away the sins of the world," among the ancient *Musco-*

¹ Higgins : Anacalypsis, vol. i. p. 305.

² See Bell's Pantheon, and Knight : Ancient Art and Mytho., p. 175.

³ See Roman Antiquities, p. 73. Anacalypsis, vol. ii. p. 82, and Bell's Pantheon, vol. ii. p. 160.

⁴ See Monumental Christianity, p. 308—Fig. 144.

⁵ See Knight : Anct. Art and Mytho., pp. 175, 176.

⁶ See Montfaucon, vol. i. plate xcii.

⁷ Knight's Anct. Art and Mytho., p. 147.

vites before the time of Christ Jesus. This goddess had also the title of "Queen of Heaven."¹

The ancient *Germans* worshiped a virgin goddess under the the name of *Hertha*, or *Ostara*, who was fecundated by the active spirit, *i.e.*, the "Holy Spirit."² She was represented in images as a woman with a child in her arms. This image was common in their consecrated forests, and was held peculiarly sacred.³ The Christian celebration called *Easter* derived its name from this goddess.

The ancient *Scandinavians* worshiped a virgin goddess called *Disa*. Mr. R. Payne Knight tells us that :

"This goddess is delineated on the sacred drums of the Laplanders, accompanied by a child, similar to the *Horus* of the Egyptians, who so often appears in the lap of *Isis* on the religious monuments of that people."⁴

The ancient *Scandinavians* also worshiped the goddess *Frigga*. She was mother of "Baldur the Good," his father being *Odin*, the supreme god of the northern nations. It was she who was addressed, as *Mary* is at the present day, in order to obtain happy marriages and easy childbirths. The *Eddas* style her the most favorable of the goddesses.⁵

In *Gaul*, the ancient *Druids* worshiped the *Virgo-Paritura* as the "Mother of God," and a festival was annually celebrated in honor of this virgin.⁶

In the year 1747 a monument was found at Oxford, England, of pagan origin, on which is exhibited a female nursing an infant.⁷ Thus we see that the Virgin and Child were worshiped, in pagan times, from China to Britain, and, if we turn to the New World, we shall find the same thing there; for, in the words of Dr. Inman, "even in Mexico the 'Mother and Child' were worshiped."⁸

This mother, who had the title of "Virgin," and "Queen of Heaven,"⁹ was *Chimalman*, or *Sochiquetzal*, and the infant was *Quetzalcoatl*, the crucified Saviour. Lord Kingsborough says :

"She who represented 'Our Lady' (among the ancient Mexicans) had her hair tied up in the manner in which the Indian women tie and fasten their hair,

¹ Anacalypsis, vol. ii. pp. 109, 110.

² See Knight's Anct. Art and Mytho., p. 21.

³ See Prog. Relig. Ideas, vol. i. p. 374, and Mallet : Northern Antiquities.

⁴ Knight : Anct. Art and Mytho., p. 147.

⁵ See Mallet's Northern Antiquities.

⁶ See Higgins : Anacalypsis, vol. ii. pp. 108, 109, 259. Dnpnis : Orig. Relig. Belief, p. 257.

Celtic Druids, p. 163, and Taylor's Diegesis, p. 134.

⁷ See Celtic Druids, p. 163, and Dnpnis, p. 237.

⁸ Ancient Faiths, vol. i. p. 100.

⁹ See Anacalypsis, vol. ii. p. 33, and Mexican Antiquities, vol. vi. p. 176.

and in the knot behind was inserted a small *cross*, by which it was intended to show that she was the Most Holy."¹

The Mexicans had pictures of this "Heavenly Goddess" on long pieces of leather, which they rolled up.²

The annunciation to the Virgin Chimalman, that she should become the mother of the Saviour Quetzalcoatl, was the subject of a Mexican hieroglyphic, and is remarkable in more than one respect. She appears to be receiving a bunch of flowers from the ambassador or angel,³ which brings to mind the *lotus*, the sacred plant of the East, which is placed in the hands of the Pagan and Christian virgins.

The 25th of March, which was celebrated throughout the ancient Grecian and Roman world, in honor of "the Mother of the Gods," was appointed to the honor of the Christian "Mother of God," and is now celebrated in Catholic countries, and called "Lady day."⁴ The festival of the conception of the "Blessed Virgin Mary" is also held on the very day that the festival of the miraculous conception of the "Blessed Virgin Juno" was held among the pagans,⁵ which, says the author of the "Perennial Calendar," "is a remarkable coincidence."⁶ It is not such a very "remarkable coincidence" after all, when we find that, even as early as the time of St. Gregory, Bishop of Neo-Cæsarea, who flourished about A.D. 240-250, Pagan festivals were changed into Christian holidays. This saint was commended by his namesake of Nyssa for changing the Pagan festivals into Christian holidays, the better to draw the heathens to the religion of Christ.⁷

The month of *May*, which was dedicated to the heathen Virgin Mothers, is also the month of *Mary*, the Christian Virgin.

Now that we have seen that the worship of the Virgin and Child was universal for ages before the Christian era, we shall say a few words on the subject of pictures and images of the Madonna—so called.

The most ancient pictures and statues in Italy and other parts of Europe, of what are supposed to be representations of the Virgin *Mary* and the infant Jesus, are *black*. The infant god, in the arms of his black mother, his eyes and drapery white, is himself perfectly black.⁸

Godfrey Higgins, on whose authority we have stated the above, informs us that, at the time of his writing—1825-1835—images and

¹ Mexican Antiquities, vol. vi. p. 176.

² *Ibid.*

³ *Ibid.*

⁴ Higgins : Anacalypsis, vol. i. p. 304.

⁵ *Ibid.* vol. ii. p. 82.

⁶ Quoted in *Ibid.*

⁷ See Middleton's Letters from Rome, p. 236.

⁸ Higgins : Anacalypsis, vol. i. p. 138.

paintings of this kind were to be seen at the cathedral of Moulins; the famous chapel of "the Virgin" at Loretto; the church of the Annunciation, the church of St. Lazaro, and the church of St. Stephens, at *Genoa*; St. Francis, at *Pisa*; the church at *Brixen*, in the Tyrol; the church at *Padua*; the church of St. Theodore, at *Munich*—in the two last of which the white of the eyes and teeth, and the studied redness of the lips, are very observable.¹

"The *Bambino*² at *Rome* is black," says Dr. Inman, "and so are the Virgin and Child at Loretto."³ Many more are to be seen in *Rome*, and in innumerable other places; in fact, says Mr. Higgins,

"There is scarcely an old church in Italy where some remains of the worship of the *black Virgin*, and *black child*, are not met with;" and that "pictures in great numbers are to be met with, where the white of the eyes, and of the teeth, and the lips a little tinged with red, like the black figures in the museum of the Indian company."⁴

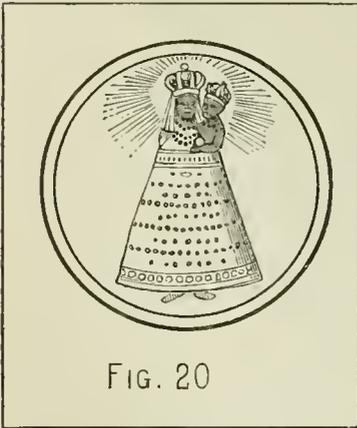


FIG. 20

Fig. No. 20 is a copy of the image of the Virgin of Loretto. Dr. Conyers Middleton, speaking of it, says:

"The mention of Loretto puts me in mind of the surprise that I was in at the first sight of the Holy Image, for its face is as black as a negro's. But I soon recollected, that this very circumstance of its complexion made it

but resemble the more exactly the *old idols of Paganism*."⁵

The reason assigned by the Christian priests for the images being black, is that they are made so by smoke and incense, but, we may ask, if they became black by smoke, why is it that the *white* drapery, *white* teeth, and the *white* of the eyes have not changed in color? Why are the lips of a bright red color? Why, we may also ask, are the black images crowned and adorned with jewels, just as the images of the Hindoo and Egyptian virgins are represented?

When we find that the Virgin Devaki, and the Virgin Isis were represented just as these so-called *ancient Christian* idols represent Mary, we are led to the conclusion that they are Pagan idols adopted by the Christians.

¹ Higgins : *Anacalypsis*, vol. i. p. 138.

² *Bambino*—a term in art, descriptive of the swaddled figure of the infant Saviour.

³ *Ancient Faiths*, vol. i. p. 401.

⁴ Higgins : *Anacalypsis*, vol. i. p. 138.

⁵ *Letters from Rome*, p. 84.

We may say, in the words of Mr. Lundy, "what jewels are doing on the neck of this poor and lowly maid, it is not easy to say." The *crown* is also foreign to early representations of the Madonna and Child, but not so to Devaki and Crishna,² and Isis and Horus. The *coronation* of the Virgin Mary is unknown to primitive Christian art, but is common in Pagan art.³ "It may be well," says Mr. Lundy, "to compare some of the oldest *Hindoo* representations of the subject with the Romish, and see how complete the resemblance is;"⁴ and Dr. Inman says that, "the head-dress, as put on the head of the Virgin Mary, is of Greeian, Egyptian, and Indian origin."⁵

The whole secret of the fact of these early representations of the Virgin Mary and Jesus—so-called—being *black*, crowned, and covered with jewels, is that they are of pre-Christian origin; they are *Isis* and *Horus*, and perhaps, in some cases, Devaki and Crishna, baptized anew.

The Egyptian "Queen of Heaven" was worshiped in Europe for centuries before and after the Christian Era.⁶ Temples and statues were also erected in honor of Isis, one of which was at Bologna, in Italy.

Mr. King tells us that the Emperor Hadrian zealously strove to reanimate the forms of that old religion, whose spirit had long since passed away, and it was under his patronage that the creed of the Pharaohs blazed up for a moment with a bright but fictitious lustre.⁷ To this period belongs a beautiful sard, in Mr. King's collection, representing Serapis⁸ and Isis, with the legend: "Immaeulate is Our Lady Isis."⁹

Mr. King further tells us that:

"The '*Black Virgins*' so highly revered in certain French cathedrals during the long night of the middle ages, proved, when at last examined critically, basal figures of Isis."¹⁰

And Mr. Bonwick says:

"We may be surprised that, as Europe has *Black* Madonnas, Egypt had *Black*

¹ Monumental Christianity, p. 208.

² See *Ibid.* p. 229, and Moore's *Hindu Pantheon*, Inman's *Christian and Pagan Symbolism*, Higgins' *Anacalypsis*, vol. ii., where the figures of Crishna and Devaki may be seen, crowned, laden with jewels, and a ray of glory enrouding their heads.

³ Monumental Christianity, p. 227.

⁴ *Ibid.*

⁵ *Ancient Faiths*, vol. ii. p. 767.

⁶ In King's *Gnostics and their Remains*, p. 109, the author gives a description of a procession, given during the second century by Apuleius, in honor of *Isis*, the "Immaculate Lady."

⁷ King's *Gnostics*, p. 71.

⁸ "Serapis dea not appear to be one of the native gods, or monsters, who sprung from the fruitful soil of Egypt. The first of the Ptolemies had been commanded, by a dream, to import the mysterious stranger from the coast of Pontus, where he had been long adored by the inhabitants of Sinope; but his attributes and his reign were so imperfectly understood, that it became a subject of dispute, whether he represented the bright orb of day, or the gloomy monarch of the subterraneous regions." (Gibbon's *Rome*, vol. iii. p. 143.)

⁹ *Ibid.*

¹⁰ King's *Gnostics*, p. 71, *note*.

images and pictures of Isis. At the same time it is a little odd that the Virgin Mary copies most honored should not only be *Black*, but have a decided *Isis cast of feature*."¹

The shrine now known as that of the "Virgin in Amadon," in France, was formerly an old *Black Venus*.²

"To this we may add," (says Dr. Inman), "that at the Abbey of Einsiedelen, on Lake Zurich, the object of adoration is an old *black doll*, dressed in gold brocade, and glittering with jewels. She is called, apparently, the Virgin of the Swiss Mountains. My friend, Mr. Newton, also tells me that he saw, over a church door at Ivrea, in Italy, twenty-nine miles from Turin, the fresco of a *Black Virgin and child*, the former bearing a *triple crown*."³

This *triple crown* is to be seen on the heads of Pagan gods and goddesses, especially those of the Hindoos.

Dr. Barlow says :

"The doctrine of the Mother of God was of Egyptian origin. It was brought in along with the worship of the Madonna by Cyril (Bishop of Alexandria, and the Cyril of Hypatia) and the monks of Alexandria, in the fifth century. The earliest representations of the Madonna have quite a Greco-Egyptian character, and there can be little doubt that Isis nursing Horus was the origin of them all."⁴

And Arthur Murphy tells us that :

"The superstition and religious ceremonies of the *Egyptians* were diffused over Asia, Greece, and the rest of Europe. Brotier says, that inscriptions of Isis and Serapis (Horus ?) have been frequently found in Germany. . . . The missionaries who went in the eighth and ninth centuries to propagate the Christian religion in those parts, saw many images and statues of these gods."⁵

These "many images and statues of these gods" were evidently baptized anew, given other names, and allowed to remain where they were.

In many parts of Italy are to be seen pictures of the Virgin with her infant in her arms, inscribed with the words : "Deo Soli." This betrays their Pagan origin.

¹ Bonwick's Egyptian Belief, p. 141. "*Black* is the color of the Egyptian Isis." (The Rose-crucians, p. 154.)

² Ancient Faiths, vol. i. p. 159. In Montefaucon, vol. i. plate xcvi., may be seen a representation of a *Black Venus*.

³ Ancient Faiths, vol. ii. p. 264.

⁴ Quoted in Bonwick's Egyptian Belief, p. 142.

⁵ Notes 3 and 4 to Tacitus' Manners of the Germans.

CHAPTER XXXIII.

CHRISTIAN SYMBOLS.

A THOROUGH investigation of this subject would require a volume, therefore, as we can devote but a chapter to it, it must necessarily be treated somewhat slightly.

The first of the Christian Symbols which we shall notice is the CROSS.

Overwhelming historical facts show that the cross was used, *as a religious emblem*, many centuries before the Christian era, by every nation in the world. Bishop Colenso, speaking on this subject, says :—

“From the dawn of organized Paganism in the Eastern world, to the final establishment of Christianity in the West, the cross was undoubtedly one of the commonest and most sacred of symbolical monuments. Apart from any distinctions of social or intellectual superiority, of caste, color, nationality, or location in either hemisphere, it appears to have been the aboriginal possession of every people in antiquity.

“Diversified forms of the symbol are delineated more or less artistically, according to the progress achieved in civilization at the period, on the ruined walls of temples and palaces, on natural rocks and sepulchral galleries, on the hoariest monoliths and the rudest statuary; on coins, medals, and vases of every description; and in not a few instances, are preserved in the architectural proportions of subterranean as well as superterranean structures of tumuli, as well as fanes.

“Populations of essentially different culture, tastes, and pursuits—the highly-civilized and the semi-civilized, the settled and the nomadic—vied with each other in their superstitious *adoration* of it, and in their efforts to extend the knowledge of its exceptional import and virtue amongst their latest posterities.

“Of the several varieties of the cross still in vogue, as national and ecclesiastical emblems, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, &c., &c., *there is not one amongst them the existence of which may not be traced to the remotest antiquity. They were the common property of the Eastern nations.*

“That each known variety has been derived from a common source, and is emblematical of one and the same truth may be inferred from the fact of forms identically the same, whether simple or complex, cropping out in contrary directions, in the Western as well as the Eastern hemisphere.”¹

¹ The Pentateuch Examined, vol. vi. p. 113.

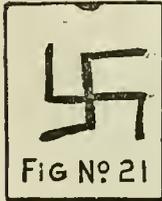
The cross has been adored in *India* from time immemorial, and was a symbol of mysterious significance in Brahmanical iconography. It was the symbol of the Hindoo god Agni, the "Light of the World."¹

In the Cave of Elephanta, over the head of the figure represented as destroying the infants, whence the story of Herod and the infants of Bethlehem (which was unknown to all the Jewish, Roman, and Grecian historians) took its origin, may be seen the Mitre, the Crosier, and the Cross.²

It is placed by Muller in the hand of Siva, Brahma, Vishnu, Crishna, Tvashtri and Jama. To it the worshipers of Vishnu attribute as many virtues as does the devout Catholic to the Christian cross.³ Fra Paolino tells us it was used by the ancient kings of India as a sceptre.⁴

Two of the principal pagodas of India—Benares and Mathura—were erected in the forms of vast crosses.⁵ The pagoda at Mathura was sacred to the memory of the Virgin-born and crucified Saviour Crishna.⁶

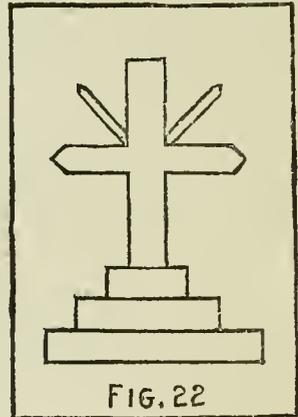
The cross has been an object of profound veneration among the Buddhists from the earliest times. One is the sacred Swastica (Fig. No. 21). It is seen in the old Buddhist Zodiacs, and is one of the symbols in the Asoka inscriptions. It



is the sectarian mark of the Jains, and the distinctive badge of the sect of Xaea Japonicus. The Vaishnavas of India have also the same sacred sign.⁷ And, according to Arthur Lillie,⁸

"the only Christian cross in the catacombs is this Buddhist Swastica."

The cross is adored by the followers of the Lama of Thibet.⁹ Fig. No. 22 is a representation of the most familiar form of Buddhist cross. The close



¹ Monumental Christianity, p. 14.
² Baring-Gould: Curious Myths, p. 301.
 Higgins: Anac., vol. i. p. 230.
³ Curious Myths, p. 301.
⁴ Ibid. p. 302.
⁵ Maxrice; Indian Antiquities, vol. ii. p. 559.

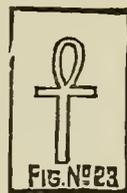
⁶ Ibid. vol. iii. p. 47.
⁷ Curious Myths, pp. 280-282. Buddha and Early Buddhism, pp. 7, 9, and 22, and Anacalypsis, vol. i. p. 233.
⁸ Buddha and Early Buddhism, p. 237.
⁹ Inman: Ancient Faiths, vol. i. p. 409.
 Higgins: Anac., vol. i. p. 230.

resemblance between the ancient religion of Thibet and that of the Christians has been noticed by many European travellers and missionaries, among whom may be mentioned Pere Grebillon, Pere Grueber, Horace de la Paon, D'Orville, and M. L'Abbé Hne. The Buddhists, and indeed all the sects of India, marked their followers on the head with the sign of the cross.¹ This was undoubtedly practiced by almost all heathen nations, as we have seen in the chapter on the *Eucharist* that the initiates into the Heathen mysteries were marked in that manner.

The ancient *Egyptians* adored the cross with the profoundest veneration. This sacred symbol is to be found on many of their ancient monuments, some of which may be seen at the present day in the British Museum.² In the museum of the London University, a cross upon a Calvary is to be seen upon the breast of one of the Egyptian mummies.³ Many of the Egyptian images hold a cross in their hand. There is one now extant of the Egyptian Saviour Horus holding a cross in his hand,⁴ and he is represented as an infant sitting on his mother's knee, with a cross on the back of the seat they occupy.⁵

The commonest of all the Egyptian crosses, the *CRUX ANSATA* (Fig. No. 23) was adopted by the Christians. Thus, beside one of the Christian inscriptions at Phile (a celebrated island lying in the midst of the Nile) is seen both a *Maltese cross* and a *crux ansata*.⁶ In a painting covering the end of a church in the cemetery of El-Khargeh, in the Great Oasis, are three of these crosses round the principal subject, which seems to have been a figure of a saint.⁷ In an inscription in a Christian church to the east of the Nile, in the desert, these crosses are also to be seen. Beside, or in the hand of, the Egyptian gods, this symbol is generally to be seen. When the Saviour Osiris is represented holding out the *crux ansata* to a mortal, it signifies that the person to whom he presents it has put off mortality, and entered on the life to come.⁸

The Greek cross, and the cross of St. Anthony, are also found



¹ See *Ibid.*

² See *Celtic Druids*, p. 136; *Anacalypsis*, vol. i. p. 217, and *Bonwick's Egyptian Belief*, pp. 216, 217 and 219.

³ *Anacalypsis*, vol. i. p. 217.

⁴ *Knight: Auct. Art and Mytho.*, p. 58.

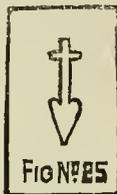
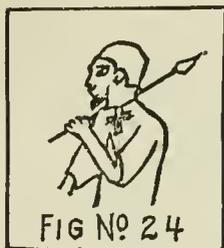
⁵ See Inman's "Symbolism," and Lundy's *Monn. Christianity*, Fig. 92.

⁶ *Baring-Gould: Curious Myths*, p. 285.

⁷ *Hoskins' Visit to the great Oasis*, pl. xii. in *Curious Myths*, p. 286.

⁸ *Curious Myths*, p. 286.

on Egyptian monuments. A figure of a Shari (Fig. No. 24), from Sir Gardner Wilkinson's book, has a necklace round his throat, from which depends a pectoral cross. A third Egyptian cross is that represented in Fig. No. 25, which is apparently intended for a Latin cross rising out of a heart, like the mediæval emblem of "*Cor in Cruce, Crux in Corde*:" it is the hieroglyph of goodness.¹



It is related by the ecclesiastical historians Soerates and Sozomon, that when the temple of Serapis, at Alexandria, in Egypt, was demolished by one of the Christian emperors, beneath the foundation was discovered a cross. The words of Soerates are as follows :

"In the temple of Serapis, now overthrown and rifled throughout, there were found engraven in the stones certain letters . . . resembling the form of the cross. The which when both Christians and Ethnics beheld, every one applied to his proper religion. The Christians affirmed that the cross was a sign or token of the passion of Christ, and the proper eognizance of their profession. *The Ethnics avouched that therein was contained something in common, belonging as well to Serapis as to Christ.*"²

It should be remembered, in connection with this, that the Emperor Hadrian saw no difference between the worshipers of Serapis and the worshipers of Christ Jesus. In a letter to the Consul Servanus he says :

"There are there (in Egypt) *Christians* who worship *Serapis*, and devoted to Serapis are those who call themselves '*Bishops of Christ.*'"³

The ancient Egyptians were in the habit of putting a cross on their sacred cakes, just as the Christians of the present day do on Good Friday.⁴ The plan of the chamber of some Egyptian sepulchres has the form of a cross,⁵ and the cross was worn by Egyptian ladies as an ornament, in precisely the same manner as Christian ladies wear it at the present day.⁶

The ancient Babylonians honored the cross as a religious symbol. It is to be found on their oldest monuments. Anu, a deity who stood at the head of the Babylonian mythology, had a cross for his

¹ Curious Myths, p. 287.

² Soerates : Eccl. Hist., lib. v. cb. xvii.

³ Quoted by Rev. Dr. Giles : Hebrew and Christian Records, vol. ii. p. 86, and Rev. Robert Taylor : Diegesis, p. 203.

⁴ See Colenso's Pentateuch Examined vol. vi. p. 115.

⁵ Bonwick ; Egyptian Belief, p. 12.

⁶ Ibid. p. 219.

sign or symbol.¹ It is also the symbol of the Babylonian god Bal.² A cross hangs on the breast of Tiglath Pileser, in the colossal tablet from Nimroud, now in the British Museum. Another king, from the ruins of Ninevah, wears a Maltese cross on his bosom. And another, from the hall of Nisroch, carries an emblematic necklace, to which a Maltese cross is attached.³ The most common of crosses, the *crux ansata* (Fig. No. 21) was also a sacred symbol among the Babylonians. It occurs repeatedly on their cylinders, bricks and gems.⁴

The ensigns and standards carried by the Persians during their wars with Alexander the Great (b. c. 335), were made in the form of a cross—as we shall presently see was the style of the ancient *Roman* standards—and representations of these cross-standards have been handed down to the present day.

Sir Robert Ker Porter, in his very valuable work entitled: "Travels in Georgia, Persia, Armenia, and Ancient Babylonia," shows the representation of a *bas-relief*, of very ancient antiquity, which he found at Nashi-Roustam, or the Mountain of Sepulchres. It represents a combat between two horsemen—Baharam-Gour, one of the old Persian kings, and a Tartar prince. Baharam-Gour is in the act of charging his opponent with a spear, and behind him, scarcely visible, appears an almost effaced form, which must have been his standard-bearer, as the *ensign* is very plainly to be seen. *This ensign is a cross.* There is another representation of the same subject to be seen in a *bas-relief*, which shows the standard-bearer and his *cross* ensign very plainly.⁵ This *bas-relief* belongs to a period when the Arsacidian kings governed Persia,⁶ which was within a century after the time of Alexander, and consequently more than two centuries b. c.

Sir Robert also found at this place, sculptures cut in the solid rock, which are in the form of crosses. These belong to the early race of Persian monarchs, whose dynasty terminated under the sword of Alexander the Great.⁷ At the foot of Mount Nakshi-Rajab, he also found *bas-reliefs*, among which were two figures carrying a cross-standard. Fig. No. 26 is a representation of this.⁸ It is coeval with the sculptures found at Nashi-Roustam,⁹ and therefore belongs to a period before the time of Alexander's invasion.

The cross is represented frequently and prominently on the coins

¹ Bonwick: Egyptian Belief, p. 218, and Smith's Chaldean Account of Genesis, p. 54.

² Egyptian Belief, p. 218.

³ Bonomi: Ninevah and Its Palaces, in Curious Myths, p. 287.

⁴ Curious Myths, p. 287.

⁵ Vol. i. p. 337, pl. xx.

⁶ Travels in Persia, vol. i. p. 545, pl. xxxi.

⁷ Ibid. p. 529, and pl. xvi.

⁸ Ibid., and pl. xvii.

⁹ Ibid. pl. xxvii.

¹⁰ Ibid. p. 573.

of Asia Minor. Several have a ram or lamb on one side, and a cross on the other.¹ On some of the early coins of the Phœnicians, the cross is found attached to a chaplet of beads placed in a circle, so as to form a complete rosary, such as the Lamas of Thibet and China, the Hindus, and the Roman Catholics, now tell over while they pray.² On a Phœnician medal, found in the ruins of Citium, in Cyprus, and printed in Dr. Clark's "Travels" (vol. ii. e. xi.), are engraved a cross, a rosary, and a lamb.³ This is the "Lamb of God who taketh away the sins of the world."

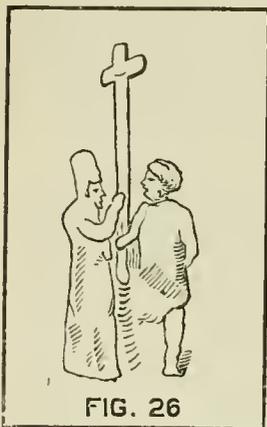


FIG. 26

The ancient Etruscans revered the cross as a religious emblem. This sacred sign, accompanied with the heart, is to be seen on their monuments. Fig. No. 27, taken from the work of Gorrio (Tab. xxxv.), shows an ancient tomb with angels and the cross thereon. It would answer perfectly for a Christian cemetery.

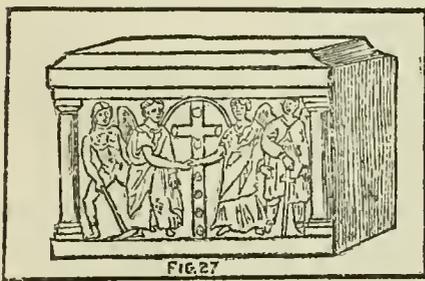


FIG. 27

The cross was adored by the ancient Greeks and Romans for centuries before the Augustan era. An ancient inscription in Thessaly is accompanied by a Calvary cross (Fig. No. 28); and Greek crosses of equal arms adorn the tomb of Midas (one of the ancient kings), in Phrygia.⁴

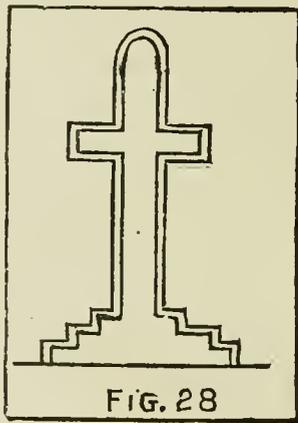


FIG. 28

¹ Curious Myths, p. 290.

² Knight: Anct. Art and Mytho., p. 31.

³ See Illustration in Anacalypsis, vol. i. p.

224.

⁴ Baring-Gould: Curious Myths, p. 291.

The adoration of the cross by the Romans is spoken of by the Christian Father Minucius Felix, when denying the charge of idolatry which was made against his sect.

“As for the adoration of cross,” (says he to the Romans), “which you object against us, I must tell you that we neither adore crosses nor desire them. You it is, ye Pagans, who worship wooden gods, who are the most likely people to adore wooden crosses, as being part of the same substance with your deities. For what else are your ensigns, flags, and standards, but crosses, gilt and beautiful. Your victorious trophies not only represent a cross, but a cross with a man upon it.”¹

The principal silver coin among the Romans, called the *denarius*, had on one side a personification of Rome as a warrior with a helmet, and on the reverse, a chariot drawn by four horses. The driver had a cross-standard in one hand. This is a representation of a denarius of the earliest kind, which was first coined 296 B. C.² The cross was used on the roll of the Roman soldiery as the sign of *life*.³

But, long before the Romans, long before the Etruscans, there lived in the plains of Northern Italy a people to whom the cross was a religious symbol, the sign beneath which they laid their dead to rest; a people of whom history tells nothing, knowing not their name; but of whom antiquarian research has learned this, that they lived in ignorance of the arts of civilization, that they dwelt in villages built on platforms over lakes, and that they trusted to the cross to guard, and may be to revive, their loved ones whom they committed to the dust.

The examination of the tombs of Golasecca proves, in a most convincing, positive, and precise manner that which the terramare of Emilia had only indicated, but which had been confirmed by the cemetery of Villanova, that above a thousand years B. C., the cross was already a religious emblem of frequent employment.⁴

“It is more than a coincidence,” (says the Rev. S. Baring-Gould), “that Osiris by the cross should give life eternal to the spirits of the just; that with the cross Thor should smite the head of the great Serpent, and bring to life those who were slain; that beneath the cross the Muysca mothers should lay their babes, trusting to that sign to secure them from the power of evil spirits; that with that symbol to protect them, the ancient people of Northern Italy should lay them down in the dust.”⁵

The cross was also found among the ruins of Pompeii.⁶

It was a sacred emblem among the ancient Scandinavians.

¹ Octavius, ch. xxix.

² See Chambers's Encyclo., art. “Denarius.”

³ Curious Myths, p. 291.

⁴ Ibid. pp. 291, 292.

⁵ Ibid. p. 311.

⁶ The Pentateuch Examined, vol. vi. p. 115

“It occurs” (says Mr. R. Payne Knight), “on many Runic monuments found in Sweden and Denmark, which are of an age long anterior to the approach of Christianity to those countries, and, probably, to its appearance in the world.”¹

Their god Thor, son of the Supreme god Odin, and the goddess Freyga, had the hammer for his symbol. It was with this hammer that Thor crushed the head of the great Mitgard serpent, that he destroyed the giants, that he restored the dead goats to life, which drew his ear, that he consecrated the pyre of Baldur. *This hammer was a cross.*²

The cross of Thor is still used in Iceland as a magical sign in connection with storms of wind and rain.

King Olaf, Longfellow tells us, when keeping Christmas at Drontheim :

“ O'er his drinking-horn, the sign
He made of the Cross Divine,
And he drank, and mutter'd his prayers;
But the Berserks evermore
Made the sign of the hammer of Thor
Over theirs.”

Actually, they both made the same symbol.

This we are told by Snorro Sturleson, in the *Heimskringla* (Saga iv. c. 18), when he describes the sacrifice at Lade, at which King Hakon, Athelstan's foster-son, was present :

“Now when the first full goblet was filled, Earl Sigurd spoke some words over it, and blessed it in Odin's name, and drank to the king out of the horn; and the king then took it, and made the sign of the cross over it. Then said Kaare of Greyting, ‘What does the king mean by doing so? will he not sacrifice?’ But Earl Sigurd replied, ‘The King is doing what all of you do who trust in your power and strength; for he is blessing the full goblet in the name of Thor, by making the sign of his hammer over it before he drinks it.’”³

The cross was also a *sacred* emblem among the *Laplanders*. “In solemn sacrifices, all the Lapland idols were marked with it from the blood of the victims.”⁴

It was adored by the ancient *Druids* of Britain, and is to be seen on the so-called “fire towers” of Ireland and Scotland. The “consecrated trees” of the Druids had a *cross beam* attached to them, making the figure of a cross. On several of the most curious and most ancient monuments of Britain, the cross is to be seen, evidently cut thereon by the Druids. Many large stones throughout Ireland have these Druid crosses cut in them.⁵

¹ Anct. Art and Mytho., p. 30.

² Curious Myths, pp. 280, 281.

³ Ibid. pp. 281, 282.

⁴ Knight: Ancient Art and Mytho., p. 30.

⁵ See Celtic Druids, pp. 126, 130, 131.

Cleland observes, in his "Attempt to Revive Celtic Literature," that the Druids taught the doctrine of an overruling providence, and the immortality of the soul: that they had also their Lent, their Purgatory, their Paradise, their Hell, their Sanctuaries, and the similitude of the May-pole *in form to the cross*.¹

"In the Island of I-com-kill, at the monastery of the Culdees, at the time of the Reformation, there were three hundred and sixty crosses." The Caaba at Mecca was surrounded by three hundred and sixty crosses.² This number has nothing whatever to do with Christianity, but is to be found everywhere among the ancients. It represents the number of days of the ancient year.⁴

When the Spanish missionaries first set foot upon the soil of *America*, in the fifteenth century, they were amazed to find that the *cross* was as devoutly worshiped by the red Indians as by themselves. The hallowed symbol challenged their attention on every hand, and in almost every variety of form. And, what is still more remarkable, the cross was not only associated with other objects corresponding in every particular with those delineated on Babylonian monuments; but it was also distinguished by the Catholic appellations, "the tree of subsistence," "the wood of health," "the emblem of life," &c.⁵

When the Spanish missionaries found that the cross was no new object of veneration to the red men, they were in doubt whether to ascribe the fact to the pious labors of St. Thomas, whom they thought might have found his way to America, or the sacrilegious subtlety of Satan. It was the central object in the great temple of Cozamal, and is still preserved on the *bas-reliefs* of the ruined city of Palenque. From time immemorial it had received the prayers and sacrifices of the Aztecs and Toltecs, and was suspended as an august emblem from the walls of temples in Popogan and Cundinamarca.⁶

The ruined city of Palenque is in the depths of the forests of Central America. It was not inhabited at the time of the conquest of Mexico by the Spauiards. They discovered the temples and palaces of Chiapa, but of Palenque they knew nothing. According to tradition it was founded by Votan in the ninth century before the Christian era. The principal building in this ruined city is the palace. A noble tower rises above the courtyard in the centre. In

¹ Cleland, p. 102, in Anac., i. p. 716.

² Celtic Druids, p. 242, and Chambers's Encyclo., art. "Cross."

³ *Ibid.*

⁴ See Manrice: Indian Antiquities, vol. II.

103.

⁵ The Pentateuch Examined, vol. vi. p.

114.

⁶ Brinton: Myths of the New World, p. 95.

this building are several small temples or chapels, with altars standing. At the back of one of these altars is a slab of gypsum, on which are sculptured two figures, one on each side of a cross (Fig. No. 29). The cross is surrounded with rich feather-work, and ornamental chains.¹ "The style of scripture," says Mr. Baring-Gould, "and the accompanying hieroglyphic inscriptions, leave no room for doubting it to be a heathen representation."²

The same cross is represented on old pre-Mexican MSS., as in the Dresden Codex, and that in the possession of Herr Fejervary, at the end of which is a colossal cross, in the midst of which is represented a bleeding deity, and figures stand round a *Tau* cross, upon which is perched the sacred bird.³

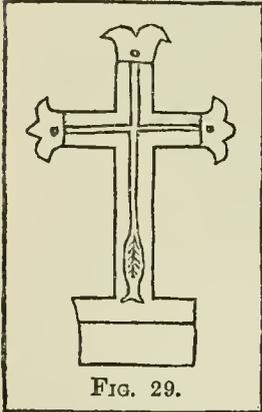


FIG. 29.

The cross was also used in the north of Mexico. It occurs among the Mixtecas and in Queretaro. Siguenza speaks of an Indian cross which was found in the cave of Mixteca Baja. Among the ruins on the island of Zaputero, in Lake Nicaragua, were also found old crosses revered by the Indians. White marble crosses were found on the island of St. Ulloa, on its discovery. In the state of

Oaxaca, the Spaniards found that wooden crosses were erected as sacred symbols, so also in Aguatoleo, and among the Zapotecas. The cross was venerated as far as Florida on one side, and Cibola on the other. In South America, the same sign was considered symbolical and sacred. It was revered in Paragnay. In Peru the Incas honored a cross made out of a single piece of jasper; it was an emblem belonging to a former civilization.⁴

Among the Muyscas at Cumana the cross was regarded with devotion, and was believed to be endowed with power to drive away evil spirits; consequently new-born children were placed under the sign.⁵

The Toltecs said that their national deity Quetzalcoatl—whom we have found to be a virgin-born and crucified Saviour—had intro-

¹ Stephens : *Central America*, vol. ii. p. 846, in *Curious Myths*, p. 298.

² *Curious Myths*, p. 298.

³ *Curious Myths*, p. 298.

⁴ Klemm *Kulturgeschichte*, v. 142, in *Cur-*

ous Myths, pp. 298, 299.

⁵ *Curious Myths*, p. 299.

⁶ Müller : *Geschichte der Amerikanischen Urreligionen*, in *Ibid.*

duced the sign and ritual of the cross, and it was called the "Tree of Nutriment," or "Tree of Life."¹

Malcom, in his "Antiquities of Britain," says .

"Gomara tells that St. Andrew's cross, which is the same with that of Burgundy, was in great veneration among the Cumas, in South America, and that they fortified themselves with the cross against the incursions of evil spirits, and were in use to put them upon new-born infants; which thing very justly deserves admiration."²

Felix Cabrara, in his "Description of the Ancient City of Mexico," says :

"The adoration of the cross has been more general in the world, than that of any other emblem. It is to be found in the ruins of the fine city of Mexico, near Palenque, where there are many examples of it among the hieroglyphics on the buildings."³

In "Chambers's Encyclopædia" we find the following :

"It appears that the sign of the cross was in use as an emblem having certain religious and mystic meanings attached to it, long before the Christian era ; and the Spanish conquerors were astonished to find it an object of religious veneration among the nations of Central and South America."⁴

Lord Kingsborough, in his "Antiquities of Mexico," speaks of crosses being found in Mexico, Peru, and Yucatan.⁵ He also informs us that the banner of Montezuma was a cross, and that the historical paintings of the "Codex Vaticanus" represent him carrying a cross as his banner.⁶

A very fine and highly polished marble cross which was taken from the Incas, was placed in the Roman Catholic cathedral at Cuzco.⁷

Few cases have been more powerful in producing mistakes in ancient history, than the idea, hastily taken by Christians in all ages, that every monument of antiquity marked with a cross, or with any of those symbols which they conceived to be monograms of their god, was of Christian origin. The early Christians did not adopt it as one of their symbols ; it was not until Christianity began to be paganized that it became a Christian monogram, and even then it was not the cross as we know it to-day. "It is not until the middle of the fifth century that the pure form of the cross emerges to light."⁸ The cross of Constantine was nothing more than the ✠, the monogram of Osiris, and afterwards of Christ.⁹ This is seen

¹ Carione Myths, p. 301.

² Quoted in Anacalypsis, vol. II. p. 30.

³ Quoted in Celtic Druids, p. 131.

⁴ Chambers's Encyclo., art. "Cross."

⁵ Mexican Antiquities, vol. vi. pp. 165, 180.

⁶ Ibid. p. 179.

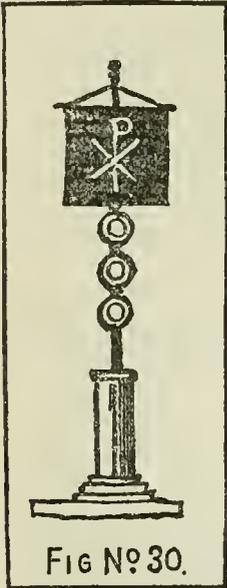
⁷ Higgins : Anacalypsis, vol. II. p. 32.

⁸ Jameson's Hist. of Our Lord in Art, vol. II. p. 318.

⁹ "These two letters in the old Samaritan, as found on coins, stand, the first for 400, the second for 200-600. This is the staff of Osiris.

from the fact that the "*Labarum*," or sacred banner of Constantine—on which was placed the sign by which he was to conquer—was inscribed with this sacred monogram. Fig. No. 30 is a representation of the *Labarum*, taken from Smith's Dictionary of the Bible. The author of "The History of Our Lord in Art" says:

"It would be difficult to prove that the cross of Constantine was of the simple construction as now understood. As regards the *Labarum*, the coins of the time, in which it is expressly set forth, proves that the so-called cross upon it was nothing else than the same ever-recurring monogram of Christ."¹



Now, this so-called monogram of Christ, like everything else called Christian, is of Pagan origin. It was the monogram of the Egyptian Saviour, Osiris, and also of Jupiter Ammon.² As M. Basnage remarks in his *Hist. de Juif*:³

"Nothing can be more opposite to Jesus Christ, than the Oracle of *Jupiter Ammon*. And yet the same cipher served the false god as well as the true one; for we see a medal of Ptolemy, King of Cyrene, having an eagle carrying a thunderbolt, with the monogram of Christ to signify the Oracle of *Jupiter Ammon*."⁴

Rev. J. P. Lundy says:

"Even the P.X., which I had thought to be exclusively Christian, are to be found in combination thus: $\text{P}\times$ (just as the early Christians used it), on coins of the Ptolemies, and on those of Herod the Great, struck forty years before our era, together with this other form, so often seen on the early Christian monuments, viz.: PH ."⁵

This monogram is also to be found on the coins of Decius, a Pagan Roman emperor, who ruled during the commencement of the third century.⁶

Another form of the same monogram is PH and X H. The monogram of the *Sun* was PH . All these are now called monograms of Christ, and are to be met with in great numbers in almost

It is also the monogram of Osiris, and has been adopted by the Christians, and is to be seen in the churches in Italy in thousands of places. See Basnage (lib. iii. c. xxxiii.), where several other instances of this kind may be found. In Addison's 'Travels in Italy' there is an account of a medal, at Rome, of Constantine, with this inscription; *In hoc signo*

Victor eris $\text{P}\times$." (Anaclypsis, vol. i. p. 222.)

¹ Hist. of Our Lord in Art, vol. ii. p. 316.

² See Celtic Druids, p. 127, and Bonwick's Egyptian Belief, p. 218.

³ Bk. iii. c. xxiii. in Anac., l. p. 219.

⁴ Monumental Christianity, p. 125.

⁵ See Celtic Druids, pp. 127, 128.

every church in Italy.' The monogram of Mercury was a cross.⁴ The monogram of the Egyptian Tant was formed by three crosses.⁵ The monogram of Saturn was a cross and a ram's horn; it was also a monogram of Jupiter.⁶ The monogram of Venus was a cross and a circle.⁷ The monogram of the Phenician Astarte, and the Babylonian Bal, was also a cross and a circle.⁸ It was also that of Freya, Holda, and Aphrodite.⁹ Its true significance was the Linga and Yoni.

The cross, which was so universally adored, in its different forms among heathen nations, was intended as an emblem or symbol of the Sun, of eternal life, the generative powers, &c.¹⁰

As with the cross, and the X. P., so likewise with many other so-called Christian symbols — they are borrowed from Paganism. Among these may be mentioned the mystical three letters I. H. S., to this day retained in some of our Protestant, as well as Roman Catholic churches, and falsely supposed to stand for "*Jesu Homini-um Salvator*," or "In Hoc Signo." It is none other than the identical monogram of the heathen god Bacchus,¹¹ and was to be seen on the coins of the Maharajah of Cashmere.¹² Dr. Inman says :

"For a long period I. H. S., I. E. E. S., was a monogram of Bacchus; letters now adopted by Romanists. *Hesus* was an old divinity of Gaul, possibly left by the Phenicians. We have the same I. H. S. in *Jazabel*, and reproduced in our *Isabel*. The idea connected with the word is '*Phallic Vigor*.'"¹³

The TRIANGLE, which is to be seen at the present day in Christian churches as an emblem of the "Ever-blessed Trinity," is also of Pagan origin, and was used by them for the same purpose.

Among the numerous symbols, the Triangle is conspicuous in *India*. Hindoos attached a mystic signification to its three sides, and generally placed it in their temples. It was often composed of lotus plants, with an eye in the center.¹⁴ It was sometimes represented in connection with the mystical word AUM¹⁵ (Fig. No. 31), and sometimes surrounded with rays of glory.¹⁶

This symbol was engraved upon the tablet of the ring which the religious chief, called the *Brahm-âtma* wore, as one of the signs of

¹ See *Ibid.* and *Monumental Christianity*, pp. 15, 92, 123, 126, 127.

² See *Celtic Druids*, p. 101. *Anacalypsis*, vol. I. p. 230. *Indian Antiq.*, ii. 68.

³ See *Celtic Druids*, p. 101. *Bonwick's Egyptian Belief*, p. 103.

⁴ See *Celtic Druids*, p. 127, and *Taylor's Diegesis*, p. 291.

⁵ See *Celtic Druids*, p. 127.

⁶ See *Bonwick's Egyptian Belief*, p. 218.

⁷ See *Cox* : *Aryan Mythology*, vol. ii. 115.

⁸ See *The Pentateuch Examined*, vol. vi. pp. 113-115.

⁹ See *Higgrins* : *Anacalypsis*, vol. i. pp. 221 and 328. *Taylor's Diegesis*, p. 187. *Celtic Druids*, p. 127, and *Isis Unveiled*, p. 527, vol. ii.

¹⁰ See *Bonwick's Egyptian Belief*, p. 212.

¹¹ *Ancient Faiths*, vol. i. pp. 518, 519.

¹² See *Prog. Relig. Ideas*, vol. i. p. 94.

¹³ This word—AUM—stood for *Brahma*, *Vishnu* and *Siva*, the Hindoo Trinity.

¹⁴ See *Isis Unveiled*, vol. ii. p. 31.

his dignity, and it was used by the Buddhists as emblematic of the Trinity.¹

The ancient *Egyptians* signified their divine *Triad* by a single *Triangle*.²

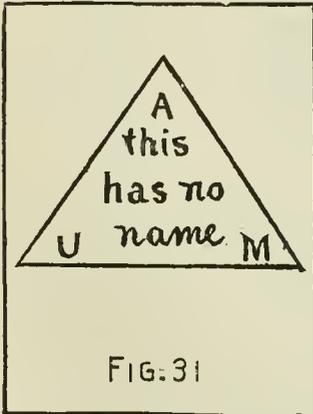
Mr. Bonwick says :

“The *Triangle* was a religious form from the first. It is to be recognized in the Obelisk and Pyramid (of Egypt). To this day, in some Christian churches, the priest’s blessing is given as it was in Egypt, by the sign of a triangle; viz. : two fingers and a thumb. An Egyptian god is seen with a triangle over his shoulders. This figure, in ancient Egyptian theology, was the type of the Holy Trinity—three in one.”³

And Dr. Inman says :

“The Triangle is a sacred symbol in our modern churches, and it was the sign used in ancient temples before the initiated, to indicate the Trinity—three persons ‘co-eternal together, and co-equal.’”⁴

The Triangle is found on ancient Greek monuments.⁵ An ancient seal (engraved in the *Mémoires de l’Académie royale des Inscriptions et Belles Lettres*), supposed to be of



Phœnician origin, “has as subject a standing figure between two stars, beneath which are handled crosses. Above the head of the deity is the TRIANGLE, or symbol of the Trinity.”⁶

One of the most conspicuous among the symbols intended to represent the Trinity, to be seen in Christian churches, is the compound leaf of the *trefoil*. Modern story had attributed to St. Patrick the idea of demonstrating a trinity in unity, by

showing the *shamrock* to his hearers ; but, says Dr. Inman, “like many other things attributed to the moderns, the idea belongs to the ancients.”⁷

The *Trefoil* adorned the head of *Osiris*, the Egyptian Saviour, and is to be found among the Pagan symbols or representations of

¹ See *Isis Unveiled*, vol. ii. p. 31.

² Knight : *Anct. Art and Mytho.*, p. 196.

³ Bonwick’s *Egyptian Belief*, p. 213.

⁴ *Ancient Faiths*, vol. i. p. 328.

⁵ See Knight : *Anct. Art and Mytho.*, p. 196.

⁶ *Curious Myths*, p. 289.

⁷ Inman’s *Ancient Faiths*, vol. i. pp. 153, 154.

the *three-in-one* mystery.¹ Fig. No. 32 is a representation of the *Trefoil* used by the ancient Hindoos as emblematic of their celestial Triad — Brahma, Vishnu and Siva — and afterwards adopted by the Christians.² The leaf of the *Vila*, or *Bel-tree*, is typical of Siva's attributes, because *triple* in form.³

The *Trefoil* was a sacred plant among the ancient Druids of Britain. It was to them an emblem of the mysterious *three in one*.⁴ It is to be seen on their *coins*.⁵

The *Tripod* was very generally employed among the ancients as an emblem of the *Trinity*, and is found composed in an endless variety of ways. On the coins of Menecratia, in Phrygia, it is represented between two asterisks, with a serpent wreathed around a battle-axe, inserted into it, as an accessory symbol, signifying preservation and destruction. In the ceremonial of worship, the number *three* was employed with mystic solemnity.⁶

The three lines, or three human legs, springing from a central disk or circle, which has been called a *Tri-nacria*, and supposed to allude to the island of Sicily, is simply an ancient emblem of the *Trinity*. "It is of *Asiatic* origin; its earliest appearance being upon the very ancient coins of Aspendus in Pamphylia; sometimes alone in the square incuse, and sometimes upon the body of an eagle or the back of a lion."⁷

We have already seen, in the chapter on the *crucifixion*, that the earliest emblems of the Christian Saviour were the "Good Shepherd" and the "Lamb." Among these may also be mentioned the *Fish*. "The only satisfactory explanation why Jesus should be represented as a *Fish*," says Mr. King, in his *Gnostics and their Remains*,⁸ "seems to be the circumstance that in the quaint jargon of the Talmud the Messiah is often designated 'Dag,' or 'The Fish;'" and Mr. Lundy, in his "Monumental Christianity," says:

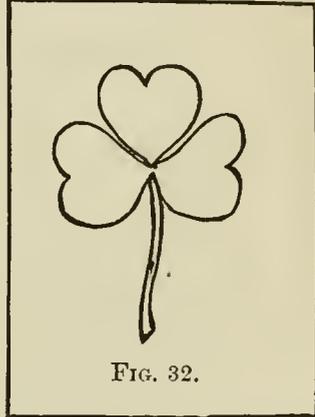


FIG. 32.

¹ See Bonwick's *Egyptian Belief*, p. 242.

² See Inman's *Pagan and Christian Symbolism*, p. 30.

³ See Williams' *Hinduism*, p. 99.

⁴ See *Myths of the British Druids*, p. 448.

⁵ *Ibid.* p. 601.

⁶ Knight: *Anct. Art and Mytho.*, p. 170.

⁷ *Ibid.* pp. 169, 170.

⁸ Page 133.

“Next to the sacred monogram (the ) the *Fish* takes its place in importance as a sign of Christ in his special office of *Saviour*.” “In the Talmud the Messiah is called ‘Dag’ or ‘Fish.’” “Where did the Jews learn to apply ‘Dag’ to their Messiah? And why did the primitive Christians adopt it as a sign of Christ?” “I cannot disguise facts. Truth demands no concealment or apology. *Paganism* has its types and prophecies of Christ as well as Judaism. What then is the Dag-on of the old Babylonians? The *fish-god* or being that taught them all their civilization.”¹

As Mr. Lundy says, “truth demands no concealment or apology,” therefore, when the truth is exposed, we find that *Vishnu*, the Hindoo Messiah, Preserver, Mediator and *Saviour*, was represented as a “dag,” or fish. The *Fish* takes its place in importance as a sign of *Vishnu* in his special office of *Saviour*.

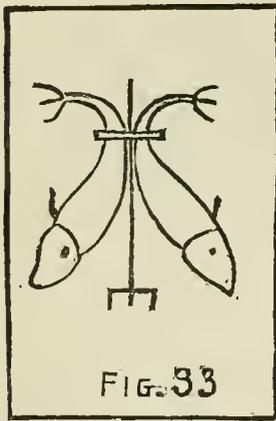
Prof. Monier Williams says :

“It is as *Vishnu* that the Supreme Being, according to the Hindoos, exhibited his sympathy with human trials, his love for the human race. Nine principal occasions have already occurred in which the god has thus interposed for the salvation of his creatures. The first was *Matsaya*, the *Fish*. In this *Vishnu* became a fish to save the seventh Manu, the progenitor of the human race, from the universal deluge.”²

We have already seen, in Chap. IX., the identity of the Hindoo *Matsaya* and the Babylonian Dagon.

The fish was sacred among the Babylonians, Assyrians and Phenicians, as it is among the Romanists of to-day. It was sacred also to *Venus*, and the Romanists still eat it on the very day of the week which was called “*Dies veneris*,” Venus’ day; fish day.³ It was an emblem of *fecundity*. The most ancient symbol of the productive power was a fish, and it is accordingly found to be the universal symbol upon many of the earliest coins.⁴ Pythagoras and his followers did not eat fish. They were ascetics, and the eating of fish was supposed to tend to carnal desires. This ancient superstition is entertained by many even at the present day.

The fish was the earliest symbol of Christ Jesus. Fig. No. 33 is a design from the catacombs.⁵ This cross-fish is not unlike the sacred monogram.



¹ Monumental Christianity, pp. 130, 132, 133.

³ Indian Wisdom, p. 329.

⁵ Inman : Anct. Faiths, vol. i. pp. 528, 529, 227. and Müller : Science of Relig., p. 315.

⁴ Knight : Anct. Art and Mytho., p. 111.

⁵ Lillie : Buddha and Early Buddhism, p.

That the Christian Saviour should be called a fish, may at first appear strange, but when the mythos is properly understood (as we shall endeavor to make it in Chap. XXXIX.), it will not appear so. The Rev. Dr. Geikie, in his "Life and Words of Christ," says that a fish stood for his *name*, from the significance of the Greek letters in the word that expresses the idea, and for this reason he was called a fish. But, we may ask, why was Buddha not only called Fo, or Po, but *Dag-Po*, which was literally the Fish Po, or Fish Buddha? The fish did not stand for his name. The idea that Jesus was called a fish because the Messiah is designated "Dag" in the Talmud, is also an unsatisfactory explanation.

Julius Africanus (an early Christian writer) says :

"Christ is the great Fish taken by the fish-hook of God, and whose flesh nourishes the whole world."¹

"The fish fried
Was Christ that died,"

is an old couplet.²

Prosper Africanus calls Christ,

"The great fish who satisfied for himself the disciples on the shore, and offered himself as a fish to the whole world."³

The *Serpent* was also an emblem of Christ Jesus, or in other words, represented Christ, among some of the early Christians.

Moses *set up* a brazen *serpent* in the wilderness, and Christian divines have seen in this a type of Christ Jesus. Indeed, the Gospels sanction this; for it is written :

"As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up."

From this serpent, Tertullian asserts, the early sect of Christians called *Ophites* took their rise. Epiphanius says, that the "Ophites sprung out of the Nicolaitans and Gnostics, who were so called from the *serpent*, which they worshiped." "The Gnostics," he adds, "*taught that the ruler of the world was of a dracontic form.*" The Ophites preserved live serpents in their sacred chest, and looked upon them as the *mediator* between them and God. Manes, in the third century, taught serpent worship in Asia Minor, under the name of Christianity, promulgating that

"*Christ was an incarnation of the Great Serpent, who glided over the cradle of the Virgin Mary, when she was asleep, at the age of a year and a half.*"⁴

"The Gnostics," says Irenaeus, "represented the Mind (the Son,

¹ Quoted in Monumental Christianity, p. 134.

² Ibid. p. 135.

³ Ibid. p. 372.

⁴ Squire : Serpent Symbol, p. 245.

the Wisdom) in the form of a serpent," and "the Ophites," says Epiphanius, "have a veneration for the serpent; they esteem him the same as Christ." "They even quote the Gospels," says Tertullian, "to prove that Christ was an imitation of the serpent."

The question now arises, Why was the Christian Saviour represented as a serpent? Simply because the heathen Saviours were represented in like manner.

From the earliest times of which we have any historical notice, the serpent has been connected with the preserving gods, or Saviours; the gods of goodness and of wisdom. In Hindoo mythology, the serpent is intimately associated with Vishnu, the preserving god, the Saviour.² Serpents are often associated with the Hindoo gods, as emblems of eternity.³ It was a very sacred animal among the Hindoos.⁴

Worshippers of Buddha venerate serpents. "This animal," says Mr. Wake, "became equal in importance as Buddha himself." And Mr. Lillie says:

"That God was worshiped at an early date by the Buddhists under the symbol of the *Serpent* is proved from the sculptures of oldest topes, where worshippers are represented so doing."⁵

The Egyptians also venerated the serpent. It was the special symbol of Thoth, a primeval deity of Syro-Egyptian mythology, and of all those gods, such as Hermes and Seth, who can be connected with him.⁶ Kneph and Apap were also represented as serpents.⁷

Herodotus, when he visited Egypt, found sacred serpents in the temples. Speaking of them, he says:

"In the neighborhood of Thebes, there are sacred serpents, not at all hurtful to men: they are diminutive in size, and carry two horns that grow on the top of the head. When these serpents die, they bury them in the temple of Jupiter; for they say they are sacred to that god."⁸

The third member of the Chaldean triad, Héa, or Hoa, was represented by a serpent. According to Sir Henry Rawlinson, the most important titles of this deity refer "to his functions as the source of all knowledge and science." Not only is he "The Intelligent Fish," but his name may be read as signifying both "Life" and a "Serpent," and he may be considered as "figured by the great serpent which occupies so conspicuous a place among the

¹ Fergusson: Tree and Serpent Worship, p. 9.

² Wake: Phallism in Ancient Relig., p. 72.

³ Williams' Hinduism, p. 169.

⁴ Knight: Anct. Art and Mytho., p. 16, and Fergusson: Tree and Serpent Worship.

⁵ Wake, p. 73. Lillie: p. 20.

⁶ Wake, p. 40, and Bunsen's Keys, p. 101.

⁷ Champollion, pp. 144, 145.

⁸ Herodotus, bk. ii. ch. 74.

symbols of the gods on the black stones recording Babylonian benefactors."¹

The Phenicians and other eastern nations venerated the serpent as symbols of their beneficent gods.²

As god of medicine, Apollo, the central figure in Grecian mythology, was originally worshiped under the form of a serpent, and men invoked him as the "Helper." He was the Solar Serpent-god.³

Æsculapius, the healing god, the Saviour, was also worshiped under the form of a serpent.⁴ "Throughout Hellas," says Mr. Cox, "Æsculapius remained the 'Healer,' and the 'Restorer of Life,' and accordingly the serpent is everywhere his special emblem."⁵

Why the serpent was the symbol of the Saviours and beneficent gods of antiquity, will be explained in Chap. XXXIX.

The *Dove*, among the Christians, is the symbol of the Holy Spirit. The Matthew narrator relates that when Jesus went up out of the water, after being baptized by John, "the heavens were opened unto him; and he saw the Spirit of God descending like a *dove*, and lighting upon him."

Here is another piece of Paganism, as we find that the *Dove* was the symbol of the Holy Spirit among all nations of antiquity. Rev. J. P. Lundy, speaking of this, says:

"It is a remarkable fact that this spirit (*i. e.*, the Holy Spirit) has been symbolized among all religious and civilized nations by the *Dove*."⁶

And Earnest De Bunsen says:

"The symbol of the Spirit of God was the *Dove*, in Greek, *peleia*, and the Samaritans had a brazen fiery dove, instead of the brazen fiery serpent. Both referred to fire, the symbol of the Holy Ghost."⁷

Buddha is represented, like Christ Jesus, with a dove hovering over his head.⁸

The virgin goddess Juno is often represented with a dove on her head. It is also seen on the heads of the images of Astarte, Cybele, and Isis; it was sacred to Venus, and was intended as a symbol of the Holy Spirit.⁹

Even in the remote islands of the Pacific Ocean, a *bird* is believed to be an emblem of the Holy Spirit.¹⁰

R. Payne Knight, in speaking of the "mystic Dove," says:

¹ Wake: Phallism in Anct. Religs., p. 30.

² See Knight: Anct. Art and Mytho., p. 16.
Cox: Aryan Mytho., vol. ii. p. 123. Ferguson's Tree and Serpent Worship, and Squire's Serpent Symbol.

³ Deane: Serpent Worship, p. 218.

⁴ Tree and Serpent Worship, p. 7, and Bul-

finch: Age of Fable, p. 397.

⁵ Aryan Mytho., vol. ii. p. 36.

⁶ Monumental Christianity, p. 293.

⁷ Bunsen's Angel-Messiah, p. 41.

⁸ See ch. xxix.

⁹ Monumental Christianity, pp 223 and 293.

¹⁰ Knight: Anct. Art and Mytho., p. 169

"A bird was probably chosen for the emblem of the third person (*i. e.*, the Holy Ghost) to signify incubation, by which was figuratively expressed the fructification of inert matter, caused by the vital spirit moving upon the waters.

"The *Dove* would naturally be selected in the East in preference to every other species of bird, on account of its domestic familiarity with man; it usually lodging under the same roof with him, and being employed as his messenger from one remote place to another. Birds of this kind were also remarkable for the care of their offspring, and for a sort of conjugal attachment and fidelity to each other, as likewise for the peculiar fervency of their sexual desires, whence they were sacred to Venus, and emblems of love."¹

Masons' marks are conspicuous among the Christian symbols. On some of the most ancient Roman Catholic cathedrals are to be found figures of Christ Jesus with Mason's marks about him.

Many are the so-called Christian symbols which are direct importations from paganism. To enumerate them would take, as we have previously said, a volume of itself. For further information on this subject the reader is referred to Dr. Inman's "Ancient Pagan and Modern Christian Symbolism," where he will see how many ancient Indian, Egyptian, Etruscan, Grecian and Roman symbols have been adopted by Christians, a great number of which are *Phallic* emblems.²

¹ Knight's Ancient Art and Mythology, p. 170.

Priapus, and the other works of Dr. Thomas Inman.

² See also, R. Payne Knight's *Worship of*

CHAPTER XXXIV.

THE BIRTH-DAY OF CHRIST JESUS.

CHRISTMAS — December the 25th — is a day which has been set apart by the Christian church on which to celebrate the birth of their Lord and Saviour, Christ Jesus, and is considered by the majority of persons to be really the day on which he was born. This is altogether erroneous, as will be seen upon examination of the subject.

There was no uniformity in the period of observing the Nativity among the early Christian churches; some held the festival in the month of May or April, others in January.¹

The *year* in which he was born is also as uncertain as the month or day. "The year in which it happened," says Mosheim, the ecclesiastical historian, "has not hitherto been fixed with certainty, notwithstanding the deep and laborious researches of the learned."²

According to IRENÆUS (A. D. 190), on the authority of "The Gospel," and "all the elders who were conversant in Asia with John, the disciple of the Lord," Christ Jesus lived to be nearly, if not quite, *fifty years of age*. If this celebrated Christian father is correct, and who can say he is not, Jesus was born some twenty years before the time which has been assigned as that of his birth.³

The Rev. Dr. Giles says:

"Concerning the *time* of Christ's birth there are even greater doubts than about the *place*; for, though the four Evangelists have noticed several contemporary facts, which would seem to settle this point, yet on comparing these dates with the general history of the period, we meet with serious discrepancies, which involve the subject in the greatest uncertainty."⁴

Again he says:

¹ See Bible for Learners vol. iii. p. 66; Chambers's Encyclo., art. "Christmas."

² Eccl. Hist., vol. i. p. 53. Quoted in Taylor's Diegesis, p. 104.

³ See Chapter XL., this work.

⁴ Hebrew and Christian Records, vol. ii. p. 189.

“Not only do we date our time from the exact year in which Christ *is said to have been born*, but our ecclesiastical calendar has determined with scrupulous minuteness the day and almost the hour at which every particular of Christ's wonderful life is stated to have happened. All this is implicitly believed by millions; yet all these things are among the most uncertain and shadowy that history has recorded. We have no clue to either the day or the time of year, or even the year itself, in which Christ was born.”¹

Some Christian writers fix the year 4 B. C., as the time when he was born, others the year 5 B. C., and again others place his time of birth at about 15 B. C. The Rev. Dr. Geikie, speaking of this, in his *Life of Christ*, says :

“The whole subject is *very uncertain*. Ewald appears to fix the date of the birth at *five years* earlier than our era. Petavius and Usher fix it on the 25th of December, *five years* before our era. Bengel on the 25th of December, *four years* before our era; Anger and Winer, *four years* before our era, in the *Spring*; Scaliger, *three years* before our era, in *October*; St. Jerome, *three years* before our era, on December 25th; Eusebius, *two years* before our era, on *January 6th*; and Idler, *seven years* before our era, in *December*.”²

Albert Barnes writes in a manner which implies that he knew all about the *year* (although he does not give any authorities), but knew nothing about the *month*. He says :

“The birth of Christ took place *four years* before the common era. That era began to be used about A.D. 526, being first employed by Dionysius, and is supposed to have been placed about four years too late. Some make the difference two, others three, four, five, and even eight years. He was born at the commencement of the last year of the reign of Herod, or at the close of the year preceding.”³

“The Jews sent out their flocks into the mountainous and desert regions during the summer months, and took them up in the latter part of October or the first of November, when the cold weather commenced. . . . It is clear from this that our Saviour was born before the 25th of December, or before what we call *Christmas*. At that time it is cold, and especially in the high and mountainous regions about Bethlehem. *God has concealed the time of his birth. There is no way to ascertain it.* By different learned men it has been fixed at each month in the year.”⁴

Canon Farrar writes with a little more caution, as follows :

“Although the date of Christ's birth cannot be fixed with absolute certainty, there is at least a large amount of evidence to render it *probable* that he was born *four years* before our present era. It is universally admitted that our received chronology, which is not older than Dionysius Exiguus, in the sixth century, is wrong. But all attempts to discover the *month* and the *day* are useless. No data whatever exists to enable us to determine them with even approximate accuracy.”⁵

¹ Hebrew and Christian Records, p. 194.

² Life of Christ, vol. i. p. 559.

³ Barnes' Notes, vol. ii. p. 402.

⁴ Ibid. p. 25.

⁵ Farrar's Life of Christ, App., pp. 673, 4.

Bunsen attempts to show (on the authority of *Irenæus*, above quoted), that Jesus was born some *fifteen* years before the time assigned, and that he lived to be nearly, if not quite, fifty years of age.¹

According to Basnage,² the Jews placed his birth near a century sooner than the generally assumed epoch. Others have placed it even in the *third century* B. C. This belief is founded on a passage in the "*Book of Wisdom*,"³ written about 250 B. C., which is supposed to refer to Christ *Jesus*, and none other. In speaking of some individual who lived *at that time*, it says :

"He professeth to have the knowledge of God, and he calleth himself *the child of the Lord*. He was made to reprove our thoughts. He is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed, *and maketh his boast that God is his father*. Let us see if his words be true; and let us prove what shall happen in the end of him. For if the *just man* be the son of God, he (God) will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death; for by his own saying he shall be respected."

This is a very important passage. Of course, the church claim it to be a *prophecy* of what Christ Jesus was to do and suffer, but this does not explain it.

If the writer of the "*Gospel according to Luke*" is correct, Jesus was not born until about A. D. 10, for he explicitly tells us that this event did not happen until Cyrenius was governor of Syria.⁴ Now it is well known that Cyrenius was not appointed to this office until long after the death of Herod (during whose reign the Matthew narrator informs us Jesus was born⁵), and that the taxing spoken of by the Luke narrator as having taken place at this time, did not take place until about ten years after the time at which, according to the Matthew narrator, Jesus was born.⁶

Eusebius, the first ecclesiastical historian,⁷ places his birth at the time Cyrenius was governor of Syria, and therefore at about A. D. 10. His words are as follows :

"It was the two and fortieth year after the reign of Augustus the Emperor, and the eight and twentieth year after the subduing of Egypt, and the death of Antonius and Cleopatra, when last of all the Ptolemies in Egypt ceased to bear

¹ Bible Chronology, pp. 73, 74.

² Hist. de Juif.

³ Chap. ii. 13-20.

⁴ Luke, ii. 1-7.

⁵ Matt. ii. 1.

⁶ See Josephus : Antiq., bk. xviii. ch. i. sec. i.

⁷ Eusebius was Bishop of Cesarea from A. D. 315 to 340, in which he died, in the 70th year of his age, thus playing his great part in life chiefly under the reigns of Constantine the Great and his son Constantius.

rule, when our Saviour and Lord Jesus Christ, at the time of the first taxing—Cyrenius, then President of Syria—was born in Bethlehem, a city of Judea, according unto the prophecies in that behalf premised.”¹

Had the Luke narrator known anything about Jewish history, he never would have made so gross a blunder as to place the taxing of Cyrenius in the days of Herod, and would have saved the immense amount of labor that it has taken in endeavoring to explain away the effects of his ignorance. One explanation of this mistake is, that there were *two* assessments, one about the time Jesus was born, and the other ten years after; but this has entirely failed. Dr. Hooykaas, speaking of this, says:

“The Evangelist (Luke) falls into the most extraordinary mistakes throughout. In the first place, history is silent as to a census of the whole (Roman) world ever having been made at all. In the next place, though Quirinius certainly did make such a register in Judea and Samaria, it did not extend to Galilee; so that Joseph’s household was not affected by it. Besides, *it did not take place until ten years after the death of Herod*, when his son Archelaus was deposed by the emperor, and the districts of Judea and Samaria were thrown into a Roman province. Under the reign of Herod, nothing of the kind took place, nor was there any occasion for it. Finally, at the time of the birth of Jesus, the Governor of Syria was not Quirinius, but Quintus Sentius Saturninus.”²

The institution of the festival of the Nativity of Christ Jesus being held on the 25th of December, among the Christians, is attributed to Telesphorus, who flourished during the reign of Antoninus Pius (A. D. 138–161), but the first *certain* traces of it are found about the time of the Emperor Commodus (A. D. 180–192).³

For a long time the Christians had been trying to discover upon what particular day Jesus had possibly or probably come into the world; and conjectures and traditions that rested upon absolutely no foundation, led one to the 20th of May, another to the 19th or 20th of April, and a third to the 5th of January. At last the opinion of the *community at Rome* gained the upper hand, and the 25th of December was fixed upon.⁴ It was not until the *fifth* century, however, that this day had been *generally* agreed upon.⁵ *How it happened* that this day finally became fixed as the birthday of Christ Jesus, may be inferred from what we shall now see.

On the first moment after midnight of the 24th of December (*i. e.*, on the morning of the 25th), nearly all the nations of the earth,

¹ Eusebius: Eccl. Hist., lib. 1, ch. vi.

² Bible for Learners, vol. iii. p. 56.

³ See Chambers’s Encyclo., art. “*Christmas*.”

⁴ See Bible for Learners, vol. iii. p. 66.

⁵ “By the fifth century, however, whether

from the influence of some tradition, or from the desire to supplant *Heathen Festivals* of that period of the year, such as the Saturnalia, the 25th of December had been generally agreed upon.” (Encyclopædia Brit., art. “*Christmas*.”)

as if by common consent, celebrated the accouchement of the "Queen of Heaven," of the "Celestial Virgin" of the sphere, and the birth of the god *Sol*.

In *India* this is a period of rejoicing everywhere.¹ It is a great religious festival, and the people *decorate their houses with garlands, and make presents to friends and relatives*. This custom is of very great antiquity.²

In *China*, religious solemnities are celebrated at the time of the *winter solstice*, the last week in *December*, when all shops are shut up, and the courts are closed.³

Buddha, the son of the Virgin *Māya*, on whom, according to Chinese tradition, "the Holy Ghost" had descended, was said to have been born on Christmas day, December 25th.⁴

Among the ancient *Persians* their most splendid ceremonies were in honor of their Lord and Saviour *Mithras*; they kept his birthday, with many rejoicings, on the 25th of December.

The author of the "*Celtic Druids*" says:

"It was the custom of the heathen, long before the birth of Christ, to celebrate the birth-day of their gods," and that, "the 25th of December was a great festival with the *Persians*, who, in very early times, celebrated the birth of their god *Mithras*."⁵

The Rev. Joseph B. Gross, in his "*Heathen Religion*," also tells us that:

"The ancient Persians celebrated a festival in honor of *Mithras* on the first day succeeding the *Winter Solstice*, the object of which was to commemorate the birth of *Mithras*."⁶

Among the ancient *Egyptians*, for centuries before the time of Christ Jesus, the 25th of December was set aside as the birthday of their gods. M. Le Clerk De Septehenes speaks of it as follows:

"The ancient Egyptians fixed the pregnancy of *Isis* (the *Queen of Heaven*, and the *Virgin Mother* of the Saviour *Horus*), on the last days of March, and towards the end of *December* they placed the commemoration of her delivery."⁷

Mr. Bonwick, in speaking of *Horus*, says:

"He is the great God-loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the

¹ See Monier Williams: *Hinduism*, p. 181.

² See *Prog. Relig. Ideas*, vol. i. p. 136.

³ *Ibid.* 216.

⁴ See Bunsen: *The Angel-Messiah*, pp. x.-25, and 110, and Lillie: *Buddha and Buddhism*, p. 73.

Some writers have asserted that *Crishna* is said to have been born on December 25th, but this is not the case. His birthday is held in July-August. (See Williams' *Hinduism*, p. 133,

and *Life and Religion of the Hindoos*, p. 134.)

⁵ *Celtic Druids*, p. 163. See also, *Prog. Relig. Ideas*, vol. i. p. 272; *Monumental Christianity*, p. 167; *Bible for Learners*, iii. pp. 66, 67.

⁶ *The Heathen Religion*, p. 287. See also, Dupuis: p. 246.

⁷ *Relig. of the Anct. Greeks*, p. 214. See also, Higgins: *Anacalypsis*, vol. ii. p. 99.

walls of temples. One passed through the holy *Adytum*¹ to the still more sacred quarter of the temple known as the birth-place of Horus. He was presumably the child of Deity. *At Christmas time*, or that answering to our festival, his image was brought out of that sanctuary with peculiar ceremonies, as the image of the infant *Bambino*² is still brought out and exhibited in Rome."³

Rigord observes that the Egyptians not only worshiped a *Virgin Mother* "prior to the birth of our Saviour, but exhibited the effigy of her son lying in the manger, in the manner the infant Jesus was afterwards laid in the cave at Bethlehem."⁴

The "Chronicles of Alexandria," an ancient Christian work, says :

"Watch how Egypt has constructed the childbirth of a Virgin, and the birth of her son, *who was exposed in a crib to the adoration of the people.*"⁵

Osiris, son of the "*Holy Virgin*," as they called Ceres, or Neith, his mother, was born on the 25th of December.⁶

This was also the time celebrated by the ancient *Greeks* as being the birthday of *Hercules*. The author of "*The Religion of the Ancient Greeks*" says :

"The night of the *Winter Solstice*, which the Greeks named the triple night, was that which they thought gave birth to *Hercules.*"⁷

He farther says :

"It has become an epoch of singular importance in the eyes of the Christian, who has destined it to celebrate the birth of the Saviour, the *true Sun of Justice*, who alone came to dissipate the darkness of ignorance."⁸

Bacchus, also, was born at early dawn on the 25th of December. Mr. Higgins says of him :

"The birth-place of Bacchus, called Sabizius or Sabaoth, was claimed by several places in Greece ; but on Mount Zelmissus, in Thrace, his worship seems to have been chiefly celebrated. He was born of a virgin on the 25th of December, and was always called the SAVIOUR. In his Mysteries, he was shown to the people, as an infant is by the Christians at this day, on Christmas-day morning, in Rome."⁹

The birthday of *Adonis* was celebrated on the 25th of December. This celebration is spoken of by Tertullian, Jerome, and other

¹ "*Adytum*"—the interior or sacred part of a heathen temple.

² "*Bambino*"—a term used for representations of the infant Saviour, Christ Jesus, in *swaddlings*.

³ Bonwick's *Egyptian Belief*, p. 157. See also, Dupuis, p. 237.

⁴ "Deinceps Egyptii PARITURAM VINOINEM magno in honore habuerunt ; quin soliti sunt puerum emingere jacentem in præsepe, quali

POSTEA in Bethlehemeticâ speluncâ natus est." (Quoted in *Anacalypsis*, p. 102, of vol. ii.)

⁵ Quoted by Bonwick, p. 143.

⁶ *Anacalypsis*, vol. ii. p. 99.

⁷ *Relig. Auct. Greece*, p. 215.

⁸ *Ibid.*

⁹ *Anacalypsis*, vol. ii. p. 102 ; Dupuis, p. 237, and Baring-Gould : *Orig. Relig. Belief*, vol. I. p. 322.

Fathers of the Church,¹ who inform us that the ceremonies took place in a cave, and that the cave in which they celebrated his mysteries in Bethlehem, was that in which Christ Jesus was born.

This was also a great holy day in ancient Rome. The Rev. Mr. Gross says :

“In *Rome*, before the time of Christ, a festival was observed on the 25th of December, under the name of ‘*Natalis Solis Invicti*’ (Birthday of Sol the Invincible). It was a day of universal rejoicings, illustrated by illuminations and public games.”² “All public business was suspended, declarations of war and criminal executions were postponed, *friends made presents to one another*, and the slaves were indulged with great liberties.”³

A few weeks before the winter solstice, the Calabrian shepherds came into Rome to play on the pipes. Ovid alludes to this when he says :

“Ante Deūm matrem cornu tibicen adunco
Cum canit, exiguæ quis stipis aera neget.”
—(Epist. i. l. ii.)

i. e., “When to the mighty mother pipes the swain,
Grudge not a trifle for his pious strain.”

This practice is kept up to the present day.

The ancient *Germans*, for centuries before “the *true Sun of Justice*” was ever heard of, celebrated annually, at the time of the *Winter solstice*, what they called their Yule-feast. At this feast agreements were renewed, the gods were consulted as to the future, sacrifices were made to them, and the time was spent in jovial hospitality. Many features of this festival, such as burning the yule-log on Christmas-eve, still survive among us.⁴

Yule was the old name for Christmas. In French it is called *Noel*, which is the Hebrew or Chaldee word *Nule*.⁵

The greatest festival of the year celebrated among the ancient *Scandinavians*, was at the *Winter solstice*. They called the night upon which it was observed, the “*Mother-night*.” This feast was named *Jul*—hence is derived the word *Yule*—and was celebrated in honor of *Freyr* (son of the Supreme God Odin, and the goddess Frigga), who was born on that day. Feasting, nocturnal assemblies, and all the demonstrations of a most dissolute joy, were then authorized by the general usage. At this festival the principal guests *received presents*—generally horses, swords, battle-axes, and gold rings—at their departure.⁶

¹ Anacalypsis, vol. ii. p. 99.

² The Heathen Religion, p. 287; Dupuis, p. 233.

³ Bulfinch, p. 21.

⁴ See Bible for Learners, vol. iii. p. 67; and

Chambers, art. “Yule.”

⁵ See Chambers's, art. “Yule,” and “Celtic Druids,” p. 162.

⁶ Mallet's Northern Antiquities, pp. 110 and 355. Knight : p. 87.

The festival of the 25th of December was celebrated by the ancient *Druids*, in Great Britain and Ireland, with great fires lighted on the tops of hills.¹

Godfrey Higgins says :

“Stuckley observes that the worship of Mithra was spread all over Gaul and Britain. The Druids kept this night as a great festival, and called the day following it *Nolagh* or *Noel*, or the day of regeneration, and celebrated it with great fires on the tops of their mountains, which they repeated on the day of the Epiphany or twelfth night. The Mithraic monuments, which are common in Britain, have been attributed to the Romans, but this festival proves that the Mithraic worship was there prior to their arrival.”²

This was also a time of rejoicing in Ancient Mexico. *Acosta* says :

“In the first month, which in Peru they call *Rayme*, and answering to our *December*, they made a solemn feast called *Capacrayme* (the Winter Solstice), wherein they made many sacrifices and ceremonies, which continued many days.”³

The evergreens, and particularly the mistletoe, which are used all over the Christian world at Christmas time, betray its heathen origin. Tertullian, a Father of the Church, who flourished about A. D. 200, writing to his brethren, affirms it to be “*rank idolatry*” to deck their doors “*with garlands or flowers, on festival days, according to the custom of the heathen.*”⁴

This shows that the heathen in those days, did as the Christians do now. What have evergreens, and garlands, and Christmas trees, to do with Christianity? Simply *nothing*. It is the old Yule-feast which was held by all the northern nations, from time immemorial, handed down to, and observed at the present day. In the greenery with which Christians deck their houses and temples of worship, and in the Christmas-trees laden with gifts, we unquestionably see a relie of the symbols by which our heathen forefathers signified their faith in the powers of the returning sun to clothe the earth again with green, and hang new fruit on the trees. Foliage, such as the laurel, myrtle, ivy, or oak, and in general, *all evergreens*, were *Dionysiac plants*, that is, symbols of the generative power, signifying perpetuity of youth and vigor.⁵

Among the causes, then, that co-operated in fixing this period—December 25th—as the birthday of Christ Jesus, was, as we have seen, that almost every ancient nation of the earth held a festival on this day in commemoration of the birth of *their* virgin-born god.

¹ Dupuis, 160 ; Celtic Druids, and Monumental Christianity, p. 187.

² Anacalypsis, vol. ii. p. 99.

³ Hist. Indies, vol. ii. p. 354.

⁴ See Middleton's Works, vol. i. p. 80.

⁵ Knight : Anct. Art and Mytho., p. 32.

On this account the Christians *adopted it* as the time of the birth of *their* God. Mr. Gibbon, speaking of this in his "Decline and Fall of the Roman Empire," says :

"The Roman Christians, ignorant of the real date of his (Christ's) birth, fixed the solemn festival to the 25th of December, the *Brumalia*, or Winter Solstice, when the Pagans annually celebrated the birth of *Sol*."¹

And Mr. King, in his "Gnostics and their Remains," says :

"The ancient festival held on the 25th of December in honor of the 'Birthday of the Invincible One,' and celebrated by the 'great games' at the circus, was afterwards transferred to the commemoration of the birth of Christ, the precise day of which many of the Fathers confess was then unknown."²

St. Chrysostom, who flourished about A. D. 390, referring to this Pagan festival, says :

"On this day, also, the birth of Christ was lately fixed at Rome, in order that whilst the heathen were busy with their *profane* ceremonies, the Christians might perform their *holy rites* undisturbed."³

Add to this the fact that St. Gregory, a Christian Father of the third century, was instrumental in, and commended by other Fathers for, changing *Pagan festivals* into Christian *holidays*, for the purpose, as they said, of drawing the heathen to the religion of Christ.⁴

As Dr. Hooykaas remarks, the church was always anxious to meet the heathen *half way*, by allowing them to retain the feasts they were accustomed to, only giving them a *Christian dress*, or attaching a new or Christian signification to them.⁵

In doing these, and many other such things, which we shall speak of in our chapter on "*Paganism in Christianity*," the Christian Fathers, instead of drawing the heathen to their religion, drew themselves into Paganism.

¹ Gibbon's Rome, vol. ii. p. 383.

² King's Gnostics, p. 49.

³ Quoted in *Ibid*.

⁴ See the chapter on "Paganism in Christianity."

⁵ Bible for Learners, vo. iii. p. 67.

CHAPTER XXXV.

THE TRINITY.

“ Say not there are three Gods, God is but One God.”—(Koran.)

THE doctrine of the Trinity is the highest and most mysterious doctrine of the Christian church. It declares that there are *three* persons in the Godhead or divine nature — the Father, the Son, and the Holy Ghost — and that “ these three are *one* true, eternal God, the same in substance, equal in power and glory, although distinguished by their personal propensities.” The most celebrated statement of the doctrine is to be found in the Athanasian creed,¹ which asserts that :

“ The Catholic² faith is this: That we worship *One* God as Trinity, and Trinity in Unity—neither confounding the persons, nor dividing the substance—for there is One person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost, *is all one* ; the glory equal, the majesty co-eternal.”

As M. Reville remarks :

“ The dogma of the Trinity displayed its contradictions with true bravery. The Deity divided into *three* divine persons, *and yet* these *three* persons forming only *One* God ; of these three *the first only* being self-existent, the two others *deriving their existence* from the first, *and yet* these three persons being considered as *perfectly equal* ; each having his special, distinct character, his individual qualities, wanting in the other two, *and yet* each one of the three being supposed to possess the fullness of perfection—here, it must be confessed, we have the deification of the contradictory.”³

We shall now see that this very peculiar doctrine of three in one, and one in three, is of *heathen* origin, and that it must fall with all the other dogmas of the Christian religion.

¹ The celebrated passage (I. John, v. 7) “ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one,” is now admitted on all hands to be an interpolation into the epistle many centuries after the time of Christ Jesus.

(See Giles' Hebrew and Christian Records, vol. ii. p. 12. Gibbon's Rome, vol. iii. p. 556. Inman's Ancient Faiths, vol. ii. p. 886. Taylor's Diagesis and Reber's Christ of Paul.)

² That is, the *true* faith.

³ Dogma Deity Jesus Christ, p. 35.

The number *three* is sacred in all theories derived from oriental sources. Deity is always a trinity of some kind, or the successive emanations proceeded in threes.¹

If we turn to *India* we shall find that one of the most prominent features in the Indian theology is the doctrine of a divine triad, governing all things. This triad is called *Tri-murti*—from the Sanserit word *tri* (three) and *murti* (form)—and consists of Brahma, Vishnu, and Siva. It is an *inseparable* unity, though three in form.²

“When the universal and infinite being Brahma—the only really existing entity, wholly without form, and unbound and unaffected by the three Gnnas or by qualities of any kind—wished to create for his own entertainment the phenomena of the universe, he assumed the quality of activity and became a male person, as *Brahma* the creator. Next, in the progress of still further self-evolution, he willed to invest himself with the second quality of goodness, as *Vishnu* the preserver, and with the third quality of darkness, as *Siva* the destroyer. This development of the doctrine of triple manifestation (*tri-murti*), which appears first in the Brahmanized version of the Indian Epics, had already been adumbrated in the Veda in the triple form of fire, and in the triad of gods, Agni, Sūrya, and Indra; and in other ways.”³

This divine *Tri-murti*—says the Brahmins and the sacred books—is indivisible in essence, and indivisible in action; mystery profound! which is explained in the following manner:

Brahma represents the *creative* principle, the unreflected or unevolved protogoneus state of divinity—the *Father*.

Vishnu represents the *protecting* and *preserving* principle, the evolved or reflected state of divinity—the *Son*.⁴

Siva is the principle that presides at destruction and reconstruction—the Holy Spirit.⁵

¹ “The notion of a *Triad* of Supreme Powers is indeed common to most ancient religions.” (Prichard’s *Egyptian Mytho.*, p. 285.)

² “Nearly all the Pagan nations of antiquity, in their various theological systems, acknowledged a trinity in the divine nature.” (Manrice: *Indian Antiquities*, vol. vi. p. 35.)

³ “The ancients imagined that their *triad* of gods or persons, only constituted one god.” (Celtic Druids, p. 197.)

⁴ The three attributes called Brahmā, Vishnu and Siva, are indicated by letters corresponding to our A. U. M., generally pronounced OM. This mystic word is never uttered except in prayer, and the sign which represents it in their tem-

ples is an object of profound adoration.

⁵ Monier Williams’ *Indian Wisdom*, p. 324.

⁶ That is, the Lord and Saviour *Crishna*. The Supreme Spirit, in order to preserve the world, produced Vishnu. Vishnu came upon earth, for this purpose, in the form of Crishna. He was believed to be an incarnation of the Supreme Being, one of the persons of their holy and mysterious trinity, to use their language, “The Lord and Savior—three persons and one god.” In the Geita, Crishna is made to say: “I am the Lord of all created beings.” “I am the mystic figure O. M.” “I am Brahmā, Vishnu, and Siva, three gods in one.”

⁷ See *The Heathen Religion*, p. 124.

The third person was the Destroyer, or, in his good capacity, the Regenerator. The dove was the emblem of the Regenerator. As the *spiritus* was the passive cause (brooding on the face of the waters) by which all things sprang into life, the dove became the emblem of the Spirit, or Holy Ghost, the third person.

These three gods are the first and the highest manifestations of the Eternal Essence, and are typified by the three letters composing the mystic syllable OM or AUM. They constitute the well known Triumurti or Triad of divine forms which characterizes Hindooism. It is usual to describe these three gods as Creator, Preserver and Destroyer, but this gives a very inadequate idea of their complex characters. Nor does the conception of their relationship to each other become clearer when it is ascertained that their functions are constantly interchangeable, and that each may take the place of the other, according to the sentiment expressed by the greatest of Indian poets, Kalidasa (Kumara-sambhava, Griffith, vii. 44):

“ In those three persons the One God was shown—
Each first in place, each last—not one alone ;
Of Siva, Vishnu, Brahmā, each may be
First, second, third, among the blessed three.”

A devout person called Attencin, becoming convinced that he should worship but *one* deity, thus addressed Brahma, Vishnu and Siva :

“ O you *three* Lords ; know that I recognize only *One* God ; inform me therefore, *which of you is the true divinity*, that I may address to him alone my vows and adorations.”

The three gods became manifest to him, and replied :

“ Learn, O devotee, that there is no real distinction between us ; what to you *appears* such is only by semblance ; *the Single Being appears under three forms, but he is One.*”¹

Sir William Jones says :

“ Very respectable natives have assured me, that one or two missionaries have been absurd enough in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost Christians ; because their Brahmā, Vishnou, and Mahesa (Siva), were no other than the Christian Trinity.”²

Thomas Maurice, in his “ Indian Antiquities,” describes a magnificent piece of Indian sculpture, of exquisite workmanship, and of stupendous antiquity, namely :

“ A bust composed of *three heads*, united to *one body*, adorned with the *oldest* symbols of the Indian theology, and thus expressly fabricated according to the

¹ Allen's India, pp. 382, 383.

² Asiatic Researches, vol. i. p. 372.

unanimous confession of the sacred sacerdotal tribe of India, to indicate the *Creator*, the *Preserver*, and the *Regenerator*, of mankind ; which establishes the solemn fact, that from the remotest eras, the Indian nations had adored a triune deity."¹

Fig. No. 34 is a representation of an Indian sculpture, intended to represent the Triune God,² evidently similar to the one described above by Mr. Maurice. It is taken from "a very ancient granite" in the museum at the "Indian House," and was dug from the ruins of a temple in the island of Bombay.

The Buddhists, as well as the Brahmans, have had their Trinity from a very early period.

Mr. Faber, in his "Origin of Heathen Idolatry," says :

"Among the Hindoos, we have the Triad of Brahmā, Vishnu, and Siva; so, among the votaries of Buddha, we find the self-triplicated Buddha declared to be the same as the Hindoo Trimurti. Among the Buddhist sect of the Jainists, we have the triple Jiva, in whom the Trimurti is similarly declared to be incarnate."



In this Trinity *Vajrapani* answers to Brahmā, or Jehovah, the "All-father," *Manjusri* is the "deified teacher," the counterpart of Crishna or Jesus, and *Avalokitesvara* is the "Holy Spirit."

Buddha was believed by *his* followers to be, not only an incarnation of the deity, but "God himself in human form" — as the followers of Crishna believed him to be — and therefore "three gods in one." This is clearly illustrated by the following address delivered to Buddha by a devotee called Amora :

"Reverence be unto thee, O God, in the form of the God of mercy, the dispeller of pain and trouble, the Lord of all things, the guardian of the universe, the emblem of mercy towards those who serve thee—OM ! the possessor of all things in vital form. Thou art Brahmā, Vishnu, and Mahesa ; thou art Lord of all the universe. Thou art under the proper form of all things, movable and immovable, the possessor of the whole, and thus I adore thee. I adore thee, who art celebrated by a thousand names, and under various forms ; in the shape of Buddha, the god of mercy."³

The inhabitants of *China* and *Japan*, the majority of whom are Buddhists, worship God in the form of a Trinity. Their name

¹ Indian Antiquities, vol. iv. p. 372.

² Asiatic Researches, vol. iii. pp. 285, 286

³ Taken from Moore's "Hindoo Pantheon," plate 61.

See also, King's Gnostics, 167.

for him (Buddha) is Fo, and in speaking of the Trinity they say: "The three pure, precious or honorable Fo."¹ This triad is represented in their temples by images similar to those found in the pagodas of India, and when they speak of God they say: "*Fo is one person, but has three forms.*"²

In a chapel belonging to the monastery of Poo-ta-la, which was found in Manchow-Tartary, was to be seen representations of Fo, in the form of three persons.³

Navarette, in his account of China, says :

"This sect (of Fo) has another idol they call *Sanpao*. It consists of *three*, equal in all respects. This, which has been represented as an image of the Most Blessed Trinity, is exactly the same with that which is on the high altar of the monastery of the Trinitarians at Madrid. If any Chinese whatsoever saw it, he would say that *Sanpao* of his country was worshiped in these parts."

And Mr. Faber, in his "Origin of Heathen Idolatry," says :

"Among the Chinese, who worship Buddha under the name of *Fo*, we find this God mysteriously multiplied into *three persons.*"

The mystic syllable O. M. or A. U. M. is also revered by the Chinese and Japanese,⁴ as we have found it revered by the inhabitants of India.

The followers of Laou-tsze, or Laou-keum-tsze—a celebrated philosopher of China, and deified hero, born 604 B. C. — known as the Taon sect, are also worshipers of a Trinity.⁵ It was the leading feature in Laou-keun's system of philosophical theology, that Taon, the eternal reason, produced *one*; one produced *two*; two produced *three*; and three produced all things.⁶ This was a sentence which Laou-keun continually repeated, and which Mr. Maurice considers, "a most singular axiom for a *heathen* philosopher."⁷

The sacred volumes of the Chinese state that :

"The Source and Root of all is *One*. This self-existent unity necessarily produced a *second*. The first and second, by their union, produced a *third*. These *Three* produced all."⁸

The ancient emperors of China solemnly sacrificed, every three years, to "Him who is One and Three."⁹

The ancient *Egyptians* worshiped God in the form of a Trinity,

¹ Davis' China, vol. ii. p. 104.

² Ibid. pp. 103 and 81.

³ Ibid. pp. 105, 106.

⁴ Ibid. pp. 103, 81.

⁵ Ibid. 110, 111. Bell's Pantheon, vol. ii. p. 36. Dunlap's Spirit Hist., 150.

⁶ Indian Antiquities, vol. v. p. 41. Dupuis, p. 285. Dunlap's Spirit Hist., 150.

⁷ Indian Antiquities, vol. v. p. 41.

This Taon sect, according to John Francis Davis, and the Rev. Charles Gutzlaff, both of whom have resided in China—call their trinity "the three pure ones," or "the three precious ones in heaven." (See Davis' China, vol. ii. p. 110, and Gutzlaff's Voyages, p. 307.)

⁸ See Prog. Relig. Ideas, vol. i. p. 216.

⁹ Ibid.

which was represented in sculptures on the most ancient of their temples. The celebrated symbol of the wing, the globe, and the serpent, is supposed to have stood for the different attributes of God.¹

The priests of Memphis, in Egypt, explained this mystery to the novice, by intimating that the premier (first) *monad* created the *dyad*, who engendered the *triad*, and that it is this triad which shines through nature.

Thulis, a great monarch, who at one time reigned over all Egypt, and who was in the habit of consulting the oracle of Serapis, is said to have addressed the oracle in these words :

“ Tell me if ever there was before one greater than I, or will ever be one greater than me ?”

The oracle answered thus :

“ First *God*, afterward the *Word*, and with them the *Holy Spirit*, all these are of the same nature, and make but *one* whole, of which the power is eternal. Go away quickly, *mortal*, thou who hast but an uncertain life.”²

The idea of calling the second person in the Trinity the *Logos*, or *Word*,³ is an Egyptian feature, and was engrafted into Christianity many centuries after the time of Christ Jesus.⁴ *Apollo*, who had his tomb at Delphi in Egypt, was called the *Word*.⁵

Mr. Bonwick, in his “ Egyptian Belief and Modern Thought,” says :

“ Some persons are prepared to admit that the most astonishing development of the old religion of Egypt was in relation to the *Logos* or *Divine Word*, by whom all things were made, and who, though from God, was God. It had long been known that Plato, Aristotle, and others before the Christian era, cherished the idea of this Demiurgus ; but it was not known till of late that Chaldeans and Egyptians recognized this mysterious principle.”⁶

¹ Indian Antiquities, vol. i. p. 127.

² Higgins : Anacalypsis, vol. ii. p. 14.

The following answer is stated by Manetho, an Egyptian priest, to have been given by an Oracle to Sesostrius : “ On his return through Africa he entered the sanctuary of the Oracle, saying: ‘ Tell me, O thou strong in fire, who before me could subjugate all things ? and who shall after me ?’ But the Oracle rebuked him, saying, ‘ First, *God* ; then the *Word* ; and with them, the *Spirit*.’ ” (Nimrod, vol. i. p. 119, in *Ibid.* vol. i. p. 805.)

Here we have distinctly enumerated God, the *Logos*, and the *Spirit* or *Holy Ghost*, in a very early period, long previous to the Christian era.

³ 1. John, v. 7. John i. 1.

⁴ The *Alexandrian* theology, of which the celebrated *Plato* was the chief representative, taught that the *Logos* was “ the second *God* ;”

a being of divine essence, but distinguished from the Supreme God. It is also called “ the first-born Son of God.”

“ The *Platonists* furnished brilliant recruits to the Christian churches of Asia Minor and Greece, and brought with them their love for system and their idealism.” “ It is in the *Platonizing*, or *Alexandrian*, branch of *Judaism* that we must seek for the antecedents of the Christian doctrine of the *Logos*.” (A. Revillé : *Dogma Deity Jesus*, p. 29.)

⁵ Higgins : Anacalypsis, vol. ii. p. 162. *Mithras*, the Mediator, and Saviour of the Persians, was called the *Logos*. (See Dunlap’s *Son of the Man*, p. 20. Bunsen’s *Angel-Messiah*, p. 75.) *Hermes* was called the *Logos*. (See Dunlap’s *Son of the Man*, p. 39, *marginal note*.)

⁶ Bonwick’s *Egyptian Belief*, p. 402.

“The *Logos* or *Word* was a great mystery (among the Egyptians), in whose sacred books the following passages may be seen: ‘I know the mystery of the divine Word;’ ‘The Word of the Lord of All, which was the maker of it;’ ‘The Word—this is the first person after himself, uncreated, infinite ruling over all things that were made by him.’”¹

The Assyrians had Marduk for their *Logos*; ² one of their sacred addresses to him reads thus:

“Thou art the powerful one—Thou art the life giver—Thou also the prosperer—Merciful one among the gods—Eldest son of Hea, who made heaven and earth—Lord of heaven and earth, who an equal has not—Merciful one, who dead to life raises.”³

The Chaldeans had their *Memra* or “Word of God,” corresponding to the Greek *Logos*, which designated that being who organized and who still governs the world, and is inferior to God only.⁴

The *Logos* was with Philo a most interesting subject of discourse, tempting him to wonderful feats of imagination. There is scarcely a personifying or exalting epithet that he did not bestow on the Divine Reason. He described it as a distinct being; called it “a Rock,” “The Summit of the Universe,” “Before all things,” “First-begotten Son of God,” “Eternal Bread from Heaven,” “Fountain of Wisdom,” “Guide to God,” “Substitute for God,” “Image of God,” “Priest,” “Creator of the Worlds,” “Second God,” “Interpreter of God,” “Ambassador of God,” “Power of God,” “King,” “Angel,” “Man,” “Mediator,” “Light,” “The Beginning,” “The East,” “The Name of God,” “The Intercessor.”⁵

This is exactly the *Logos* of John. It becomes a man, “is made flesh;” appears as an *incarnation*; in order that the God whom “no man has seen at any time,” may be manifested.

The worship of God in the form of a Trinity was to be found among the ancient *Greeks*. When the priests were about to offer up a sacrifice to the gods, the altar was *three times* sprinkled by dipping a laurel branch in holy water, and the people assembled around it were *three times* sprinkled also. Frankincense was taken from the censer with *three fingers*, and strewed upon the altar *three times*. This was done because an oracle had declared that *all sacred things ought to be in threes*, therefore, that number was scrupulously observed in most religious ceremonies.⁶

Orpheus⁷ wrote that:

¹ Bonwick's Egyptian Belief, p. 404.

² Ibid.

³ Ibid.

⁴ Ibid. p. 28.

⁵ Frothingham's Cradle of the Christ, p. 112.

⁶ See Prog. Relig. Ideas, vol. i. p. 307.

⁷ Orpheus is said to have been a native of Thracia, the oldest poet of Greece, and to have written before the time of Homer; but he is evidently a mythological character.

“All things were made by *One* godhead in *three* names, and that this god is all things.”¹

This Trinitarian view of the Deity he is said to have brought from Egypt, and the Christian Fathers of the third and fourth centuries claimed that Pythagoras, Heraclitus, and Plato — who taught the doctrine of the Trinity — had drawn their theological philosophy from the writings of Orpheus.²

The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews.³

The celebrated passage: “In the beginning was the Word, and the Word was with God, and the Word was God,”⁴ is a fragment of some Pagan treatise on the Platonic philosophy, evidently written by Irenæus.⁵ It is quoted by *Amelius*, a Pagan philosopher, as strictly applicable to the Logos, or Mercury, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian—for such is what he calls the writer of John i. 1. His words are:

“This plainly was the Word, by whom all things were made, he being himself eternal, as Heraclitus also would say; and by Jove, the same whom the *barbarian* affirms to have been in the place and dignity of a principal, and to be with God, and to be God, by whom all things were made, and in whom everything that was made has its life and being.”⁶

The Christian Father, Justin Martyr, *apologizing* for the Christian religion, tells the Emperor Antoninus Pius, that the Pagans need not taunt the Christians for worshiping the Logos, which “was with God, and was God,” as *they were also guilty of the same act.*

“If we (Christians) hold,” says he, “some opinion near of kin to the poets and philosophers, in great repute among you, why are we thus unjustly hated?” “There’s *Mercury*, Jove’s interpreter, in imitation of the Logos, in worship among you,” and “as to the Son of God, called Jesus, should we allow him to be nothing more than man, yet the title of the ‘Son of God’ is very justifiable, upon the account of his wisdom, considering *you* have your *Mercury*, (also called the ‘Son of God’) in worship under the title of the *Word* and Messenger of God.”⁷

We see, then, that the title “Word” or “Logos,” being applied to Jesus, is another piece of Pagan amalgamation with Chris-

¹ See *Indian Antiquities*, vol. iv. p. 332, and *Taylor’s Diegesis*, p. 189.

² See *Chambers’s Encyclo.*, art. “Orphens.”

³ *Ibid.*, art. “Plato.”

⁴ *John*, i. 1.

⁵ The first that we know of this gospel for certain is during the time of Irenæus, the great Christian forger.

⁶ See *Taylor’s Diegesis*, p. 185.

⁷ *Apol.* i. ch. xx.–xxii.

tianity. *It did not receive its authorized Christian form until the middle of the second century after Christ.*¹

The ancient Pagan *Romans* worshiped a Trinity. An oracle is said to have declared that there was, "first God, then the Word, and with them the Spirit."²

Here we see distinctly enumerated, God, the Logos, and the Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital — that of Jupiter Capitolinus — was dedicated to *three* deities, which three deities were honored with joint worship.³

The ancient *Persians* worshiped a Trinity.⁴ This trinity consisted of Oromasdes, Mithras, and Ahriman.⁵ It was virtually the same as that of the Hindoos: Oromasdes was the Creator, Mithras was the "Son of God," the "Saviour," the "Mediator" or "Intercessor," and Ahriman was the Destroyer. In the oracles of Zoroaster the Persian lawgiver, is to be found the following sentence:

"A *Triad* of Deity shines forth through the whole world, of which a *Monad* (an invisible thing) is the head."⁶

Plutarch, "De Iside et Osiride," says:

"Zoroaster is said to have made a *threefold* distribution of things: to have assigned the first and highest rank to Oromasdes, who, *in the Oracles*, is called the *Father*; the lowest to Ahrimanes; and the middle to Mithras; who, in the *same Oracles*, is called the *second Mind*."

The *Assyrians* and *Phenicians* worshiped a Trinity.⁷

"It is a curious and instructive fact, that the Jews had symbols of the divine Unity in Trinity as well as the Pagans."⁸ The *Cabbala* had its Trinity: "the *Ancient*, whose name is sanctified, is with *three* heads, which make but *one*."⁹

Rabbi Simcon Ben Jochai says:

"Come and see the *mystery* of the word *Elohim*: there are *three* degrees, and each degree by itself alone, and yet, notwithstanding, *they* are all *One*, and *joined together in One*, and cannot be divided from each other."

According to Dr. Parkhurst:

"The *Vandals*¹⁰ had a god called Triglaff. One of these was found at Her-

¹ See Fiske: *Myths and Myth-makers*, p. 205. *Celsus* charges the Christians with a *re-coinage* of the misunderstood doctrine of the Logos.

² See Higgins' *Anaclypsis*, vol. i. p. 105.

³ See *Indian Antiquities*, vol. iii. p. 158.

⁴ See *Indian Antiquities*, vol. vi. p. 346. *Monumental Christianity*, p. 65. and *Ancient Faiths*, vol. ii. p. 819.

⁶ *Ibid.*

⁵ *Indian Antiquities*, vol. iv. p. 259.

⁷ See *Monumental Christianity*, p. 65, and *Ancient Faiths*, vol. ii. p. 819.

⁸ *Monumental Christianity*, p. 923. See also, *Manrice's Indian Antiquities*.

⁹ *Idra Suta*, Sohar, iii. 288. B. Franck, 138. *Son of the Man*, p. 78.

¹⁰ *Vandals*—a race of European barbarians, either of Germanic or Slavonic origin.

tungerberg, near Brandenburg (in Prussia). He was represented with *three heads*. This was apparently the *Trinity of Paganism*."¹

The ancient *Scandinavians* worshiped a triple deity who was yet one god. It consisted of Odin, Thor, and Frey. A triune statue representing this Trinity in Unity was found at Upsal in Sweden.² The three principal nations of Scandinavia (Sweden, Denmark, and Norway) vied with each other in erecting temples, but none were more famous than the temple at Upsal in Sweden. It glittered on all sides with gold. It seemed to be particularly consecrated to the *Three Superior Deities*, Odin, Thor and Frey. The statues of these gods were placed in this temple on three thrones, one above the other. *Odin* was represented holding a sword in his hand: *Thor* stood at the left hand of Odin, with a crown upon his head, and a scepter in his hand; *Frey* stood at the left hand of Thor, and was represented of both sexes. Odin was the supreme God, the *Al-fader*; Thor was the first-begotten son of this god, and Frey was the bestower of fertility, peace and riches. King Gylfi of Sweden is supposed to have gone at one time to *Asgard* (the abode of the gods), where he beheld three thrones raised one above another, with a man sitting on each of them. Upon his asking what the names of these lords might be, his guide answered: "He who sitteth on the lowest throne is *the Lofty One*; the second is *the equal to the Lofty One*; and he who sitteth on the highest throne is called *the Third*."³

The ancient *Druids* also worshiped: "*Ain Treidhe Dia ainm Taulac, Fan, Mollac*;" which is to say: "Ain triple God, of name Taulac, Fan, Mollac."⁴

The ancient inhabitants of *Siberia* worshiped a triune God. In remote ages, wanderers from India directed their eyes northward, and crossing the vast Tartarian deserts, finally settled in Siberia, bringing with them the worship of a triune God. This is clearly shown from the fact stated by Thomas Maurice, that:

"The first Christian missionaries who arrived in those regions, found the people already in possession of that fundamental doctrine of the true religion, which, among others, they came to impress upon their minds, and universally adored an idol fabricated to resemble, as near as possible, a *Trinity in Unity*."

This triune God consisted of, first "the Creator of all things," second, "the God of Armies," third, "the Spirit of Heavenly Love," and yet these three were but *one* indivisible God.⁵

¹ Parkhurst: Hebrew Lexicon, Quoted in Taylor's Diegesis, p. 216.

² See Knight: Anct. Art and Mytho., p. 169. Maurice: Indian Antiq., vol. v. p. 14, and Gross: The Heathen Religion, p. 210.

³ See Mallet's Northern Antiquities.

⁴ Celtic Druids, p. 171; Anacalypsis, vol. i. p. 123; and Myths of the British Druids, p. 448.

⁵ Indian Antiquities, vol. v. pp. 8, 9.

The *Tartars* also worshiped God as a Trinity in Unity. On one of their medals, which is now in the St. Petersburg Museum, may be seen a representation of the triple God seated on the lotus.¹

Even in the remote islands of the Pacific Ocean, the supreme deities are God the Father, God the Son, and God the Spirit, the latter of which is symbolized as a bird.²

The ancient *Mexicans* and *Peruvians* had their Trinity. The supreme God of the Mexicans (*Tezcatlipoca*), who had, as Lord Kingsborough says, "all the attributes and powers which were assigned to Jehovah by the Hebrews," had associated with him two other gods, *Huitzilpochtli* and *Tlaloc*; one occupied a place upon his left hand, the other on his right. This was the Trinity of the Mexicans.³

When the bishop Don Bartholomew de las Casas proceeded to his bishopric, which was in 1545, he commissioned an ecclesiastic, whose name was Francis Hernandez, who was well acquainted with the language of the Indians (as the natives were called), to visit them, carrying with him a sort of catechism of what he was about to preach. In about one year from the time that Francis Hernandez was sent out, he wrote to Bishop las Casas, stating that :

"The Indians believed in the God who was in heaven; that this God was the Father, Son, and Holy Ghost, and that the Father was named *Yzona*, the Son *Bacab*, who was born of a Virgin, and that the Holy Ghost was called *Echiah*."⁴

The Rev. Father Acosta says, in speaking of the *Peruvians* :

"It is strange that the devil after his manner hath brought a Trinity into idolatry, for the three images of the Sun called *Apontí*, *Churuntí*, and *Intiquaogui*, signifieth Father and Lord Sun, the Son Sun, and the Brother Sun.

"Being in Chuquisaca, an honorable priest showed me an information, which I had long in my hands, where it was proved that there was a certain oratory, whereat the Indians did worship an idol called *Tungatanga*, which they said was 'One in Three, and Three in One.' And as this priest stood amazed thereat, I said that the devil by his infernal and obstinate pride (whereby he always pretends to make himself God) did steal all that he could from the truth, to employ it in his lying and deceits."⁵

The doctrine was recognized among the Indians of the Californian peninsula. The statue of the principal deity of the New Granadian Indians had "three heads on one body," and was understood to be "three persons with one heart and one will."⁶

¹ Isis Unveiled, vol. ii. p. 48.

² Knight : Anct. Art and Mytho., p. 169.

³ Squire : Serpent Symbol, pp. 179, 180. Mexican Ant., vol. vi. p. 164.

⁴ Kingsborough : Mexican Antiquities, vol.

vi. p. 164.

⁵ Acosta : Hist. Indies, vol. ii. p. 373. See also, Indian Antiqu., vol. v. p. 26, and Squire's Serpent Symbol, p. 181.

⁶ Squire : Serpent Symbol, p. 181.

The result of our investigations then, is that, for ages before the time of Christ Jesus or Christianity, God was worshiped in the form of a TRIAD, and that this doctrine was extensively diffused through all nations. That it was established in regions as far distant as China and Mexico, and immemorially acknowledged through the whole extent of Egypt and India. That it flourished with equal vigor among the snowy mountains of Thibet, and the vast deserts of Siberia. That the barbarians of central Europe, the Scandinavians, and the Druids of Britain and Ireland, bent their knee to an idol of a *Triune God*. What then becomes of "the Ever-Blessed Trinity" of Christianity? It must fall, together with all the rest of its dogmas, and be buried with the Pagan débris.

The learned Thomas Maurice imagined that this mysterious doctrine must have been revealed by God to Adam, or to Noah, or to Abraham, or to somebody else. Notice with what caution he wrote (A. D. 1794) on this subject. He says :

"In the course of the wide range which I have been compelled to take in the field of Asiatic mythology, certain topics have arisen for discussion, *equally delicate and perplexing*. Among them, in particular, a species of Trinity forms a constant and prominent feature in nearly all the systems of Oriental theology."

After saying, "*I venture with a trembling step*," and that, "It was not from *choice*, but from *necessity*, that I entered thus upon this subject," he concludes :

"This extensive and interesting subject engrosses a considerable portion of this work, and *my anxiety to prepare the public mind to receive it*, my efforts to elucidate so *mysterious* a point of theology, induces me to remind the candid reader, that visible traces of this doctrine are discovered, not only in the *three* principals of the Chaldaic theology ; in the *Triplastos* Mithra of Persia ; in the *Triad*, Brahmā, Vishnu, and Siva, of India—where it was evidently promulgated in the Geeta, *fifteen hundred years before the birth of Plato*;¹ but in the Numen Triplex of Japan ; in the inscription upon the famous medal found in the deserts of Siberia, "To the Triune God," to be seen at this day in the valuable cabinet of the Empress, at St. Petersburg ; in the Tanga-Tanga, or Three in One, of the South Americans ; and, finally, without mentioning the vestiges of it in Greece, in the Symbol of the Wing, the Globe, and the Serpent, conspicuous on most of the ancient temples of Upper Egypt."²

It was a long time after the followers of Christ Jesus had made him a God, before they ventured to declare that he was "*God him-*

¹ The ideas entertained concerning the antiquity of the Geeta, at the time Mr. Maurice wrote his *Indian Antiquities*, were erroneous. This work, as we have elsewhere seen, is not as old as he supposed. The doctrine of the *Trimurti* in India, however, is to be found in the *Veda*, and epic poems, which are of an antiquity long anterior to the rise of Christianity, preceding it by many centuries. (See Mouier

Williams' *Indian Wisdom*, p. 324, and *Hinduism*, pp. 109, 110-115.)

"The grand cavern pagoda of Elephanta, the oldest and most magnificent temple in the world, is neither more nor less than a superb temple of a Triune God." (Maurice : *Indian Antiquities*, vol. iii. p. ix.)

² *Indian Antiquities*, vol. i. pp. 125-127.

self in human form," and, "the second person in the Ever-Blessed Trinity." It was Justin Martyr, a Christian convert from the Platonic school,¹ who, about the middle of the second century, first promulgated the opinion, that Jesus of Nazareth, the "Son of God," was the second principle in the Deity, and the Creator of all material things. He is the earliest writer to whom the opinion can be traced. This knowledge, he does not ascribe to the Scriptures, but to the special favor of God.²

The passage in I. John, v. 7, which reads thus: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," is one of the numerous interpolations which were inserted into the books of the New Testament, many years after these books were written.³ These passages are retained and circulated as the word of God, or as of equal authority with the rest, though known and admitted by the learned on all hands, to be forgeries, willful and wicked interpolations.

The subtle and profound questions concerning the nature, generation, the distinction, and the quality of the three divine persons of the mysterious triad, or Trinity, were agitated in the philosophical and in the Christian schools of Alexandria in Egypt,⁴ but it was not a part of the established Christian faith until as late as A. D. 327, when the question was settled at the Councils of Nice and Constantinople. Up to this time there was no understood and recognized doctrine on this high subject. The Christians were for the most part accustomed to us escriptural expressions in speaking of the Father, and the Son, and the Spirit, without defining articulately their relation to one another.⁵

In these trinitarian controversies, which first broke out in Egypt — Egypt, the land of Trinities — the chief point in the discussion was to define the position of "the Son."

There lived in Alexandria a presbyter of the name of Arius, a disappointed candidate for the office of bishop. He took the

¹ We have already seen that Plato and his followers taught the doctrine of the Trinity centuries before the time of Christ Jesus.

² Israel Worsley's Enquiry, p. 54. Quoted in Higgins' Anscalypsis, vol. i. p. 116.

³ "The memorable text (I. John v. 7) which asserts the unity of the three which bear witness in heaven, is condemned by the universal silence of the orthodox Fathers, ancient versions, and authentic manuscripts. It was first alleged by the Catholic Bishop whom Hunneric summoned to the Conference of Carthage (A. D. 254), or, more properly, by the four bishops who composed and published the profession of faith in the name of their brethren." (Gib-

bon's Rome, vol. iii. p. 556, and note 117.) None of the ancient manuscripts now extant, above four-score in number, contain this passage. (Ibid. note 116.) In the eleventh and twelfth centuries, the Bible was corrected. Yet, notwithstanding these corrections, the passage is still wanting in twenty-five Latin manuscripts. (Ibid. note 116. See also, Dr. Giles' Hebrew and Christian Records, vol. ii. p. 12. Dr. Inman's Ancient Faiths, vol. ii. p. 886. Rev. Robert Taylor's Diegesia, p. 421, and Reber's Christ of Paul.)

⁴ See Gibbon's Rome, ii. 309.

⁵ Chambers's Encyclo., art. "Trinity."

ground that there was a time when, from the very nature of *Sonship*, the Son did not exist, and a time at which he commenced to be, asserting that it is the necessary condition of the filial relation *that a father must be older than his son*. But this assertion evidently denied the *co-eternity* of the three persons of the Trinity, it suggested a *subordination* or *inequality* among them, and indeed implied a time when the Trinity did not exist. Hereupon, the bishop, who had been the successful competitor against Arius, displayed his rhetorical powers in public debates on the question, and, the strife spreading, the Jews and Pagans, who formed a very large portion of the population of Alexandria, *amused themselves with theatrical representations of the contest on the stage—the point of their burlesques being the equality of age of the Father and the Son*. Such was the violence the controversy at length assumed, that the matter had to be referred to the emperor (Constantine).

At first he looked upon the dispute as altogether frivolous, and perhaps in truth inclined to the assertion of Arius, that in the very nature of the thing a father must be older than his son. So great, however, was the pressure laid upon him, that he was eventually compelled to summon the Council of Nicea, which, to dispose of the conflict, set forth a formulary or creed, and attached to it this anathema :

“The Holy Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not, and that, before he was begotten, he was not, and that, he was made out of nothing, or out of another substance or essence, and is created, or changeable, or alterable.”

Constantine at once *enforced* the decision of the council by the civil power.¹

Even after this “subtle and profound question” had been settled at the Council of Nice, those who settled it did not understand the question they had settled. Athanasius, who was a member of the first general council, and who is said to have written the *creed* which bears his name, which asserts that the true Catholic faith is this :

“That we worship *One* God as Trinity, and Trinity in Unity—neither confounding the persons nor dividing the substance—for there is one person of the Father, another of the Son, and another of the Holy Ghost, but the Godhead of the Father, and of the Son, and of the Holy Ghost *is all one*, the glory equal, the majesty co-eternal.”

—also confessed that whenever he forced his understanding to

¹ Draper : Religion and Science, pp. 53, 54.

meditate on the divinity of the Logos, his toilsome and unavailing efforts recoiled on themselves; *that the more he thought the less he comprehended; and the more he wrote the less capable was he of expressing his thoughts.*¹

We see, then, that this great question was settled, not by the consent of all members of the council, but simply because the *majority* were in favor of it. Jesus of Nazareth was "God himself in human form;" "one of the persons of the Ever-Blessed Trinity," who "had no beginning, and will have no end," *because the majority of the members of this council said so.* Hereafter—so it was decreed—*all must believe it; if not, they must not oppose it, but forever hold their peace.*

The Emperor Theodosius declared his resolution of expelling from all the churches of his dominions, the bishops and their clergy who should obstinately refuse to believe, *or at least to profess*, the doctrine of the Council of Nice. His lieutenant, Sapor, was armed with the ample powers of a general law, a special commission, *and a military force*; and this ecclesiastical resolution was conducted *with so much discretion and vigor, that the religion of the Emperor was established.*²

Here we have the historical fact, that bishops of the Christian church, and their clergy, *were forced to profess their belief in the doctrine of the Trinity.*

We also find that:

"This orthodox Emperor (Theodosius) considered every heretic (as he called those who did not believe as he and his ecclesiastics professed) as a rebel against the supreme powers of heaven and of earth (he being one of the supreme powers of earth) *and each of the powers might exercise their peculiar jurisdiction over the soul and body of the guilty.*

"The decrees of the Council of Constantinople had ascertained the *true standard of the faith, and the ecclesiastics, who governed the conscience of Theodosius, suggested the most effectual methods of persecution.* In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics, *more especially against those who rejected the doctrine of the Trinity.*"³

Thus we see one of the many reasons why the "most holy Christian religion" spread so rapidly.

Arius—who declared that in the nature of things a father must be older than his son—was excommunicated for his so-called heretical notions concerning the Trinity. His followers, who were very

¹ Athanasius, tom. i. p. 808. Quoted in Gibbon's Rome, vol. ii. p. 310.

Gennadius, Patriarch of Constantinople, was so much amazed by the extraordinary composition called "Athanasius' Creed," that he

frankly pronounced it to be the work of a drunken man. (Gibbon's Rome, vol. iii. p. 555, note 114.)

² Gibbon's Rome, vol. iii. p. 87.

³ *Ibid.* pp. 91, 92.

numerous, were called Arians. Their writings, if they had been permitted to exist,¹ would undoubtedly contain the lamentable story of the persecution which affected the church under the reign of the impious Emperor Theodosius.

¹ All their writings were ordered to be destroyed, and any one found to have them in his possession was severely punished.

CHAPTER XXXVI.

PAGANISM IN CHRISTIANITY.

OUR assertion that that which is called Christianity is nothing more than the religion of Paganism, we consider to have been fully verified. We have found among the heathen, centuries before the time of Christ Jesus, the belief in an incarnate God born of a virgin; his previous existence in heaven; the celestial signs at the time of his birth; the rejoicing in heaven; the adoration by the magi and shepherds; the offerings of precious substances to the divine child; the slaughter of the innocents; the presentation at the temple; the temptation by the devil; the performing of miracles; the crucifixion by enemies; and the death, resurrection, and ascension into heaven. We have also found the belief that this incarnate God was from all eternity; that he was the Creator of the world, and that he is to be Judge of the dead at the last day. We have also seen the practice of Baptism, and the sacrament of the Lord's Supper or Eucharist, added to the belief in a Triune God, consisting of Father, Son, and Holy Ghost. Let us now compare the Christian creed with ancient Pagan belief.

Christian Creed.

1. I believe in God the Father Almighty, maker of heaven and earth :
2. And in Jesus Christ, his only Son, Our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin Mary,
4. Suffered under Pontius Pilate, was crucified, dead and buried.

Ancient Pagan Belief.

1. I believe in God the Father Almighty, maker of heaven and earth :¹
2. And in his only Son, our Lord.²
3. Who was conceived by the Holy Ghost, born of the Virgin Mary.³
4. Suffered under (whom it might be), was crucified, dead, and buried.⁴

¹ "Before the separation of the Aryan race, before the existence of Sanscrit, Greek, or Latin, before the gods of the Veda had been worshiped, ONE SUPREME DEITY had been found, had been named, and had been invoked by the ancestors of our race." (Prof. Max Müller : The Science of Religion, p. 67.)

² See Chap. XII. and Chap. XX., for Only-begotten Sons.

³ See Chap. XII. and Chap. XXXII., where we have shown that many other virgin-born gods were conceived by the Holy Ghost, and that the name MARY is the same as Maia, Maya, Myrra, &c.

⁴ See Chap. XX., for Crucified Saviours.

5. He descended into Hell ;
 6. The third day he rose again from the dead ;
 7. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty ;
 8. From thence he shall come to judge the quick and the dead.
 9. I believe in the Holy Ghost ;
 10. The Holy Catholic Church, the Communion of Saints ;
 11. The forgiveness of sins ;
 12. The resurrection of the body ; and the life everlasting.

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 9. I believe in the Holy Ghost ;⁵
 10. The Holy Catholic Church,⁶ the Communion of Saints ;
 11. The forgiveness of sins ;⁷
 12. The resurrection of the body ; and the life everlasting.⁸

The above is the so-called "*Apostles' Creed*," as it now stands in the book of common prayer of the United Church of England and Ireland, as by law established.

It is affirmed by Ambrose, that :

"The twelve apostles, as skilled artificers, assembled together, and made a key by their common advice, that is, the Creed, by which the darkness of the devil is disclosed, that the light of Christ may appear."

Others fable that every Apostle inserted an article, by which the Creed is divided into twelve articles.

The earliest account of its origin we have from Ruffinus, an historical compiler and traditionist of the *fourth* century, but not in the form in which it is known at present, it having been added to since that time. The most important addition is that which affirms that Jesus descended into hell, which has been added since A.D. 600.⁹

¹ See Chap. XXII.

² See Chaps. XXII. and XXXIX., for Resurrected Saviours.

³ See *Ibid.*

⁴ See Chap. XXIV., and Chap. XXV.

⁵ See Chap. XII., and Chap. XXXV.

⁶ That is, the holy *true* Church. All peoples who have had a religion believe that *theirs* was the *Catholic* faith.

⁷ There was no nation of antiquity who did not believe in "the forgiveness of sins," especially if some innocent creature *redeemed* them by the shedding of his blood (see Chap. IV., and Chap. XX.), and as far as *confession* of sins is concerned, and thereby being forgiven, this too is almost as old as humanity. Father Acosta found it even among the Mexicans, and said that "the father of lies (the Devil) counterfeited the sacrament of confession, so that he might be honored with ceremonies very like the Christians." (See Acosta, vol. ii. p. 360.)

⁸ "No doctrine except that of a supreme

and subtly-pervading deity, is so extended, and has retained its primitive form so distinctly, as a *belief in immortality*, and a future state of rewards and punishments. Among the most savage races, the idea of a future existence in a place of delight is found." (Kenneth R. H. Mackenzie.)

"Go back far as we may in the history of the Indo-European race, of which the Greeks and Italians are branches, and we do not find that this race has ever thought that after this short life all was finished for man. The most ancient generations, long before there were philosophers, believed in a second existence after the present. They looked upon death not as a dissolution of our being, but simply as a change of life." (M. De Cuvillages: *The Ancient City*, p. 15.)

⁹ For full information on this subject see Archbishop Wake's *Apostolic Fathers*, p. 103, Justice Bailey's *Common Prayer*, Taylor's *Diagesis*, p. 10, and Chambers's *Encyclo.*, art. "Creeds."

Beside what we have already seen, the ancient Pagans had many beliefs and ceremonies which are to be found among the Christians. One of these is the story of "*The War in Heaven.*"

The New Testament version is as follows :

"There was a war in heaven : Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him."¹

The cause of the revolt, it is said, was that Satan, who was then an angel, desired to be as great as God. The writer of Isaiah, xiv. 13, 14, is supposed to refer to it when he says :

"Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God ; I will sit also upon the mount of the congregation in the sides of the North ; I will ascend before the heights of the clouds ; I will be like the Most High."

The Catholic theory of the fall of the angels is as follows :

"In the beginning, before the creation of heaven and earth, God made the angels, free intelligences, and free wills, out of his love He made them, that they might be eternally happy. And that their happiness might be complete, he gave them the perfection of a created nature, that is, he gave them freedom. But happiness is only attained by the free will agreeing in its freedom to accord with the will of God. Some of the angels by an act of free will obeyed the will of God, and in such obedience found perfect happiness. Other angels, by an act of free will, rebelled against the will of God, and in such disobedience found misery."²

They were driven out of heaven, after having a combat with the obedient angels, and cast into hell. The writer of second *Peter* alludes to it in saying that God spared not the angels that sinned, but cast them down into hell.³

The writer of *Jude* also alludes to it in saying :

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."⁴

According to the *Talmudists*, Satan, whose proper name is Sammael, was one of the Seraphim of heaven, with six wings.

"He was not driven out of heaven until after he had led Adam and Eve into sin; then Sammael and his host were precipitated out of the place of bliss, with God's curse to weigh them down. In the struggle between Michael and Sammael, the falling Seraph caught the wings of Michael, and tried to drag him down with him, but God saved him, when Michael derived his name,—the Rescued."⁵

¹ Rev. xi. 7-9.

² S. Baring-Gould : Legends of Patriarchs, p. 25.

³ II. Peter, ii. 4.

⁴ Jude, 6.

⁵ S. Baring-Gould : Legends of Patriarchs, p. 16.

Sammael was formerly chief among the angels of God, and now he is prince among devils. His name is derived from *Simmē*, which means, to blind and deceive. He stands on the left side of men. He goes by various names; such as "The Old Serpent," "The Unclean Spirit," "Satan," "Leviathan," and sometimes also "Asael."

According to *Hindoo* mythology, there is a legion of evil spirits called *Rakshasas*, who are governed by a prince named *Ravana*. These *Rakshasas* are continually aiming to do injury to mankind, and are the same who fought desperate battles with *Indra*, and his Spirits of Light. They would have taken his paradise by storm, and subverted the whole order of the universe, if *Brahmā* had not sent *Vishnou* to circumvent their plans.

In the *Aitareya-brahmana* (*Hindoo*) written, according to Prof. Monier Williams, seven or eight centuries B. C., we have the following legend:

"The gods and demons were engaged in warfare.
 The evil demons, like to mighty kings,
 Made these worlds castles; then they formed the earth
 Into an iron citadel, the air
 Into a silver fortress, and the sky
 Into a fort of gold. Whereat the gods
 Said to each other, 'Frame me other worlds
 In opposition to these fortresses.'
 Then they constructed sacrificial places,
 Where they performed a triple burnt oblation.
 By the first sacrifice they drove the demons
 Out of their earthly fortress, by the second
 Out of the air, and by the third oblation
 Out of the sky. Thus were the evil spirits
 Chased by the gods in triumph from the worlds."

The ancient *Egyptians* were familiar with the tale of the war in heaven; and the legend of the revolt against the god *Rā*, the Heavenly Father, and his destruction of the revolters, was discovered by M. Naville in one of the tombs at Biban-el-moluk.¹

The same story is to be found among the ancient *Persian* legends, and is related as follows:

"Ahriman, the devil, was not created evil by the eternal one, but he became evil by revolting against his will. This revolt resulted in a 'war in heaven.' In this war the *Iveds* (good angels) fought against the *Divs* (rebellious ones) headed by *Ahriman*, and flung the conquered into Douzahk or hell."²

¹ S. Baring-Gould: *Legends of Patriarchs*, p. 17.

² *Indian Wisdom*, p. 32.

³ See Renouf's *Hibbert Lectures*, p. 105.

Dupnis: *Origin of Relig. Beliefs*, p. 73, and Baring-Gould's *Legends of the Prophets*, p. 19.

⁴ S. Baring-Gould's *Legends of Patriarchs*, p. 19.

An extract from the Persian *Zend-avesta* reads as follows :

"*Ahriman* interrupted the order of the universe, raised an army against *Ormuzd*, and having maintained a fight against him during ninety days, was at length vanquished by Honover, the divine Word."¹

The *Assyrians* had an account of a war in heaven, which was like that described in the book of Enoch and the Revelation.²

This legend was also to be found among the ancient Greeks, in the struggle of the *Titans* against *Jupiter*. Titan and all his rebellious host were cast out of heaven, and imprisoned in the dark abyss.³

Among the legends of the ancient *Mexicans* was found this same story of the war in heaven, and the downfall of the rebellious angels.⁴

"The natives of the *Caroline Islands* (in the North Pacific Ocean), related that one of the inferior gods, named *Merogrog*, was driven by the other gods out of heaven."⁵

We see, therefore, that this also was an almost universal legend.

The belief in a *future life* was almost universal among nations of antiquity. The *Hindoos* have believed from time immemorial that man has an invisible body within the material body; that is, a soul.

Among the ancient *Egyptians* the same belief was to be found. All the dead, both men and women, were spoken of as "*Osiriana*;" by which they intended to signify "gone to Osiris."

Their belief in One Supreme Being, and the immortality of the soul, must have been very ancient; for on a monument, which dates ages before Abraham is said to have lived, is found this epitaph: "May thy soul attain to the Creator of all mankind." Sculptures and paintings in these grand receptacles of the dead, as translated by Champollion, represent the deceased ushered into the world of spirits by funeral deities, who announce, "A soul arrived in Amenti."⁶

The Hindoo idea of a subtle invisible body within the material body, reappeared in the description of Greek poets. They represented the constitution of man as consisting of three principles: the soul, the invisible body, and the material body. The invisible body they called the ghost or shade, and considered it as the material portion of the soul. At death, the soul, clothed in this sub-

¹ Priestley, p. 35.

² See Bonwick's Egyptian Belief, p. 411.

³ See Inman's Ancient Faiths, vol. ii. p. 819.
Taylor's Diogenesis, p. 215, and Dupuis: Origin of Relig. Beliefs, p. 73.

⁴ See Higgins' Anacalypsis, vol. ii. p. 31.

⁵ S. Baring-Gould's Legends of Patriarchs, p. 20.

⁶ See Bunsen's Angel-Messiah, p. 159, and Kenrick's Egypt, vol. i.

tile body, went to enjoy paradise for a season, or suffer in hell till its sins were expiated. This paradise was called the "Elysian Fields," and the hell was called Tartarus.

The paradise, some supposed to be a part of the lower world, some placed them in a middle zone in the air, some in the moon, and others in far-off isles in the ocean. There shone more glorious sun and stars than illuminated this world. The day was always serene, the air forever pure, and a soft, celestial light clothed all things in transfigured beauty. Majestic groves, verdant meadows, and blooming gardens varied the landscape. The river Eridanus flowed through winding banks fringed with laurel. On its borders lived heroes who had died for their country, priests who had led a pure life, artists who had embodied genuine beauty in their work, and poets who had never degraded their muse with subjects unworthy of Apollo. There each one renewed the pleasures in which he formerly delighted. Orpheus, in long white robes, made enrapturing music on his lyre, while others danced and sang. The husband rejoined his beloved wife; old friendships were renewed, the poet repeated his verses, and the charioteer managed his horses.

Some souls wandered in vast forests between Tartarus and Elysium, not good enough for one, or bad enough for the other. Some were purified from their sins by exposure to searching winds, others by being submerged in deep waters, others by passing through intense fires. After a long period of probation and suffering, many of them gained the Elysian Fields. This belief is handed down to our day in the Roman Catholic idea of *Purgatory*.

A belief in the existence of the soul after death was indicated in all periods of history of the world, by the fact that man was always accustomed to address prayers to the spirits of their ancestors.¹

These *heavens* and *hells* where men abode after death, vary, in different countries, according to the likes and dislikes of each nation.

All the Teutonic nations held to a fixed Elysium and a hell, where the valiant and the just were rewarded, and where the cowardly and the wicked suffered punishment. As all nations have made a god, and that god has resembled the persons who made it, so have all nations made a heaven, and that heaven corresponds to the fancies of the people who have created it.

In the prose Edda there is a description of the joys of *Valhalla*

¹ This subject is most fully entered into by Mr. Herbert Spencer, in vol. i. of "Principles of Sociology."

(the Hall of the Chosen), which states that: "All men who have fallen in fight since the beginning of the world are gone to Odin (the Supreme God), in Valhalla." A mighty band of men are there, "and every day, as soon as they have dressed themselves, they ride out into the court (or field), and there fight until they cut each other into pieces. This is their pastime, but when the meal-time approaches, they remount their steeds, and return to drink in *Valhalla*. As it is said (in *Vafthrudnis-mal*):

‘ The Einherjar all
On Odin’s plain
Hew daily each other,
While chosen the slain are.
From the frey they then ride,
And drink ale with the Æsir.’¹

This description of the palace of Odin is a natural picture of the manners of the ancient Scandinavians and Germans. Prompted by the wants of their climate, and the impulse of their own temperament, they formed to themselves a delicious paradise in their own way; where they were to eat and drink, and fight. The women, to whom they assigned a place there, were introduced for no other purpose but to fill their cups.

The Mohammedan paradise differs from this. Women *there*, are for man’s pleasure. The day is always serene, the air forever pure, and a soft celestial light clothes all things in transfigured beauty. Majestic groves, verdant meadows, and blooming gardens vary the landscape. There, in radiant halls, dwell the departed, ever blooming and beautiful, ever laughing and gay.

The American Indian calculates upon finding successful chases after wild animals, verdant plains, and no winter, as the characteristics of his "future life."

The red Indian, when told by a missionary that in the "promised land" they would neither eat, drink, hunt, nor marry a wife, contemptuously replied, that instead of wishing to go there, he should deem his residence in such a place as the greatest possible calamity. Many not only rejected such a destiny for themselves, but were indignant at the attempt to decoy their children into such a comfortless region.

All nations of the earth have had their heavens. As Moore observes:

“ A heaven, too, ye must have, ye lords of dust—
A splendid paradise, poor souls, ye must:

¹ See Mallet’s *Northern Antiquities*, p. 429.

That prophet ill sustains his holy call
 Who finds not heavens to suit the tastes of all.
 Vain things ! as lust or *vanity* inspires,
 The heaven of each is but what each desires."

Heaven was born of the sky,¹ and nurtured by cunning priests, who made man a coward and a slave.

Hell was built by priests, and nurtured by the fears and servile fancies of man during the ages when dungeons of torture were a recognized part of every government, and when God was supposed to be an infinite tyrant, with infinite resources of vengeance.

The devil is an imaginary being, invented by primitive man to account for the existence of evil, and relieve God of his responsibility. The famous Hindoo *Rakshasas* of our Aryan ancestors—the dark and evil *clouds* personified—are the originals of all devils. The cloudy shape has assumed a thousand different forms, horrible or grotesque and ludicrous, to suit the changing fancies of the ages.

But strange as it may appear, the god of one nation became the devil of another.

The rock of Behistun, the sculptured chronicle of the glories of Darius, king of Persia, situated on the western frontier of Media, on the high-road from Babylon to the eastward, was used as a "holy of holies." It was named *Bagistane* — "the place of the *Baga*" — referring to Ormuzd, chief of the Bagas. When examined with the lenses of linguistic science, the "*Bogie*" or "*Bug-a-boo*" or "*Bugbear*" of nursery lore, turns out to be identical with the Slavonic "*Bog*" and the "*Baga*" of the cuneiform inscriptions, both of which are names of the *Supreme Being*. It is found also in the old Aryan "*Bhaga*," who is described in a commentary of the *Rig-Veda* as the lord of life, the giver of bread, and the bringer of happiness. Thus, the same name which, to the *Vedic* poet, to the Persian of the time of Xerxes, and to the modern Russian, suggests the supreme majesty of deity, is in English associated with an ugly and ludicrous fiend. Another striking illustration is to be found in the word *devil* itself. When traced back to its primitive source, it is found to be a name of the *Supreme Being*.²

The ancients had a great number of festival days, many of which are handed down to the present time, and are to be found in Christianity.

We have already seen that the 25th of December was almost a universal festival among the ancients; so it is the same with the *spring* festivals, when days of fasting are observed.

¹ See Appendix C.

² See Fiske, pp. 104-107.

The *Hindoos* hold a festival, called *Siva-ratri*, in honor of *Siva*, about the middle or end of February. *A strict fast is observed during the day.* They have also a festival in April, when a strict fast is kept by some.¹

At the *spring equinox* most nations of antiquity set apart a day to implore the blessings of their god, or gods, on the fruits of the earth. At the autumnal equinox, they offered the fruits of the harvest, and returned thanks. In China, these religious solemnities are called "Festivals of gratitude to Tien." The last named corresponds to our "Thanksgiving" celebration.

One of the most considerable festivals held by the ancient *Scandinavians* was the *spring* celebration. This was held in honor of Odin, at the beginning of spring, in order to welcome in that pleasant season, and to obtain of their god happy success in their projected expeditions.

Another festival was held toward the autumn equinox, when they were accustomed to kill all their cattle in good condition, and lay in a store of provision for the winter. This festival was also attended with religious ceremonies, when Odin, the supreme god, was thanked for what he had given them, by having his altar loaded with the fruits of their crops, and the choicest products of the earth.²

There was a grand celebration in Egypt, called the "Feast of Lamps," held at Sais, in honor of the goddess Neith. Those who did not attend the ceremony, as well as those who did, burned lamps before their houses all night, filled with oil and salt: thus all Egypt was illuminated. It was deemed a great irreverence to the goddess for any one to omit this ceremony.³

The *Hindoos* also held a festival in honor of the goddesses Lakshmi and Bhavanti, called "*The feast of Lamps.*"⁴ This festival has been handed down to the present time in what is called "Candlemas day," or the purification of the Virgin Mary.

The most celebrated Pagan festival held by modern Christians is that known as "*Sunday,*" or the "Lord's day."⁵

All the principal nations of antiquity kept the *seventh* day of the week as a "holy day," just as the ancient Israelites did. This was owing to the fact that they consecrated the days of the week to the Sun, the Moon, and the five planets, Mercury, Venus, Mars, Jupiter, and Saturn. *The seventh day was sacred to Saturn from time im-*

¹ Williams' Hinduism, pp. 182, 183.

² See Prog. Relig. Ideas, vol. i. p. 216.

³ See Mailet's Northern Antiquities, p. 112.

⁴ See Kenrick's Egypt, vol. i. p. 466.

⁵ Williams' Hinduism, p. 184.

memorial. Homer and Hesiod call it the "Holy Day." The people generally visited the temples of the gods, on that day, and offered up their prayers and supplications.³ The Acadians, thousands of years ago, kept holy the 7th, 14th, 21st, and 28th of each month as *Salum* (rest), on which certain works were forbidden.³ The *Arabs* anciently worshiped Saturn under the name of Hobal. In his hands he held *seven* arrows, symbols of the planets that preside over the seven days of the week.⁴ The *Egyptians* assigned a day of the week to the sun, moon, and five planets, and the number *seven* was held there in great reverence.⁵

The planet *Saturn* very early became the chief deity of Semitic religion. Moses consecrated the number seven to him.⁶

In the *old* conception, which finds expression in the Decalogue in Deuteronomy (v. 15), the Sabbath has a purely theocratic significance, and is intended to remind the Hebrews of their miraculous deliverance from the land of Egypt and bondage. When the story of *Creation* was borrowed from the *Babylonians*, the celebration of the Sabbath was established on entirely new grounds (Ex. xx. 11), for we find it is because the "Creator," after his six days of work, rested on the seventh, that the day should be kept holy.

The Assyrians kept this day holy. Mr. George Smith says :

"In the year 1869, I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the *seventh* days or '*Sabbaths*,' are marked out as days on which no work should be undertaken."⁷

The ancient *Scandinavians* consecrated one day in the week to their Supreme God, *Odin* or *Wodin*.⁸ Even at the present time we call this day *Odin's-day*.⁹

The question now arises, how was the great festival day changed

¹ "The *Seventh* day was sacred to *Saturn* throughout the East." (Dunlap's Spirit Hist., pp. 35, 36.)

"Saturn's day was made sacred to God, and the planet is now called cohab shabbath, 'The Sabbath Star.'"

"The sanctification of the Sabbath is clearly connected with the word Shabua or Shebu, *i. e.*, *seven*." (Inman's Anct. Faiths, vol. ii, p. 504.) "The Babylonians, Egyptians, Chinese, and the natives of India, were acquainted with the *seven* days' division of time, as were the ancient Druids." (Bonwick's Egyptian Belief, p. 412.) "With the Egyptians the *Seventh* day was consecrated to God the Father." (Ibid.) "Hesiod, Herodotus, Philostratus, &c., mention that day. Homer, Callimachus, and other ancient writers call the *Seventh* day the *Holy One*. Eusebina confesses its observance

by almost all philosophers and poets." (Ibid.)

² Ibid.

³ Ibid. p. 413.

⁴ Pococke Specimen: Hist. Arab., p. 97. Quoted in Dunlap's Spirit Hist., p. 374. "Some of the families of the Israelites worshiped *Saturn* under the name of Kiwua, which may have given rise to the religious observance of the *Seventh* day." (Bible for Learners, vol. i. p. 317.)

⁵ Kenrick's Egypt, vol. i. p. 283.

⁶ Mover's Phönizier, vol. i. p. 313. Quoted in Dunlap's Spirit Hist., p. 36.

⁷ Assyrian Discoveries.

⁸ Mallet's Northern Antiquities, p. 92.

⁹ Old Norse, *Odinsdag*; Swe. and Danish, *Onsdag*; Ang. Sax., *Wodensdeg*; Dutch, *Woensdag*; Eng., *Wednesday*.

from the *seventh* — Saturn's day — to the *first* — *Sun-day* — among the Christians ?

“ If we go back to the founding of the church, we find that the most marked feature of that age, so far as the church itself is concerned, is the grand division between the ‘Jewish faction,’ as it was called, and the followers of Paul. This division was so deep, so marked, so characteristic, that it has left its traces all through the New Testament itself. It was one of the grand aspects of the time, and the point on which they were divided was simply this : the followers of Peter, those who adhered to the teachings of the central church in Jerusalem, held that all Christians, both converted Jews and Gentiles, were under obligation to keep the Mosaic law, ordinances, and traditions. That is, a Christian, according to their definition, was first a Jew ; Christianity was something *added to* that, not something taking the place of it.

“ We find this controversy raging violently all through the early churches, and splitting them into factions, so that they were the occasion of prayer and counsel. Paul took the ground distinctly that Christianity, while it might be spiritually the lineal successor of Judaism, was not Judaism ; and that he who became a Christian, whether a converted Jew or Gentile, was under no obligation whatever to keep the Jewish law, so far as it was separate from practical matters of life and character. We find this intimated in the writings of Paul ; for we have to go to the New Testament for the origin of that which, we find, existed immediately after the New Testament was written. Paul says : ‘ One man esteemeth one day above another : another man esteemeth every day alike ’ (Rom. xiv. 5-9). He leaves it an open question ; they can do as they please. Then : ‘ Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain ’ (Gal. iv. 10, 11). And if you will note this Epistle of Paul to the Galatians, you will find that the whole purpose of his writing it was to protest against what he believed to be the viciousness of the Judaizing influences. That is, he says : ‘ I have come to preach to you the perfect truth, that Christ hath made us free ; and you are going back and taking upon yourselves this yoke of bondage. My labor is being thrown away ; my efforts have been in vain.’ Then he says, in his celebrated Epistle to the Colossians, that has never yet been explained away or met : ‘ Let no man therefore judge you any more in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days ’ (Col. ii. 16, 17), distinctly abrogating the binding authority of the Sabbath on the Christian church. So that,

if Paul's word anywhere means anything—if his authority is to be taken as of binding force on any point whatever—then Paul is to be regarded as authoritatively and distinctly abrogating the Sabbath, and declaring that it is no longer binding on the Christian church.”¹

This breach in the early church, this controversy, resulted at last in Paul's going up to Jerusalem “to meet James and the representatives of the Jerusalem church, to see if they could find any common platform of agreement—if they could come together so that they could work with mutual respect and without any further bickering. What is the platform that they met upon? It was distinctly understood that those who wished to keep up the observance of Judaism should do so; and the church at Jerusalem gave Paul this grand freedom, substantially saying to him: ‘Go back to your missionary work, found churches, and teach them that they are perfectly free in regard to all Mosaic and Jewish observances, save only these four: Abstain from pollutions of idols, from fornication, from things strangled, and from blood.’”

The point to which our attention is forcibly drawn is, that the question of Sabbath-keeping is one of those that is left out. The point that Paul had been fighting for was conceded by the central church at Jerusalem, and he was to go out thenceforth free, so far as that was concerned, in his teaching of the churches that he should found.

There is no mention of the Sabbath, or the Lord's day, as binding in the New Testament. What, then, was the actual condition of affairs? What did the churches do in the first three hundred years of their existence? Why, they did just what Paul and the Jerusalem church had agreed upon. Those who wished to keep the Jewish Sabbath did so; and those who did not wish to, did not do so. This is seen from the fact that Justin Martyr, a Christian Father who flourished about A.D. 140, did not observe the day. In his “Dialogue” with Typho, the Jew reproaches the Christians for not keeping the “Sabbath.” Justin admits the charge by saying:

“Do you not see that the Elements keep no Sabbaths, and are never idle? Continue as you were created. If there was no need of circumcision before Abraham's time, and no need of the Sabbath, of festivals and oblations, before the time of Moses, *neither of them are necessary after the coming of Christ.* If any among you is guilty of perjury, fraud, or other crimes, let him cease from them and repent, and he will have kept *the kind of Sabbath pleasing to God.*”

¹ Rev. M. J. Savage.

² Acts, xv. 20.

There was no binding authority then, among the Christians, as to whether they should keep the first or the seventh day of the week holy, or not, until the time of the first Christian Roman Emperor. "Constantine, a Sun worshiper, who had, as other Heathen, kept the Sun-day, publicly ordered this to supplant the Jewish Sabbath."¹ He commanded that this day should be kept holy, throughout the whole Roman empire, and sent an edict to all governors of provinces to this effect.² Thus we see how the great Pagan festival, in honor of Sol the invincible, was transformed into a Christian holy-day.

Not only were Pagan festival days changed into Christian holy-days, but Pagan idols were converted into Christian saints, and Pagan temples into Christian churches.

A Pagan temple at Rome, formerly sacred to the "*Bona Dea*" (the "Good Goddess"), was Christianized and dedicated to the Virgin Mary. In a place formerly sacred to Apollo, there now stands the church of Saint Apollinaris. Where there anciently stood the temple of Mars, may now be seen the church of Saint Martine.³ A Pagan temple, originally dedicated to "*Cælestis Dea*" (the "Heavenly Goddess"), by one Aurelius, a Pagan high-priest, was converted into a Christian church by another Aurelius, created Bishop of Carthage in the year 390 of Christ. He placed his episcopal chair in the very place where the statue of the Heavenly Goddess had stood.⁴

The noblest heathen temple now remaining in the world, is the *Pantheon* or *Rotunda*, which, as the inscription over the portico informs us, having been *impiously* dedicated of old by Agrippa to "Jove and all the gods," was *piously* reconsecrated by Pope Boniface the Fourth, to "The Mother of God and all the Saints."⁵

The church of Saint Reparatae, at Florence, was formerly a Pagan temple. An inscription was found in the foundation of this church, of these words: "To the Great Goddess Nutria."⁶ The church of St. Stephen, at Bologna, was formed from heathen temples, one of which was a temple of Isis.⁷

At the southern extremity of the present Forum at Rome, and just under the Palatine hill — where the noble babes, who, miraculously preserved, became the founders of a state that was to command the world, were exposed—stands the church of St. Theodore.

¹ Bonwick: Egyptian Belief, p. 162.

² See Eusebius' Life of Constantine, lib. iv. chs. xviii. and xxiii.

³ See Taylor's Diegesis, p. 237.

⁴ See Bell's Pantheon, vol. i. p. 167, and

Gibbon's Rome, vol. iii. pp. 142, 143.

⁵ See Taylor's Diegesis, p. 236, and Gibbon's Rome, vol. iii. pp. 142, 143.

⁶ Higgins' Anacalypsis, vol. i. p. 137.

⁷ Ibid. p. 307.

This temple was built in honor of Romulus, and the brazen wolf—commemorating the curious manner in which the founders of Rome were nurtured—occupied a place here till the sixteenth century. And, as the Roman matrons of old used to carry their children, when ill, to the temple of Romulus, so too, the women still carry their children to St. Theodore on the same occasions.

In *Christianizing* these Pagan temples, free use was made of the sculptured and painted stones of heathen monuments. In some cases they evidently painted over one name, and inserted another. This may be seen from the following

INSCRIPTIONS FORMERLY IN PAGAN TEMPLES.	and	INSCRIPTIONS NOW IN CHRISTIAN CHURCHES.
1.		1.
To Mercury and Minerva, Tutelary Gods.		To St. Mary and St. Francis, My Tutelaries.
2.		2.
To the Gods who preside over this Temple.		To the Divine Eustrogius, who presides over this Temple.
3.		3.
To the Divinity of Mercury the Availing, the Powerful, the Unconquered.		To the Divinity of St. George the Availing, the Powerful, the Unconquered.
4.		4.
Sacred to the Gods and Goddesses, with Jove the best and greatest.		Sacred to the presiding helpers, St. George and St. Stephen, with God the best and greatest.
5.		5.
Venus' Pigeon.		The Holy Ghost represented as a Pigeon.
6.		6.
The Mystical Letters I. H. S. ¹		The Mystical Letters I. H. S. ²

In many cases the *Images* of the Pagan gods were allowed to remain in these temples, and, after being *Christianized*, continued to receive divine honors.³

“In St. Peter’s, Rome, is a statue of *Jupiter*, deprived of his thunderbolt, which is replaced by the emblematic keys. In like manner, much of the religion of the lower orders, which we regard as essentially *Christian*, is ancient *heathenism*, refitted with Christian symbols.” We find that as early as the time of St. Gregory, Bishop of Neo-Cesarea (A. D. 243), the “simple” and “unskilled”

¹ Groter’s Inscriptions. Quoted in Taylor’s *Diegesis*, p. 237

² Boldonius’ Epigraphs. Quoted in *Ibid.*

³ See Bell’s *Pantheon*, vol. ii, p. 237. Tay-

lor’s *Diegesis*, p. 48, and Middleton’s *Letters from Rome*.

⁴ Baring-Gould’s *Curious Myths*, p. 426.

multitudes of Christians were allowed to pay divine honors to these images, hoping that in the process of time they would learn better.¹ In fact, as Prof. Draper says :

“Olympus was restored, but the divinities passed under other names. The more powerful provinces insisted upon the adoption of their time-honored conceptions. . . . Not only was the adoration of *ISIS* under a new name restored, but even her image, standing on the crescent moon, reappeared. The well-known effigy of that goddess with the infant *Horus* in her arms, has descended to our days in the beautiful, artistic creations of the *Madonna* and child. Such restorations of old conceptions under novel forms were everywhere received with delight. When it was announced to the Ephesians, that the Council of that place, headed by *Cyril*, had declared that the *Virgin* (*Mary*) should be called the ‘*Mother of God*,’ with tears of joy they embraced the knees of their bishop ; it was the old instinct cropping out ; their ancestors would have done the same for *Diana*.”²

“ O bright goddess ; once again
Fix on earth thy heav’nly reign ;
Be thy sacred name ador’d,
Altars rais’d, and rites restor’d.”

Nestorius, Bishop of Constantinople from 428 A. D., refused to call *Mary* “*the mother of God*,” on the ground that she could be the mother of the human nature only, which the divine *Logos* used as its organ. *Cyril*, Bishop of Alexandria, did all in his power to stir up the minds of the people against *Nestorius* ; the consequence was that, both at Rome and at Alexandria, *Nestorius* was accused of heresy. The dispute grew more bitter, and *Theodosius II.* thought it necessary to convoke an *Œcumenical Council* at Ephesus in 431. On this, as on former occasions, the affirmative party overruled the negative. The person of *Mary* began to rise in the new empirean. The paradoxical name of “*Mother of God*” pleased the popular piety. *Nestorius* was condemned, and died in exile.

The shrine of many an old hero was filled by the statue of some imaginary saint.

“They have not always” (says *Dr. Conyers Middleton*), “as I am well informed, given themselves the trouble of making even this change, but have been contented sometimes to take up with the *old image*, just as they found it ; after baptizing it only, as it were, or consecrating it anew, by the imposition of a Christian name. This their antiquaries do not scruple to put strangers in mind of, in showing their churches, as it was, I think, in that of *St. Agnes*, where they showed me an antique statue of a young *BACCHUS*, which, with a new name, and some little change of drapery, stands now worshiped under the title of a female saint.”³

In many parts of Italy are to be seen pictures of the “*Holy Family*,” of extreme antiquity, the grounds of them often of gold.

¹ *Mosheim*, Cent. ii. p. 302. Quoted in *Taylor's Diegesis*, p. 48.

² *Draper* : *Religion and Science*, pp. 48, 49.
³ *Middleton's Letters from Rome*, p. 64.

These pictures represent the mother with a child on her knee, and a little boy standing close by her side; the *Lamb* is generally seen in the picture. They are inscribed "*Deo Soli*," and are simply ancient representations of Isis and Horus. The *Lamb* is "The Lamb that taketh away the sins of the world," which, as we have already seen, was believed on in the Pagan world centuries before the time of Christ Jesus.¹ Some half-pagan Christian went so far as to forge a book, which he attributed to Christ Jesus himself, which was for the purpose of showing that he—Christ Jesus—was in no way against these heathen gods.²

The *Icelanders* were induced to embrace Christianity, with its legends and miracles, and sainted divinities, as the Christian monks were ready to substitute for Thor, their warrior-god, Michael, the warrior-angel; for Freyja, their goddess, the Virgin Mary; and for the god Vila, a St. Valentine—probably manufactured for the occasion.

"The statues of Jupiter, Apollo, Mercury, Orpheus, did duty for *The Christ*."³ The Thames River god officiates at the baptism of Jesus in the Jordan. Peter holds the keys of Janus.⁴ Moses wears the horns of Jove. Ceres, Cybele, Demeter assume new names, as '*Queen of Heaven*,' '*Star of the Sea*,' '*Maria Illuminatrix*;' Dionysius is St. Denis; Cosmos is St. Cosmo; Pluto and Proserpine resign their seats in the hall of final judgment to the Christ and his mother. The Parcæ depute one of their number, Lachesis, the disposer of lots, to set the stamp of destiny upon the deaths of Christian believers. The *aura placida* of the poets, the gentle breeze, is personified as Aura and Placida. The *perpetua felicitas* of the devotee becomes a lovely presence in the forms of St. Perpetua and St. Felicitas, guardian angels of the pious soul. No relic of Paganism was permitted to remain in its casket. The depositories were all ransacked. The shadowy hands of Egyptian priests placed the urn of holy water at the porch of the basilica, which stood ready to be converted into a temple. Priests of the

¹ See Higgins' *Anacalypsis*.

² Jones on the Canon, vol. i. p. 11. Diegesis, p. 49.

³ Compare "Apollo among the Muses," and "The Vine and its Branches" (that is, Christ Jesus and his Disciples), in Lundy's *Monumental Christianity*, pp. 141-143. As Mr. Lundy says, there is so striking a resemblance between the two, that one looks very much like a copy of the other. Apollo is also represented as the "*Good Shepherd*," with a lamb upon his back, just exactly as Christ Jesus is represented in Christian Art. (See Lundy's Mon-

umental Christianity, and Jameson's *Hist. of Our Lord* in Art.)

⁴ The Roman god Jonas, or Janus, with his keys, was changed into Peter, who was surnamed Bar-Jonas. Many years ago a statue of the god Janus, in bronze, being found in Rome, he was perched up in St. Peter's with his keys in his hand: the very identical god, in all his native ugliness. This statue sits as St. Peter, under the cupola of the church of St. Peter. It is looked upon with the most profound veneration: the toes are nearly kissed away by devotees

most ancient faiths of Palestine, Assyria, Babylon, Thebes, Persia, were permitted to erect the altar at the point where the transverse beam of the cross meets the main stem. The hands that constructed the temple in cruciform shape had long become too attenuated to cast the faintest shadow. There Devaki with the infant Krishna, Maya with the babe Buddha, Juno with the child Mars, represent Mary with Jesus in her arms. Coarse emblems are not rejected; the Assyrian dove is a tender symbol of the Holy Ghost. The rag-bags and toy boxes were explored. A bauble which the Roman schoolboy had thrown away was picked up, and called an '*agnus dei*.' The musty wardrobes of forgotten hierarchies furnished costumes for the officers of the new prince. Alb and chasuble recalled the fashions of Numa's day. The cast-off purple habits and shoes of Pagan emperors beautified the august persons of Christian popes. The cardinals must be contented with the robes once worn by senators. Zoroaster bound about the monks the girdle he invented as a protection against evil spirits, and clothed them in the frocks he had found convenient for his ritual. The pope thrust out his foot to be kissed, as Caligula, Heliogabalus, and Julius Cesar had thrust out theirs. Nothing came amiss to the faith that was to discharge henceforth the offices of spiritual impression."¹

The ascetic and monastic life practiced by some Christians of the present day, is of great antiquity. Among the Buddhists there are priests who are ordained, tonsured, live in monasteries, and make vows of celibacy. There are also nuns among them, whose vows and discipline are the same as the priests.²

The close resemblance between the ancient religion of *Thibet* and *Nepaul*—where the worship of a crucified God was found—and the Roman Catholic religion of the present day, is very striking. In Thibet was found the pope, or head of the religion, whom they called the "Dalai Lama;"³ they use holy water, they celebrate a sacrifice with bread and wine; they give extreme unction, pray for the sick; they have monasteries, and convents for women; they chant in their services, have fasts; they worship one God in a trinity, believe in a hell, heaven, and a half-way place or purgatory; they make prayers and sacrifices for the dead, have confession, adore the cross; have chaplets, or strings of beads to count their prayers, and many other practices common to the Roman Catholic Church.⁴

¹ Frothingham: *The Cradle of the Christ*, p. 179.

² See Hardy's *Eastern Monachism*.

³ The "*Grand Lama*" is the head of a priestly order in Thibet and Tartary. The

office is not hereditary, but, like the Pope of Rome, he is elected by the priests. (Inman's *Ancient Faiths*, vol. ii. p. 203. See also, Bell's *Pantheon*, vol. ii. pp. 32-34.)

⁴ See Higgins' *Anacalypsis*, vol. i. p. 233,

The resemblance between Buddhism and Christianity has been remarked by many travelers in the eastern countries. Sir John Francis Davis, in his "History of China," speaking of Buddhism in that country, says :

"Certain it is—and the observance may be daily made even at Canton—that they (the Buddhist priests) practice the ordinances of celibacy, fasting, and prayers for the dead ; they have holy water, rosaries of beads, which they count with their prayers, the worship of relics, and a monastic habit resembling that of the Franciscans" (an order of Roman Catholic monks).

Père Premere, a Jesuit missionary to China, was driven to conclude that the devil had practiced a trick to perplex his friends, the Jesuits. To others, however, it is not so difficult to account for these things as it seemed for the good Father. Sir John continues his account as follows :

'These priests are associated in monasteries attached to the temples of Fo. They are in China precisely a society of mendicants, and go about, like monks of that description in the Romish Church, asking alms for the support of their establishment. Their tonsure extends to the hair of the whole head. There is a regular gradation among the priesthood ; and according to his reputation for sanctity, his length of service and other claims, each priest may rise from the lowest rank of servitor—whose duty it is to perform the menial offices of the temple—to that of officiating priest—and ultimately of 'Tae Hoepang,' Abbot or head of the establishment."

The five principal precepts, or rather interdicts, addressed to the Buddhist priests are :

1. Do not kill.
2. Do not steal.
3. Do not marry.
4. Speak not falsely.
5. Drink no wine.

Poo-ta-la is the name of a monastery, described in Lord Macartney's mission, and is an extensive establishment, which was found in Manchow-Tartary, beyond the great wall. This building offered shelter to no less than eight hundred Chinese Buddhist priests.¹

The Rev. Mr. Gutzlaff, in his "Journal of Voyages along the coast of China," tells us that he found the Buddhist "Monasteries, nuns, and friars very numerous ;" and adds that : "their priests are generally very ignorant."

This reminds us of the fact that, for centuries during the "dark ages" of Christianity, Christian bishops and prelates, the teachers, spiritual pastors and masters, were mostly *marksmen*, that is, they

Innsn's Ancient Faiths, vol. ii. p. 203, and Isis Unveiled, vol. i. p. 211.

¹ Davis : Hist. China, vol. ii. pp. 105, 106.

² Gutzlaff's Voyages, p. 309.

supplied, by the sign of the cross, their inability to write their own name.¹ Many of the bishops in the Councils of Ephesus and Chalcedon, it is said, could not write their names. Ignorance was not considered a disqualification for ordination. A cloud of ignorance overspread the whole face of the Church, hardly broken by a few glimmering lights, who owe almost the whole of their distinction to the surrounding darkness.²

One of the principal objects of curiosity to the Europeans who first went to China, was a large monastery at Canton. This monastery, which was dedicated to Fo, or Buddha, and which is on a very large scale, is situated upon the southern side of the river. There are extensive grounds surrounding the building, planted with trees, in the center of which is a broad pavement of granite, which is kept very clean. An English gentleman, Mr. Bennett, entered this establishment, which he fully describes. He says that after walking along this granite pavement, they entered a temple, where the priesthood happened to be assembled, worshipping. They were arranged in rows, chanting, striking gongs, &c. These priests, with their shaven crowns, and arrayed in the yellow robes of the religion, appeared to go through the mummery with devotion. As soon as the mummery had ceased, the priests all flocked out of the temple, adjourned to their respective rooms, divested themselves of their official robes, and the images — among which were evidently representations of Shiu-moo, the “Holy Mother,” and “Queen of Heaven,” and “The Three Pure Ones,” — were left to themselves, with lamps burning before them.

To expiate sin, offerings made to these priests are — according to the Buddhist idea — sufficient. To facilitate the release of some unfortunate from purgatory, they said masses. Their prayers are counted by means of a rosary, and they live in a state of celibacy.

Mr. Gutzlaff, in describing a temple dedicated to Buddha, situated on the island of Poo-ta-la, says :

“ We were present at the vespers of the priests, which they chanted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts. One of them had a small bell, by the tingling of which the service was regulated.”

The Buddhists in *India* have similar institutions. The French missionary, M. L'Abbé Hue, says of them :

“ The Buddhist ascetic not aspiring to elevate himself only, he practiced virtue and applied himself to perfection to make other men share in its belief ; and

¹ See Taylor's *Diegesis*, p. 34.

² See Hallam's *Middle Ages*.

by the institution of an order of religious mendicants, which increased to an immense extent, he attached towards him, and restored to society, the poor and unfortunate. It was, indeed, precisely because Buddha received among his disciples miserable creatures who were outcasts from the respectable class of India, that he became an object of mockery to the Brahmins. But he merely replied to their taunts, 'My law is a law of mercy for all.'¹

In the words of Viscount Amberly, we can say that, "Monasticism, in countries where Buddhism reigns supreme, is a vast and powerful institution."

The *Essenes*, of whom we shall speak more fully anon, were an order of ascetics, dwelling in monasteries. Among the order of Pythagoras, which was very similar to the Essenes, there was an order of nuns.² The ancient Druids admitted females into their sacred order, and initiated them into the mysteries of their religion.³ The priestesses of the Saxon Frigga devoted themselves to perpetual virginity.⁴ The vestal virgins⁵ were bound by a solemn vow to preserve their chastity for a space of thirty years.⁶

The Egyptian priests of Isis were obliged to observe perpetual chastity.⁷ They were also tonsured like the Buddhist priests.⁸ The Assyrian, Arabian, Persian and Egyptian priests wore *white* surplices,⁹ and so did the ancient Druids. The Corinthian Aphrodite had her Hierodoulio, the pure Gerairai ministered to the goddess of the Parthenon, the altar of the Latin Vesta was tended by her chosen virgins, and the Romish "Queen of Heaven" has her nuns.

When the Spaniards had established themselves in Mexico and Peru, they were astonished to find, among other things which closely resembled their religion, *monastic institutions* on a large scale.

The Rev. Father Acosta, in his "Natural and Moral History of the Indies," says :

"There is one thing worthy of special regard, the which is, how the Devil, by his pride, hath opposed himself to God ; and that which God, by his wisdom, hath decreed for his honor and service, and for the good and health of man, the devil strives to imitate and pervert, to be honored, and to cause men to be damned : for as we see the great God hath Sacrifices, Priests, Sacraments, Religious Prophets, and Ministers, dedicated to his divine service and holy ceremonies, so likewise the devil hath his Sacrifices, Priests, his kinds of Sacraments, his Ministers appointed, his secluded and feigned holiness, with a thousand sorts of false prophets."¹⁰

"We find among all the nations of the world, men especially dedicated to the service of the true God, or to the false, which serve in sacrifices, and declare

¹ Huc's Travels, vol. i. p. 329.

² See Hardy's Eastern Monachism, p. 163.

³ Ibid.

⁴ Ibid.

⁵ "Vestal Virgins," an order of virgins consecrated to the goddess Vesta.

⁶ Hardy : Eastern Monachism, p. 163.

⁷ Ibid. p. 48.

⁸ See Herodotus, b. ii. ch. 36.

⁹ Dunlap : Son of the Man, p. x.

¹⁰ Acosta, vol. ii. p. 324.

unto the people what their gods command them. There was in Mexico a strange curiosity upon this point. And the devil, counterfeiting the use of the church of God, hath placed in the order of his Priests, some greater or superiors, and some less, the one as Acolites, the other as Levites, and that which hath made most to wonder, was, that the devil would usurp to himself the service of God; yea, and use the same name: for the Mexicans in their ancient tongue call their high priests *Papes*, as they should say sovereign bishops, as it appears now by their histories."¹

In Mexico, within the circuit of the great temple, there were two monasteries, one for virgins, the other for men, which they called religions. These men lived poorly and chastely, and did the office of Levites.²

"These priests and religious men used great fastings, of five or ten days together, before any of their great feasts, and they were unto them as our four ember week; they were so strict in continence that some of them (not to fall into any sensuality) slit their members in the midst, and did a thousand things to make themselves unable, lest they should offend their gods."³

"There were in Peru many monasteries of virgins (for there are no other admitted), at the least one in every province. In these monasteries there were two sorts of women, one ancient, which they called Mamacomas (mothers), for the instruction of the young, and the other was of young maidens placed there for a certain time, and after they were drawn forth, either for their gods or for the Inca." "If any of the Mamacomas or Aellas were found to have trespassed against their honor, it was an inevitable chastisement to bury them alive or to put them to death by some other kind of cruel torment."⁴

The Rev. Father concludes by saying:

"In truth it is very strange to see that this false opinion of religion hath so great force among these young men and maidens of Mexico, that they will serve the devil with so great rigor and austerity, which many of us do not in the service of the most high God, the which is a great shame and confusion."⁵

The religious orders of the ancient Mexicans and Peruvians are described at length in Lord Kingsborough's "Mexican Antiquities," and by most every writer on ancient Mexico. Differing in minor details, the grand features of self-consecration are everywhere the same, whether we look to the saintly Rishis of ancient India, to the wearers of the yellow robe in China or Ceylon, to the Essenes among the Jews, to the devotees of Vitziliputzli in pagan Mexico, or to the monks and nuns of Christian times in Africa, in Asia, and in Europe. Throughout the various creeds of these distant lands there runs the same unconquerable impulse, producing the same remarkable effects.

The "*Sacred Heart*," was a great mystery with the ancients.

¹ Acosta, vol. ii. p. 330.

² Ibid. p. 336.

³ Ibid. p. 338.

⁴ Ibid. pp. 332, 333.

⁵ Ibid. p. 337.

Horus, the Egyptian virgin-born Saviour, was represented carrying the sacred heart outside on his breast. *Vishnu*, the Mediator and Preserver of the Hindoos, was also represented in that manner. So was it with *Bel* of Babylon.¹ In like manner, Christ Jesus, the Christian Saviour, is represented at the present day.

The amulets or charms which the Roman Christians wear, to drive away diseases, and to protect them from harm, are other relics of paganism. The ancient pagans wore these charms for the same purpose. The name of their favorite god was generally inscribed upon them, and we learn by a quotation from Chrysostom that the Christians at Antioch used to bind brass coins of Alexander the Great about their heads, to keep off or drive away diseases.² The Christians also used amulets with the name or monogram of the god *Serapis* engraved thereon, which show that it made no difference whether the god was their own or that of another. Even the charm which is worn by the Christians at the present day, has none other than the monogram of *Bacchus* engraved thereon, *i. e.*, I. H. S.³

The ancient Roman children carried around their necks a small ornament in the form of a heart, called *Bulla*. This was imitated by the early Christians. Upon their ancient monuments in the Vatican, the heart is very common, and it may be seen in numbers of old pictures. After some time it was succeeded by the *Agnus Dei*, which, like the ancient *Bulla*, was supposed to avert dangers from the children and the wearers of them. Cardinal Baronius (an eminent Roman Catholic ecclesiastical historian, born at Sora, in Naples, A. D. 1538) says, that those who have been baptized carry pendent from their neck an *Agnus Dei*, in imitation of a devotion of the Pagans, who hung to the neck of their children little bottles in the form of a heart, which served as preservatives against charms and enchantments. Says Mr. Cox :

“That ornaments in the shape of a *vesica* have been popular in all countries as preservatives against dangers, and especially from evil spirits, can as little be questioned as the fact that they still retain some measure of their ancient popularity in England, where horse-shoes are nailed to walls as a safeguard against unknown perils, where a shoe is thrown by way of good-luck after newly-married couples, and where the villagers have not yet ceased to dance round the May-pole on the green.”⁴

All of these are emblems of either the Lingha or Yoni.

The use of amulets was carried to the most extravagant excess

¹ Bonwick's Egyptian Belief, p. 241.

² See Lardner's Works, vol. viii. pp. 375, 376.

³ See Chap. XXXIII.

⁴ Cox : Aryan Mythology, vol. ii. p. 127.

in ancient Egypt, and their Sacred Book of the Dead, even in its earliest form, shows the importance attached to such things.¹

We can say with M. Renan that :

“Almost all our superstitions are the remains of a religion anterior to Christianity, and which Christianity has not been able entirely to root out.”²

Baptismal fonts were used by the pagans, as well as the little cisterns which are to be seen at the entrance of Catholic churches. In the temple of Apollo, at Delphi, there were two of these ; one of silver, and the other of gold.³

Temples always faced the east, to receive the rays of the rising sun. They contained an outer court for the public, and an inner sanctuary for the priests, called the “*Adytum*.” Near the entrance was a large vessel, of stone or brass, filled with water, made holy by plunging into it a burning torch from the altar. All who were admitted to the sacrifices were sprinkled with this water, and none but the unpolluted were allowed to pass beyond it. In the center of the building stood the statue of the god, on a pedestal raised above the altar and enclosed by a railing. On festival occasions, the people brought laurel, olive, or ivy, to decorate the pillars and walls. Before they entered they always washed their hands, as a type of purification from sin.⁴ A story is told of a man who was struck dead by a thunderbolt because he omitted this ceremony when entering a temple of Jupiter. Sometimes they crawled up the steps on their knees, and bowing their heads to the ground, kissed the threshold. Always when they passed one of these sacred edifices they kissed their right hand to it, in token of veneration.

In all the temples of Vishnu, Crishna, Rama, Durga, and Kali, in India, there are to be seen idols before which lights and incense are burned. Moreover, the idols of these gods are constantly decorated with flowers and costly ornaments, especially on festive occasions.⁵ The ancient Egyptian worship had a great splendor of ritual. There was a morning service, a kind of mass, celebrated by a priest, shorn and beardless ; there were sprinklings of holy water, &c., &c.⁶ All of this kind of worship was finally adopted by the Christians.

The sublime and simple theology of the primitive Christians

¹ Renouf : Hibbert Lectures, p. 191.

² Renan : Hibbert Lectures, p. 32.

³ See Taylor's *Diegesis*, p. 232.

⁴ “At their entrance, purifying themselves by washing their hands in *holy water*, they were at the same time admonished to present

themselves with pure minds, without which the external cleanness of the body would by no means be accepted.” (Bell's *Pantheon*, vol. ii. p. 282.)

⁵ See Williams' *Hinduism*, p. 99.

⁶ See Renan's Hibbert Lectures, p. 35.

was gradually corrupted and degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism.

As the objects of religion were gradually reduced to the standard of the imagination, the rites and ceremonies were introduced that seemed most powerfully to affect the senses of the vulgar. If, in the beginning of the fifth century, Tertullian, or Lactantius, had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation.¹

Dr. Draper, in speaking of the early Christian Church, says :

“Great is the difference between Christianity under Severus (born 146) and Christianity under Constantine (born 274). Many of the doctrines which at the latter period were pre-eminent, in the former were unknown. Two causes led to the amalgamation of Christianity with Paganism. 1. The political necessities of the new dynasty : 2. The policy adopted by the new religion to insure its spread.

“Though the Christian party had proved itself sufficiently strong to give a master to the empire, it was never sufficiently strong to destroy its antagonist, Paganism. The issue of the struggle between them *was an amalgamation of the principles of both*. In this, Christianity differed from Mohammedanism, which absolutely annihilated its antagonist, and spread its own doctrines without adulteration.

“Constantine continually showed by his acts that he felt he must be the impartial sovereign of all his people, not merely the representative of a successful faction. Hence, if he built Christian churches, he also restored Pagan temples ; if he listened to the clergy, he also consulted the haruspices ; if he summoned the Council of Nicea, he also honored the statue of Fortune ; if he accepted the rite of Baptism, he also struck a medal bearing his title of ‘God.’ His statue, on top of the great porphyry pillar at Constantinople, consisted of an ancient image of Apollo, whose features were replaced by those of the emperor, and its head surrounded by the nails feigned to have been used at the crucifixion of Christ, arranged so as to form a crown of glory.

“Feeling that there must be concessions to the defeated Pagan party, in accordance with its ideas, he looked with favor on the idolatrous movements of his court. In fact, the leaders of these movements were persons of his own family.

To the emperor,—a mere worldling—a man without any religious convictions, doubtless it appeared best for himself, best for the empire, and best for the contending parties, Christian and Pagan, to promote their *union or amalgamation as much as possible*. Even sincere Christians do not seem to have been averse to this ; perhaps they believed that the new doctrines would diffuse most thoroughly by incorporating in themselves ideas borrowed from the old ; that Truth would assert herself in the end, and the impurities be cast off. In accomplishing this amalgamation, Helen, the Empress-mother, aided by the court ladies, led the way.

¹ Edward Gibbon : Decline and Fall, vol. iii. p. 161.

“As years passed on, the faith described by Tertullian (A.D. 150-195) was transformed into one more fashionable and more debased. It was incorporated with the old Greek mythology. Olympus was restored, but the divinities passed under new names. . . .

“Heathen rites were adopted, a pompous and splendid ritual, gorgeous robes, mitres, tiaras, wax-tapers, processional services, lustrations, gold and silver vases, were introduced.

“The festival of the Purification of the Virgin was invented to remove the uneasiness of heathen converts on account of the loss of their Lupercalia, or feasts of Pan.

“The apotheosis of the old Roman times was replaced by canonization; tutelary *saints* succeeded to local mythological divinities. Then came the mystery of *transubstantiation*, or the conversion of bread and wine by the priest into the flesh and blood of Christ. As centuries passed, the *paganization* became more and more complete.”¹

The early Christian saints, bishops, and fathers, *confessedly* adopted the liturgies, rites, ceremonies, and terms of heathenism; making it their boast, that the pagan religion, properly explained, really was nothing else than Christianity; that the best and wisest of its professors, in all ages, had been Christians all along; that Christianity was but a name more recently acquired to a religion which had previously existed, and had been known to the Greek philosophers, to Plato, Socrates, and Heraclitus; and that “if the writings of Cicero had been read as they ought to have been, there would have been no occasion for the Christian Scriptures.”

And our Protestant, and most orthodox Christian divines, the best learned on ecclesiastical antiquity, and most entirely persuaded of the truth of the Christian religion, unable to resist or to conflict with the constraining demonstration of the data that prove the absolute sameness and identity of Paganism and Christianity, and unable to point out so much as one single idea or notion, of which they could show that it was peculiar to Christianity, or that Christianity had it, and Paganism had it not, have invented the apology of an hypothesis, that the Pagan religion was *typical*, and that Krishna, Buddha, Bacchus, Hercules, Adonis, Osiris, Horus, &c., were all of them *types* and forerunners of the *true* and *real* Saviour, Christ Jesus. Those who are satisfied with this kind of reasoning are certainly welcome to it.

That Christianity is nothing more than Paganism under a new name, has, as we said above, been admitted over and over again by the Fathers of the Church, and others. Aringhus (in his account of subterraneous Rome) acknowledges the conformity between the Pagan and Christian form of worship, and defends the admission

¹ Draper : Science and Religion, pp. 46-49.

of the ceremonies of heathenism into the service of the Church, by the authority of the wisest prelates and governors, whom, he says, found it necessary, in the conversion of the Gentiles, to dissemble, and wink at many things, and yield to the times; and not to use force against customs which the people were so obstinately fond of.¹

Melito (a Christian bishop of Sardis), in an *apology* delivered to the Emperor Marcus Antoninus, in the year 170, claims the patronage of the emperor, for the *now* called Christian religion, which he calls "*our philosophy*," "on account of its *high antiquity*, as having been *imported* from countries lying beyond the limits of the Roman empire, in the region of his ancestor Augustus, who found its *importation* ominous of good fortune to his government."² This is an absolute demonstration that Christianity did *not* originate in Judea, which was a Roman province, but really was an exotic oriental fable, *imported* from India, and that Paul was doing as he claimed, viz.: preaching a God manifest in the flesh who had been "believed on in the world" centuries before his time, and a doctrine which had already been preached "unto every creature under heaven."

Baronius (an eminent Catholic ecclesiastical historian) says :

"It is permitted to the Church to use, *for the purpose of piety*, the ceremonies which the pagans used *for the purpose of impiety* in a superstitious religion, after having first expiated them by consecration—to the end, that the devil might receive a greater affront from employing, in honor of Jesus Christ, that which his enemy had destined for his own service."³

Clarke, in his "Evidences of Revealed Religion," says :

"Some of the ancient writers of the church have not scrupled expressly to call the Athenian *Socrates*, and some others of the best of the *heathen moralists*, by the name of *Christians*, and to affirm, as the law was as it were a schoolmaster, to bring the Jews unto Christ, so true moral philosophy was to the Gentiles a preparative to receive the gospel."⁴

Clemens Alexandrinus says :

"Those who lived according to the *Logos* were really *Christians*, though they have been thought to be atheists; as *Socrates* and *Heraclitus* were among the Greeks, and such as resembled them."⁵

And St. Augustine says :

"*That*, in our times, is the *Christian religion*, which to know and follow is the most sure and certain health, called according to that name, but not accord-

¹ See Taylor's *Diægesis*, p. 237.

² Quoted in Taylor's *Diægesis*, p. 249. See also, Eusebius: *Ecclesiastical History*, book iv. ch. xxvi. who alludes to it.

³ Baronius' *Annals*, An. 36.

⁴ Quoted by Rev. R. Taylor, *Diægesis* p. 41.

⁵ Strom. bk. i. ch. xix.

ing to the thing itself, of which it is the name ; for the thing itself which is now called the *Christian religion*, really was known to the ancients, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh, from whence the true religion, *which had previously existed*, began to be called *Christian* ; and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name."¹

Eusebius, the great champion of Christianity, admits that that which is called the Christian religion, is neither new nor strange, but—if it be lawful to testify the truth—was known to the *ancients*.²

How the common people were Christianized, we gather from a remarkable passage which Mosheim, the ecclesiastical historian, has preserved for us, in the life of Gregory, surnamed "*Thaumaturgus*," that is, "the wonder worker." The passage is as follows :

"When Gregory perceived that the simple and unskilled multitude persisted in their worship of images, on account of the pleasures and sensual gratifications which they enjoyed at the Pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping that in process of time, they would return of their own accord, to a more virtuous and regular course of life."³

The historian remarks that there is no sort of doubt, that by this permission, Gregory allowed the Christians to dance, sport, and feast at the tombs of the martyrs, upon their respective festivals, and to do everything which the Pagans were accustomed to do in their temples, during the feasts celebrated in honor of their gods.

The learned Christian advocate, M. Turretin, in describing the state of Christianity in the fourth century, has a well-turned rhetoricism, the point of which is, that "it was not so much the empire that was brought over to the faith, as the faith that was brought over to the empire ; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism."⁴

Edward Gibbon says :

¹ "Ea est nostris temporibus Christiana religio, quam cognoscere ac sequi securissima et certissima salus est : secundum hoc nomen dictum est non secundum ipsam rem cujus hoc nomen est : nam res ipsa quæ nunc Christiana religio nuncupatur erat et apud antiquos, nec deficit ab initio generis humani, quousque ipse Christus veniret in carne, unde vera religio quæ jam erat cepit appellari Christiana. Hæc est nostris temporibus Christiana religio, non quia prioribus temporibus non fuit, sed quia posterioribus hoc nomen accepit." (Opera Augustini, vol. i. p. 12. Quoted in Taylor's *Dicægesis*, p. 42.)

² See Eusebius : *Ecclesiastical History*, lib. 2, ch. v.

³ "Cum animadvertisset Gregorius quod ob

corporeas delectationes et voluptates, simplex et imperitum vulgus in simulacrorum cultus errore permaeret—permisit eis, ut in memoriam et recordationem sanctorum martyrum sese oblectarent, et in lætitiis effunderentur, quod successu temporis aliquando futurum esset, ut sua sponte, ad honestiorem et accuratiorem vitæ rationem, transirent." (Mosheim, vol. i. cent. 2, p. 202.)

⁴ "Non imperio ad fidem adducto, sed et imperii pompa ecclesiam inficiente. Non ethnicis ad Christum conversis, sed et Christi religione ad Ethnicæ formam depravata." (Orat. Academ. De Variis Christ. Rel. fatis.)

"It must be confessed that the ministers of the Catholic church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves, that the ignorant rusties would more cheerfully renounce the superstitions of Paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire : *but the victors themselves were insensibly subdued by the arts of their vanquished rivals.*"¹

Faustus, writing to St. Augustine, says :

"You have substituted your agapæ for the sacrifices of the Pagans ; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts ; you celebrate the solemn festivities of the *Gentiles*, their calends, and their solstices ; and, as to their manners, those you have retained without any alteration. *Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them.*"²

Ammonius Saccus (a Greek philosopher, founder of the Neoplatonic school) taught that :

"Christianity and Paganism, when rightly understood, differ in no essential points, but had a common origin, *and are really one and the same thing.*"³

Justin explains the thing in the following manner :

"It having reached the devil's ears that the prophets had foretold that Christ would come . . . he (the devil) set the heathen poets to bring forward a great many who should be called sons of Jove, (*i.e.*, "The Sons of God.") The devil laying his scheme in this, to get men to imagine that the *true* history of Christ was of the same character as the prodigious fables and poetic stories."⁴

Cælius, in the Octavius of Minucius Felix, says :

"All these fragments of crack-brained opiniatry and silly solaces played off in the sweetness of song by (the) deceitful (Pagan) poets, by you too credulous creatures (*i.e.*, the Christians) have been shamefully reformed and made over to your own god."⁵

Celsus, the Epicurean philosopher, wrote that :

"The Christian religion contains nothing but what Christians hold in common with heathens ; nothing new, or truly great."⁶

This assertion is fully verified by Justin Martyr, in his apology to the Emperor Adrian, which is one of the most remarkable admissions ever made by a Christian writer. He says :

"In saying that all things were made in this beautiful order by God, what do we seem to say more than Plato ? When we teach a general conflagration, what do we teach more than the Stoics ? By opposing the worship of the works of men's hands, we concur with Menander, the comedian ; and by declaring the

¹ Gibbon's Rome, vol. iii. p. 163.

² Quoted by Draper : Science and Religion, p. 48.

³ See Taylor's Diegesis, p. 329.

⁴ Justin: Apol. 1. ch. lix.

⁵ Octavius, ch. xi.

⁶ See Origen: Contra Celsus.

Logos, the first begotten of God, our master Jesus Christ, to be born of a virgin, without any human mixture, to be crucified and dead, and to have rose again, and ascended into heaven: *we say no more in this, than what you say of those whom you style the Sons of Jove.* For you need not be told what a parcel of sons, the writers most in vogue among you, assign to Jove; there's Mercury, Jove's interpreter, in imitation of the Logos, in worship among you. There's Æsculapius, the physician, smitten by a thunderbolt, and after that ascending into heaven. There's Bacchus, torn to pieces; and Hercules, burnt to get rid of his pains. There's Pollux and Castor, the sons of Jove by Leda, and Perseus by Danae; and not to mention others, I would fain know why you always deify the departed emperors and have a fellow at hand to make affidavit that he saw Cæsar mount to heaven from the funeral pile?

“As to the son of God, called Jesus, should we allow him to be nothing more than man, yet the title of the son of God is very justifiable, upon the account of his wisdom, considering that you have your Mercury in worship, under the title of the Word and Messenger of God.

“As to the objection of our Jesus's being crucified, I say, that suffering was common to all the forementioned sons of Jove, but only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lame, and the paralytic, and such as were cripples from birth, this is little more than what you say of your Æsculapius.”¹

The most celebrated Fathers of the Christian church, the most frequently quoted, and those whose names stand the highest were nothing more nor less than Pagans, being born and educated Pagans. Pantaenus (A. D. 193) was one of these half-Pagan, half-Christian, Fathers. He at one time presided in the school of the faithful in *Alexandria* in Egypt, and was celebrated on account of his learning. He was brought up in the Stoic philosophy.²

Clement Alexandrinus (A. D. 194) or St. Clement of Alexandria, was another Christian Father of the same sort, being originally a Pagan. He succeeded Pantaenus as president of the *monkish* university at Alexandria. His works are very extensive, and his authority very high in the church.³

Tertullian (A. D. 200) may next be mentioned. He also was originally a Pagan, and at one time Presbyter of the Christian church of Carthage, in Africa. The following is a specimen of his manner of reasoning on the evidences of Christianity. He says:

“I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame; as, for instance—I maintain that the Son of God was born; why am I not ashamed of maintaining such a thing? Why! but because it is itself a shameful thing. I maintain that the Son of God died: well, that is wholly credible because it is monstrously absurd. I maintain that after having been buried, he rose again: and that I take to be absolutely true, because it was manifestly impossible.”⁴

¹ Apol. 1, ch. xx, xxi, xxii

² See Taylor's *Diægesis*, p. 333.

³ See *Ibid.*, p. 324.

⁴ On the Flesh of Christ, ch. v.

Origen (A. D. 230), one of the shining lights of the Christian church, was another Father of this class. Porphyry (a Neo-platonist philosopher) objects to him on this account.¹

He also was born in the great cradle and nursery of superstition—Egypt—and studied under that celebrated philosopher, Ammonius Saccus, who taught that “Christianity and Paganism, when rightly understood, differed in no essential point, but had a common origin.” This man was so sincere in his devotion to the cause of monkery, or Essenism, that he made himself an eunuch “for the kingdom of heaven’s sake.” The writer of the twelfth verse of the nineteenth chapter of Matthew, was without doubt an Egyptian monk. The words are put into the mouth of the *Jewish* Jesus, which is simply ridiculous, when it is considered that the Jews did not allow an eunuch so much as to enter the congregation of the Lord.²

St. Gregory (A. D. 240), bishop of Neo-Cæsarea in Pontus, was another celebrated Christian Father, born of Pagan parents and educated a Pagan. He is called Thaumaturgus, or the wonder-worker, and is said to have performed miracles when still a Pagan.³ He, too, was an Alexandrian student. This is the Gregory who was commended by his namesake of Nyssa for changing the Pagan festivals into Christian holidays, the better to draw the heathen to the religion of Christ.⁴

Mosheim, the ecclesiastical historian, in speaking of the Christian church during the second century, says :

“The profound respect that was paid to the Greek and Roman *mysteries*, and the extraordinary sanctity that was attributed to them, induced the Christians to give their religion a *mystic* air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of *mysteries* to the institutions of the gospel, and decorated, particularly the holy sacrament, with that solemn title. They used, in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far at length, as even to adopt some of the rites and ceremonies of which those renowned mysteries consisted.”⁵

We have seen, then, that the only difference between Christianity and Paganism is that Brahma, Ormuzd, Osiris, Zeus, Jupiter, etc., are called by another name; Krishna, Buddha, Bacchus, Adonis, Mithras, etc., have been turned into Christ Jesus: Venus’ pigeon into the Holy Ghost; Diana, Isis, Devaki, etc., into the

¹ See Taylor’s *Diagnosis*, p. 328.

² Matt. xix. 12.

³ Deut. xxiii. 1.

⁴ See Taylor’s *Diagnosis*, p. 339.

⁵ See Middleton’s *Letters from Rome*, p. 236; Mosheim, vol. i. cent. 2, pt. 2, ch. 4.

⁶ *Eccles. Hist.* vol. 1. p. 192.

Virgin Mary ; and the demi-gods and heroes into saints. The exploits of the one were represented as the miracles of the other. Pagan festivals became Christian holidays, and Pagan temples became Christian churches.

Mr. Mahaffy, Fellow and Tutor in Trinity College, and Lecturer on Ancient History in the University of Dublin, ends his "Prolegomena to Ancient History" in the following manner :

"There is indeed, hardly a great or fruitful idea in the Jewish or Christian systems, which has not its analogy in the (ancient) Egyptian faith. The development of the one God into a *trinity* ; the incarnation of the mediating deity in a Virgin, and without a father ; his conflict and his momentary defeat by the powers of darkness ; his partial victory (for the enemy is not destroyed) ; his resurrection and reign over an eternal kingdom with his justified saints ; his distinction from, and yet identity with, the uncreate incomprehensible Father, whose form is unknown, and who dwelleth not in temples made with hands—all these *theological conceptions pervade the oldest religion of Egypt*. So, too, the contrast and even the apparent inconsistencies between our moral and theological beliefs—the vacillating attribution of sin and guilt partly to moral weakness, partly to the interference of evil spirits, and likewise of righteousness to moral worth, and again to the help of good genii or angels ; the immortality of the soul and its final judgment—all these things have met us in the *Egyptian ritual and moral treatises*. So, too, the purely human side of morals, and the catalogue of virtues and vices, are by natural consequences as like as are the theological systems. *But I recoil from opening this great subject now ; it is enough to have lifted the veil and shown the scene of many a future contest.*"¹

In regard to the *moral sentiments* expressed in the books of the New Testament, and believed by the majority of Christians to be peculiar to Christianity, we shall touch them but lightly, as this has already been done so frequently by many able scholars.

The moral doctrines that appear in the New Testament, even the sayings of the Sermon on the Mount and the Lord's Prayer, are found with slight variation, among the Rabbins, who have certainly borrowed nothing out of the New Testament.

Christian teachers have delighted to exhibit the essential superiority of Christianity to Judaism, have quoted with triumph the maxims that are said to have fallen from the lips of Jesus, and which, they surmised, could not be paralleled in the elder Scriptures, and have put the least favorable construction on such passages in the ancient books as seemed to contain the thoughts of evangelists and apostles. A more ingenious study of the Hebrew law, according to the oldest traditions, as well as its later interpretations by the prophets, reduces these differences materially by bringing into relief sentiments and precepts whereof the New Testament morality is but an echo.

¹ Prolegomena to Ancient History, pp. 416, 417.

There are passages in Exodus, Leviticus, Deuteronomy, even tenderer in their humanity than anything in the Gospels. The preacher from the Mount, the prophet of the Beatitudes, does but repeat with persuasive lips what the law-givers of his race proclaimed in mighty tones of command. Such an acquaintance with the later literature of the Jews as is really obtained now from popular sources, will convince the ordinarily fair mind that the originality of the New Testament has been greatly over-estimated.

“To feed the hungry, give drink to the thirsty, clothe the naked, bury the dead, loyally serve the king, forms the first duty of a pious man and faithful subject,” is an abstract from the Egyptian “Book of the Dead,” the oldest Bible in the world.

Confucius, the Chinese philosopher, born 551 B. C., said :

“Obey Heaven, and follow the orders of Him who governs it. *Love your neighbor as yourself.* Do to another what you would he should do unto you ; and do not unto another what you would should not be done unto you ; thou only needest this law alone, it is the foundation and principle of all the rest. Acknowledge thy benefits by the return of other benefits, *but never revenge injuries.*”¹

The following extracts from Manu and the *Maha-bharata*, an Indian epic poem, written many centuries before the time of Christ Jesus,² compared with similar sentiment contained in the books of the New Testament, are very striking.

“An evil-minded man is quick to see his neighbor’s faults, though small as mustard-seed ; but when he turns his eyes towards his own, though large as Bilva fruit, he none deseries.” (*Maha-bharata.*)

“Conquer a man who never gives by gifts ; subdue untruthful men by truthfulness ; vanquish an angry man by gentleness ; and overcome the evil man by goodness.” (*Ibid.*)

“To injure none by thought or word or deed, to give to others, and be kind to all—this is the constant duty of the good. High-minded men delight in doing good, without a thought of their own interest ; when they confer a benefit on others, they reckon not on favors in return.” (*Ibid.*)

“Two persons will hereafter be exalted above the heavens—the man with

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” (*Matt. vii. 3.*)

“Be not overcome of evil, but overcome evil with good.” (*Romans, xii. 21.*)

“Love your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil.” (*Luke, vii. 35.*)

“And Jesus sat over against the treasury, and beheld how people cast

¹ Tindal : Christianity as Old as the Creation.

² Manu’s works were written during the

sixth century B. C. (see Williams’ Indian Wisdom, p. 215), and the *Maha-bharata* about the same time.

boundless power, who yet forbears to use it indiscreetly, and he who is not rich, and yet can give." (Ibid.)

"Just heaven is not so pleased with costly gifts, offered in hope of future recompense, as with the merest trifle set apart from honest gains, and sanctified by faith." (Ibid.)

"To curb the tongue and moderate the speech, is held to be the hardest of all tasks. The words of him who talk too volubly have neither substance nor variety." (Ibid.)

"Even to foes who visit us as guests due hospitality should be displayed; the tree screens with its leaves, the man who fells it." (Ibid.)

"In granting or refusing a request, a man obtains a proper rule of action by looking on his neighbor as himself." (Ibid.)

"Before infirmities creep o'er thy flesh; before decay impairs thy strength and mars the beauty of thy limbs; before the Ender, whose charioteer is sickness, hates towards thee, breaks up thy fragile frame and ends thy life, lay up the only treasure: Do good deeds; practice sobriety and self-control; amass that wealth which thieves cannot abstract, nor tyrants seize, which follows thee at death, which never wastes away, nor is corrupted." (Ibid.)

"This is the sum of all true righteousness—Treat others as thou wouldst thyself be treated. Do nothing to thy neighbor, which hereafter thou would'st not have thy neighbor do to thee. In causing pleasure, or in giving pain, in doing good or injury to others, in granting or refusing a request, a man obtains a proper rule of action by looking on his neighbor as himself." (Ibid.)

money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: For all *they* did cast in of their abundance, but she of her want did cast all that she had, even all her living." (Mark, xii. 41-44.)

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James, iii. 8.)

"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." (Rom. xii. 20.)

"Thou shalt love thy neighbor as thyself." (Matt. xxii. 39.)

"And as ye would that men should do to you, do ye also to them likewise." (Luke vi. 31.)

"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say: I have no pleasure in them." (Ecc. xii. 1.)

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." (Matt. vi. 19-20.)

"Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. v. 43-44.)

"A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." (John, xii. 34.)

"Thou shalt love thy neighbor as thyself." (Matt. xi. 39.)

- “ Think constantly, O Son, bow thou mayest please
Thy father, mother, teacher,—these obey.
By deep devotion seek thy debt to pay.
This is thy highest duty and religion.” (Manu.)
- “ Wound not another, though by him provoked.
Do no one injury by thought or deed.
Utter no word to pain thy fellow-creatures.” (Ibid.)
- “ Treat no one with disdain, with patience bear
Reviling language ; with an angry man
Be never angry ; blessings give for curses.” (Ibid.)
- “ E’en as a driver checks his restive steeds,
Do thou, if thou art wise, restrain thy passions,
Which, running wild, will hurry thee away.” (Ibid.)
- “ Pride not thyself on thy religious works.
Give to the poor, but talk not of thy gifts.
By pride religious merit melts away,
The merit of thy alms by ostentation.” (Ibid.)
- “ Good words, good deeds, and beautiful expressions
A wise man ever culls from every quarter,
E’en as a gleaner gathers ears of corn.” (Maha-bharata.)
- “ Repeated sin destroys the understanding,
And he whose reason is impaired, repeats
His sins. The constant practice of virtue
Strengthens the mental faculties, and he
Whose judgment stronger grows, acts always right.” (Ibid.)
- “ If thou art wise seek ease and happiness
In deeds of virtue and of usefulness ;
And ever act in such a way by day
That in the night thy sleep may tranquil be ;
And so comport thyself when thou art young
That when thou art grown old, thy age may pass
In calm serenity. So ply thy talk
Through thy life, that when thy days are ended,
Thou may’st enjoy eternal bliss hereafter.” (Ibid.)
- “ Do naught to others which if done to thee
Would cause thee pain ; this is the sum of duty.” (Ibid.)
- “ No sacred lore can save the hypocrite,—
Though he employ it craftily,—from hell ;
When his end comes, his pious texts take wings,
Like fledglings eager to forsake their nest.” (Ibid.)
- “ Iniquity once practiced, like a seed,
Fails not to yield its fruit to him who wrought it,
If not to him, yet to his sons and grandsons.” (Manu.)

- “ Single is every living creature born,
Single he passes to another world,
Single he eats the fruit of evil deeds,
Single, the fruit of good ; and when he leaves
His body like a log or heap of clay
Upon the ground, his kinsmen walk away ;
Virtue alone stands by him at the tomb,
And bears him through the dreary, trackless gloom.” (Ibid.)
- “ Thou canst not gather what thou dost not sow ;
As thou dost plant the tree so will it grow.” (Ibid.)
- “ He who pretends to be what he is not,
Acts a part, commits the worst of crimes,
For, thief-like, he abstracts a good man’s heart.” (Ibid.)

CHAPTER XXXVII.

WHY CHRISTIANITY PROSPERED.

WE now come to the question, Why did Christianity prosper, and why was Jesus of Nazareth believed to be a divine incarnation and Saviour?

There were many causes for this, but as we can devote but one chapter to the subject, we must necessarily treat it briefly.

For many centuries before the time of Christ Jesus there lived a sect of religious monks known as *Essenes*, or *Therapeutæ*;¹ *these entirely disappeared from history shortly after the time assigned for the crucifixion of Jesus*. There were thousands of them, and their *monasteries* were to be counted by the score. Many have asked the question, "What became of them?" We now propose to show, 1. That they were expecting the advent of an *Angel-Messiah*; 2. That they considered Jesus of Nazareth to be *the Messiah*; 3. That they came over to Christianity in a body; and, 4. That they brought the legendary histories of the former *Angel-Messiahs* with them.

The origin of the sect known as *Essenes* is enveloped in mist, and will probably never be revealed. To speak of all the different ideas entertained as to their origin would make a volume of itself, we can therefore but glance at the subject. It has been the object of Christian writers up to a comparatively recent date, to claim that almost everything originated with God's chosen people, the *Jews*, and that even all languages can be traced to the *Hebrew*. Under these circumstances, then, it is not to be wondered at that we find they have also traced the *Essenes* to Hebrew origin.

Theophilus Gale, who wrote a work called "The Court of the

¹ "Numerous bodies of ascetics (*Therapeutæ*), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and often forgetting, it is said, the simplest wants of nature, in contem-

plating the hidden wisdom of the *Scriptures*. Eusebius even claimed them as *Christians*; and some of the forms of monasticism were evidently modeled after the *Therapeutæ*." (Smith's Bible Dictionary, art. "*Alexandria*."

Gentiles" (Oxford, 1671), to demonstrate that "the origin of *all human literature*, both philology and philosophy, is from the Scriptures and the Jewish church," undoubtedly hits upon the truth when he says:

"Now, the origination or rise of these Essenes (among the Jews) I conceive by the best conjectures I can make from antiquity, *to be in or immediately after the Babylonian captivity*, though some make them later."

Some Christian writers trace them to Moses or some of the prophets, but that they originated in *India*, and were a sort of Buddhist sect, we believe is their true history.

Gfrörer, who wrote concerning them in 1835, and said that "*the Essenes and the Therapeute are the same sect, and hold the same views*," was undoubtedly another writer who was touching upon historical ground.

The identity of many of the precepts and practices of *Essenism* and those of the *New Testament* is unquestionable. Essenism urged on its disciples to seek first the kingdom of God and his righteousness.¹ The Essenes forbade the laying up of treasures upon earth.² The Essenes demanded of those who wished to join them to sell all their possessions, and to divide it among the poor brethren.³ The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag.⁴ Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service.⁵ Essenism commanded its disciples to call no man master upon the earth.⁶ Essenism laid the greatest stress upon being meek and lowly in spirit.⁷ The Essenes commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemaker. They combined the healing of the body with that of the soul. They declared that the power to cast out evil spirits, to perform miraculous cures, &c., should be possessed by their disciples as signs of their belief.⁸ The Essenes did not swear at all; their answer was yea, yea, and nay, nay.⁹ When the Essenes started on a mission of mercy, they provided neither gold nor silver, neither two coats, neither shoes, but relied on hospitality for support.¹⁰ The Essenes, though repudiating offensive war, yet took weapons with

¹ Comp. Matt. vi. 33; Luke, xii. 31.

² Comp. Matt. vi. 19-21.

³ Comp. Matt. xix. 21; Luke, xii. 33.

⁴ Comp. Acts, ii. 44, 45; iv. 32-34; John, ix. 1, 2; x. 9.

xii. 6; xiii. 29.

⁵ Comp. Matt. xx. 25-28; Mark, ix. 35-37;

x. 42-45.

⁶ Comp. Matt. xxiii. 8-10.

⁷ Comp. Matt. v. 5; xi. 29.

⁸ Comp. Mark, xvi. 17; Matt. x. 8; Luke,

ix. 1, 2; x. 9.

⁹ Comp. Matt. v. 34.

¹⁰ Comp. Matt. x. 9, 10.

them when they went on a perilous journey.¹ The Essenes abstained from connubial intercourse.² The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service.³ It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy.⁴

Many other comparisons might be made, but these are sufficient to show that there is a great similarity between the two.⁵ These similarities have led many Christian writers to believe that Jesus belonged to this order. Dr. Ginsburg, an advocate of this theory, says :

“It will hardly be doubted that *our* Saviour himself belonged to this holy brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who, in all things, conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public until his thirtieth year, implying that he lived in seclusion with this fraternity, and that though he frequently rebuked the scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this conclusion.”⁶

The *facts* — as Dr. Ginsburg calls them — which confirm his conclusions, are simply *no facts at all*. Jesus may or may not have been a member of this order; but when it is stated as a fact that he never rebuked the Essenes, it is implying too much. We know not whether the words *said to have been* uttered by Jesus were ever uttered by him or not, and it is almost certain that *had he* rebuked the Essenes, and had his words been written in the Gospels, *they would not remain there long*. We hear very little of the Essenes after A. D. 40,⁷ therefore, when we read of the “*primitive Christians*,” we are reading of *Essenes*, and others.

The statement that, with the exception of once, Jesus was not heard in public life till his *thirtieth* year, is also uncertain. One of the early Christian Fathers (Irenæus) tells us that he did not begin

¹ Comp. Luke, xxii. 26.

² Comp. Matt. xix. 10-12; I. Cor. viii.

³ Comp. Rom. xii. 1.

⁴ Comp. I. Cor. xiv. 1, 39.

⁵ The above comparisons have been taken from Ginsburg's “*Essenes*,” to which the reader is referred for a more lengthy observation on the subject.

⁶ Ginsburg's *Essenes*, p. 24.

⁷ “We hear very little of them after A.D. 40; and there can hardly be any doubt that, owing to the great similarity existing between their precepts and practices and those of primitive Christians, the *Essenes as a body* must have embraced Christianity.” (Dr. Ginsburg, p. 27.)

to teach until he was *forty* years of age, or thereabout, and that he lived to be nearly *fifty* years old.¹ “*The records of his life are very scanty ; and these have been so shaped and colored and modified by the hands of ignorance and superstition and party prejudice and ecclesiastical purpose, that it is hard to be sure of the original outlines.*”

The similarity of the sentiments of the Essenes, or Therapeutæ, to those of the Church of Rome, induced the learned Jesuit, Nicolaus Serarius, to seek for them an honorable origin. He contended therefore, that they were Asideans, and derived them from the Rechabites, described so circumstantially in the thirty-fifth chapter of Jeremiah ; at the same time, he asserted that the first Christian monks were Essenes.²

Mr. King, speaking of the *Christian* sect called Gnostics, says :

“ Their chief doctrines had been held for centuries before (their time) in many of the cities of Asia Minor. There, it is probable, they first came into existence as ‘Mystæ,’ upon the establishment of a direct intercourse with India under the Seleucidæ and the Ptolemies. The colleges of Essenes and Megabyzæ at Ephesus, the Orphies of Thrace, the Curetes of Crete, are all merely branches of one antique and common religion, and that originally Asiatic.”³

Again :

“ The introduction of Buddhism into Egypt and Palestine affords the only true solution of innumerable difficulties in the history of religion.”⁴

Again :

“ That Buddhism had actually been planted in the dominions of the Seleucidæ and Ptolemies (Palestine belonging to the former) before the beginning of the third century B. C., is proved to demonstration by a passage in the Edicts of Asoka, grandson of the famous Chandragupta, the Sandracottus of the Greeks. These edicts are engraven on a rock at Girnur, in Guzerat.”⁵

Eusebius, in quoting from Philo concerning the Essenes, seems to take it for granted that *they and the Christians were one and the same*, and from the manner in which he writes, it would appear that it was generally understood so. He says that Philo called them “Worshippers,” and concludes by saying :

“ But whether he himself gave them this name, or whether at the beginning they were so called, when as yet the name of Christians was not everywhere published, I think it not needful curiosity to sift out.”⁶

¹ This will be alluded to in another chapter.

² It was believed by some that the order of Essenes was instituted by Elias, and some writers asserted that there was a regular succession of hermits upon Mount Carmel from the time of the prophets to that of Christ, and that the hermits embraced Christianity at an early

period. (See Ginsburgh's Essenes, and Hardy's Eastern Monachism, p. 353.)

³ King's Gnostics and their Remains, p. 1.

⁴ Ibid. p. 6.

⁵ King's Gnostics, p. 23.

⁶ Eusebius : Eccl. Hist., lib. 2, ch. xvii.

This celebrated ecclesiastical historian considered it very probable that the writings of the Essenic Theraputs in Egypt had been incorporated into the gospels of the New Testament, and into some Pauline epistles. His words are :

“ It is very likely that the commentaries (Scriptures) which were among them (the Essenes) were the Gospels, and the works of the apostles, and certain expositions of the ancient prophets, such as partly that epistle unto the Hebrews, and also the other epistles of Paul do contain.”¹

The principal doctrines and rites of the Essenes can be connected with the *East*, with Parsism, and especially with *Buddhism*. Among the doctrines which Essenes and Buddhists had in common was that of the *Angel-Messiah*.²

Godfrey Higgins says :

“ The *Essenes* were called physicians of the soul, or *Therapeutæ* ; being resident both in Judea and Egypt. they probably spoke or had their sacred books in Chaldee. They were *Pythagoreans*, as is proved by all their forms, ceremonies, and doctrines, and they called themselves sons of Jesse. If the Pythagoreans or Conobitæ, as they are called by Jamblicus, were Buddhists, the Essenes were Buddhists. The Essenes lived in Egypt, on the lake of Parembolæ or Maria, in *monasteries*. These are the very places in which we formerly found the *Gymnosophists*, or *Samanæans*, or *Buddhist* priests to have lived ; which *Gymnosophistæ* are placed also by Ptolemy in north-eastern India.”

“ Their (the Essenes) parishes, churches, bishops, priests, deacons, festivals are all identically the same (as the Christians). They had apostolic founders ; the manners which distinguished the immediate apostles of Christ ; scriptures divinely inspired ; the same allegorical mode of interpreting them, which has since obtained among Christians, and the same order of performing public worship. They had missionary stations or colonies of their community established in Rome, Corinth, Galatia, Ephesus, Phillippi, Colosse, and Thessalonica, precisely such, and in the same circumstances, as were those to whom St. Paul addressed his letters in those places. All the fine moral doctrines which are attributed to the Samaritan Nazarite, and I doubt not justly attributed to him, are to be found among the doctrines of these ascetics.”³

And Arthur Lillie says :

“ It is asserted by calm thinkers like Dean Mausel that within two generations of the time of Alexander the Great, the missionaries of Buddha made their

¹ Eusebius : Eccl. Hist., lib. 2, ch. xvii.

² Bunsen : The Angel-Messiah, p. vii. “ The New Testament is the Essene-Nazarene Glad Tidings ! Adon, Adoni, Adonis, style of worship.” (S. F. Dunlap : Son of the Man, p. iiii.)

³ Anacalypsis, vol. i. p. 747 ; vol. ii. p. 34.

⁴ “ In this,” says Mr. Lillie, “ he was supported by philosophers of the calibre of Schilling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan also sees traces of this Buddhist propagandism in Palestine before

the Christian era. Hilgenfeld, Mutter, Bohlen, King, all admit the Buddhist influence. Colebrooke saw a striking similarity between the Buddhist philosophy and that of the Pythagoreans. Dean Milman was convinced that the Theraputs sprung from the ‘contemplative and indolent fraternities’ of India.’ And, he might have added, the Rev. Robert Taylor in his “*Diegesis*,” and Godfrey Higgins in his “*Anacalypsis*,” have brought strong arguments to bear in support of this theory.

appearance at *Alexandria*.⁴ This theory is confirmed—in the east by the Asoka monuments—in the west by Philo. He expressly maintains the identity in creed of the higher Judaism and that of the *Gymnosophists* of India who abstained from the 'sacrifice of living animals'—in a word, the BUDDHISTS. It would follow from this that the priestly religion of Babylonia, Palestine, Egypt, and Greece were undermined by certain kindred mystical societies organized by Buddha's missionaries under the various names of Therapeutes, Essenes, Neo-Pythagoreans, Neo-Zoroastrians, &c. *Thus Buddhism prepared the way for Christianity.*"¹

The Buddhists have the "eight-fold holy path" (Dhammapada), eight spiritual states leading up to Buddhahood. The first state of the Essenes resulted from baptism, and it seems to correspond with the first Buddhistic state, those who have entered the (mystic) stream. Patience, purity, and the mastery of passion were aimed at by both devotees in the other stages. In the last, magical powers, healing the sick, casting out evil spirits, etc., were supposed to be gained. Buddhists and Essenes seem to have doubled up this eight-fold path into four, for some reason or other. Buddhists and Essenes had three orders of ascetics or monks, but this classification is distinct from the spiritual classifications.²

The doctrine of the "*Anointed Angel*," of the man from heaven, the Creator of the world, the doctrine of the atoning sacrificial death of Jesus by the blood of his cross, the doctrine of the Messianic antetype of the Paschal lamb of the Paschal omer, and thus of the resurrection of Christ Jesus, the third day, according to the Scriptures, these doctrines of Paul can, with more or less certainty, be connected with the Essenes. It becomes almost a certainty that Eusebius was right in surmising that *Essenic writings have been used by Paul and the evangelists*. Not Jesus, but Paul, is the cause of the separation of the Jews from the Christians.³

The probability, then, that that sect of vagrant quack-doctors, the Therapeutæ, who were established in Egypt and its neighborhood many ages before the period assigned by later theologians as that of the birth of Christ Jesus, were the original fabricators of the writings contained in the New Testament, becomes a certainty on the basis of evidence, than which history has nothing more certain, furnished by the unguarded, but explicit, unwary, but most unqualified and positive statement of the historian Eusebius, that "*those ancient Therapeutæ were Christians, and that their ancient writings were our gospels and epistles.*"

The Essenes, the Therapeuts, the Ascetics, the Monks, the Ec-

¹ Buddha and Early Buddhism, p. vi.

² Bunsen's Angel-Messiah, p. 121.

³ Ibid. p. 240.

clesiastics, and the Eclectics, are but different names for one and the self-same sect.

The word "*Essene*" is nothing more than the Egyptian word for that of which Therapeut is the Greek, each of them signifying "healer" or "doctor," and designating the character of the sect as professing to be endued with the miraculous gift of healing; and more especially so with respect to diseases of the mind.

Their name of "*Ascetics*" indicated the severe discipline and exercise of self-mortification, long fastings, prayers, contemplation, and even making of themselves eunuchs for the kingdom of heaven's sake, as did Origen, Melito, and others who derived their Christianity from the same school; Jesus himself is represented to have recognized and approved their practice.

Their name of "*Monks*" indicated their delight in solitude, their contemplative life, and their entire segregation and abstraction from the world, which Jesus, in the Gospel, is in like manner represented as describing, as characteristic of the community of which he was a member.

Their name of "*Ecclesiastics*" was of the same sense, and indicated their being called out, elected, separated from the general fraternity of mankind, and set apart to the more immediate service and honor of God.

They had a flourishing university, or corporate body, established upon these principles, at Alexandria in Egypt, long before the period assigned for the birth of Christ Jesus.¹

From this body they sent out missionaries, and had established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor, which colonies were in a flourishing condition, before the preaching of St. Paul.

*"The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, and so it was applied to Jesus Christ by the Essenes of Egypt and of Palestine, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity."*²

In the Pali and Sanscrit texts the word *Buddha* is always used as a *title*, not as a name. It means "The Enlightened One." Gautama Buddha is represented to have taught that he was only one of a long series of Buddhas, who appear at intervals in the world, and who all teach the same system. After the death of each Buddha his religion flourishes for a time, but finally wickedness and vice

¹ "The Essenes abounded in Egypt, especially about Alexandria." (Eusebius: *Eccl. Hist.*, lib. 2, ch. xvii.)

² Bunsen's *Angel-Messiah*, p. 255.

again rule over the land. Then a *new* Buddha appears, who again preaches the lost *Dharma* or truth. The names of twenty-four of these Buddhas who appeared previous to Gautama have been handed down to us. The *Buddhavansa*, or "History of the Buddhas," the last book of the *Khuddaka Nikaya* in the second Pitca, gives the lives of all the previous Buddhas before commencing its account of Gautama himself; and the Pali commentary on the *Jatakas* gives certain details regarding each of the twenty-four.¹

An *Avatar* was expected about every six hundred years.² At the time of Jesus of Nazareth an *Avatar* was expected, not by some of the Jews alone, but by most every eastern nation.³ Many persons were thought at that time to be, and undoubtedly thought themselves to be, *the* Christ, and the only reason why the name of Jesus of Nazareth succeeded above all others, is because the *Essenes* — who were expecting an Angel-Messiah — espoused it. Had it not been for this almost indisputable fact, the name of Jesus of Nazareth would undoubtedly not be known at the present day.

Epiphanius, a Christian bishop and writer of the fourth century, says, in speaking of the *Essenes* :

"They who believed on Christ were called JESSÆI (or *Essenes*), before they were called *Christians*. These derived their constitution from the signification of the name Jesus, which in Hebrew signifies the same as *Therapeutes*, that is, a saviour or physician."

Thus we see that, according to Christian authority, the *Essenes* and *Therapentes* are one, and that the *Essenes* espoused the cause of Jesus of Nazareth, accepted him as an Angel-Messiah, and be-

¹ Rhys Davids' *Buddhism*, p. 179.

² This is clearly shown by Mr. Higgins in his *Anaclypsis*. It should be remembered that Gautama Buddha, the "Angel-Messiah," and Cyrus, the "Anointed" of the Lord, are placed about six hundred years before Jesus, the "Anointed." This cycle of six hundred years was called the "great year." Josephus, the Jewish historian, alludes to it when speaking of the patriarchs that lived to a great age. "God afforded them a longer time of life," says he, "on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time for foretelling (the periods of the stars), unless they had lived six hundred years; for the great year is completed in that interval." (Josephus, *Antiq.*, bk. i. c. iii.) "From this cycle of six hundred," says Col. Vallancey, "came the name of the bird Phœnix, called by the Egyptians Phœnu, with the well-known story of its going to Egypt to burn itself on the altar of the Sun (at Heliopolis) and rise again from its ashes, at the end of a certain period."

³ "Philo's writings prove the probability, almost rising to a certainty, that already in his time the *Essenes* did expect an Angel-Messiah as one of a series of divine incarnations. Within about fifty years after Philo's death, Elkesai the *Essene* probably applied this doctrine to Jesus, and it was promulgated in Rome about the same time, if not earlier, by the Pseudo-Clementines." (Bunsen: *The Angel-Messiah*, p. 118.)

"There was, at this time (*i. e.*, at the time of the birth of Jesus), a prevalent expectation that some remarkable personage was about to appear in Judea. The Jews were anxiously looking for the coming of the *Messiah*. By computing the time mentioned by Daniel (ch. ix. 25-27), they knew that the period was approaching when the *Messiah* should appear. This personage, they supposed, would be a temporal prince, and they were expecting that he would deliver them from Roman bondage. It was natural that this expectation should spread into other countries." (Barnes' *Notes*, vol. i. p. 27.)

came known to history as *Christians*, or believers in the Anointed Angel.

This ascetic *Buddhist* sect called Essenes were therefore expecting an Angel-Messiah, for had not Gautama announced to his disciples that another Buddha, and therefore another angel in human form, another organ or advocate of the wisdom from above, would descend from heaven to earth, and would be called the "Son of Love."

The learned Thomas Maurice says :

"From the earliest post-diluvian age, to that in which the Messiah appeared, together with the traditions which so expressly recorded the fall of the human race from a state of original rectitude and felicity, there appears, from an infinite variety of hieroglyphic monuments and of written documents, to have prevailed, from generation to generation, *throughout all the regions of the higher Asia*, an uniform belief that, in the course of revolving ages, *there should arise a sacred personage, a mighty deliverer of mankind from the thralldom of sin and of death*. In fact, the memory of the grand original promise, that the seed of the woman should eventually crush the serpent, was carefully preserved in the breasts of the *Asatics* ; it entered deeply into their symbolic superstitions, and was engraved aloft amidst their mythologic sculptures."¹

That an Angel-Messiah was generally expected at this time may be inferred from the following facts: Some of the Gnostic sects of Christians, who believed that Jesus was an emanation from God, likewise supposed that there were several *Æons*, or emanations from the Eternal Father. Among those who taught this doctrine was *Basilides* and his followers.²

SIMON MAGUS was believed to be "He who should come." Simon was worshiped in Samaria and other countries, as the expected Angel-Messiah, as a God.

Justin Martyr says :

"After the ascension of our Lord into heaven, certain *men* were suborned by demons as their agents, who said that they were gods (*i.e.*, the Angel Messiah). Among these was *Simon*, a certain Samaritan, whom nearly all the Samaritans and a few also of other nations, worshiped, confessing him as a Supreme God."³

His miracles were notorious, and admitted by all. His followers became so numerous that they were to be found in all countries. In Rome, in the reign of Claudius, a statue was erected in his honor. Clement of Rome, speaking of Simon Magus, says that :

"He wishes to be considered an exalted person, and to be considered 'the Christ.' He claims that he can never be dissolved, asserting that he will endure to eternity."

¹ Hist. Hindostan, vol. ii. p. 273.

³ Apol. 1, ch. xxvi.

² See Lardner's Works, vol. viii. p. 353.

Montanus was another person who evidently believed himself to be an Angel-Messiah. He was called by himself and his followers the "Paraclete," or "Holy Spirit."

Socrates, in his Ecclesiastical History, tells us of one *Buddhus* (who lived after Jesus):

"Who afore that time was called Terebynthus, which went to the coasts of Babylon, inhabited by Persians, and there published of himself many false wonders: that he was born of a virgin, that he was bred and brought up in the mountains, etc."

He was evidently one of the many fanatics who believed themselves to be the Paraclete or Comforter, the "Expected One."

Another one of these *Christs* was *Apollonius*. This remarkable man was born a few years before the commencement of the Christian era, and during his career, sustained the role of a philosopher, religions teacher and reformer, and a worker of miracles. He is said to have lived to be a hundred years old. From the history of his life, written by the learned sophist and scholar, Philostratus, we glean the following:

Before his birth a god appeared to his mother and informed her that he himself should be born of her. At the time of her delivery, the most wonderful things happened. All the people of the country acknowledged that he was the "Son of God." As he grew in stature, his wonderful powers, greatness of memory, and marvelous beauty attracted the attention of all. A great part of his time was spent, when a youth, among the learned doctors; the disciples of Plato, Chrysippus and Aristotle. When he came to man's estate, he became an enthusiastic admirer and devoted follower of Pythagoras. His fame soon spread far and near, and wherever he went he reformed the religious worship of the day. He went to Ephesus, like Christ Jesus to Jerusalem, where the people flocked about him. While at Athens, in Greece, he cast out an evil spirit from a youth. As soon as Apollonius fixed his eyes upon him, the demon broke out into the most angry and horrid expressions, and then swore he would depart out of the youth. He put an end to a plague which was raging at Ephesus, and at Corinth he raised a dead maiden to life, by simply taking her by the hand and bidding her arise. The miracles of Apollonius were extensively believed, *by Christians as well as others*, for centuries after his time. In the fourth century Hierocles drew a parallel between the two Christs—Apollonius and Jesus—which was answered by Eusebius, the great champion

¹ See Lardner's Works, vol. viii. p. 598.

² Socrates: Eccl. Hist., lib. i. ch. xvii.

of the Christian church. In it he admits the miracles of Apollonius, but attributes them to sorcery.

Apollonius was worshiped as a god, in different countries, as late as the fourth century. A beautiful temple was built in honor of him, and he was held in high esteem by many of the Pagan emperors. Eunapius, who wrote concerning him in the fifth century, says that his history should have been entitled "*The Descent of a God upon Earth.*" It is as Albert Reville says:

"The universal respect in which Apollonius was held by the whole pagan world, testified to the deep impression which the life of this *Supernatural Being* had left indelibly fixed in their minds; an expression which caused one of his contemporaries to exclaim, '*We have a God living among us.*'"

A Samaritan, by name Menander, who was contemporary with the apostles of Jesus, was another of these fanatics who believed himself to be the Christ. He went about performing miracles, claiming that he was a SAVIOUR, "sent down from above from the invisible worlds, *for the salvation of mankind.*"¹ He baptized his followers in his own name. His influence was great, and continued for several centuries. Justin Martyr and other Christian Fathers wrote against him.

Manes evidently believed himself to be "the Christ," or "he who was to come." His followers also believed the same concerning him. Eusebius, speaking of him, says:

"He presumed to represent the person of Christ; he proclaimed himself to be the Comforter and the Holy Ghost, and being puffed up with this frantic pride, chose, as if he were Christ, *twelve* partners of his new-found doctrine, patching into one heap false and detestable doctrines of old, rotten, and rooted out heresies, *the which he brought out of Persia.*"²

The word Manes, says Usher in his *Annals*, has the meaning of Paraclete or Comforter or Saviour. This at once lets us into the secret—a new incarnation, an Angel-Messiah, a Christ—born from the side of his mother, and put to a violent death—flayed alive, and hung up, or crucified, by a king of Persia.³ This is the teacher with his twelve apostles on the rock of Gualior.

Du Perron, in his life of Zoroaster, gives an account of certain prophecies to be found in the sacred books of the *Persians*. One of these is to the effect that, at successive periods of time, there will appear on earth certain "Sons of Zoroaster," who are to be the

¹ Eusebius: *Ecl. Hist.*, lib. 3, ch. xxiii.

² *Ibid.* lib. 7, ch. xxx.

³ The death of Manes, according to Socrates, was as follows: The King of Persia, hearing that he was in Mesopotamia, "made him to be

apprehended, flayed him alive, took his skin, filled it full of chaff, and hanged it at the gates of the city." (*Ecl. Hist.*, lib. 1, ch. xv.)

result of *immaculate conceptions*. These virgin-born gods will come upon earth for the purpose of establishing the law of God. It is also asserted that Zoroaster, when on earth, declared that in the "latter days" a pure virgin would conceive, and bear a son, and that as soon as the child was born a *star* would appear, blazing even at noonday, with undiminished splendor. This Christ is to be called *Sosiosh*. He will redeem mankind, and subdue the Devs, who have been tempting and leading men astray ever since the fall of our first parents.

Among the Greeks the same prophecy was found. The Oracle of Delphi was the depository, according to Plato, of an ancient and *secret* prophecy of the birth of a "Son of Apollo," who was to restore the reign of justice and virtue on the earth.¹

Those who believed in successive emanations of *Æons* from the Throne of Light, pointed to the passage in the Gospels where Jesus is made to say that he will be succeeded by the Paraclete or Comforter. Mahommed was believed by many to be this Paraclete, and it is said that he too told his disciples that *another* Paraclete would succeed him. From present appearances, however, there is some reason for believing that the Mohammedans are to have their ancient prophecy set at naught by the multiplicity of those who pretend to be divinely appointed to fulfill it. The present year was designated as the period at which this great reformer was to arise, who should be almost, if not quite, the equal of Mahommed. His mission was to be to purify the religion from its corruptions; to overthrow those who had usurped its control, and to rule, as a great spiritual caliph, over the faithful. According to accepted tradition, the prophet himself designated the line of descent in which his most important successor would be found, and even indicated his personal appearance. The time having arrived, it is not strange that the man is forthcoming, only in this instance there is more than one claimant. There is a "holy man" in Morocco who has allowed it to be announced that he is the designated reformer, while cable reports show that a rival pretender has appeared in Yemen, in southern Arabia, and his supporters, sword in hand, are now advancing upon Mecca, for the purpose of proclaiming their leader as caliph within the sacred city itself.

History then relates to us the indisputable fact that at the time of Jesus of Nazareth an Angel-Messiah was expected, that many persons claimed, and were believed to be, *the* "Expected One," and

¹ Plato in *Apolog. Anac.*, ll. p. 189.

that the reason why *Jesus* was accepted above all others was because the Essenes — a very numerous sect — believed him to be the true Messiah, and came over to his followers in a body. It was because there were so many of these *Christs* in existence that some follower of *Jesus* — but no one knows *who* — wrote as follows :

“ If any man shall say to you, Lo, *here is Christ*, or, lo, he is *there* ; believe him not ; for *false Christs* and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect.”¹

The reasons why *Jesus* was not accepted as the Messiah by the majority of the Jews was because the inajority expected a daring and irresistible warrior and conqueror, who, armed with greater power than *Cæsar*, was to come upon earth to rend the fetters in which their hapless nation had so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah ; and this *Jesus* — although he evidently claimed to be the Messiah — did not do.

Tacitus, the Roman historian, says :

“ The generality had a strong persuasion that it was contained in the ancient writings of the priests, that at that very time the east should prevail : and that some one, who should come out of *Judea*, should obtain the empire of the world ; which ambiguities foretold *Vespasian* and *Titus*. But the common people (of the Jews), according to the influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion for the true, by all their adversities.”

Suetonius, another Roman historian, says :

“ There had been for a long time all over the east a constant persuasion that it was recorded in the fates (books of the fates, or foretellings), that at that time some one who should come out of *Judea* should obtain universal dominion. It appears by the event, that this prediction referred to the Roman emperor ; but the Jews, referring it to themselves, rebelled.”

This is corroborated by *Josephus*, the Jewish historian, who says :

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

As the Rev. Dr. *Geikie* remarks, the central and dominant characteristic of the teaching of the rabbis, was the certain advent of

¹ *Mark*, xiii. 21, 22.

a great national *Deliverer* — the Messiah — but not a God from heaven.

For a time *Cyrus* appeared to realize the promised Deliverer, or, at least, to be the chosen instrument to prepare the way for him, and, in his turn, *Zerubabel* became the centre of Messianic hopes. In fact, the national mind had become so inflammable, by constant brooding on this one theme, that any bold spirit, rising in revolt against the Roman power, could find an army of fierce disciples who trusted that it should be he who would redeem Israel.¹

The "taxing" which took place under Cyrenius, Governor of Syria (A. D. 7), excited the wildest uproar against the Roman power. The Hebrew spirit was stung into exasperation; the puritans of the nation, the enthusiasts, fanatics, the zealots of the law, the literal constructionists of prophecy, appealed to the national temper, revived the national faith, and fanned into flame the combustible elements that smoldered in the bosom of the race. The Messianic hope was strong in these people; all the stronger on account of their political degradation. Born in sorrow, the anticipation grew keen in bitter hours. That Jehovah would abandon them could not be believed. The thought would be atheism. The hope kept the eastern Jews in a perpetual state of insurrection. The cry "Lo here, lo there!" was incessant. Claimant after claimant of the dangerous supremacy of the *Messiah* appeared, pitched a camp in the wilderness, raised the banner, gathered a force, was attacked, defeated, banished, or crucified; but the frenzy did not abate.

The last insurrection among the Jews, that of Bar-Cochba — "Son of the Star" — revealed an astonishing frenzy of zeal. It was purely a *Messianic* uprising. Judaism had excited the fears of the Emperor Hadrian, and induced him to inflict unusual severities on the people. The effect of the violence was to stimulate that conviction to fury. The night of their despair was once more illumined by the star of the east. The banner of the Messiah was raised. Potents, as of old, were seen in the sky; the clouds were watched for the glory that should appear. *Bar-Cochba* seemed to fill out the popular idea of the deliverer. Miracles were ascribed to him; flames issued from his mouth. The vulgar imagination made haste to transform the audacious fanatic into a child of David. Multitudes flocked to his standard. The whole Jewish race throughout the world was in commotion. The insurrection gained head. The heights about Jerusalem were seized and occupied, and fortifi-

¹ Geikie: *Life of Christ*, vol. 1. p. 73.

cations were erected; nothing but the "host of angels" was needed to insure victory. The angels did not appear; the Roman legions did. The "Messiah," not proving himself a conqueror, was held to have proved himself an impostor, the "son of a lie."

The impetuous zeal with which the Jews rushed to the standard of this Messianic impostor, in the 130th year of the Christian era, demonstrates the true Jewish character, and shows how readily any one who made the claim, was believed to be "He who should come." Even the celebrated Rabbi Akiba sanctioned this daring fraud. Akiba declared that the so-called prophecy of Balaam,—"*a star shall rise out of Jacob*,"—was accomplished. Hence the impostor took his title of *Bar-Cochabas*, or *Son of the Star*; and Akiba not only publicly anointed him "KING OF THE JEWS," and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thousand of his disciples, and acted in the capacity of master of his horse.

Those who believed on the meek and benevolent Jesus — and whose number was very small — were of that class who believed in the doctrine of the *Angel-Messiah*,² first heard of among them when taken captives to Babylon. These believed that just as Buddha appeared at different intervals, and as Vishnu appeared at different intervals, the avatars appeared among the Jews. Adam, and Enoch, and Noah, and Elijah or Elias, might in outward appearance be different men, but they were really the self-same divine person successively animating various human bodies.³ Christ *Jesus* was the *avatar* of the ninth age, Christ *Cyrus* was the *avatar* of the eighth. Of the hero of the eighth age it is said: "Thus said the Lord to his Anointed (*i. e.*, his *Christ*), his Messiah, to Cyrus,

¹ Frothingham's *Cradle of the Christ*.

² "The prevailing opinion of the Rabbis and the people alike, in Christ's day, was, that the Messiah would be simply a great prince, who should found a kingdom of matchless splendor." "With a few, however, the conception of the Messiah's kingdom was pure and lofty. . . . Daniel, and all who wrote after him, painted the 'Expected One' as a *heavenly being*. He was the 'messenger,' the 'Elect of God,' appointed from eternity, to appear in due time, and *redeem* his people." (Geikie's *Life of Christ*, vol. i. pp. 80, 81.)

In the book of *Daniel*, by some supposed to have been written during the captivity, by others as late as Antiochus Epiphanes (B. C. 175), the restoration of the Jews is described in tremendous language, and the Messiah is portrayed as a supernatural personage, in close relation with Jehovah himself. In the book of

Enoch, supposed to have been written at various intervals between 144 and 120 (B. C.) and to have been completed in its present form in the first half of the second century that preceded the advent of Jesus, the figure of the Messiah is invested with superhuman attributes. He is called "The Son of God," "whose name was spoken before the Sun was made;" "who existed from the beginning in the presence of God," that is, was pre-existent. At the same time his human characteristics are insisted on, He is called "Son of Man," even "Son of Woman," "The Anointed" or "The Christ," "The Righteous One," &c. (Frothingham: *The Cradle of the Christ*, p. 20.)

³ This is clearly seen from the statement made by the Matthew narrator (xvii. 9-13) that the disciples of Christ *Jesus* supposed John the Baptist was Elias.

whose right hand I have holden to subdue nations."¹ The eighth period began about the Babylonish captivity, about six hundred years before Christ *Jesus*. The ninth began with Christ Jesus, making in all eight eyes before Jesus.

"What was known in Judea more than a century before the birth of Jesus Christ cannot have been introduced among Buddhists by Christian missionaries. It will become equally certain that the bishop and church-historian, Eusebius, was right when he wrote, that he considered it highly probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into our Gospels, and into some Pauline epistles."²

For further information on the subject of the connection between Essenism and Christianity, the reader is referred to Taylor's *Diegesis*, Bunsen's *Angel-Messiah*, and the works of S. F. Dunlap. We shall now speak of another powerful lever which was brought to bear upon the promulgation of Christianity; namely, that of FRAUD.

It was a common thing among the early Christian Fathers and saints to lie and deceive, if their lies and deceits helped the cause of their Christ. Lactantius, an eminent Christian author who flourished in the fourth century, has well said :

"Among those who seek power and gain from their religion, there will never be wanting an inclination to forge and lie for it."³

Gregory of Nazianzus, writing to St. Jerome, says :

"A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said, not what they thought, but what circumstances and necessity dictated."⁴

The celebrated *Eusebius*, Bishop of CÆSAREA, and friend of Constantine the Great, who is our chief guide for the early history of the Church, *confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him.*⁵ Edward Gibbon, speaking of him, says :

"The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might redound to the glory, and that he has suppressed all that could tend to the disgrace of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the

¹ Isaiah, xlv. 1.

² Bunsen : *The Angel-Messiah*, p. 17.

³ Quoted in Middleton's *Letters from Rome*, p. 51.

⁴ Hieron ad Nep. Quoted Volney's *Ruins*, p. 177, *note*.

⁵ See his *Eccl. Hist.*, vii. 21.

observance of the other ; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries."¹

The great theologian, Beausobre, in his "Histoire de Manichee," says :

"We see in the history which I have related, a sort of hypocrisy, that has been perhaps, but too common at all times ; that churchmen not only do not say what they think, but they do say the direct contrary of what they think. Philosophers in their cabinets ; out of them they are content with fables, though they well know they are fables. Nay, more ; they deliver honest men to the executioner, for having uttered what they themselves know to be true. How many atheists and pagans have burned holy men under the pretext of heresy? Every day do hypocrites consecrate, and make people adore the host, though as well convinced as I am, that it is nothing but a bit of bread."²

M. Daille says :

"This opinion has always been in the world, that to settle a certain and assured estimation upon that which is good and true, it is necessary to remove out of the way, whatsoever may be an hinderance to it. *Neither ought we to wonder that even those of the honest, innocent, primitive times made use of these deceits, seeing for a good end they made no scruple to forge whole books.*"³

Reeves, in his "Apologies of the Fathers," says :

"It was a Catholic opinion among the philosophers, that pious frauds were good things, and that the people ought to be imposed on in matters of religion."⁴

Mosheim, the ecclesiastical historian, says :

"It was held as a maxim that it was not only lawful but praiseworthy to *deceive*, and even to use the expedient of a *lie*, in order to advance the cause of truth and piety."⁵

Isaac de Casaubon, the great ecclesiastical scholar, says :

"It mightily affects me, to see how many there were in the earliest times of the church, who considered it as a capital exploit, to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily allowed by the wise among the Gentiles. *These officious lies, they were wont to say, were devised for a good end.*"⁶

¹ Gibbon's Rome, vol. ii. pp. 79, 80.

² "On voit dans l'histoire que j'ai rapportée, une sorte d'hypocrisie, qui n'a peut-être été que trop commune dans tous les tems. C'est que des ecclésiastiques, non-seulement ne disent pas ce qu'ils pensent, mais disent tout le contraire de ce qu'ils pensent. Philosophes dans leur cabinet, hors delà, ils content des fables, quoiqu'ils sachent bien que ce sont des fables. Ils font plus ; ils livrent au hourreau des gens de bien, pour l'avoir dit. Combien d'athées et de profanes ont fait bruler de saints personnages, sous prétexte d'hérésie ? Tous les jours des hypocrites, consacrent et font adorer l'hostie, bien qu'ils soient aussi convaincus que

moi, que cen'est qu'un morceau de pain." (Tom. 2, p. 568.)

³ On the Use of the Fathers, pp. 36, 37.

⁴ Quoted in Taylor's Syntagma, p. 170.

⁵ Mosheim : vol. 1, p. 198.

⁶ "Postremo illud quoque me vehementer movet, quod videam primis ecclesiæ temporibus, quam plurimos extitisse, qui facinus palmarium judicabant, cœlestem veritatem, figmentis suis ire adjutum, quo facilis nova doctrina a gentium sapientibus admitteretur. Officiosa hæc mendacia vocabant bono fine excogitata." (Quoted in Taylor's Diegesis, p. 44, and Giles' Hebrew and Christian Records vol. ii. p. 19.)

The Apostolic Father, Hermas, who was the fellow-laborer of St. Paul in the work of the ministry; who is greeted as such in the New Testament; and whose writings are expressly quoted as of divine inspiration, by the early Fathers, ingenuously confesses that lying was the easily-besetting sin of a Christian. His words are:

“O Lord, I never spake a true word in my life, but I have always lived in dissimulation, and affirmed a lie for truth to all men, and no man contradicted me, but all gave credit to my words.”

To which the holy angel, whom he addresses, condescendingly admonishes him, that as the lie was up, now, he had better keep it up, and as in time it would come to be believed, it would answer as well as truth.¹

Dr. Mosheim admits, that the Platonists and Pythagoreans held it as a maxim, that it was not only lawful, but praiseworthy, to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety. The Jews who lived in Egypt, had learned and received this maxim from them, before the coming of Christ Jesus, as appears incontestably from a multitude of ancient records, *and the Christians were infected from both these sources, with the same pernicious error.*²

Of the fifteen letters ascribed to Ignatius (Bishop of Antioch after 69 A. D.), *eight have been rejected by Christian writers as being forgeries*, having no authority whatever. “*The remaining seven epistles were accounted genuine by most critics, although disputed by some, previous to the discoveries of Mr. Cureton, which have shaken, and indeed almost wholly destroyed the credit and authenticity of all alike.*”³

Paul of Tarsus, who was preaching a doctrine which had already been preached to every nation on earth,⁴ inculcates and avows the principle of deceiving the common people, talks of his having been upbraided by his own converts with being crafty and catching them with guile,⁵ and of his known and willful lies, abounding to the glory of God.⁶

Even the orthodox Doctor Burnet, an eminent English author, in his treatise “*De Statu Mortuorum*,” purposely written in Latin,

¹ See the Vision of Hermas, h. 2, c. iii.

² Mosheim, vol. i. p. 197. Quoted in Taylor's Diegesis, p. 47.

³ Dr. Giles: Hebrew and Christian Records, vol. ii, p. 99.

⁴ “Continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under

heaven; whereof I Paul am made a minister.” (Colossians, i. 23.)

⁵ “Being crafty, I caught you with guile.” (II. Cor. xii. 16.)

⁶ “For if the truth of God had more abounded *through my lie* unto his glory, why yet am I also judged as a sinner.” (Romans, iii. 7.)

that it might serve for the instruction of the clergy only, and not come to the knowledge of the laity, because, as he said, "*too much light is hurtful for weak eyes*," not only justified but recommended the practice of the most consummate hypocrisy, and would have his clergy seriously preach and maintain the reality and eternity of hell torments, even though they should believe nothing of the sort themselves.¹

The incredible and very ridiculous stories related by Christian Fathers and ecclesiastical historians, *on whom we are obliged to rely for information on the most important of subjects*, show us how untrustworthy these men were. We have, for instance, the story related by St. Augustine, who is styled "the greatest of the Latin Fathers," of his preaching the Gospel to people *without heads*. In his 33d Sermon he says :

"I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts ; and in countries still more southly, we saw people who had but one eye in their foreheads."²

This same holy Father bears an equally unquestionable testimony to several resurrections of the dead, of *which he himself had been an eye-witness*.

In a book written "towards the close of the second century, by some zealous believer," and fathered upon one Nicodemus, who is said to have been a disciple of Christ Jesus, we find the following :

"We all know the blessed Simeon, the high priest, who took Jesus when an infant into his arms in the temple. This same Simeon had two sons of his own, and we were all present at their death and funeral. Go therefore and see their

¹ "Sime tamen andire velis, mallet te pœnas has dicere indefinitas quam infinitas. Sed veniet dies, cum non minus absurda, habebitur et odiosa hæc opinio quam transubstantiatio hodie." (De Statu Mort., p. 304. Quoted in Taylor's *Diegesis*, p. 43.)

² Quoted in Taylor's *Syntaxma*, p. 53.

Among the ancients, there were many stories current of countries, the inhabitants of which were of peculiar size, form or features. Our Christian saint evidently believed these tales, and thinking thus, sought to make others believe them. We find the following examples related by *Herodotus* : "Aristeus, son of Caystrobins, a native of Proconessus, says in his epic verses that, inspired by Apollo, he came to the Issedones ; that beyond the Issedones dwell the Arimaspians, a people that have only one eye." (Herodotus, book iv. ch. 12.) "When one has passed through a considerable extent

of the rugged country (of the Seythians), a people are found living at the foot of lofty mountains, *who are said to be all bald from their birth*, both men and women alike, and they are flat-nosed, and have large chins." (Ibid. ch. 23.) "These bald men say, what to me is incredible, that *men with goat's feet* inhabit these mountains ; and when one has passed beyond them, other men are found, *who sleep six months at a time*, but this I do not at all admit." (Ibid. ch. 24.) In the country westward of Libya, "there are enormous serpents, and lions, elephants, bears, asps, and asses with horns, and monsters with dog's heads and without heads, *who have eyes in their breasts*, at least, as the Libyans say, and wild men and wild women, and many other wild beasts which are not fabulous." (Ibid. ch. 192.)

tombs, for these are open, and they are risen ; and behold, *they are in the city of Arimathæa, spending their time together in offices of devotion.*"

Ensebius, "the Father of ecclesiastical history," Bishop of Cæsarea, and one of the most prominent personages at the Council of Nice, relates as truth, the ridiculous story of King Agbarus writing a letter to Christ Jesus, and of Jesus' answer to the same.² And Socrates relates how the Empress Helen, mother of the Emperor Constantine, went to Jerusalem for the purpose of finding, if possible, "the cross of Christ." This she succeeded in doing, also the nails with which he was nailed to the cross.³

Beside forging, lying, and deceiving for the cause of Christ, the Christian Fathers destroyed all evidence against themselves and their religion, which they came across. Christian divines seem to have always been afraid of too much light. In the very infaney of printing, Cardinal Wolsey foresaw its effect on Christianity, and in a speech to the clergy, publicly forewarned them, that, *if they did not destroy the Press, the Press would destroy them.*⁴ There can be no doubt, that had the objections of Porphyry,⁵ Hierocles,⁶ Celsus,⁷ and other opponents of the Christian faith, been permitted to come down to us, the plagiarism in the Christian Scriptures from previously existing Pagan documents, is the specific charge they would have presented us. But these were ordered to be burned, by the prudent piety of the Christian emperors.

In Alexandria, in Egypt, there was an immense library, founded by the Ptolemies. This library was situated in the Alexandrian Museum ; the apartments which were allotted for it were beautifully sculptured, and crowded with the choicest statues and pictures ; the building was built of marble. This library eventually comprised

¹ Nicodemus, Apoc., ch. xii.

² See Ensebius : Eccl. Hist., lib. 1, ch. xiv.

³ Socrates : Eccl. Hist., lib. 1, ch. xiii.

⁴ In the year 1444, Caxton published the first book ever printed in England. In 1474, the then Bishop of London, in a convocation of his clergy, said : " *If we do not destroy this dangerous invention, it will one day destroy us.*" (See Middleton's Letters from Rome, p. 4.) The reader should compare this with Pope Leo X.'s avowal that, " *it is well known how profitable this fable of Christ has been to us ;*" and Archdeacon Paley's declaration that " *he could ill afford to have a conscience.*"

⁵ Porphyry, who flourished about the year 270 A.D., a man of great abilities, published a large work of fifteen books against the Christians. " His objections against Christianity," says Dr. Lardner, " were in esteem with Gentile

people for a long while ; and the Christians were not insensible of the importance of his work ; as may be concluded from the several answers made to it by Ensebius, and others in great repute for learning." (Vol. viii. p. 158.) There are but fragments of these fifteen books remaining, *Christian magistrates* having ordered them to be destroyed. (Ibid.)

⁶ Hierocles was a Neo-Platonist, who lived at Alexandria about the middle of the fifth century, and enjoyed a great reputation. He was the author of a great number of works, a few extracts of which alone remain.

⁷ Celsus was an Epicurean philosopher, who lived in the second century A.D. He wrote a work called " The True Word," against Christianity, but as it has been destroyed we know nothing about it. Origen claims to give quotations from it.

four hundred thousand volumes. In the course of time, probably on account of inadequate accommodation for so many books, an additional library was established, and placed in the temple of Serapis. The number of volumes in this library, which was called the daughter of that in the museum, was eventually three hundred thousand. There were, therefore, *seven hundred thousand volumes in these royal collections.*

In the establishment of the museum, Ptolemy Soter, and his son Philadelphus, had three objects in view: 1. The perpetuation of such knowledge as was then in the world; 2. Its increase; 3. Its diffusion.

1. *For the perpetuation of knowledge.* Orders were given to the chief librarian to buy, at the king's expense, whatever books he could. A body of transcribers was maintained in the museum, whose duty it was to make correct copies of such works as their owners were not disposed to sell. *Any books brought by foreigners into Egypt* were taken at once to the museum, and when correct copies had been made, the transcript was given to the owner, and the original placed in the library. Often a very large pecuniary indemnity was paid.

2. *For the increase of knowledge.* One of the chief objects of the museum was that of serving as the home of a body of men who devoted themselves to study, and were lodged and maintained at the king's expense. In the original organization of the museum the residents were divided into four faculties,—Literature, Mathematics, Astronomy, and Medicine. An officer of very great distinction presided over the establishment, and had general charge of its interests. Demetrius Phalareus, perhaps the most learned man of his age, who had been Governor of Athens for many years, was the first so appointed. Under him was the librarian, an office sometimes held by men whose names have descended to our times, as Eratosthenes and Apollonius Rhodius. In connection with the museum was a botanical and a zoological garden. These gardens, as their names imply, were for the purpose of facilitating the study of plants and animals. There was also an astronomical observatory, containing armillary spheres, globes, solstitial and equatorial armils, astrolabes, parallactic rules, and other apparatus then in use, the graduation on the divided instruments being into degrees and sixths.

3. *For the diffusion of knowledge.* In the museum was given, by lectures, conversation, or other appropriate methods, instruction in all the various departments of human knowledge.

There flocked to this great intellectual centre, students from all countries. It is said that at one time not fewer than fourteen thousand were in attendance. Subsequently even the Christian church received from it some of the most eminent of its Fathers, as Clemens Alexandrinus, Origen, Athanasius, &c.

The library in the museum was burned during the siege of Alexandria by Julius Cæsar. To make amends for this great loss, the library collected by Eumenes, King of Pergamum, was presented by Mark Antony to Queen Cleopatra. Originally it was founded as a rival to that of the Ptolemies. It was added to the collection in the Serapion, or the temple of Serapis.¹

It was not destined, however, to remain there many centuries, as this very valuable library was willfully destroyed by the Christian Theophilus, and on the spot where this beautiful temple of Serapis stood, in fact, on its very foundation, was erected a church in honor of the "noble army of martyrs," who had never existed.

This we learn from the historian Gibbon, who says that, after this library was destroyed, "the appearance of the empty saelves excited the regret and indignation of every spectator, whose mind was not totally darkened by religious prejudice."²

The destruction of this library was almost the death-blow to free-thought — wherever Christianity ruled — for more than a thousand years.

The death-blow was soon to be struck, however, which was done by *Saint Cyril*, who succeeded *Theophilus* as Bishop of Alexandria.

Hypatia, the daughter of Theon, the mathematician, endeavored to continue the old-time instructions. Each day before her academy stood a long train of chariots; her lecture-room was crowded with the wealth and fashion of *Alexandria*. They came to listen to her discourses on those questions which man in all ages has asked, but which have never yet been answered: "What am I? Where am I? What can I know?"

Hypatia and Cyril; philosophy and bigotry; they cannot exist together. As Hypatia repaired to her academy, she was assaulted by (Saint) Cyril's mob — *a mob of many monks*. Stripped naked in the street, she was dragged into a church, and there killed *by the club of Peter the Reader*. The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. *For this frightful crime Cyril was never called to account.*

¹ Draper: Religion and Science, pp. 18-21.

² Gibbon's Rome, vol. iii. p. 146.

It seemed to be admitted that the end sanctified the means. So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the Ptolemies had done so much to promote.

The fate of Hypatia was a warning to all who would cultivate profane knowledge. *Henceforth there was to be no freedom for human thought. Every one must think as ecclesiastical authority ordered him ;* A.D. 414. In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed.¹

After this followed the long and dreary *dark ages*, but the *sun of science*, that bright and glorious luminary, was destined to rise again.

The history of this great Alexandrian library is one of the keys which unlock the door, and exposes to our view the manner in which the Hindoo incarnate god *Crishna*, and the meek and benevolent *Buddha*, came to be worshiped under the name of *Christ Jesus*. For instance, we have just seen :

1. That, "orders were given to the chief librarian to buy at the king's expense *whatever books he could.*"

2. That, "one of the chief objects of the museum was that of serving as the home of a *body of men* who devoted themselves to study."

3. That, "any books brought by foreigners into Egypt were taken at once to the museum and correct copies made."

4. That, "there flocked to this great intellectual centre students from all countries."

5. That, "the Christian church received from it some of the most eminent of its Fathers."

And also :

6. That, the chief doctrines of the Gnostic Christians "had been held for centuries before their time in many of the cities in Asia Minor. There, it is probable, they first came into existence as 'Mystæ,' upon the establishment of a direct intercourse with India under the Seleucidæ and the Ptolemies."

7. That, "the College of *ESSENES* at Ephesus, the Orphics of Thrace, the Curetes of Crete, are all merely branches of one antique and common religion, and that originally Asiatic."

8. That, "*the introduction of Buddhism into Egypt and Pales-*

¹ Draper: Religion and Science, pp. 55, 56. See also, Socrates' *Ecl. Hist.*, lib. 7, ch. xv.

time affords the only true solution of innumerable difficulties in the history of religion."

9. That, "*Buddhism* had actually been planted in the dominions of the Seleucidæ and Ptolemies (Palestine belonging to the former) before the beginning of the third century B. C., and is proved to demonstration by a passage in the edicts of Asoka."

10. That, "it is very likely that the commentaries (Scriptures) which were among them (the *Essenes*) were the Gospels."

11. That, "the principal doctrines and rites of the *Essenes* can be connected with the East, with Parsism, and especially with *Buddhism*."

12. That, "among the doctrines which the *Essenes* and *Buddhists* had in common was that of the *Angel-Messiah*."

13. That, "they (the *Essenes*) had a flourishing university or corporate body, established at *Alexandria, in Egypt*, long before the period assigned for the birth of Christ."

14. That, "the *very ancient* and Eastern doctrine of the *Angel-Messiah* had been applied to Gautama Buddha, and so it was applied to Jesus Christ by the *Essenes of Egypt and Palestine*, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity."

15. That, "we hear very little of them (the *Essenes*) after A.D. 40; and there can hardly be any doubt that the *Essenes* as a body must have embraced Christianity."

Here is the solution of the problem. The sacred books of Hindoos and Buddhists were among the *Essenes*, and in the library at Alexandria. The *Essenes*, who were afterwards called *Christians*, applied the legend of the *Angel-Messiah*—"the very ancient Eastern doctrine," which we have shown throughout this work—to Christ Jesus. It was simply a transformation of names, *a transformation which had previously occurred in many cases.*¹ After this came *additions* to the legend from other sources. Portions of the legends related of the Persian, Greek and Roman Saviours and Redeemers of mankind, were, from time to time, added to the already legendary history of the Christian Saviour. Thus his-

¹ We have seen this particularly in the cases of Crishna and Buddha. Mr. Cox, speaking of the former, says: "If it be urged that the attribution to Crishna of qualities or powers belonging to the other deities is a mere device by which his devotees sought to supersede the more ancient gods, the answer must be that nothing has been done in his case which has not

been done in the case of almost every other member of the great company of the gods." (Aryan Mythology, vol. ii, p. 130.) These words apply to the case we have before us. Jesus was simply attributed with the qualities or powers which had been previously attributed to other deities. This we hope to be able to fully demonstrate in our chapter on "*Explanation*."

tory was repeating itself. Thus the virgin-born God and Saviour, worshiped by all nations of the earth, though called by different names, was but one and the same.

In a subsequent chapter we shall see *who* this One God was, and *how* the myth originated.

Albert Revillé says :

“*Alexandria*, the home of Philonism, and Neo-Platonism (and we might add *Essenism*), was naturally the centre whence spread the dogma of the deity of Jesus Christ. In that city, through the third century, flourished a school of transcendental theology, afterwards looked upon with suspicion by the conservators of ecclesiastical doctrine, but not the less the real cradle of orthodoxy. It was still the Platonic tendency which influenced the speculations of Clement, Origen and Dionysius, and the theory of the Logos was at the foundation of their theology.”¹

Among the numerous gospels in circulation among the Christians of the first three centuries, there was one entitled “The Gospel of the *Egyptians*.” Epiphanius (A. D. 355), speaking of it, says :

“Many things are proposed (in this Gospel of the *Egyptians*) in a hidden, *mysterious manner*, as by our Saviour, as though he had said to his disciples, that the Father was the same person, the Son the same person, and the Holy Ghost the same person.”

That this was one of the “*Scriptures*” of the *Essenes*, becomes very evident when we find it admitted by the most learned of Christian theologians that it was in existence “*before either of the canonical Gospels*,” and that it contained the doctrine of the *Trinity*, a doctrine not established in the Christian church until A. D. 327, but which was taught by this Buddhist sect in Alexandria, in Egypt, which has been well called, “Egypt, the land of Trinities.”

The learned Dr. Grabe thought it was composed by *some Christians in Egypt*, and that it was published *before either of the canonical Gospels*. Dr. Mill also believed that it was composed *before either of the canonical Gospels*, and, what is more important than all, *that the authors of it were Essenes*.

These “*Scriptures*” of the *Essenes* were undoubtedly amalgamated with the “*Gospels*” of the Christians, the result being the *canonical Gospels* as we now have them. The “Gospel of the Hebrews,” and such like, on the one hand, and the “Gospel of the *Egyptians*,” or *Essenes*, and such like, on the other. That the “Gospel of the Hebrews” spoke of Jesus of Nazareth as the son of Joseph and Mary, *according to the flesh*, and that it taught *nothing* about his miracles, his resurrection from the dead, and other such

¹ “Dogma of the Deity of Jesus Christ,” p. 41.

prodigies, is admitted on all hands. That the "Scriptures" of the Essenes contained the whole legend of the Angel-Messiah, which was afterwards added to the history of Jesus, *making him a CHRIST, or an Anointed Angel*, is a probability almost to a certainty. Do we now understand how all the traditions and legends, originally *Indian*, escaping from the great focus through *Egypt*, were able to reach Judea, Greece and Rome?

To continue with our subject, "why Christianity prospered," we must now speak of another great support to the cause, *i. e.*, *Persecution*. Ernest de Bunsen, speaking of Buddha, says:

"His religion has never been propagated by the sword. It has been effected entirely by the influence of peaceable and persevering devotees."

Can we say as much for what is termed "the religion of Christ?" No! this religion has had the aid of the sword and firebrand, the rack and the thumb-screw. "*Persecution*" is to be seen written on the pages of ecclesiastical history, from the time of Constantine even to the present day.¹ This Christian emperor and saint was the first to check free-thought.

"We search in vain," (says M. Renan), "in the collection of Roman laws *before Constantine*, for any enactment aimed at free thought, or in the history of the emperors, for a persecution of abstract doctrine. Not a single *savant* was disturbed. Men whom the Middle Ages would have burned—such as Galen, Lucian, Plotinus—lived in peace, protected by the law."²

Born and educated a pagan, Constantine embraced the Christian faith from the following motives. Having committed horrid crimes, in fact, having committed murders,³ and,

"When he would have had his (Pagan) priests purge him by sacrifice, of these horrible murders, and could not have his purpose (for they answered plainly, it lay not in their power to cleanse him)⁴ he lighted at last upon an *Egyptian* who came out of Iberia, and being persuaded by him that the Christian faith was of force to wipe away every sin, were it ever so heinous, he embraced willingly at whatever the Egyptian told him."⁵

¹ Adherents of the old religion of Russia have been persecuted in that country within the past year, and even in enlightened England, a gentleman has been persecuted by government officials because he believes in neither a personal God or a personal Devil.

² Renan, Hibbert Lectures, p. 22.

³ The following are the names of his victims:

Maximian,	His wife's father,	A. D. 310
Basilianus,	His sister's husband,	A. D. 314
Licinius,	His nephew,	A. D. 319
Fansta,	His wife,	A. D. 320
Sopater,	His former friend,	A. D. 321
Licinius,	His sister's husband,	A. D. 325
Crispus,	His own son,	A. D. 326

Dr. Lardner, in speaking of the murders

committed by this Christian saint, is constrained to say that: "The death of Crispus is altogether without any *good* excuse, so likewise is the death of the young Licinianus, who could not have been more than a little above eleven years of age, and appears not to have been charged with any fault, and could hardly be suspected of any."

⁴ The Emperor Nero could not be *baptized* and be initiated into Pagan Mysteries—as Constantine was initiated into those of the Christians—on account of the murder of his mother. And he did not dare to *compel*—which he certainly could have done—the priests to initiate him.

⁵ Zosimus, in Socrates, lib. iii. ch. xl.

Mons. Dupuis, speaking of this conversion, says :

“Constantine, soiled with all sorts of crimes, and stained with the blood of his wife, after repeated perjuries and assassinations, presented himself before the heathen priests in order to be absolved of so many outrages he had committed. He was answered, that amongst the various kinds of expiatory, there was none which could expiate so many crimes, and that no religion whatever could offer efficient protection against the justice of the gods ; and Constantine was emperor. One of the courtiers of the palace, who witnessed the trouble and agitation of his mind, torn by remorse, which nothing could appease, informed him, that the evil he was suffering was not without a remedy ; that there existed in the religion of the Christians certain purifications, which expiated every kind of misdeeds, of whatever nature, and in whatsoever number they were : that one of the promises of the religion was, that whoever was converted to it, as impious and as great a villain as he might be, could hope that his crimes were immediately forgotten.¹ From that moment, Constantine declared himself the protector of a sect which treats great criminals with so much lenity.² He was a great villain, who tried to lull himself with illusions to smother his remorse.”³

By the delay of baptism, a person who had accepted the *true* faith could venture freely to indulge their passions in the enjoyment of this world, while they still retained in their own hands the means of salvation ; therefore, we find that Constantine, although he accepted the faith, did not get baptized until he was on his death-bed, as he wished to continue, as long as possible, the wicked life he was leading. Mr. Gibbon, speaking of him, says :

“The example and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe, that the innocent blood which they might shed in a long reign would instantly be washed away in the waters of regeneration ; and the abuse of religion dangerously undermined the foundations of moral virtue.”⁴

¹ “The sacrament of baptism was supposed to contain a full and absolute expiation of sin ; and the soul was instantly restored to its original purity and entitled to the promise of eternal salvation. Among the proselytes of Christianity, there were many who judged it imprudent to precipitate a salutary rite, which could not be repented. By the delay of their baptism, they could venture freely to indulge their passions in the enjoyments of this world, while they still retained in their own hands the means of a sure and speedy absolution.” (Gibbon : ii. pp. 272, 273.)

² “Constantine, as he was praying about noon-side, God showed him a vision in the sky, which was the sign of the cross lively figured in the air, with this inscription on it : ‘In hoc vince ;’ that is, ‘By this overcome.’” This is the story as related by Eusebius (Life of Constantine, lib. 1, ch. xxii.), but it must be remembered that Eusebius acknowledged that he told falsehoods. That night Christ appeared unto Constantine in his dream, and commanded him to make the figure of the

cross which he had seen, and to wear it in his *banner* when he went to battle with his enemies. (See Eusebius’ Life of Constantine, lib. 1, ch. xxiii. See also, Socrates : Eccl. Hist., lib. 1, ch. ii.)

³ Dupuis, p. 405.

⁴ Gibbon’s Rome, vol. ii, p. 373. The Fathers, who censured this criminal delay, could not deny the certain and victorious efficacy even of a death-bed baptism. The ingenious rhetoric of Chrysostom (A.D. 347–407) could find only three arguments against these prudent Christians. 1. “That we should love and pursue virtue for her own sake, and not merely for the reward. 2. That we may be surprised by death without an opportunity of baptism. 3. That although we shall be placed in heaven, we shall only twinkle like little stars, when compared to the suns of righteousness who have run their appointed course with labor, with success, and with glory.” (Chrysostom in Epist. ad Hebræos, Homil. xiii. Quoted in Gibbon’s “Rome,” ii. 272.)

Eusebius, in his "Life of Constantine," tells us that ·

"When he thought that he was near his death, he confessed his sins, desiring pardon for them of God, and was baptized.

"Before doing so, he assembled the bishops of Nicomedia together, and spake thus unto them :

"Brethren, the salvation which I have earnestly desired of God these many years, I do now this day expect. It is time therefore that we should be sealed and signed with the badge of immortality. And though I proposed to receive it in the river Jordan, in which our Saviour for our example was baptized, yet God, knowing what is fittest for me, hath appointed that I shall receive it in this place, *therefore let me not be delayed.*"

"And so, after the service of baptism was read, they baptized him with all the ceremonies belonging to this mysterious sacrament. So that Constantine was the first of all the emperors who was regenerated by the new birth of baptism, and that was signed with the sign of the cross."¹

When Constantine had heard the good news from the Christian monk from Egypt, he commenced by conferring many dignities on the Christians, and those only who were addicted to Christianity, he made governors of his provinces, &c.² He then issued edicts against heretics,—*i. e.*, those who, like Arius, did not believe that Christ was "*of one substance with the Father,*" and others—calling them "enemies of truth and eternal life," "authors and councilors of death," &c.³ He "*commanded by law*" that none should dare "to meet at conventicles," and that "all places where they were wont to keep their meetings should be *demolished,*" or "confiscated to the Catholic church;" and "*Constantine was emperor.*" "By this means," says Eusebius, "*such as maintained doctrines and opinions contrary to the church, were suppressed.*"⁴

This Constantine, says Eusebius :

"Caused his image to be engraven on his gold coins, in the form of prayer, with his hands joined together, and looking up towards Heaven." "And over divers gates of his palace, he was drawn praying, and lifting up his hands and eyes to heaven."⁵

After his death, "effigies of this blessed man" were engraved on the Roman coins, "sitting in and driving a chariot, and a hand reached down from heaven to receive and take him up."⁶

The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among

¹ Lib. 4, chs. lxi. and lxii., and Socrates: Eccl. Hist., lib. 2, ch. xxvi.

² Eusebius: Life of Constantine, lib. 2, ch. xliii.

³ Ibid. lib. 3, ch. lxii.

⁴ Ibid. lib. 3, ch. lxiii.

⁵ Ibid. lib. 3, ch. lxiv.

⁶ Ibid. lib. 4, ch. xv.

⁷ Ibid. ch. lxiii.

Plato places the ferocious tyrants in the Tartarus, such as Ardiaeus of Pamphylia, who had slain his own father, a venerable old man, also an elder brother, and was stained with a great many other crimes. Constantine, covered with similar crimes, was better treated by the Christians, who have sent him to heaven, and *sainted* him besides.

the vena! and obsequious crowds which unusually fill the apartments of a palace, and as the lower ranks of society are governed by example, the conversion of those who possessed any eminence of birth, of power, or of riches, *was soon followed by dependent multitudes*. Constantine passed a law which gave freedom to all the slaves who should embrace Christianity, and to those who were not slaves, he gave a white garment and twenty pieces of gold, upon their embracing the Christian faith. The common people were thus *purchased* at such an easy rate that, in one year, *twelve thousand men were baptized at Rome*, besides a proportionable number of women and children.¹

To suppress the opinions of philosophers, which were contrary to Christianity, the Christian emperors published edicts. The respective decrees of the emperors Constantine and Theodosius,² generally ran in the words, "that all writings adverse to the claims of the Christian religion, in the possession of whomsoever they should be found, should be committed to the fire," as the pious emperors would not that those things tending to provoke God to wrath, should be allowed to offend the minds of the piously disposed.

The following is a decree of the Emperor Theodosius of this purport :

"We decree, therefore, that all writings, whatever, which Porphyry or any one else hath written against the Christian religion, in the possession of whomsoever they shall be found should be committed to the fire ; for we would not suffer any of those things so much as to come to men's ears, which tend to provoke God to wrath and offend the minds of the *pious*."³

A similar decree of the emperor for establishing the doctrine of the Trinity, concludes with an admonition to all who shall object to it, that,

"Besides the condemnation of divine justice, they must expect to suffer the severe penalties, which *our* authority, guided by heavenly wisdom, may think proper to inflict upon them."⁴

This orthodox emperor (Theodosius) considered every heretic (as he called those who did not believe as he and his ecclesiastics *professed*) a rebel against the supreme powers of heaven and of

¹ Gibbon's Rome, vol. ii. p. 274.

² "Theodosius, though a professor of the orthodox Christian faith, was not baptized till 380, and his behavior after that period stamps him as one of the most cruel and vindictive persecutors who ever wore the purple. His arbitrary establishment of the Nicene faith over the whole empire, the deprivation of

civil rites of all apostates from Christianity and of the Eunomians, the sentence of death on the Manicheans, and Quarto-decimans, all prove this." (Chambers's Encyclo., art. Theodosius.)

³ Quoted in Taylor's Syntagma, p. 54.

⁴ Gibbon's Rome, vol. iii. p. 81.

earth (he being one of the supreme powers of earth), and each of the powers might exercise their peculiar jurisdiction over the soul and body of the guilty.

The decrees of the Council of Constantinople had ascertained the true standard of the faith, and the ecclesiastics, who governed the conscience of Theodosius, suggested the most effectual methods of persecution. In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics, more especially against those who rejected the doctrine of the Trinity.¹

Arius (the presbyter of whom we have spoken in Chapter XXXV., as declaring that, in the nature of things, a father must be older than his son) was excommunicated for his so-called heretical notions concerning the Trinity. His followers, who were very numerous, were called Arians. Their writings, if they had been permitted to exist,² would undoubtedly contain the lamentable story of the persecution which affected the church under the reign of the impious Emperor Theodosius.

In Asia Minor the people were persecuted by orders of Constantius, and these orders were more than obeyed by Macedonius. The civil and military powers were ordered to obey his commands; the consequence was, he disgraced the reign of Constantius. "The rites of baptism were conferred on women and children, who, for that purpose, had been torn from the arms of their friends and parents; the mouths of the communicants were held open by a wooden engine, while the consecrated bread was forced down their throats; the breasts of tender virgins were either burned with red-hot egg-shells, or inhumanly compressed between sharp and heavy boards."³ The principal assistants of Macedonius — the tool of Constantius — in the work of persecution, were the two bishops of Nicomedia and Cyzicus, who were esteemed for their virtues, and especially for their charity.⁴

Julian, the successor of Constantius, has described some of the theological calamities which afflicted the empire, and more especially in the East, in the reign of a prince who was the slave of his own passions, and of those of his eunuchs: "Many were imprisoned, and persecuted, and driven into exile. Whole troops of those who are styled heretics were massacred, particularly at Cyzicus, and at Samosata. In Paphlagonia, Bithynia, Gallatia, and in many

¹ Gibbon's Rome, vol. iii. pp. 91, 92.

² All their writings were ordered to be destroyed.

³ Gibbon's Rome, vol. ii. p. 359.

⁴ Ibid. note 154.

other provinces, towns and villages were laid waste, and utterly destroyed."¹

Persecutions in the name of Christ Jesus were inflicted on the heathen in most every part of the then known world. Even among the Norwegians, the Christian sword was unsheathed. They clung tenaciously to the worship of their forefathers, and numbers of them died real martyrs for their faith, after suffering the most cruel torments from their persecutors. It was by sheer compulsion that the Norwegians embraced Christianity. The reign of Olaf Tryggvason, a Christian king of Norway, was in fact entirely devoted to the propagation of the new faith, by means the most revolting to humanity. His general practice was to enter a district at the head of a formidable force, summon a *Thing*,² and give the people the alternative of fighting with him, or of being baptized. Most of them, of course, preferred baptism to the risk of a battle with an adversary so well prepared for combat; and the recusants were tortured to death with fiend-like ferocity, and their estates confiscated.³

These are some of the reasons "why Christianity prospered."

¹ Julian: Epistol. lii. p. 436. Quoted in Gibbon's Rome, vol. ii. p. 360.

² "*Thing*"—a general assembly of the free-men, who gave their assent to a measure by

striking their shields with their drawn swords.

³ See Mallet's Northern Antiquities, pp. 150, 351, and 470.

NOTE.—The learned Christian historian Pagi endeavors to smoothe over the crimes of Constantine. He says: "As for those few murders (which Eusebius says nothing about), had he thought it worth his while to refer to them, he would perhaps, with Baronius himself have said, that the young Licinius (his infant nephew), although the fact might not generally have been known, had most likely been an accomplice in the treason of his father. That as to the murder of his son, the Emperor is rather to be considered as unfortunate than as criminal. And with respect to his putting his wife to death, he ought to be pronounced rather a just and righteous judge. As for his numerous friends, whom Eutropius informs us he put to death one after another, we are bound to believe that most of them deserved it, and they were found out to have abused the Emperor's too great credulity, for the gratification of their own inordinate wickedness, and insatiable avarice; and such no doubt was that SOPATER the philosopher, who was at last put to death upon the accusation of Adlabius, and that by the righteous dispensation of God, for his having attempted to alienate the mind of Constantine from the true religion." (*Pagi Ann.* 324, quoted in Latin by Dr. Lardner, vol. iv. p. 371, in his notes for the benefit of the learned reader, but given no rendering into English.)

CHAPTER XXXVIII.

THE ANTIQUITY OF PAGAN RELIGIONS.

WE shall now compare the great antiquity of the sacred books and religions of Paganism with those of the Christian, so that there may be no doubt as to which is the original, and which the copy. Allusions to this subject have already been made throughout this work, we shall therefore devote as little space to it here as possible.

In speaking of the sacred literature of India, Prof. Monier Williams says :

“ Sanskrit literature, embracing as it does nearly every branch of knowledge is entirely deficient in one department. It is wholly destitute of trustworthy historical records. Hence, little or nothing is known of the lives of ancient Indian authors, and the dates of their most celebrated works cannot be fixed with certainty. A fair conjecture, however, may be arrived at by comparing the most ancient with the more modern compositions, and estimating the period of time required to effect the changes of structure and idiom observable in the language. In this manner we may be justified in assuming that the hymns of the Veda were probably composed by a succession of poets at different dates between 1500 and 1000 years B. C.”¹

Prof. Wm. D. Whitney shows the great antiquity of the Vedic hymns from the fact that,

“ The language of the Vedas is an *older* dialect, varying very considerably, both in its grammatical and lexical character, from the classical Sanscrit.”

And M. de Coulanges, in his “ Ancient City,” says :

“ We learn from the hymns of the *Vedas*, which are certainly very ancient, and from the laws of Manu,” “ what the Aryans of the east thought nearly thirty-five centuries ago.”²

That the *Vedas* are of very high antiquity is unquestionable ; but however remote we may place the period when they were written, we must necessarily presuppose that the Hindostauic race had

¹ Williams' Hinduism, p. 19. See also, Prof. Max Müller's Lectures on the Origin of Religion, pp. 145-158, and p. 67, where he speaks of “ the Hindus, who, thousands of years ago,

had reached in Upanishada the loftiest heights of philosophy.”

² The Ancient City, p. 13.

already attained to a comparatively high degree of civilization, otherwise men capable of framing such doctrines could not have been found. Now this state of civilization must necessarily have been preceded by several centuries of barbarism, during which we cannot possibly admit a more refined faith than the popular belief in elementary deities.

We shall see in our next chapter that these very ancient Vedic hymns contain the *origin* of the legend of the Virgin-born God and Saviour, the great benefactor of mankind, who is finally put to death, and rises again to life and immortality on the third day.

The *Geetas* and *Puranas*, although of a comparatively modern date, are, as we have already seen, nevertheless composed of matter to be found in the two great epic poems, the *Ramayana* and the *Mahabharata*, which were written many centuries before the time assigned as that of the birth of Christ Jesus.¹

The Pali sacred books, which contain the legend of the virgin-born God and Saviour—Sommona Cadom—are known to have been in existence 316 B. C.²

We have already seen that the religion known as Buddhism, and which corresponds in such a striking manner with Christianity, has now existed for upwards of twenty-four hundred years.³

Prof. Rhys Davids says :

“There is every reason to believe that the *Pitakas* (the sacred books which contain the legend of ‘The Buddha’), now extant in Ceylon, are substantially identical with the books of the Southern Canon, as settled at the Council of Patna about the year 250 B. C.⁴ As no works would have been received into the Canon which were not *then* believed to be very old, the *Pitakas* may be approximately placed in the *fourth century* B. C., and parts of them possibly reach back very nearly, if not quite, to the time of Gautama himself.”⁵

The religion of the ancient *Persians*, which corresponds in so very many respects with that of the Christians, was established by Zoroaster—who was undoubtedly a Brahman⁶—and is contained

¹ See Monier Williams' *Hinduism*, pp. 109, 110, and *Indian Wisdom*, p. 493.

² See *Isis Unveiled*, vol. ii. p. 576, for the authority of Prof. Max Müller.

³ “The religion known as Buddhism—from the title of ‘The Buddha,’ meaning ‘The Wise.’ ‘The Enlightened’—has now existed for 2490 years, and may be said to be the prevailing religion of the world.” (*Chambers' s Encyclopedia*.)

⁴ This Council was assembled by Asoka in the eighteenth year of his reign. The name of this king is honored wherever the teachings of Buddha have spread, and is revered from the Volga to Japan, from Ceylon and

Siam to the borders of Mongolia and Siberia. Like his Christian prototype Constantine, he was converted by a miracle. After his conversion, which took place in the tenth year of his reign, he became a very zealous supporter of the new religion. He himself built many monasteries and dagabas, and provided many *monks* with the necessaries of life; and he encouraged those about his court to do the same. He published edicts throughout his empire, enjoining on all his subjects *morality* and justice.

⁵ Rhys Davids' *Buddhism*, p. 10.

⁶ See Chapter VII.

in the *Zend-Avesta*, their sacred book or Bible. This book is very ancient. Prof. Max Müller speaks of "the sacred book of the Zoroastrians" as being "older in its language than the cuneiform inscriptions of Cyrus (B. C. 560), Darius (B. C. 520), and Xerxes (B. C. 485) those ancient Kings of Persia, who knew that they were kings by the grace of *Auramazda*, and who placed his sacred image high on the mountain-records of Behistun." That ancient book, or its fragments, at least, have survived many dynasties and kingdoms, and is still believed in by a small remnant of the Persian race, now settled at Bombay, and known all over the world by the name of Parsees.²

"The Babylonian and Phœnician sacred books date back to a fabulous antiquity;" and so do the sacred books and religion of Egypt.

Prof. Mahaffy, in his "Prolegomena to Ancient History," says:

"There is indeed hardly a great and fruitful idea in the Jewish or Christian systems which has not its analogy in the Egyptian faith, and all these theological conceptions pervade the oldest religion of Egypt."³

The worship of Osiris, the Lord and Saviour, must have been of extremely ancient date, for he is represented as "Judge of the Dead," in sculptures contemporary with the building of the Pyramids, centuries before Abraham is said to have been born. Among the many hieroglyphic titles which accompany his figure in those sculptures, and in many other places on the walls of temples and tombs, are, "Lord of Life," "The Eternal Ruler," "Manifester of Good," "Revealer of Truth," "Full of Goodness and Truth," etc.

In speaking of the "Myth of Osiris," Mr. Bonwick says:

"This great mystery of the Egyptians demands serious consideration. Its antiquity—its universal hold upon the people for over five thousand years—its identification with the very life of the nation—and its marvellous likeness to the creed of modern date, unite in exciting the greatest interest."⁵

¹ Müller: Lectures on the Science of Religion, p. 235.

² This small tribe of Persians were driven from their native land by the Mohammedan conquerors under the Khalif Omar, in the seventh century of our era. Adhering to the ancient religion of Persia, which resembles that of the *Veda*, and bringing with them the records of their faith, the *Zend-Avesta* of their prophet Zoroaster, they settled down in the neighborhood of Surat, about one thousand one hundred years ago, and became great merchants and shipbuilders. For two or three centuries we know little of their history.

Their religion prevented them from making proselytes, and they never multiplied within themselves to any extent, nor did they amalgamate with the Hindoo population, so that even now their number only amounts to about seventy thousand. Nevertheless, from their busy, enterprising habits, in which they emulate Europeans, they form an important section of the population of Bombay and Western India.

³ Movers: Quoted in Dunlap's Spirit Hist., p. 261.

⁴ Prolegomena, p. 417.

⁵ Bonwick's Egyptian Belief, p. 162.

This myth, and that of Isis and Horus, were known before the Pyramid time.¹

The worship of the Virgin Mother in Egypt—from which country it was imported into Europe²—dates back thousands of years B. C. Mr. Bonwick says :

“In all probability she was worshiped three thousand years before Moses wrote. ‘Isis nursing her child Horus, was represented,’ says Mariette Bey, ‘at least six thousand years ago.’ We read the name of Isis on monuments of the fourth dynasty, and she lost none of her popularity to the close of the empire.”

“The Egyptian Bible is by far the most ancient of all holy books.” “Plato was told that Egypt possessed hymns dating back ten thousand years before his time.”³

Bunsen says :

“The origin of the ancient prayers and hymns of the ‘Book of the Dead,’ is anterior to Menes; it implies that the system of Osirian worship and mythology was already formed.”⁴

And, says Mr. Bonwick :

“Besides opinions, we have facts as a basis for arriving at a conclusion, and justifying the assertion of Dr. Birch, that the work dated from a period long anterior to the rise of Ammon worship at Thebes.”⁵

Now, “this most ancient of all holy books,” establishes the fact that a virgin-born and resurrected Saviour was worshiped in Egypt thousands of year before the time of Christ Jesus.

P. Le Page Renouf says :

“The *earliest monuments* which have been discovered present to us the *very same* fully-developed civilization and the *same religion* as the later monuments. . . . The gods whose names appear in the *oldest tombs* were worshiped down to the Christian times. The same kind of priesthoods which are mentioned in the tablets of Canopus and Rosetta in the Ptolemaic period are as ancient as the pyramids, and more ancient than any pyramid of which we know the date.”⁶

In regard to the doctrine of the *Trinity*. We have just seen that “the development of the One God into a Trinity” pervades the oldest religion of Egypt, and the same may be said of India. Prof. Monier Williams, speaking on this subject, says :

“It should be observed that the native commentaries on the Veda often alude to thirty-three gods, which number is also mentioned in the Rig-Veda. This is a multiple of *three*, which is a sacred number constantly appearing in the Hindu religious system. It is probable, indeed, that although the Tri-murti is

¹ Bonwick's Egyptian Belief, p. 163.

² Ibid. p. 142, and King's Gnostics, p. 71.

³ Bonwick's Egyptian Belief, pp. 185, 140, and 143.

⁴ Quoted in Ibid. p. 186.

⁵ Ibid.

⁶ Renouf : Religion of Ancient Egypt, p. 81

not named in the Vedic hymns,¹ yet the Veda is the real source of this Triad of personifications, afterwards so conspicuous in Hindu mythology. This much, at least, is clear, that the Vedic poets exhibited a tendency to group all the forces and energies of nature under three heads, and the assertion that the number of the gods was thirty-three, amounted to saying that each of the three leading personifications was capable of eleven modifications."²

The great antiquity of the legends referred to in this work is demonstrated in the fact that they were found in a great measure on the continent of America, by the first Europeans who set foot on its soil. Now, how did they get there? Mr. Lundy, in his "Monumental Christianity," speaking on this subject, says :

"So great was the resemblance between the two sacraments of the Christian Church (viz., that of Baptism and the Eucharist) and those of the ancient Mexicans; so many other points of similarity, also, in *doctrine* existed, as to the unity of God, the Triad, the Creation, the Incarnation and Sacrifice, the Resurrection, etc., that Herman Witsius, no mean scholar and thinker, was induced to believe that Christianity had been preached on this continent by some one of the apostles, perhaps St. Thomas, from the fact that he is reported to have carried the Gospel to India and Tartary, whence he came to America."³

Some writers, who do not think that St. Thomas could have gotten to America, believe that St. Patriek, or some other saint, must have, in some unaccountable manner, reached the shores of the Western continent, and preached their doctrine there.⁴ Others have advocated the devil theory, which is, that the devil, being jealous of the worship of Christ Jesus, set up a religion of his own, and imitated, nearly as possible, the religion of Christ. All of these theories being untenable, we must, in the words of Burnoaf, the eminent French Orientalist, "learn one day that all ancient traditions disfigured by emigration and legend, *belong to the history of India.*"

That America was inhabited by Asiatic emigrants, and that the American legends are of *Asiatic origin*, we believe to be indisputable. There is an abundance of proof to this effect.⁵

In contrast to the great antiquity of the sacred books and religions of Paganism, we have the facts that the Gospels were not written by the persons whose names they bear, that they were written many years after the time these men are said to have lived, and that they are full of interpolations and errors. The first that

¹ That is, the Tri-murti Brahmā, Vishnu and Siva, for he tells us that the three gods, Indra, Agni, and Surya, constitute the *Vedic* chief triad of Gods. (Hinduism, p. 24.) Again he tells us that the idea of a Tri-murti was *first* dimly shadowed forth in the Rîg-Veda, where a triad of principal gods—Agni, Indra and Surya—is recognized. (Ibid. p. 83.) The wor-

ship of the three members of the Tri-murti, Brahmā, Vishnu and Siva, is to be found in the period of the epic poems, from 500 to 300 B. C. (Ibid. pp. 109, 110, 115.)

² Williams' Hinduism, p. 25.

³ Monumental Christianity, p. 390.

⁴ See Mexican Antiquities, vol. vi.

⁵ See Appendix A.

we know of the four gospels is at the time of Irenæus, who, in the second century, intimates that he had received four gospels, as authentic scriptures. This pious forger was probably the author of the *fourth*, as we shall presently see.

Besides these gospels there were many more which were subsequently deemed apocryphal; the narratives related in them of Christ Jesus and his apostles were stamped as forgeries.

“The Gospel according to Matthew” is believed by the majority of biblical scholars of the present day to be the oldest of the four, and to be made up principally of a pre-existing one, called “The Gospel of the Hebrews.” The principal difference in these two gospels being that “*The Gospel of the Hebrews*” commenced with giving the genealogy of Jesus from David, through Joseph “*according to the flesh.*” The story of Jesus being born of a virgin *was not to be found there*, it being an afterpiece, originating either with the writer of “*The Gospel according to Matthew,*” or some one after him, and was evidently taken from “The Gospel of the Egyptians.” “*The Gospel of the Hebrews*” — from which, we have said, the *Matthew* narrator copied — *was an intensely Jewish gospel*, and was to be found — in one of its forms — among the Ebionites, who were the narrowest Jewish Christians of the second century. “*The Gospel according to Matthew*” is, therefore, the most Jewish gospel of the four; in fact, the most Jewish book in the New Testament, excepting, perhaps, the *Apocalypse* and the *Epistle of James*.

Some of the more conspicuous Jewish traits, to be found in this gospel, are as follows :

Jesus is sent *only* to the lost sheep of the house of *Israel*. The twelve are forbidden to go among the *Gentiles* or the *Samaritans*. They are to sit on twelve thrones, *judging the twelve tribes of Israel*. The genealogy of Jesus is traced back to *Abraham*, and there stops.¹ The works of the *law* are frequently insisted on. There is a superstitious regard for the *Sabbath*, &c.

There is no evidence of the existence of the Gospel of Matthew, — *in its present form* — until the year 173, A. D. It is at this time, also, that it is first ascribed to Matthew, by Apollinaris, Bishop of Hierapolis. The original oracles of the Gospel of the Hebrews, however, — which were made use of by the author of our present

¹ The genealogy which traces him back to *Adam* (Luke iii.) makes his religion not only a Jewish, but a *Gentile* one. According to

this Gospel he is not only a Messiah sent to the Jews, but to all nations, sons of Adam.

Gospel of Matthew,—were written, likely enough, not long before the destruction of Jerusalem, but the Gospel itself dates from about A. D. 100.¹

“*The Gospel according to Luke*” is believed to come next — in chronological order — to that of Matthew, and to have been written some fifteen or twenty years after it. The author was a *foreigner*, as his writings plainly show that he was far removed from the events which he records.

In writing his Gospel, the author made use of that of Matthew, the Gospel of the Hebrews, and Marcion’s Gospel. He must have had, also, still other sources, as there are parables peculiar to it, which are not found in them. Among these may be mentioned that of the “*Prodigal Son*,” and the “*Good Samaritan*.” Other parables peculiar to it are that of the two debtors; the friend borrowing bread at night; the rich man’s barns; Dives and Lazarus; the lost piece of silver; the unjust steward; the Pharisee and the Publican.

Several miracles are also peculiar to the Luke narrator’s Gospel, the raising of the widow of Nain’s son being the most remarkable. Perhaps these stories were delivered to him *orally*, and perhaps *he is the author of them*, — we shall never know. The foundation of the legends, however, undoubtedly came from the “*certain scriptures*” of the Essenes in Egypt. The principal *object* which the writer of this gospel had in view was to reconcile *Paulinism* and the *more Jewish* forms of Christianity.²

The next in chronological order, according to the same school of critics, is “*The Gospel according to Mark*.” This gospel is supposed to have been written within ten years of the former, and its author, as of the other two gospels, is unknown. It was probably written at *Rome*, as the Latinisms of the author’s style, and the apparent motive of his work, strongly suggest that he was a Jewish citizen of the Eternal City. He made use of the Gospel of Matthew as his principal authority, and probably referred to that of Luke, as he has things in common with Luke only.

The object which the writer had in view, was to have a neutral go-between, a compromise between Matthew as too Petrine (Jewish), and Luke as too Pauline (Gentile). The different aspects of Matthew and Luke were found to be confusing to believers, and provocative of hostile criticism from without; hence the idea of writing a shorter gospel, that should combine the most essential elements of both. Luke was itself a compromise between the op-

¹ See *The Bible of To-Day*, under “*Matthew*.”

² See *Ibid.* under “*Luke*.”

posing Jewish and universal tendencies of early Christianity, but Mark endeavors by avoidance and omission to effect what Luke did more by addition and contrast. Luke proposed to himself to open a door for the admission of Pauline ideas without offending Gentile Christianity; Mark, on the contrary, in a negative spirit, to publish a Gospel which should not hurt the feelings of either party. Hence his avoidance of all those disputed questions which disturbed the church during the first quarter of the second century. The genealogy of Jesus is omitted; this being offensive to Gentile Christians, and even to some of the more liberal Judaizers. The supernatural birth of Jesus is omitted, this being offensive to the Ebonitish (extreme Jewish) and some of the Gnostic Christians. For every Judaizing feature that is sacrificed, a universal one is also sacrificed. Hard words against the Jews are left out, but with equal care, hard words about the Gentiles.¹

We now come to the fourth, and last gospel, that "*according to John*," which was not written until many years after that "*according to Matthew*."

"It is impossible to pass from the Synoptic² Gospels," says Canon Westcott, "to the fourth, without feeling that the transition involves the passage from one world of thought to another. No familiarity with the general teachings of the Gospels, no wide conception of the character of the Saviour, is sufficient to destroy the contrast which exists in form and spirit between the earlier and later narratives."

The discrepancies between the fourth and the Synoptic Gospels are numerous. If Jesus was the *man* of Matthew's Gospel, he was not the *mysterious being* of the fourth. If his ministry was only *one* year long, it was not *three*. If he made but *one* journey to Jerusalem, he did not make *many*. If his method of teaching was that of the Synoptics, it was not that of the fourth Gospel. If he was the *Jew* of Matthew, he was not the *Anti-Jew* of John.³

¹ See the Bible of To-Day, under "*Mark*."

² "*Synoptics*;" the Gospels which contain accounts of the same events—"parallel passages," as they are called—which can be written side by side, so as to enable us to make a general view or *synopsis* of all the three, and at the same time compare them with each other. Bishop Marsh says: "The most eminent critics are at present decidedly of opinion that one of the two suppositions must necessarily be adopted, either that the three Evangelists copied from each other, or that all the three drew from a common source, and that the notion of an absolute independence, in respect

to the composition of the three first Gospels, is no longer tenable."

³ "On opening the New Testament and comparing the impression produced by the Gospel of Matthew or Mark with that by the Gospel of John, the observant eye is at once struck with as salient a contrast as that already indicated on turning from the *Macheth* or *Othello* of Shakespeare to the *Comus* of Milton or to Spenser's *Faerie Queene*." (Francis Tiffany.)

"To learn how far we may trust them (the Gospels) we must in the first place compare them with each other. The moment we do so

Everywhere in John we come upon a more developed stage of Christianity than in the Synoptics. The scene, the atmosphere, is different. In the Synoptics Judaism, the Temple, the Law and the Messianic Kingdom are omnipresent. In John they are remote and vague. In Matthew Jesus is always yearning for *his own* nation. In John he has no other sentiment for it than *hate and scorn*. In Matthew the sanction of the Prophets is his great credential. In John his dignity can tolerate no previous approximation.

"Do we ask," says Francis Tiffany, "who wrote this wondrous Gospel? Mysterious its origin, as that wind of which its author speaks, which bloweth where it listeth, and thou hearest the sound thereof and canst not tell whence it cometh or whither it goeth. As with the Great Unknown of the book of Job, the Great Unknown of the later Isaiah, the ages keep his secret. *The first absolutely indisputable evidence of the existence of the book dates from the latter half of the second century.*"

The first that we know of the *fourth* Gospel, for certainty, is at the time of Irenæus (A. D. 179).¹ We look in vain for an express recognition of the *four* canonical Gospels, or for a *distinct mention* of any one of them, in the writings of St. Clement (A. D. 96), St. Ignatius (A. D. 107), St. Justin (A. D. 140), or St. Polycarp (A. D. 108). All we can find is incidents from the life of Jesus, sayings, etc.

That Irenæus is the author of it is very evident. This learned and pious forger says :

"John, the disciple of the Lord, wrote his Gospel to confute the doctrine lately taught by Cerinthus, and a great while before by those called Nicolaitans, a branch of the Gnostics ; and to show that there is one God who made all things by his WORD : and not, as they say, that there is one the Creator, and another the Father of our Lord : and one the Son of the Creator, and another, even the Christ, who descended from above upon the Son of the Creator, and continued impassible, and at length returned to his pleroma or fulness."²

The idea of God having inspired *four* different men to write a history of the *same transactions*—or rather, of many dif-

we notice that the *fourth* stands quite alone, while the *first three form a single group*, not only following the same general course, but sometimes even showing a verbal agreement which cannot possibly be accidental." (The Bible for Learners, vol. ii. p. 27.)

¹ "Irenæus is the first person who mentions the four Gospels by name." (Bunsen : Keys of St. Peter, p. 328.)

"Irenæus, in the second century, is the first of the fathers who, though he has nowhere given us a professed catalogue of the books of the New

Testament, intimates that he had received four Gospels, as authentic Scriptures, the authors of which he describes." (Rev. R. Taylor : Syn- tagma, p. 109.)

"The authorship of the *fourth* Gospel has been the subject of much learned and anxious controversy among theologians. *The earliest, and only very important external testimony we have is that of IRENÆUS (A. D. 179.)*" (W. R. Grey : *The Creed of Christendom*, p. 159.)

² Against Heresies, bk. i. d. ch. xi. sec. 1.

ferent men having undertaken to write such a history, of whom God inspired *four only* to write correctly, leaving the others to their own unaided resources, and giving us no test by which to distinguish the inspired from the uninspired—certainly appears self-confuting, and anything but natural.

The reasons assigned by Irenæus for their being *four* Gospels are as follows :

“It is impossible that there could be more or less than *four*. For there are *four* climates, and *four* cardinal winds ; but the Gospel is the pillar and foundation of the church, and its breath of life. *The church therefore was to have four pillars, blowing immortality from every quarter, and giving life to man.*”¹

It was by this Irenæus, with the assistance of Clement of Alexandria, and Tertullian, one of the Latin Fathers, that the four Gospels were introduced into *general* use among the Christians.

In these four spurious Gospels, and in some which are considered *Apocryphal*—because the bishops at the Council of Laodicea (A. D. 365) rejected them—we have the only history of Jesus of Nazareth. Now, if all accounts or narratives of Christ Jesus and his Apostles were forgeries, as it is admitted that all the *Apocryphal* ones were, what can the superior character of the received Gospels prove for them, but that they are merely superiorly executed forgeries ? The existence of Jesus is implied in the New Testament outside of the Gospels, *but hardly an incident of his life is mentioned, hardly a sentence that he spoke has been preserved*. Paul, writing from twenty to thirty years after his death, has but a single reference to anything he ever said or did.

Beside these four Gospels there were, as we said above, many others, for, in the words of Mosheim, the ecclesiastical historian :

“Not long after Christ's ascension into heaven, several histories of his life and doctrines, full of *pious frauds* and *fabulous wonders*, were composed by persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all ; *productions appeared, which were imposed upon the world by fraudulent men, as the writings of the holy apostles.*”²

Dr. Conyers Middleton, speaking on this subject, says :

“There never was any period of time in all ecclesiastical history, in which so many rank heresies were publicly professed, *nor in which so many spurious books were forged* and published by the Christians, under the names of Christ, and the Apostles, and the Apostolic writers, as in those primitive ages. *Several of these forged books are frequently cited and applied to the defense of Christianity, by the most eminent fathers of the same ages, as true and genuine pieces.*”³

¹ Against Heresies, bk. iii. ch. xi. sec. 8.

² Middleton's Works, vol. i. p. 59.

³ Mosheim: vol. i. p. 109.

Archbishop Wake also admits that :

“It would be useless to insist on all the spurious pieces which were attributed to St. Paul alone, in the primitive ages of Christianity.”¹

Some of the “spurious pieces which were attributed to St. Paul,” may be found to day in our canonical New Testament, and are believed by many to be the word of God.²

The learned Bishop Faustus, in speaking of the authenticity of the *New Testament*, says :

“It is certain that the New Testament was not written by Christ himself, nor by his apostles, but a long while after them, *by some unknown persons*, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of the apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves, was written according to these persons to whom they ascribed it.”³

Again he says :

“Many things have been inserted by our ancestors in the speeches of our Lord, which, though put forth under his name, agree not with his faith ; especially since—as *already it has been often proved*—these things were not written by Christ, nor his apostles, but a long while after their assumption, by I know not what sort of half Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet, fathering the whole upon the names of the apostles of the Lord, or on those who were supposed to follow the apostles, they mendaciously pretended that they had written their lies and conceits according to them.”⁴

What had been said to have been done in *India*, was said by these “half-Jews” to have been done in *Palestine* ; the change of names and places, with the mixing up of various sketches of the Egyptian, Persian, Phenician, Greek and Roman mythology, was all that was necessary. They had an abundance of material, and with it they built. The foundation upon which they built was undoubtedly the “*Scriptures*,” or Diegesis, of the Essenes in Alexandria in Egypt, which fact led Eusebius, the ecclesiastical historian—“without whom,” says Tillemont, “we should scarce have had any knowledge of the history of the first ages of Christianity, or of the authors who wrote in that time”—to say that the sacred writings used by this sect were none other than “*Our Gospels*.”

¹ Genuine Epist. Apost. Fathers, p. 98.

² See Chadwick's Bible of To-Day, pp. 191, 192.

³ “Nec ab ipso scriptum constat, nec ab ejus apostolis sed longo post tempore a quibusdam incerti nominis viris, qui ne sibi non haberetur fides scribentibus quæ nescirent,

partim apostolorum, partim eorum qui apostolos secuti viderentur nomina scriptorum suorum frontibus indiderunt, asseverantes secundum eos, se scripsisse quæ scripserunt.” (Faust, lib. 2. Quoted by Rev. R. Taylor: Diegesis, p. 114.)

⁴ “Multa enim a majoribus vestris, eloquiis

We offer below a few of the many proofs showing the Gospels to have been written a long time after the events narrated are said to have occurred, and by persons unacquainted with the country of which they wrote.

“He (Jesus) came unto the sea of Galilee, through the midst of the coasts of Decapolis,” is an assertion made by the Mark narrator (vii. 31), when there were no coasts of Decapolis, nor was the name so much as known before the reign of the emperor Nero.

Again, “He (Jesus) departed from Galilee, and came into the coasts of Judea, beyond Jordan,” is an assertion made by the Matthew narrator (xix. 1), when the Jordan itself was the eastern boundary of Judea, and there were no coasts of Judea beyond it.

Again, “But when he (Joseph) heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither, notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth; that it might be fulfilled, which was spoken by the prophets, he shall be called a Nazarene,” is another assertion made by the Matthew narrator (ii. 22, 23), when—1. It was a son of Herod who reigned in Galilee as well as Judea, so that he could not be more secure in one province than in the other; and when—2. It was impossible for him to have gone from Egypt to Nazareth, without traveling through the whole extent of Archelaus’s kingdom, or making a peregrination through the deserts on the north and east of the Lake Asphaltites, and the country of Moab; and then, either crossing the Jordan into Samaria or the Lake of Gennesareth into Galilee, and from thence going to the city of Nazareth, which is no better geography, than if one should describe a person as *turning aside* from Cheapside into the parts of Yorkshire; and when—3. There were no prophets whatever who had prophesied that Jesus “*should be called a Nazarene.*”

The Matthew narrator (iv. 13) states that “He departed into Galilee, and leaving Nazareth, came and dwelt in Capernaum,” as if he imagined that the city of Nazareth was not as properly in Galilee as Capernaum was; which is much such geographical accuracy, as if one should relate the travels of a hero, who departed into Middlesex, and leaving London, came and dwelt in Lombard street.¹

Domini nostri inserta verba sunt; quæ nomine signata ipsius, cum ejus fide non congruant, præsertim, quia, ut jam sæpe probatum a nobis est, nec ab ipso hæc sunt, nec ab ejus apostolis scripta, sed multo post eorum assumptionem, a nescio quibus, et ipsis inter se non concordantibus SEMI-JUDEIS, per famas opin-

ionesque comperta sunt; qui tamen omnia eadem in apostolorum Domini conferentes nomina vel eorum qui secuti apostolos viderentur, errores ac mendacia sua secundum eos se scripsisse mentiuntur. (Faust.: lib. 33. Quoted in Ibid. p. 66.)

¹ Taylor's Diegesis.

There are many other falsehoods in gospel geography beside these, which, it is needless to mention, plainly show that the writers were not the persons they are generally supposed to be.

Of gospel statistics there are many falsehoods; among them may be mentioned the following:

“Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness,” is an assertion made by the Luke narrator (Luke iii. 2); when all Jews, or persons living among them, must have known that there never was but *one* high priest at a time, as with ourselves there is but one mayor of a city.

Again we read (John vii. 52), “Search (the Scriptures) and look, for out of Galilee ariseth no prophet,” when the most distinguished of the Jewish prophets—Nahum and Jonah—were both Galileans.

See reference in the Epistles to “*Saints*,” a religious order, owing its origin to the popes. Also, references to the distinct orders of “*Bishops*,” “*Priests*,” and “*Deacons*,” and calls to a monastic life; to fasting, etc., when, the titles of “*Bishop*,” “*Priest*,” and “*Deacon*” were given to the Essenes—whom Eusebins calls Christians—and, as is well known, *monasteries* were the abode of the Essenes or Therapents.

See the words for “*legion*,” “*aprons*,” “*handkerchiefs*,” “*centurion*,” etc., in the original, not being Greek, but Latin, written in Greek characters, a practice first to be found in the historian Herodian, in the third century.

In Matt. xvi. 18, and Matt. xviii. 17, the word “*Church*” is used, and its *papistical* and infallible authority referred to as then existing, which is known not to have existed till ages after. And the passage in Matt. xi. 12:—“From the days of John the Baptist until *now*, the kingdom of heaven suffereth violence,” etc., could not have been written till a very late period.

Luke ii. 1, shows that the writer (whoever he may have been) lived long after the events related. His dates, about the fifteenth year of Tiberius, and the government of Cyrenius (the only indications of time in the New Testament), are manifestly false. The general ignorance of the four Evangelists, not merely of the geography and statistics of Judea, but even of its language,—their egregious blunders, which no writers who had lived in that age could be conceived of as making,—prove that they were not only no such persons as those who have been willing to be deceived have taken them to be, but that they were not Jews, had never been in Palestine, and neither lived at, or at anywhere near the times to

which their narratives seem to refer. The ablest divines at the present day, of all denominations, have yielded as much as this.¹

The Scriptures were in the hands of the clergy only, and they had every opportunity to insert whatsoever they pleased; thus we find them full of *interpolations*. Johann Solomo Semler, one of the most influential theologians of the eighteenth century, speaking of this, says :

“The Christian doctors never brought their sacred books before the common people; although people in general have been wont to think otherwise; during the first ages, they were in the hands of the clergy only.”²

Concerning the *time* when the canon of the New Testament was settled, Mosheim says :

“The opinions, or rather the *conjectures*, of the learned concerning the *time* when the books of the New Testament were collected into one volume; as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these later times.”³

The Rev. B. F. Westcott says :

“It is impossible to point to any period as marking the date at which our present canon was determined. When it first appears, it is presented not as a novelty, but as an ancient tradition.”⁴

Dr. Lardner says :

“Even so late as the middle of the *sixth century*, the canon of the New Testament had not been settled by any authority that was decisive and universally

¹ Says Prof. Smith upon this point : “All the earliest external evidence points to the conclusion that the *synoptic gospels* are non-apostolic digests of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays.”

Dr. Hooykaas, speaking of the four “Gospels,” and “Acts,” says of them : “Not one of these five books was really written by the person whose name it bears, and they are all of more recent date than the heading would lead us to suppose.”

“We cannot say that the “Gospels” and book of “Acts” are *unauthentic*, for not one of them professes to give the name of its author. They appeared *anonymously*. The titles placed above them in our Bibles owe their origin to a later ecclesiastical tradition which deserves no confidence whatever.” (Bible for Learners, vol. iii. pp. 24, 25.)

These Gospels “can hardly be said to have had authors at all. They had *only editors or compilers*. What I mean is, that those who enriched the old Christian literature with these

Gospels did not go to work as independent writers and compose their own narratives out of the accounts they had collected, but simply took up the different stories or sets of stories which they found current in the *oral* tradition or already reduced to writing, *adding here and expanding there*, and so sent out into the world a very artless kind of composition. These works were then, from time to time, somewhat enriched by *introductory matter or interpolations* from the hands of later Christians, and perhaps were modified a little here and there. Our first two Gospels appear to have passed through more than one such revision. The third, whose writer says in his preface, that “many had undertaken to put together a narrative (Gospel),” before him, appears to proceed from a single collecting, arranging, and modifying hand.” (Ibid. p. 29.)

² “Christiani doctores non in vulgus prodehant libros sacros, licet solcant plerique aliter opinari, erant tantum in manibus clericorum, priora per secula.” (Quoted in Taylor’s *Diegesis*, p. 48.)

³ Mosheim: vol. i. pt. 2, ch. ii.

⁴ General Survey of the Canon, p. 469.

acknowledged, but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence."¹

The learned Michaelis says :

"No manuscript of the New Testament now extant is prior to the *sixth century*, and what is to be lamented, various readings which, as appears from the quotations of the Fathers, were in the text of the Greek Testament, are to be found in none of the manuscripts which are at present remaining."²

And Bishop Marsh says :

"It is a certain fact, that several readings in our common printed text are nothing more than *alterations* made by Origen, whose authority was so great in the Christian Church (A. D. 230) that emendations which he proposed, though, as he himself acknowledged, they were supported by the evidence of no manuscript, were very generally received."³

In his Ecclesiastical History, Eusebius gives us a list of what books at that time (A. D. 315) were considered canonical. They are as follows :

"The four-fold writings of the Evangelists," "The Acts of the Apostles," "The Epistles of Peter," "after these the *first* of John, and that of Peter," "All these are received for undoubted." "The Revelation of St. John, *some disavow*."

"The books which are *gainsaid*, though well known unto many, are these : the Epistle of James, the Epistle of Jude, the *latter* of Peter, the *second* and *third* of John, *whether they were John the Evangelist, or some other of the same name*."⁴

Though Irenæus, in the second century, is the first who mentions the evangelists, and Origen, in the third century, is the first who gives us a catalogue of the books contained in the New Testament, Mosheim's admission still stands before us. We have no grounds of assurance that the mere mention of the *names* of the evangelists by Irenæus, or the arbitrary drawing up of a particular catalogue by Origen, were of any authority. It is still unknown *by whom, or where, or when*, the canon of the New Testament was settled. But in this absence of positive evidence we have abundance of negative proof. We know when it was *not* settled. We know it was not settled in the time of the Emperor Justinian, nor in the time of Cassiodorus; that is, not at any time *before the middle of the sixth century*, "by any authority that was decisive and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical."

¹ Credibility of the Gospels.

² Marsh's Michaelis, vol. ii. p. 160. The Sinaitic MS. is believed by Tischendorf to belong to the fourth century.

³ Ibid. p. 368.

⁴ Eusebius : Ecclesiastical Hist. lib. 3, ch. xxii.

We cannot do better than close this chapter with the words of Prof. Max Müller, who, in speaking of Buddhism, says :

" We have in the history of Buddhism an excellent opportunity for watching the process by which a canon of sacred books is called into existence. We see here, *as elsewhere*, that during the life-time of the teacher, no record of events, no sacred code containing the sayings of the Master, was wanted. His presence was enough, and thoughts of the future, and more particularly, of future greatness, seldom entered the minds of those who followed him. It was only after Buddha had left the world to enter into *Nirvāna*, that his disciples attempted to recall the sayings and doings of their departed friend and master. At that time, everything that seemed to redound to the glory of Buddha, however extraordinary and incredible, was eagerly welcomed, while witnesses who would have ventured to criticise or reject unsupported statements, or to detract in any way from the holy character of Buddha, had no chance of ever being listened to. And when, in spite of all this, differences of opinion arose, they were not brought to the test by a careful weighing of evidence, but the names of ' *unbeliever*' and ' *heretic*' were quickly invented in India *as elsewhere*, and bandied backwards and forwards between contending parties, till at last, when the doctors disagreed, the help of the secular power had to be invoked, and kings and emperors assembled councils for the suppression of schism, for the settlement of an orthodox creed, and for the completion of a *sacred canon*."¹

That which Prof. Müller describes as taking place in the religion of Christ Buddha, is exactly what took place in the religion of Christ Jesus. That the miraculous, and many of the non-miraculous, events related in the Gospels never happened, is demonstrable from the facts which we have seen in this work, that nearly all of these events, had been previously related of the gods and goddesses of heathen nations of antiquity, more especially of the Hindoo Saviour *Crishna*, and the Buddhist Saviour *Buddha*, whose religion, with less alterations than time and translations have made in the Jewish Scriptures, may be traced in nearly every dogma and every ceremony of the evangelical mythology.

¹ The Science of Religion, pp. 30, 31.

NOTE.—The *Codex Sinaiticus*, referred to on the preceding page, (note 2.) was found at the Convent of St. Catherine on Mt. Sinai, by Tischendorf, in 1859. He supposes that it belongs to the 4th cent.; but Dr. Davidson (in Kitto's Bib. Ency., Art. MSS.) thinks different. He says: "Probably it is of the 6th cent.," while he states that the *Codex Vaticanus* "is believed to belong to the 4th cent.," and the *Codex Alexandrinus* to the 5th cent. McClintock & Strong's Ency. (Art. MSS.) relying probably on Tischendorf's conjecture, places the *Codex Sinaiticus* first. "It is probably the oldest of the MSS. of the N. T., and of the 4th cent.," say they. The *Codex Vaticanus* is considered the next oldest, and the *Codex Alexandrinus* is placed third in order, and "was probably written in the first half of the 5th cent." The writer of the art. N. T. in Smith's *Bib. Dic.* says: "The *Codex Sinaiticus* is probably the oldest of the MSS. of the N. T., and of the 4th cent.;" and that the *Codex Alexandrinus* "was probably written in the first half of the 5th cent.," Thus we see that in determining the dates of the MSS. of the N. T., Christian divines are obliged to resort to *conjecture*; there being no certainty whatever in the matter. But with all their "suppositions," "probabilities," "beliefs" and "conjectures," we have the words of the learned Michaelis still before us, that: "No MSS. of the N. T. now extant are prior to the sixth cent." This remark, however, does not cover the *Codex Sinaiticus*, which was discovered since Michaelis wrote his work on the N. T.; but, as we saw above, Dr. Davidson does not agree with Tischendorf in regard to its antiquity, and places it in the 6th cent.

CHAPTER XXXIX.

EXPLANATION.

AFTER what we have seen concerning the numerous virgin-born, crucified and resurrected Saviours, believed on in the Pagan world for so many centuries before the time assigned for the birth of the Christian Saviour, the questions naturally arise: were they real personages? did they ever exist in the flesh? whence came these stories concerning them? have they a foundation in truth, or are they simply creations of the imagination?

The *historical* theory—according to which *all* the persons mentioned in mythology were once real human beings, and the legends and fabulous traditions relating to them were merely the additions and embellishments of later times—which was so popular with scholars of the last century, has been altogether abandoned.

Under the historical point of view the gods are mere deified mortals, either heroes who have been deified after their death, or Pontiff-chieftains who have passed themselves off for gods, and who, it is gratuitously supposed, found people stupid enough to believe in their pretended divinity. This was the manner in which, formerly, writers explained the mythology of nations of antiquity; but a method that pre-supposed an historical Krishna, an historical Osiris, an historical Mithra, an historical Heracles, an historical Apollo, or an historical Thor, was found untenable, and therefore, does not, at the present day, stand in need of a refutation. As a writer of the early part of the present century said:

“We shall never have an ancient history worthy of the perusal of men of common sense, till we cease treating poems as history, and send back such personages as Hercules, Theseus, Bacchus, etc., to the heavens, whence their history is taken, and whence they never descended to the earth.”

The historical theory was succeeded by the *allegorical* theory, which supposes that all the myths of the ancients were *allegorical* and *symbolical*, and contain some moral, religious, or philosophical

truth or historical fact under the form of an allegory, which came in process of time to be understood literally.

In the preceding pages we have spoken of the several virgin-born, crucified and resurrected Saviours, as real personages. We have attributed to these individuals words and acts, and have regarded the words and acts recorded in the several sacred books from which we have quoted, as said and done by them. But in doing this, we have simply used the language of others. These gods and heroes were not real personages; *they are merely personifications of the SUN*. As Prof. Max Müller observes in his Lectures on the Science of Religion :

“ One of the earliest objects that would strike and stir the mind of man, and for which a *sign* or a *name* would soon be wanted, is surely the *Sun*.¹ It is very hard for us to realize the feelings with which the first dwellers on the earth looked upon the Sun, or to understand fully what they meant by a morning prayer or a morning sacrifice. Perhaps there are few people who have watched a sunrise more than once or twice in their life ; few people who have ever known the meaning of a morning prayer, or a morning sacrifice. But think of man at the very dawn of time. . . . think of the Sun awakening the eyes of man from sleep, and his mind from slumber ! Was not the sunrise to him the first wonder, the first beginning of all reflection, all thought, all philosophy ? Was it not to him the first revelation, the first beginning of all trust, of all religion ?

“ Few nations only have preserved in their ancient poetry some remnants of the natural awe with which the earlier dwellers on the earth saw that brilliant being slowly rising from out of the darkness of the night, raising itself by its own might higher and higher, till it stood triumphant on the arch of heaven, and then descended and sank down in its fiery glory into the dark abyss of the heaving and hissing sea. In the hymns of the *Veda*, the poet still wonders whether the Sun will rise again ; he asks how he can climb the vault of heaven ? why he does not fall back ? why there is no dust on his path ? And when the rays of the morning rouse him from sleep and call him back to new life, when he sees the Sun, as he says, stretching out his golden arms to bless the world and rescue it from the terror of darkness, he exclaims, ‘ Arise, our life, our spirit has come back ! the darkness is gone, the light approaches.’ ”

Many years ago, the learned Sir William Jones said :

“ We must not be surprised at finding, on a close examination, that the characters of all the Pagan deities, male and female, melt into each other, and at last into one or two ; for it seems as well founded opinion, that the whole crowd of gods and goddesses of ancient Rome, and modern Varānes, mean only the powers of nature, and principally those of the SUN, expressed in a variety of ways, and by a multitude of fanciful names.”²

¹ “ In the *Vedas*, the *Sun* has twenty different names, not pure equivalents, but each term descriptive of the Sun in one of its aspects. It is brilliant (*Sūrya*), the friend (*Mitra*), generous (*Aryaman*), beneficent (*Bhaga*), that

which nourishes (*Pūshna*), the Creator (*Tvash-tar*), the master of the sky (*Divaspati*), and so on.” (Rev. S. Baring-Gould: *Orig. Relig. Belief*, vol. i. p. 150.)

² *Asiatic Researches*, vol. i. p. 267.

Since the first learned president of the Royal Asiatic Society paved the way for the science of *comparative mythology*, much has been learned on this subject, so that, as the Rev. George W. Cox remarks, "recent discussions on the subject seem to justify the conviction that the foundations of the science of *comparative mythology* have been firmly laid, and that its method is unassailable."¹

If we wish to find the gods and goddesses of the ancestors of our race, we must look to the sun, the moon, the stars, the sky, the earth, the sea, the dawn, the clouds, the wind, &c., *which they personified and worshiped*. That these have been the gods and goddesses of all nations of antiquity, is an established fact.²

The words which had denoted the sun and moon would denote not merely living things but living persons. From personification to deification the steps would be but few; and the process of disintegration would at once furnish the materials for a vast fabric of mythology. All the expressions which had attached a living force to natural objects would remain as the description of personal and anthropomorphous gods. Every word would become an attribute, and all ideas, once grouped around a simple object, would branch off into distinct personifications. The sun had been the lord of light, the driver of the chariot of the day; he had toiled and labored for the sons of men, and sunk down to rest, after a hard battle, in the evening. But now the lord of light would be Phoibos Apollon, while Helios would remain enthroned in his fiery chariot, and his toils and labors and death-struggles would be transferred to Hercules. The violet clouds which greet his rising and his setting would now be represented by herds of cows which feed in earthly pastures. There would be other expressions which would still remain as floating phrases, not attached to any definite deities. These would gradually be converted into incidents in the life of heroes, and be woven at length into systematic narratives. Finally, these gods or heroes, and the incidents of their mythical career, would receive each "a local habitation and a name." *These would remain as genuine history, when the origin and meaning of the words had been either wholly or in part forgotten.*

For the proofs of these assertions, the Vedic poems furnish indisputable evidence, that such as this was the origin and growth of Greek and Teutonic mythology. In these poems, the names of many, perhaps of most, of the Greek gods, indicate natural objects which, if endued with life, have not been reduced to human per-

¹ Preface to "Tales of Anct. Greece."

² See Appendix B.

sonality. In them Daphne is still simply the morning twilight ushering in the splendor of the new-born sun; the cattle of Helios there are still the light-colored clouds which the dawn leads out into the fields of the sky. There the idea of Hercules has not been separated from the image of the toiling and struggling sun, and the glory of the life-giving Helios has not been transferred to the god of Delos and Pytho. In the Vedas the myths of Endymion, of Kephalos and Prokris, Orpheus and Eurydike, are exhibited in the form of detached mythical phrases, which furnished for each their germ. The analysis may be extended indefinitely: but the conclusion can only be, that in the Vedic language we have the foundation, not only of the glowing legends of Hellas, but of the dark and sombre mythology of the Scandinavian and the Teuton. Both alike have grown up chiefly from names which have been grouped around the sun; but the former has been grounded on those expressions which describe the recurrence of day and night, the latter on the great tragedy of nature, in the alternation of summer and winter.

Of this vast mass of solar myths, some have emerged into independent legends, others have furnished the groundwork of whole epics, others have remained simply as floating tales whose intrinsic beauty no poet has wedded to his verse.¹

“The results obtained from the examination of language in its several forms leaves no room for doubt that the general system of mythology has been traced to its fountain head. We can no longer shut our eyes to the fact that there was a stage in the history of human speech, during which all the abstract words in constant use among ourselves were utterly unknown, when men had formed no notions of virtue or prudence, of thought and intellect, of slavery or freedom, but spoke only of the man who was strong, who could point the way to others and choose one thing out of many, of the man who was not bound to any other and able to do as he pleased.

“That even this stage was not the earliest in the history of language is now a growing opinion among philologists; but for the *comparison* of legends current in different countries it is not necessary to carry the search further back. Language without words denoting abstract qualities implies a condition of thought in which men were only awakening to a sense of the objects which surrounded them, and points to a time when the world was to them full of strange sights and sounds, some beautiful, some bewildering, some terrific, when, in short, they knew little of themselves beyond

¹ Aryan Mytho., vol ii. pp. 51-53.

the vague consciousness of their existence, and nothing of the phenomena of the world without. *In such a state they could but attribute to all that they saw or touched or heard, a life which was like their own in its consciousness, its joys, and its sufferings.* That power of sympathizing with nature which we are apt to regard as the peculiar gift of the poet was then shared alike by all. This sympathy was not the result of any effort, it was inseparably bound up with the words which rose to their lips. It implied no special purity of heart or mind; it pointed to no Arcadian paradise where shepherds knew not how to wrong or oppress or torment each other. We say that the morning light rests on the mountains; they said that the sun was greeting his bride, as naturally as our own poet would speak of the sunlight clasping the earth, or the moonbeams as kissing the sea.

“We have then before us a stage of language corresponding to a stage in the history of the human mind *in which all sensible objects were regarded as instinct with a conscious life.* The varying phases of that life were therefore described as truthfully as they described their own feelings or sufferings; and hence every phase became a picture. But so long as the conditions of their life remained unchanged, they knew perfectly what the picture meant, and ran no risk of confusing one with another. Thus they had but to describe the things which they saw, felt, or heard, in order to keep up an inexhaustible store of phrases faithfully describing the facts of the world from their point of view. This language was indeed the result of an observation not less keen than that by which the inductive philosopher extorts the secrets of the natural world. Nor was its range much narrower. Each object received its own measure of attention, and no one phenomenon was so treated as to leave no room for others in their turn. They could not fail to note the changes of days and years, of growth and decay, of calm and storm; *but the objects which so changed were to them living things, and the rising and setting of the sun, the return of winter and summer, became a drama in which the actors were their enemies or their friends.*

“That this is a strict statement of facts in the history of the human mind, philology alone would abundantly prove; but not a few of these phrases have come down to us in their earliest form, and point to the long-buried stratum of language of which they are the fragments. *These relics exhibit in their germs the myths which afterwards became the legends of gods and heroes with human*

forms, and furnished the groundwork of the epic poems, whether of the eastern or the western world.

“The mythical or mythmaking language of mankind had no partialities; and if the career of the *Sun* occupies a large extent of the horizon, we cannot fairly simulate ignorance of the cause. Men so placed would not fail to put into words the thoughts or emotions roused in them by the varying phases of that mighty world on which we, not less than they, feel that our life depends, although we may know something more of its nature.

“Thus grew up a multitude of expressions which described the sun as the child of the night, as the destroyer of the darkness, as the lover of the dawn and the dew—of phrases which would go on to speak of him as killing the dew with his spears, and of forsaking the dawn as he rose in the heaven. The feeling that the fruits of the earth were called forth by his warmth would find utterance in words which spoke of him as the friend and the benefactor of man; while the constant recurrence of his work would lead them to describe him as a being constrained to toil for others, as doomed to travel over many lands, and as finding everywhere things on which he could bestow his love or which he might destroy by his power. His journey, again, might be across cloudless skies, or amid alternations of storm and calm; his light might break fitfully through the clouds, or be hidden for many a weary hour, to burst forth at last with dazzling splendor as he sank down in the western sky. He would thus be described as facing many dangers and many enemies, none of whom, however, may arrest his course; as sullen, or capricious, or resentful; as grieving for the loss of the dawn whom he had loved, or as nursing his great wrath and vowing a pitiless vengeance. Then as the veil was rent at eventide, they would speak of the chief, who had long remained still, girding on his armor; or of the wanderer throwing off his disguise, and seizing his bow or spear to smite his enemies; of the invincible warrior whose face gleams with the flush of victory when the fight is over, as he greets the fair-haired Dawn who closes, as she had begun, the day. To the wealth of images thus lavished on the daily life and death of the Sun there would be no limit. He was the child of the morning, or her husband, or her destroyer; he forsook her and he returned to her, either in calm serenity or only to sink presently in deeper gloom.

“So with other sights and sounds. The darkness of night brought with it a feeling of vague horror and dread; the return of daylight cheered them with a sense of unspeakable gladness; and thus the

Sun who scattered the black shade of night would be the mighty champion doing battle with the biting snake which lurked in its dreary hiding-place. But as the Sun accomplishes his journey day by day through the heaven, the character of the seasons is changed. The buds and blossoms of spring-time expand in the flowers and fruits of summer, and the leaves fall and wither on the approach of winter. Thus the daughter of the earth would be spoken of as dying or as dead, as severed from her mother for five or six weary months, not to be restored to her again until the time for her return from the dark land should once more arrive. But as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep from which the touch of the Sun alone could arouse her, when he slays the frost and cold which lie like snakes around her motionless form.

“That these phrases would furnish the germs of myths or legends teeming with human feeling, as soon as the meaning of the phrases were in part or wholly forgotten, was as inevitable as that in the infancy of our race men should attribute to all sensible objects the same kind of life which they were conscious of possessing themselves.”

Let us compare the history of the *Saviour* which we have already seen, with that of the *Sun*, as it is found in the *Vedas*.

We can follow in the *Vedic* hymns, step by step, the development which changes the *Sun* from a mere luminary into a “*Creator*,” “*Preserver*,” “*Ruler*,” and “*Rewarder of the World*”—in fact, into a *Divine or Supreme Being*.

The first step leads us from the mere light of the *Sun* to that light which in the morning wakes man from sleep, and seems to give new life, not only to man, but to the whole of nature. He who wakes us in the morning, who recalls all nature to new life, is soon called “*The Giver of Daily Life*.”

Secondly, by another and bolder step, the Giver of Daily Light and Life becomes the giver of light and life in general. *He who brings light and life to-day, is the same who brought light and life on the first of days.* As light is the beginning of the day, so light was the beginning of creation, and the *Sun*, from being a mere light-bringer or life-giver, becomes a *Creator*, and, if a *Creator*, then soon also a *Ruler of the World*.

Thirdly, as driving away the dreaded darkness of the night, and likewise as fertilizing the earth, the *Sun* is conceived as a “*Defender*” and kind “*Protector*” of all living things.

Fourthly, the *Sun* sees everything, both that which is good and

that which is evil ; and how natural therefore that the evil-doer should be told that the sun sees what no human eye may have seen, and that the innocent, when all other help fails him, should appeal to the sun to attest his guiltlessness !

Let us examine now, says Prof. Müller, from whose work we have quoted the above, a few passages (from the *Rig-Veda*) illustrating every one of these perfectly natural transitions.

“ In hymn vii. we find the Sun invoked as ‘ *The Protector of everything that moves or stands, of all that exists.* ’ ”

“ Frequent allusion is made to the Sun’s power of seeing everything. The stars flee before the all-seeing Sun, like thieves (R. V. vii.). He sees the right and the wrong among men (Ibid.). He who looks upon the world, knows also all the thoughts in men (Ibid.). ”

“ As the Sun sees everything and knows everything, he is asked to forget and forgive what he alone has seen and knows (R. V. iv.). ”

“ The Sun is asked to drive away illness and bad dreams (R. V. x.). ”

“ Having once, and more than once, been invoked as the life-bringer, the Sun is also called the breath or life of all that moves and rests (R. V. i.) ; and lastly, he becomes *the maker of all things*, by whom all the worlds have been brought together (R. V. x.), and . . . Lord of man and of all living creatures. ”

“ He is the God among gods (R. V. i.) ; he is the divine leader of all the gods (R. V. viii.). ”

“ He alone rules the whole world (R. V. v.). “ The laws which he has established are firm (R. V. iv.), and the other gods not only praise him (R. V. vii.), but have to follow him as their leader (R. V. v.). ”¹

That the history of *Christ Jesus*, the Christian Saviour,—“ the true *Light*, which lighteth every man that cometh into the world, ”²—is simply the history of the *Sun*—the real Saviour of mankind—is demonstrated beyond a doubt from the following indisputable facts :

1. *The birth of Christ Jesus* is said to have taken place at *early dawn*³ on the 25th day of December. Now, this is the *Sun’s birthday*. At the commencement of the sun’s apparent annual revolution round the earth, he was said to have been born, and, on the first moment after midnight of the 24th of December, all the heathen nations of the earth, as if by common consent, celebrated the accouchement of the “ *Queen of Heaven*, ” of the “ *Celestial Virgin of the Sphere*, ” and the birth of the god *Sol*. On that day the sun having fully entered the winter solstice, the *Sign of the Virgin* was rising on the eastern horizon. The woman’s symbol of this stellar sign was represented first by ears of corn, then with a newborn male child in her arms. Such was the picture of the *Persian sphere* cited by *Aben-Ezra* :

¹ Müller ; *Origin of Religions*, pp. 264-268.

² John, i. 9.

³ The Christian ceremonies of the *Nativity*

are celebrated in Bethlehem and Rome, even at the present time, *very early in the morning*.

"The division of the first decan of the Virgin represents a beautiful virgin with flowing hair, sitting in a chair, with two ears of corn in her hand, and suckling an infant called IESUS by some nations, and *Christ* in Greek."¹

This denotes the *Sun*, which, at the moment of the winter solstice, precisely when the Persian magi drew the horoscope of the new year, was placed on the bosom of the Virgin, rising heliacally in the eastern horizon. On this account he was figured in their astronomical pictures under the form of a child suckled by a chaste virgin.²

Thus we see that Christ Jesus was born on the same day as Buddha, Mithras, Osiris, Horus, Hercules, Bacchus, Adonis and other *personifications of the Sun*.³

2. *Christ Jesus was born of a Virgin.* In this respect he is also the *Sun*, for 'tis the sun alone who can be born of an immaculate virgin, who conceived him without carnal intercourse, and who is still, after the birth of her child, a virgin.

This Virgin, of whom the Sun, the true "Saviour of Mankind," is born, is either the bright and beautiful *Dawn*,⁴ or the dark *Earth*,⁵ or *Night*.⁶ Hence we have, as we have already seen, the *Virgin*, or *Virgo*, as one of the signs of the zodiac.⁷

This Celestial Virgin was feigned to be a mother. She is represented in the Indian Zodiac of Sir William Jones, with ears of corn in one hand, and the lotus in the other. In Kircher's Zodiac of Hermes, she has corn in both hands. In other planispheres of the Egyptian priests she carries ears of corn in one hand, and the infant Saviour *Horus* in the other. In Roman Catholic countries, she is

¹ Quoted by Volney, Ruins, p. 166, and *note*.

² See *Ibid.* and Dupuis: *Origin of Religious Belief*, p. 236.

³ See Chap. XXXIV.

⁴ The *Dawn* was *personified* by the ancients as a *virgin mother*, who bore the *Sun*. (See Max Müller's *Chips*, vol. ii. p. 137. Fiske's *Myths and Mythmakers*, p. 156, and Cox: *Tales of Ancient Greece*, and *Aryan Mytho.*)

⁵ In Sanscrit "Idā" is the *Earth*, the wife of Dyaus (the *Sky*), and so we have before us the mythical phrase, "the *Sun* at its birth rests on the earth." In other words, "the *Sun* at birth is nursed in the lap of its mother."

⁶ "The moment we understand the *nature* of a myth, all impossibilities, contradictions and immoralities disappear. If a mythical personage be nothing more than a name of the *Sun*, his birth may be derived from ever so many different mothers. He may be the son of the *Sky* or of the *Dawn* or of the *Sea* or of the *Night*." (Renouf's *Hibbert Lectures*, p. 108.)

⁷ "The sign of the *Celestial Virgin* rises above the horizon at the moment in which we

fix the birth of the Lord Jesus Christ." (Higgins: *Anacalypsis*, vol. i. p. 314, and Bonwick: *Egyptian Belief*, p. 147.)

"We have in the first decade the *Sign of the Virgin*, following the most ancient tradition of the Persians, the Chaldeans, the Egyptians, Hermes and Æsculapius, a young woman called in the Persian language, *Seclinidos de Darzama*; in the Arabic, *Aderene-Jesu*—that is to say, a chaste, pure, immaculate virgin, suckling an infant, which some nations call *Jesus* (*i. e.*, Saviour), but which we in Greek call *Christ*." (Abulmazer.)

"In the first decade of the Virgin, rises a maid, called in Arabic, 'Aderenedesa,' that is: 'pure immaculate virgin,' graceful in person, charming in countenance, modest in habit, with loosened hair, holding in her hands two ears of wheat, sitting upon an embroidered throne, nursing a boy, and rightly feeding him in the place called *Hebraea*. A boy, I say, names IESUS by certain nations, which signifies Issa, whom they also call *Christ* in Greek." (Kircher, *Œdipus Ægypticus*.)

generally represented with the child in one hand, and the lotus or lily in the other. In Vol. II. of Montfaucon's work, she is represented as a female nursing a child, with ears of corn in her hand, and the legend IAO . She is seated on clouds, a star is at her head. The reading of the Greek letters, from right to left, show this to be very ancient.

In the Vedic hymns Aditi, *the Dawn*, is called the "*Mother of the Gods*." "She is the mother with powerful, terrible, with *royal sons*." She is said to have given birth to the *Sun*.¹ "As the *Sun* and all the *solar deities* rise from the *east*," says Prof. Max Muller, "we can well understand how Aditi (the Dawn) came to be called the 'Mother of the Bright Gods.'"²

The poets of the Veda indulged freely in theogonic speculations without being frightened by any contradictions. They knew of Indra as the greatest of gods, they knew of Agni as the god of gods, they knew of Varuna as the ruler of all; but they were by no means startled at the idea that their Indra had a mother, or that Varuna was nursed in the lap of Aditi. All this was true to nature; for their god was the *Sun*, and the mother who bore and nursed him was the *Dawn*.³

We find in the *Vishnu Purana*, that Devaki (the virgin mother of the Hindoo Saviour Krishna, whose history, as we have seen, corresponds in most every particular with that of Christ Jesus) is called *Aditi*,⁴ which, in the *Rig-Veda*, is the name for the *Dawn*. Thus we see the legend is complete. Devaki is Aditi, Aditi is the Dawn, and the Dawn is the Virgin Mother. "The Saviour of Mankind" who is born of her is the Sun, the Sun is Krishna, and Krishna is Christ.

In the *Mahabharata*, Krishna is also represented as the "Son of *Aditi*."⁵ As the hour of his birth grew near, the mother became more beautiful, and her form more brilliant.⁶

Indra, the sun, who was worshiped in some parts of India as a *Crucified God*, is also represented in the Vedic hymns as the *Son of the Dawn*. He is said to have been born of Dahana, who is Daphne, a personification of the Dawn.⁷

The *humanity* of this SOLAR GOD-MAN, this demingre, is strongly

¹ Max Müller: *Origin of Religions*, p. 261.

² *Ibid.* p. 230.

³ "With scarcely an exception, all the names by which the *Virgin goddess* of the Akropolis was known point to this mythology of the *Dawn*." (Cox: *Aryan Myths*, vol. i. p. 223.)

⁴ We also read in the *Vishnu Purana* that: "The Sun of Achyuta (God, the Imperishable)

rose in the dawn of Devaki, to cause the lotus petal of the universe (*Krishna*) to expand. On the day of his birth the quarters of the horizon were irradiate with joy," &c.

⁵ Cox: *Aryan Myths*, vol. iii. pp. 105, and 130, vol. ii.

⁶ *Ibid.* p. 133. See *Legends* in Chap. XVI.

⁷ Fiske: *Myths and Mythmakers*, p. 113.

insisted on in the *Rig-Veda*. He is the son of God, but also the son of Aditi. He is Purusha, the man, the male. Agni is frequently called the "Son of man." It is expressly explained that the titles Agni, Indra, Mitra, &c., all refer to *one Sun-god* under "many names." And when we find the name of a mortal, *Yama*, who once lived upon earth, included among these names, the humanity of the demiurge becomes still more accentuated, and we get at the root idea.

Horus, the Egyptian Saviour, was the son of the virgin *Isis*. Now, this *Isis*, in Egyptian mythology, is the same as the virgin *Devaki* in Hindoo mythology. She is the *Dawn*.¹ *Isis*, as we have already seen, is represented suckling the infant *Horus*, and, in the words of Prof. Renouf, we may say, "in whose lap can the *Sun* be nursed more fitly than in that of the *Dawn*?"²

Among the goddesses of Egypt, the highest was *Neith*, who reigned inseparably with *Amun* in the upper sphere. She was called "Mother of the gods," "Mother of the sun." She was the feminine origin of all things, as *Amun* was the male origin. She held the same rank at *Sais* as *Amun* did at *Thebes*. Her temples there are said to have exceeded in colossal grandeur anything ever seen before. On one of these was the celebrated inscription thus deciphered by *Champollion* :

"I am all that has been, all that is, all that will be. No mortal has ever raised the veil that conceals me. *My offspring is the Sun.*"

She was mother of the *Sun-god Ra*, and, says Prof. Renouf, "is commonly supposed to represent *Heaven*; but some expressions which are hardly applicable to heaven, render it more probable that she is one of the many names of the *Dawn*."³

If we turn from Indian and Egyptian, to Grecian mythology, we shall also find that their *Sun-gods* and *solar heroes* are born of the same virgin mother. *Theseus* was said to have been born of *Aithra*, "the pure air," and *Ædipus* of *Iokaste*, "the violet light of morning." *Perseus* was born of the virgin *Danae*, and was called the "*Son of the bright morning*."⁴ In *Iô*, the mother of the "sacred bull,"⁵ the mother also of *Heracles*, we see the *violet-tinted morning* from which the sun is born; all these gods and heroes being, like *Christ Jesus*, *personifications of the Sun*.⁶

¹ Renouf : Hibbert Lectures, p. 111 and 161.

² Ibid. p. 161 and 179.

³ Ibid. pp. 179.

⁴ See Tales of Ancient Greece, pp. xxxi. and 82.

⁵ The *Bull* symbolized the productive force

in nature, and hence it was associated with the *Sun-gods*. This animal was venerated by nearly all the peoples of antiquity. (Wake : Phallism in Anct. Relig., p. 45.)

⁶ See Aryan Myths, vol. i. p. 229.

“The Saviour of Mankind” was also represented as being born of the “*dusky mother*,” which accounts for many Pagan, and so-called Christian, goddesses being represented *black*.¹ This is the *dark night*, who for many weary hours travails with the birth of her child. The Sun, which scatters the darkness, is also the child of the darkness, and so the phrase naturally went *that he was born of her*. Of the two legends related in the poems afterwards combined in the “Hymn to Apollo,” the former relates the birth of Apollo, the *Sun*, from Leto, the *Darkness*, which is called his mother.² In this case, Leto would be *personified* as a “black virgin,” either with or without the child in her arms.

The *dark earth* was also represented as being the mother of the god Sun, who apparently came out of, or was born of her, in the East,³ as Minos (the sun) was represented to have been born of Ida (the earth).⁴

In Hindoo mythology, the *Earth*, under the name of *Prithivi*, receives a certain share of honors as one of the primitive goddesses of the Veda, being thought of as the “*kind mother*.” Moreover, various *deities* were regarded as the progeny resulting from the fancied union of the Earth with Dyaus (*Heaven*).⁵

Our Aryan forefathers looked up to the *heavens* and they gave it the name of *Dyaus*, from a root-word which means “*to shine*.” And when, out of the forces and forms of nature, they afterwards fashioned other gods, this name of Dyaus became *Dyaus pitar*, the *Heaven-father*, or Lord of All; and in far later times, when the western Aryans had found their home in Europe, the *Dyaus pitar* of the central Asian land became the *Zeupater* of the Greeks, and the *Jupiter* of the Romans, and the first part of his name gave us the word *Deity*.

According to Egyptian mythology, Isis was also the Earth.⁶ Again, from the union of Seb and Nut sprung the mild Osiris. Seb is the *Earth*, Nut is *Heaven*, and Osiris is the *Sun*.⁷

Tacitus, the Roman historian, speaking of the Germans in A. D. 98, says :

“There is nothing in these several tribes that merit attention, except that they all agree in worshipping the goddess *Earth*, or as they call her, *Herth*, whom they consider as the common mother of all.”⁸

¹ See Chap. XXXII.

² See Tales of Ancient Greece, p. xviii.

³ “The idea entertained by the ancients that these god-begotten heroes were engendered without any carnal intercourse, and that they were the sons of Jupiter, is, in plain language, the result of the ethereal spirit, *i. e.*, the Holy Spirit, operating on the virgin mother

Earth.” (Knight : Ancient Art and Mythology, p. 156.)

⁴ Cox : Aryan Myths, p. 87.

⁵ See Williams’ Hinduisim, p. 24, and Müller’s Chips, vol. ii. pp. 277 and 290.

⁶ See Bulfinch, p. 389.

⁷ See Renouf’s Hibbert Lectures, pp. 110 111.

⁸ Manners of the Germans, p. xi.

These virgin mothers, and virgin goddesses of antiquity, were also, at times, personifications of the *Moon*, or of *Nature*.¹

Who is "God the *Father*," who overshadows the maiden? The overshadowing of the maiden by "God the Father," whether he be called Zeus, Jupiter or Jehovah, is simply the *Heaven*, the *Sky*, the "*All-father*,"² looking down upon with love, and overshadowing the maiden, the broad flushing light of *Dawn*, or the *Earth*. From this union the *Sun* is born without any carnal intercourse. The *mother* is yet a *virgin*. This is illustrated in Hindoo mythology by the union of Pritrivi, "*Mother Earth*," with Dyaus, "*Heaven*." Various deities were regarded as their progeny.³ In the Vedic hymns the *Sun*—the Lord and Saviour, the Redeemer and Preserver of Mankind—is frequently called the "*Son of the Sky*."⁴

According to Egyptian mythology, Seb (the *Earth*) is overshadowed by Nut (*Heaven*), the result of this union being the beneficent Lord and Saviour, Osiris.⁵ The same thing is to be found in ancient Grecian mythology. Zeus or Jupiter is the *Sky*,⁶ and Danae, Leto, Iokaste, Io and others, are the *Dawn*, or the *violet light of morning*.⁷

¹ See Knight: Ancient Art and Mythology, pp. 81, 99, and 166.

The Moon was called by the ancients, "The Queen;" "The Highest Princess;" "The Queen of Heaven;" "The Princess and Queen of Heaven;" &c. She was Istar, Ashera, Diana, Artemis, Isis, Juno, Lucina, Astarté. (Goldzhiher, pp. 158, 158. Knight, pp. 99, 100.)

In the beginning of the eleventh book of Apuleius' *Metamorphosis*, Isis is represented as addressing him thus: "I am present; I who am *Nature*, the parent of things, queen of all the elements, &c., &c. The primitive Phrygians called me *Pressinuntica*, the *mother of the gods*; the native Athenians, Ceropian Minerva; the floating Cyprians, Paphian Venus; the arrow-bearing Cretans, Dictymian Diana; the three-tongued Sicilians, Stygian Proserpine; and the inhabitants of Eleusis, the ancient goddess Ceres. Some again have invoked me as *Juno*, others as *Bellona*, others as *Hecate*, and others as *Rhamnusia*; and those who are enlightened by the emerging rays of the rising *Sun*, the Ethiopians, Ariana and Egyptians, powerful in ancient learning, who reverence my divinity with ceremonies perfectly proper, call me by a true appellation, '*Queen Isis*.'" (Taylor's *Mysteries*, p. 76.)

² The "God the Father" of all nations of antiquity was nothing more than a personification of the *Sky* or the *Heavens*. "The term *Heaven* (pronounced *Thien*) is used everywhere

in the Chinese classics for the *Supreme Power*, ruling and governing all the affairs of men with an omnipotent and omniscient righteousness and goodness." (Jamea Legge.)

In one of the Chinese sacred books—the *Shu-king*—*Heaven* and *Earth* are called "Father and Mother of all things." Heaven being the Father, and Earth the Mother. (Taylor: *Primitive Culture*, pp. 294-296.)

The "God the Father" of the Indians is *Dyaus*, that is, the *Sky*. (Williams' *Hinduism*, p. 24.)

Ormuzd, the god of the ancient Persians, was a personification of the sky. Herodotus, speaking of the Persians, says: "They are accustomed to ascend the highest part of the mountains, and offer sacrifice to Jupiter (Ormuzd), and they call the whole circle of the heavens by the name of Jupiter." (Herodotus, book 1, ch. 131.)

In Greek iconography Zeus is the *Heaven*. As Cicero says: "The refulgent Heaven above is that which all men call, unanimously, Jove."

The Christian God supreme of the nineteenth century is still *Dyaus* Pitar, the "Heavenly Father."

³ Williams' *Hinduism*, p. 24.

⁴ Müller: *Origin of Religions*, pp. 261, 290.

⁵ Renouf: *Hibbert Lectures*, pp. 110, 111.

⁶ See Note 2.

⁷ See Cox: *Tales of Ancient Greece*, pp. xxxi. and 82, and *Aryan Mythology*, vol. i. p. 229.

"The *Sky* appeared to men (says Plutarch), to perform the functions of a *Father*, as the *Earth* those of a *Mother*. The sky was the father, for it cast seed into the bosom of the earth, which in receiving them became fruitful, and brought forth, and was the mother."¹

This union has been sung in the following verses by Virgil:

"Tum pater omnipotens fecundis imbribus æther
Conjugis in gremium lætæ descendit." (Geor. ii.)

The *Phœnician* theogony is founded on the same principles. *Heaven* and *Earth* (called Ouranos and Ghè) are at the head of a genealogy of æons, whose adventures are conceived in the mythological style of these physical allegorists.²

In the Samothracian mysteries, which seem to have been the most anciently established ceremonies of the kind in Europe, the *Heaven* and the *Earth* were worshiped as a male and female *divinity*, and as the *parents of all things*.³

The Supreme God (the *Al-fader*), of the ancient *Scandinavians* was *Odin*, a personification of the *Heavens*. The principal goddess among them was *Frigga*, a personification of the *Earth*. It was the opinion among these people that this Supreme Being or Celestial God had united with the Earth (*Frigga*) to produce "*Baldur the Good*" (the Sun), who corresponds to the Apollo of the Greeks and Romans, and the Osiris of the Egyptians.⁴

Xiuletl, in the Mexican language, signifies *Blue*, and hence was a name which the Mexican gave to *Heaven*, from which *Xiuleticutli* is derived, an epithet signifying "*the God of Heaven*," which they bestowed upon *Tezcatlipoca*, who was the "*Lord of All*," the "*Supreme God*." He it was who overshadowed the Virgin of Tula, Chimelman, who begat the Saviour Quetzalcoatl (the Sun).

3. *His birth was foretold by a star*. This is the bright morning star—

"Fairest of stars, last in the train of Night,
If better, thou belongst not to the Dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet" —

which heralds the birth of the god *Sol*, the beneficent Saviour.

A glance at a geography of the heavens will show the "*chaste, pure, immaculate Virgin, suckling an infant*," preceded by a

¹ Quoted by Westropp: Phallic Worship, p. 24.

² Squire: Serpent Symbol, p. 66. "In Phœnician Mythology Ouranos (Heaven) weds Ghè (the Earth) and by her becomes father of

Oceannus, Hyperion, Iapetus, Cronos, and other gods." (Phallic Worship, p. 26.)

³ Squire: Serpent Symbol, p. 64.

⁴ See Mallet's Northern Antiquities, pp. 80, 93, 94, 406, 510, 511.

Star, which rises immediately preceding the Virgin and her child. This can truly be called "*his Star*," which informed the "Wise Men," the "Magi" — *Astrologers and Sun-worshippers*—and "the shepherds who watched their flocks by night" that the Saviour of Mankind was about to be born.

4. *The Heavenly Host sang praises.* All nature smiles at the birth of the Heavenly Being. "To him all angels cry aloud, the heavens, and all the powers therein." "Glory to God in the highest, and on earth peace, good will towards men." "The quarters of the horizon are irradiate with joy, as if moonlight was diffused over the whole earth." "The spirits and nymphs of heaven dance and sing." "Caressing breezes blow, and a marvelous light is produced." For the Lord and Saviour is born, "to give joy and peace to men and Devas, *to shed light in the dark places*, and to give sight to the blind."

5. *He was visited by the Magi.* This is very natural, for the Magi were *Sun-worshippers*, and at early dawn on the 25th of December, the astrologers of the Arabs, Chaldeans, and other Oriental nations, greeted the infant Saviour with gold, frankincense and myrrh. They started to salute their God long before the rising of the Sun, and having ascended a high mountain, they waited anxiously for his birth, facing the East, and there hailed his first rays with incense and prayer.² The shepherds also, who remained in the open air watching their flocks by night, were in the habit of prostrating themselves, and paying homage to their god, the Sun. And, like the poet of the Veda, they said :

"Will the powers of darkness be conquered by the *god of light*?"

And when the Sun rose, they wondered how, just born, he was so mighty. They greeted him :

"Hail, Orient Conqueror of Gloomy Night."

And the human eye felt that it could not bear the brilliant majesty of him whom they called, "The Life, the Breath, the Brilliant Lord and Father." And they said :

"Let us worship again the *Child of Heaven*, the Son of Strength, Arusha, the Bright Light of the Sacrifice." "He rises as a mighty flame, he stretches out his wide arms, he is even like the wind." "His light is powerful, and his (virgin) mother, the Dawn, gives him the best share, the first worship among men."³

6. *He was born in a Cave.* In this respect also, the history of

¹ See Chap. XIV.

² See Dupuis : *Orig. Relig. Belief*, p. 234.
Higgins' *Anacalypsis*, vol. ii. pp. 96, 97, and

Prog. Relig. Ideas, vol. i. p. 272.

³ Extracts from the Vedas. Müller's *Chips*, vol. ii. pp. 96 and 137.

Christ Jesus corresponds with that of other Sun-gods and Saviours, for they are nearly all represented as being born in a cave or dungeon. This is the dark abode from which the wandering *Sun* starts in the morning.¹ As the Dawn springs fully armed from the forehead of the cloven Sky, so the eye first discerns the blue of heaven, as the first faint arch of light is seen in the East. This arch is the cave in which the infant is nourished until he reaches his full strength—in other words, until the day is fully come.

As the hour of his birth drew near, the mother became more beautiful, her form more brilliant, while the dungeon was filled with a heavenly light as when Zeus came to Danae in a golden shower.²

At length the child is born, and a halo of serene light encircles his cradle, just as the Sun appears at early dawn in the East, in all its splendor. His presence reveals itself there, in the dark cave, by his first rays, which brightens the countenances of his mother and others who are present at his birth.³

6. *He was ordered to be put to death.* All the Sun-gods are fated to bring ruin upon their parents or the *reigning monarch*.⁴ For this reason, they attempt to prevent his birth, and failing in this, seek to destroy him when born. Who is the dark and wicked Kansa, or his counterpart Herod? He is *Night*, who reigns supreme, but who must lose his power when the young prince of glory, the Invincible, is born.

The *Sun* scatters the *Darkness*; and so the phrase went that the child was to be the destroyer of the reigning monarch, or his parent, *Night*; and oracles, and magi, it was said, warned the latter of the doom which would overtake him. The newly-born babe is therefore ordered to be put to death by the sword, or exposed on the bare hillside, as the Sun seems to rest on the Earth (*Ida*) at its rising.⁵

¹ Cox : Aryan Mythology, vol. i. p. 153.

² Aryan Mythology, vol. ii. p. 133.

³ When Christ Jesus was born, on a sudden there was a great light in the cave, so that their eyes could not bear it. (Protevangelion, Apoc. ch. xiv.)

⁴ "Persens, Oidipons, Romulus and Cyrus are doomed to bring ruin on their parents. They are exposed in their infancy on the hill-side, and rescued by a shepherd. *All the solar heroes begin life in this way.* Whether, like Apollo, born of the dark night (Leto), or like Oidipons, of the violet dawn (Iokaste), they are alike destined to bring destruction on their parents, as the Night and the Dawn are both destroyed by the Sun." (Fiske : p. 198.)

⁵ "The exposure of the child in infancy represents the long rays of the morning sun resting on the hill-side." (Fiske : Myths and Mythmakers, p. 198.)

The Sun-hero Paris is exposed on the slopes of *Ida*, Oidipons on the slopes of *Kithairon*, and *Æsculapins* on that of the mountain of *Myrtles*. This is the rays of the newly-born sun resting on the mountain-side. (Cox : Aryan Myths, vol. i. pp. 64 and 80.)

In Sanscrit *Ida* is the Earth, and so we have the mythical phrase, the Sun at its birth is exposed on *Ida*—the hill-side. The light of the sun must rest on the hill-side long before it reaches the dells beneath. (See Cox : vol. i. p. 221, and Fiske : p. 114.)

In oriental mythology, the destroying principle is generally represented as a serpent or dragon.¹ Now, the position of the sphere on Christmas-day, the birthday of the Sun, shows the Serpent all but touching, and certainly aiming at the woman — that is, the figure of the constellation *Virgo* — who suckles the child Iesus in her arms. Thus we have it illustrated in the story of the snake who was sent to kill Hercules, when an infant in his cradle;² also in the story of Typhon, who sought the life of the infant Saviour Horus. Again, it is illustrated in the story of the virgin mother Astrea, with her babe beset by Orion, and of Latona, the mother of Apollo, when pursued by the monster.³ And last, that of the virgin mother Mary, with her babe beset by Herod. But like Hercules, Horus, Apollo, Theseus, Romulus, Cyrus and other *solar heroes*, *Christ Jesus* has yet a long course before him. Like them, he grows up both wise and strong, and the "old Serpent" is discomfited by him, just as the sphynx and the dragon are put to flight by others.

7. *He was tempted by the devil.* The temptation by, and victory over the evil one, whether Mara or Satan, is the victory of the *Sun* over the clouds of storm and darkness.⁴ Growing up in obscurity, the day comes when he makes himself known, tries himself in his

¹ Even as late as the seventeenth century, a German writer would illustrate a thunder-storm destroying a crop of corn, by a picture of a dragon devouring the produce of the field with his flaming tongue and iron teeth. (See Fiske: *Myths and Mythmakers*, p. 17, and Cox: *Aryan Mythology*, vol. ii.)

² The history of the Saviour Hercules is so similar to that of the Saviour Christ Jesus, that the learned Dr. Parkhurst was forced to say, "The labors of Hercules seem to have been originally designed as emblematic memorials of what the REAL Son of God, the Saviour of the world, was to do and suffer for our sakes, *bringing a cure for all our ills*, as the Orphic hymn speaks of Hercules."

³ Bonwick's *Egyptian Belief*, pp. 158, 166, and 163.

⁴ In ancient mythology, all heroes of light were opposed by the "Old Serpent," the Devil, symbolized by Serpents, Dragons, Sphinxes and other monsters. The Serpent was, among the ancient Eastern nations, the symbol of *Evil*, of *Winter*, of *Darkness* and of *Death*. It also symbolized the *dark cloud*, which, by harboring the *rays of the Sun*, preventing its shining, and therefore, is apparently *attempting to destroy it*. The Serpent is one of the chief mystic personifications of the *Rig-Veda*, under the names of *Ahi*, *Suchna*, and others. They represent the *Cloud*, the enemy of the *Sun*, keeping back the fructifying rays. Indra struggles victoriously against him, and spreads life on the earth, with the shining

warmth of the Father of Life, the Creator, *the Sun*.

Buddha, the Lord and Saviour, was described as a superhuman organ of light, to whom a superhuman organ of darkness, Mara, the Evil Serpent, was opposed. He, like *Christ Jesus*, resisted the temptations of this evil one, and is represented sitting on a serpent, as if its conqueror. (See Bunsen's *Angel-Messiah*, p. 39.)

Crishna also overcame the evil one, and is represented "bruising the head of the serpent," and standing upon it. (See vol. i. of *Asiatic Researches*, and vol. ii. of *Higgins' Apocalypsis*.)

In Egyptian Mythology, one of the names of the god-Sun was *Râ*. He had an adversary who was called *Apap*, represented in the form of a serpent. (See Renouf's *Hibbert Lectures*, p. 109.)

Horus, the Egyptian incarnate god, the Mediator, Redeemer and Saviour, is represented in Egyptian art as overcoming the Evil Serpent, and standing triumphantly upon him. (See Bonwick's *Egyptian Belief*, p. 158, and *Monumental Christianity*, p. 402.)

Osiris, Ormazd, Mithras, Apollo, Bacchus, Hercules, Indra, Ædipus, Quetzalcoatl, and many other *Sun-gods*, overcame the Evil One, and are represented in the above described manner. (See Cox's *Tales of Ancient Greece*, p. xxvii. and *Aryan Mythology*, vol. ii. p. 129. Baring-Gould's *Curious Myths*, p. 256. Balfour's *Age of Fable*, p. 34. Bunsen's *Angel-Messiah*, p. x., and Kingsborough's *Mexican Antiquities*, vol. vi. p. 176.)

first battles with his gloomy foes, and *shines* without a rival. He is rife for his destined mission, but is met by the demon of storm, who runs to dispute with him in the duel of the storm. In this struggle against darkness the beneficent hero remains the conqueror, the gloomy army of Mara, or Satan, broken and rent, is scattered; the Apearas, daughters of the demon, the last light vapors which float in the heaven, try in vain to clasp and retain the vanquisher; he disengages himself from their embraces, repulses them; they writhe, lose their form, and vanish.

Free from every obstacle, and from every adversary, he sets in motion across space his disk with a thousand rays, having avenged the attempts of his eternal foe. He appears then in all his glory, and in his sovereign splendor; the god has attained the summit of his course, it is the moment of triumph.

8. *He was put to death on the cross.* The Sun has now reached his extreme Southern limit, his career is ended, and he is at last overcome by his enemies. The powers of *darkness*, and of *winter*, which had sought in vain to wound him, have at length won the victory. The bright Sun of summer is finally slain, *crucified in the heavens*, and pierced by the arrow, spear or thorn of winter.¹ Before he dies, however, he sees all his disciples — his retinue of light, and the *twelve* hours of the day, or the twelve months of the year — disappear in the sanguinary mêlée of the clouds of the evening.

Throughout the tale, the *Sun-god* was but fulfilling his doom. These things must be. The suffering of a violent death was a necessary part of the mythos; and, when his hour had come, he must meet his doom, as surely as the Sun, once risen, must go across the sky, and then sink down into his bed beneath the earth or sea. It was an iron fate from which there was no escaping.

Crishna, the crucified Saviour of the Hindoos, is a personification of the Sun crucified in the heavens. One of the names of the Sun in the Vedic hymns is *Vishnu*,² and Crishna is Vishnu in human form.³

¹ The crucifixion of the Sun-gods is simply the power of Darkness triumphing over the "Lord of Light," and Winter overpowering the Summer. It was at the *Winter* solstice that the ancients wept for Tammuz, the fair Adonis, and other Sun-gods, who were put to death by the boar, slain by the thorn of winter. (See Cox: *Aryan Mythology*, vol. ii. p. 113.)

Other versions of the same myth tell us of Eurydike stung to death by the hidden serpent, of Sifrit smitten by Hagene (the Thorn), of Isfendiyar slain by the thorn or arrow of Rستم, of Achilles vulnerable only in the heel, of Brynhild enfolded within the dragon's coils,

of Meleagros dying as the torch of doom is burnt out, of Baldur, the brave and pure, smitten by the fatal mistletoe, and of Crishna and others being crucified.

In Egyptian mythology, Set, the destroyer, triumphs in the *West*. He is the personification of *Darkness* and *Winter*, and the Sun-god whom he puts to death, is Horus the Saviour. (See Renouf's Hibbert Lectures, pp. 112-115.)

² "In the *Rig-Veda* the god *Vishnu* is often named as a manifestation of the *Solar* energy, or rather as a form of the Sun." (*Indian Wisdom*, p. 322.)

³ Crishna says: "I am Vishnu, Brahma,

In the hymns of the *Rig-Veda* the *Sun* is spoken of as "*stretching out his arms,*" in the heavens, "to bless the world, and to rescue it from the terror of darkness."

Indra, the crucified Saviour worshiped in Nepal and Tibet,¹ is identical with Crishna, the Sun.²

The principal Phenician deity, El, which, says Parkhurst, in his Hebrew Lexicon, "was the very name the heathens gave to their god Sol, their Lord or Ruler of the Hosts of Heaven," was called "*The Preserver (or Saviour) of the World,*" for the benefit of which he offered a mystical sacrifice.³

The crucified *Iao* ("Divine Love" personified) is the crucified Adonis, the Sun. The Lord and Saviour Adonis was called *Iao*.⁴

Osiris, the Egyptian Saviour, was crucified in the heavens. To the Egyptian the cross was the symbol of immortality, an emblem of the *Sun*, and the god himself was crucified to the tree, which denoted his fructifying power.⁵

Horus was also crucified in the heavens. He was represented, like Crishna and Christ Jesus, with *outstretched arms in the vault of heaven*.⁶

The story of the crucifixion of *Prometheus* was allegorical, for Prometheus was only a title of the SUN, expressing *providence* or *foresight*, wherefore his being *crucified* in the extremities of the earth, signified originally no more than the restriction of the power of the SUN during the winter months.⁷

Who was *Ixion*, bound on the wheel? He was none other than the god *Sol*, crucified in the heavens.⁸ Whatever be the origin of the name, *Ixion* is the "*Sun of noonday,*" crucified in the heavens, whose four-spoked wheel, in the words of Pindar, is seen whirling in the highest heaven.⁹

Indra, and the source as well as the destruction of things, the creator and the annihilator of the whole aggregate of existences. (Cox : Aryan Mythology, vol. ii. p. 131.)

¹ See Chap. XX.

² *Indra*, who was represented as a crucified god, is also the *Sun*. No sooner is he born than he speaks to his mother. Like Apollo and all other Sun-gods he has *golden locks*, and like them he is possessed of an inscrutable wisdom. He is also born of a virgin—the Dawn. Crishna and Indra are one. (See Cox : Aryan Mythology, vol. i. pp. 88 and 341 ; vol. ii. p. 131.)

³ Wake : Phallism, &c., p. 55.

⁴ See Cox : Aryan Mythology, vol. ii. p. 113.

⁵ Ibid. pp. 115 and 125.

⁶ See Bonwick's Egyptian Belief, p. 157.

⁷ Knight : Ancient Art and Mythology, p. 83.

A great number of the Solar heroes or Sun-gods are forced to endure being bound, which indicates the tied-up power of the sun in winter. (Goldzhier : Hebrew Mythology, p. 406.)

⁸ The Sun, as climbing the heights of heaven, is an arrogant being, given to making exorbitant claims, who must be bound to the fiery cross. "The phrases which described the Sun as revolving daily on his four-spoked cross, or as doomed to sink in the sky when his orb had reached the zenith, would give rise to the stories of *Ixion* on his flaming wheel." (Cox : Aryan Mythology, vol. ii. p. 27.)

⁹ "So was Ixion bound on the fiery wheel, and the sons of men see the flaming spokes day by day as it whirls in the high heaven."

The *wheel* upon which Ixion and criminals were said to have been extended *was a cross*, although the name of the thing was dissembled among Christians; it was a St. Andrew's cross, of which two spokes confined the arms, and two the legs. (See Fig. No. 35.)

The allegorical tales of the triumphs and misfortunes of the *Sun-gods* of the ancient Greeks and Romans, signify the alternate exertion of the generative and destructive attributes.

Hercules is torn limb from limb; and in this catastrophe we see the *blood-red sunset* which closes the career of Hercules.¹ The Sun-god cannot rise to the life of the blessed gods until he has been slain. The morning cannot come until the Eôs who closed the previous day has faded away and died in the black abyss of night.

Achilleus and *Meleagros* represent alike the *short-lived Sun*, whose course is one of toil for others, ending in an early death, after a series of wonderful victories alternating with periods of darkness and gloom.²

In the tales of the Trojan war, it is related of Achilleus that he expires at the Skaian, or *western gates of the evening*. He is slain by Paris, who here appears as the Pani, or dark power, who blots out the light of the Sun from the heaven.³

We have also the story of *Adonis*, born of a virgin, and known in the countries where he was worshiped as "The Saviour of Mankind," killed by the wild *boar*, afterwards "rose from the dead, and ascended into heaven." This Adonis, Adonai—in Hebrew "My Lord"—is simply the *Sun*. He is crucified in the heavens, put to death by the wild boar, *i.e.*, *Winter*. "Babylon called Typhon or Winter *the boar*; they said he killed Adonis or the fertile *Sun*."⁴

The *Crucified Dove* worshiped by the ancients, was none other than the crucified Sun. Adonis was called the *Dove*. At the ceremonies in honor of his resurrection from the dead, the devotees said, "Hail to the Dove! the Restorer of Light."⁵ Fig. No. 35 is the "Crucified Dove" as described by Pindar, the great lyric poet of Greece, born about 522 B. C.

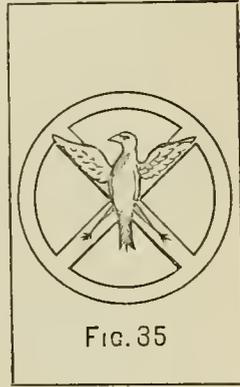


FIG. 35

¹ Cox: Tales of Ancient Greece, p. xxxii.

² Ibid. p. xxxiii.

³ "That the story of the Trojan war is almost wholly mythical, has been conceded even by

the stoutest champions of Homeric unity." (Rev. G. W. Cox.)

⁴ See Müller's Science of Religion, p. 186.

⁵ See Calmet's Fragments, vol. ii. pp. 21, 22.

"We read in Pindar, (says the author of a learned work entitled "Nimrod,") of the venerable bird Iynx bound to the wheel, and of the pretended punishment of Ixion. But this rotation was really no punishment, being, as Pindar saith, *voluntary*, and prepared *by himself* and *for himself*; or if it was, it was appointed in derision of his false pretensions, whereby he gave himself out as *the crucified spirit of the world.*" "The four spokes represent St. Andrew's cross, adapted to the four limbs extended, and furnish perhaps the oldest *profane* allusion to the crucifixion. The same cross of St. Andrew was the *Tau*, which Ezekiel commands them to mark upon the foreheads of the faithful, as appears from all Israelitish coins whereon that letter is engraved. The same idea was familiar to Lucian, who calls T *the letter of crucifixion.* Certainly, the veneration for the cross is very ancient. Iynx, the bird of Mantic inspiration, bound to the four-legged wheel, gives the notion of *Divine Love crucified.* The wheel denotes the world, of which she is the spirit, and the cross *the sacrifice made for that world.*"¹

This "*Divine Love*," of whom Nimrod speaks, was "*The First-begotten Son*" of the Platonists. The crucifixion of "*Divine Love*" is often found among the Greeks. Iōnah or Juno, according to the *Iliad*, was bound with fetters, and *suspended in space*, between heaven and earth. Ixion, Prometheus, Apollo of Miletus, (anciently the greatest and most flourishing city of Ionia, in Asia Minor), were all crucified.²

Semi-Ramis was both a queen of unrivaled celebrity, and also a goddess, worshiped under the form of a Dove. Her name signifies the *Supreme Dove*. She is said to have been slain by the last survivor of her sons, while others say, she flew away as a bird—a Dove. In both Grecian and Hindoo histories this mystical queen Semiramis is said to have fought a battle on the banks of the Indus, with a king called Staurobates, in which she was defeated, and from which she flew away in the form of a Dove. Of this Nimrod says:

"The name Staurobates, the king by whom Semiramis was finally overpowered, *alluded to the cross on which she perished,*" and that, "*the crucifixion was made into a glorious mystery by her infatuated adorers.*"³

Here again we have the crucified Dove, the *Sun*, for it is well known that the ancients personified the Sun *female* as well as male.

We have also the fable of the Crucified Rose, illustrated in the jewel of the *Rosicrucians*. The jewel of the Rosicrucians is formed

¹ Nimrod: vol. i. p. 278, in *Anac.*, i. p. 503.

² At Miletus was the crucified Apollo—Apollo, who overcome the Serpent or evil principle. Thus Callimachus, celebrating this achievement, in his hymn to Apollo, has these remarkable words:

"Thee thy best mother bore, and pleased assign'd

The willing SAVIOUR of distressed mankind."

³ These words apply to *Christ Jesus*, as well as Semiramis, according to the Christian Father Ignatius. In his Epistle to the Church at Ephesus, he says: "Now the virginity of Mary, and he who was born of her, was kept in secret from the prince of this world, as was also the death of our Lord: *three of the mysteries the most spoken of throughout the world, yet done in secret by God.*"

of a transparent red stone, with a red *cross* on one side, and a red *rose* on the other—thus it is a *crucified rose*. “The Rossi, or Rosy-crucians’ idea concerning this emblematic red cross,” says Hargrave Jennings, in his *History of the Rosicrucians*, “probably came from the fable of *Adonis—who was the Sun whom we have so often seen crucified*—being changed into a red rose by Venus.”

The emblem of the *Templars* is a red rose on a cross. “When it can be done, it is surrounded with a glory, and placed on a calvary (Fig. No. 36). This is the Naurutz, Natsir, or Rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily Padma, Pena, Lotus, *crucified in the heavens for the salvation of man.*”

Christ Jesus was called the *ROSE*—the Rose of Sharon—of Isuren. He was the renewed incarnation of *Divine Wisdom*. He was the son of Maia or Maria. He was the Rose of Sharon and the Lily of the Valley, which bloweth in the month of his mother Maia. Thus, when the angel Gabriel gives the salutation to the Virgin, he presents her with the lotus or lily; as may be seen in hundreds of old pictures in Italy. We see therefore that Adonis, “the Lord,” “the Virgin-born,” “the Crucified,” “the Resurrected Dove,” “the Restorer of Light,” is one and the same with the “Rose of Sharon,” the crucified Christ Jesus.

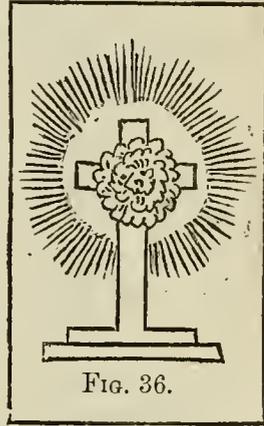


FIG. 36.

Plato (429 B. C.) in his *Pimæus*, philosophizing about the Son of God, says :

“The next power to the Supreme God was decussated or figured in the shape of a cross on the universe.”

This brings to recollection the doctrine of certain so-called Christian *heretics*, who maintained that Christ Jesus was crucified in the heavens.

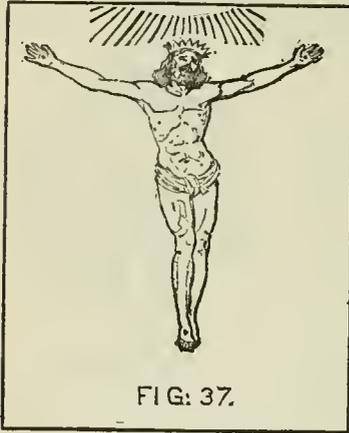
The *Chrèstos* was the Logos, the *Sun* was the manifestation of the Logos or Wisdom to men ; or, as it was held by some, it was his peculiar habitation. The Sun being crucified at the time of the winter solstice was represented by the young man slaying the *Bull* (an emblem of the Sun) in the Mithraic ceremonies, and the slain *lamb* at the foot of the cross in the Christian ceremonies. The Chrèst was the Logos, or Divine Wisdom, or a portion of divine

¹ The Rosicrucians, p. 260.

² Ibid.

wisdom incarnate; in this sense he is really the Sun or the solar power incarnate, and to him everything applicable to the Sun will apply.

Fig. No. 37, taken from Mr. Lundy's "Monumental Christianity," is evidently a representation of the Christian Saviour *crucified in the heavens*. Mr. Lundy calls it "Crucifixion in Space," and believes that it was intended for the Hindoo Saviour Crishna, who is also represented crucified in space (See Fig. No. 8, Ch. XX.). This



(Fig. 37) is exactly in the form of a Romish crucifix, *but not fixed to a piece of wood*, though the legs and feet are put together in the usual way. There is a glory over it, *coming from above*, not shining from the figure, as is generally seen in a Roman crucifix. It has a pointed *Parthian coronet* instead of a crown of thorns. All the avatars, or incarnations of Vishnu, are painted with Ethiopian or Parthian coronets. For these reasons the Christian author will not own that it is a representa-

tion of the "True Son of Justice," for he *was not* crucified in space; but whether it was intended to represent Crishna, Wittoba, or Jesus,¹ it tells a secret: it shows that some one was represented *crucified in the heavens*, and undoubtedly has something to do with "The next power to the Supreme God," who, according to Plato, "was decussated or figured *in the shape of a cross on the universe*."

Who was the crucified god whom the ancient Romans worshiped, and whom they, according to Justin Martyr, represented as *a man on a cross*? Can we doubt, after what we have seen, that he was this same *crucified Sol*, whose birthday they annually celebrated on the 25th of December?

In the poetical tales of the ancient *Scandinavians*, the same legend is found. Frey, *the Deity of the Sun*, was fabled to have been killed, at the time of the winter solstice, by the same boar who put the god Adonis to death, therefore a boar was annually offered

¹ The Sun-gods Apollo, Indra, Wittoba or Crishna, and Christ Jesus, are represented as having their feet pierced with nails (See Cox :

Aryan Mytho., vol. ii. p. 23, and Moor's Hindu Pantheon.)

to him at the great feast of Yule.¹ "Baldur the Good," son of the supreme god Odin, and the virgin-goddess Frigga, was also put to death by the sharp thorn of winter.

The ancient *Mexican* crucified Saviour, Quetzalcoatl, another personification of the Sun, was sometimes represented as crucified in space, *in the heavens*, in a circle of nineteen figures, the number of the metonic cycle. A *serpent* (the emblem of evil, darkness, and winter) is depriving him of the organs of generation.²

We have seen in Chapter XXXIII. that Christ Jesus, and many of the heathen saviours, healers, and preserving gods, were represented in the form of a Serpent. This is owing to the fact that, *in one of its attributes*, the Serpent was an emblem of the *Sun*. It may, at first, appear strange that the Serpent should be an emblem of evil, and yet also an emblem of the beneficent divinity; but, as Prof. Renouf remarks, in his *Hibbert Lectures*, "The moment we understand the nature of a myth, all impossibilities, contradictions, and immoralities disappear." The serpent is an emblem of evil when represented with his *deadly sting*; he is the emblem of eternity when represented *casting off his skin*;³ and an emblem of the Sun when represented *with his tail in his mouth*, thus forming a circle.⁴ Thus there came to be, not only good, but also bad, serpents, both of which are referred to in the narrative of the Hebrew exodus, but still more clearly in the struggle between the good and the bad serpents of Persian mythology, which symbolized Ormuzd, or Mithra, and the evil spirit Ahriman.⁵

As the Dove and the Rose, emblems of the Sun, were represented on the cross, so was the Serpent.⁶ The famous "Brazen Serpent," said to have been "set up" by Moses in the wilderness, is called in the Targum (the general term for the Aramaic versions of the Old

¹ Knight : Anct. Art and Mytho., pp. 87, 88.

² Anacalypsis, vol. ii. p. 32.

³ "This notion is quite consistent with the ideas entertained by the Phenicians as to the Serpent, which they supposed to have the quality of putting off its old age, and assuming a second youth." Sanchoniathon : Quoted by Wake : Phallism, &c., p. 43.)

⁴ Une serpent qui tient sa queue dans sa gueule et dans le cercle qu'il décrit, ces trois lettres Grecques ΓΞΕ, qui sont le nombre 365. Le Serpent, qui est d'ordinaire un emblème de l'éternité est ici celui de *Soleil* et des ses revolutions. (Beausohre : Hist. de Manich. tom. ii. p. 55. Quoted by Lardner, vol. viii. p. 379.)

⁵ This idea existed even in *America*. The great century of the Aztecs was encircled by a *serpent grasping its own tail*, and the great

calendar stone is entwined by serpents bearing human heads in their distended jaws."

"The annual passage of the *Sun*, through the signs of the zodiac, being in an oblique path, resembles, or at least the ancients thought so, the tortuous movements of the Serpent, and the facility possessed by this reptile of casting off his skin and producing out of itself a new covering every year, bore some analogy to the termination of the old year and the commencement of the new one. Accordingly, all the ancient spheres—the Persian, Indian, Egyptian, Barbaric, and Mexican—were surrounded by the figure of a serpent *holding its tail in its mouth*." (Squire : Serpent Symbol, p. 249.)

⁶ Wake : Phallism, p. 42.

⁷ See Cox : Aryan Mytho., vol. ii. p. 128.

Testament) the SAVIOUR. It was probably a serpentine crucifix, as it is called a *cross* by Justin Martyr. The crucified serpent (Fig. No. 38) denoted the *quiescent Phallos*, or the Sun after it had lost its power. It is the Sun in winter, crucified on the tree, which denoted its fructifying power.¹ As Mr. Wake remarks, "There can be no doubt that both the Pillar (Phallus) and the Serpent were associated with many of the *Sun-gods* of antiquity."²

This is seen in Fig. No. 39, taken from an ancient medal, which represents the serpent with rays of glory surrounding his head.

The Ophites, who venerated the serpent as an emblem of Christ

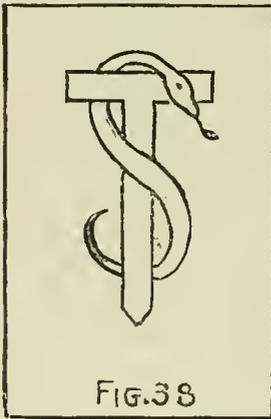


FIG. 38



FIG. 39

Jesus, are said to have maintained that the serpent of Genesis—who brought *wisdom* into the world—was Christ Jesus. The brazen serpent was called the *Word* by the Chaldee paraphrast. The *Word*, or *Logos*, was *Divine Wisdom*, which was crucified; thus we have the cross, or *Linga*, or *Phallus*, with the serpent upon it. Besides considering the serpent as the emblem of Christ Jesus, or of the *Logos*, the Ophites are said to have revered it as the cause of all the arts of civilized life. In Chapter XII. we saw that several illustrious females were believed to have been selected and impregnated by the Holy Ghost. In some cases, a serpent was supposed to be the form which it assumed. This was the incarnation of the *Logos*.

¹ Being the most intimately connected with the reproduction of life on earth, the *Linga* became the symbol under which the *Sun*, invoked with a thousand names, has been worshiped throughout the world as the restorer of the powers of nature after the long sleep or

death of Winter. In the brazen *Serpent* of the Pentateuch, the two emblems of the *Cross* and *Serpent*, the quiescent and energizing *Phallos*, are united. (Cox: *Aryan Mytho.*, vo. ii. pp. 113-118.)

² Wake: *Phallism*, &c., p. 60.

The serpent was held in great veneration by the ancients, who, as we have seen, considered it as the symbol of the beneficent Deity, and an emblem of eternity. As such it has been variously expressed on ancient sculptures and medals in various parts of the globe.

Although generally, it did not always, symbolize the god *Sun*, or the power of which the Sun is an emblem; but, invested with various meanings, it entered widely into the primitive mythologies. As Mr. Squire observes:

“It typified wisdom, power, duration, the *good* and *evil* principles, life, reproduction — in short, in Egypt, Syria, Greece, India, China, Scandinavia, America, everywhere on the globe, it has been a prominent emblem.”¹

The serpent was the symbol of Vishnu, the preserving god, the Saviour, the *Sun*.² It was an emblem of the *Sun-god* Buddha, the Angel-Messiah.³ The Egyptian *Sun-god* Osiris, the Saviour, is associated with the snake.⁴ The Persian Mithra, the Mediator, Redeemer, and Saviour, was symbolized by the serpent.⁵ The Phenicians represented their beneficent *Sun-god*, Agathodemon, by a serpent.⁶ The serpent was, among the Greeks and Romans, the emblem of a *beneficent genius*. Antipator of Sidon, calls the god Ammon, the “Renowned Serpent.” The Grecian Hercules—the *Sun-god*—was symbolized as a serpent; and so was *Æsculapius* and *Apollo*. The Hebrews, who, as we have seen in Chapter XI., worshiped the god *Sol*, represented him in the form of a serpent. This is the *seraph* — spoken of above — as set up by Moses (Num. xxi. 3) and worshiped by the children of Israel. *SE RAPH* is the singular of *seraphim*, meaning *Semilicé—splendor, fire, light* — emblematic of the fiery disk of the Sun, and which, under the name of *Nehush-tan*, “Serpent-dragon,” was broken up by the reforming Hezekiah.

The principal god of the *Aztecs* was *Tonac-atlcoatl*, which means the *Serpent Sun*.⁷

The Mexican virgin-born Lord and Saviour, *Quetzalcoatl*, was represented in the form of a serpent. In fact, his name signifies “*Feathered Serpent*.” *Quetzalcoatl* was a personification of the *Sun*.⁸

Under the aspect of the *active principle*, we may rationally

¹ Squire : Serpent Symbol, p. 155.

² Wake : Phallism in Auct. Religs., p. 72.

³ Ibid. p. 73. Squire : Serpent Symbol, p.

195.

⁴ Faber : Orig. Pagan Idol., in Squire, p. 158.

⁵ Ibid.

⁶ Kenrick's Egypt, vol. i. p. 375.

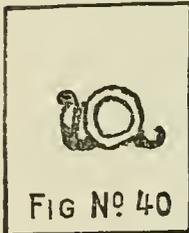
⁷ Ibid.

⁸ Squire : p. 161.

⁹ Ibid. p. 185.

connect the *Serpent* and the *Sun*, as corresponding symbols of the *reproductive* or *creative power*. Figure No. 40 is a symbolical sign, representing the disk of the *Sun* encircled by the serpent *Uraeus*, meaning the "KING SUN," or "ROYAL SUN," as it often surmounts the persons of Egyptian monarchs, confirmed by the *emblem of LIFE* depending from the serpent's neck.¹

The mysteries of Osiris, Isis, and Horus, in *Egypt*; Atys and Cybele, in *Phrygia*; Ceres and Proserpine, at *Eleusis*; of Venus and Adonis, in *Phœnicia*; of Bona Dea and Priapus, in *Rome*, are all susceptible of one explanation. They all set forth and illustrated, by solemn and impressive rites, and *mystical symbols*, the grand phenomenon of *nature*, especially as connected with the creation of things and the perpetuation of life. In all, it is worthy of remark, the SERPENT was more or less conspicuously introduced, and always as symbolical of the invigorating or active energy of nature, the SUN.



We have seen (in Chapter XX.) that in early Christian art Christ Jesus also was represented as a *crucified Lamb*. This crucified lamb is "the Lamb of God taking away the sins of the world, and slain from the foundation of the world."² In other words, the crucified lamb typifies the *crucified Sun*, for the lamb was another symbol of the Sun, as we shall presently see.

We find, then, that the stories of the crucifixions of the different so-called SAVIOURS of mankind *all melt into ONE*, and that they are *allegorical*, for "*Saviour*" was only a title of the *Sun*,³ and his being put to death on the cross, signifies no more than the restriction of the power of the Sun in the winter quarter. With Justin Martyr, then, we can say:

"There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under the tents, or wan-

¹ Squire : p. 169.

² Lundy : Monumental Christianity, p. 185.

³ "SAVIOUR was a common title of the SUN-gods of antiquity." (Wake : Phallism in Anct. Religs., p. 55.)

The ancient Greek writers speak of the Sun, as the "Generator and Nourisher of all Things;" the "Ruler of the World;" the "First of the Gods," and the "Supreme Lord of all Beings." (Knight : Ancient Art and Mytho., p. 37.)

Pausanias (500 B. C.) speaks of "The Sun

having the surname of SAVIOUR." (Ibid. p. 98, note.)

"There is a very remarkable figure copied in Payne Knight's Work, in which we see on a man's shoulders a cock's head, whilst on the pediment are placed the words : "THE SAVIOUR OF THE WORLD." (Inman : Anct. Faiths, vol. i. p. 537.) This refers to the SUN. The cock being the natural herald of the day, he was therefore sacred, among the ancients, to the Sun." (See Knight : Anct. Art and Mytho., p. 70, and Lardner : vol. viii. p. 377.)

der about in crowded wagons, among whom prayers are not offered up in the name of A CRUCIFIED SAVIOUR¹ to the Father and creator of all things.”²

9. “*And many women were there beholding afar off.*”³ The tender mother who had watched over him at his birth, and the fair maidens whom he has loved, will never forsake him. They yet remain with him, and while their tears drop on his feet, which they kiss, their voices cheer him in his last hour. In these we have the *Dawn*, who bore him, and the fair and beautiful lights which flush the Eastern sky as the Sun sinks or dies in the West.⁴ Their tears are the tears of dew, such as Eôs weeps at the death of her child.

All the Sun-gods forsake their homes and virgin mothers, and wander through different countries doing marvellous things. Finally, at the end of their career, the mother, from whom they were parted long ago, is by their side to cheer them in their last hours.⁵

The ever-faithful women were to be found at the last scene in the life of *Buddha*. Kasyapa having found the departed master’s feet soiled and wet, asked Nanda the cause of it. “He was told that a weeping woman had embraced Gantama’s feet shortly before his death, and that her tears had fallen on his feet and left the marks on them.”⁶

In his last hours, *Ædipous* (the Sun) has been cheered by the presence of *Antigone*.⁷

At the death of *Hercules*, *Iole* (*the fair-haired Dawn*) stands by his side, cheering him to the last. With her gentle hands she sought to soothe his pain, and with pitying words to cheer him in his woe. Then once more the face of Hercules flushed with a deep joy, and he said :

“Ah, *Iole*, brightest of maidens, thy voice shall cheer me as I sink down in the sleep of death. I saw and loved thee in the bright *morning time*, and now again thou hast come, *in the evening*, fair as the soft clouds which gather around the *dying Sun*.”

The *black mists* were spreading over the sky, but still Hercules sought to gaze on the fair face of *Iole*, and to comfort her in her sorrow.

“Weep not, *Iole*,” he said, “my toil is done, and now is the time for rest. I shall see thee again in the bright land which is never trodden by the feet of night.”

¹ The name *Jesus* is the same as *Joshua*, and signifies *Saviour*.

² Justin Martyr: *Dialog. Cum Typho*. Quoted in Gibbon’s *Rome*, vol. i. p. 532.

³ Matt. xxvii. 55.

⁴ The ever-faithful woman who is always near at the death of the Sun-god is “the fair

and tender light which sheds its soft hue over the Eastern heaven as the Sun sinks in death beneath the Western waters.” (Cox: *Aryan Myths*, vol. i. p. 233.)

⁵ See *Ibid.* vol. i. p. 80.

⁶ Buusen: *The Angel-Messiah*, p. 49.

⁷ Cox: *Aryan Mythology*, vol. i. p. 223.

The same story is related in the legend of *Apollo*. The Dawn, from whom he parted in the early part of his career, comes to his side at *eventide*, and again meets him when his journey on earth has well nigh come to an end.¹

When the Lord *Prometheus* was crucified on Mt. Caucasus, his especially professed friend, Oceanus, the fisherman, as his name, *Petræus*, indicates,² being unable to prevail on him to make his peace with Jupiter, by throwing the cause of human redemption out of his hands,³ "forsook him and fled." None remained to be witnesses of his dying agonies, but the chorus of ever-amiable and ever-faithful women, which also bewailed and lamented him, but were unable to subdue his inflexible philanthropy.⁴

10. "*There was darkness all over the land.*"⁵ In the same manner ends the tale of the long toil and sorrows of other Sun-gods. The last scene exhibits a manifest return to the spirit of the solar myth. He must not die the common death of all men, for no disease or corruption can touch the body of the brilliant Sun. After a long struggle against the dark clouds who are arrayed against him, he is finally overcome, and dies. Blacker and blacker grow the evening shades, and finally "there is darkness on the face of the earth," and the din of its thunder clashes through the air.⁶

It is the picture of a sunset in wild confusion, of a sunset more awful, yet not more sad, than that which is seen in the last hours of many other *Sun-gods*.⁷ It is the picture of the loneliness of the *Sun*, who sinks slowly down, with the ghastly hues of death upon his face, while none is nigh to cheer him save the ever-faithful women.

11. "*He descended into hell.*"⁸ This is the *Sun's* descent into the *lower regions*. It enters the sign Capricornus, or the Goat, and

¹ See *Tales of Ancient Greece*, p. xxxi.

² *PETRÆUS* was an interchangeable synonym of the name Oceanus.

³ "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee." (Matt. xvi. 22.)

⁴ See Potter's *Æschylus*.

⁵ Matt. xxvii. 45.

⁶ As the Sun dies, or sinks in the West, blacker and blacker grows the evening shades, till there is darkness on the face of the earth. Then from the high heavens comes down the thick clouds, and the din of its thunder crashes through the air. (Description of the death of Hercules, *Tales of Ancient Greece*, pp. 61, 62.)

⁷ It is the battle of the clouds over the dead or dying Sun, which is to be seen in the legendary history of many Sun-gods. (Cox :

Aryan Mythology, vol. ii. p. 91.)

⁸ This was one of the latest additions of the Sun-myth to the history of *Christ Jesus*. This has been proved not only to have been an invention after the Apostles' time, but even after the time of Eusebius (A.D. 325). The doctrine of the descent into hell was not in the ancient creeds or rules of faith. It is not to be found in the rules of faith delivered by Irenæus (A.D. 190), by Origen (A.D. 230), or by Tertullian (A.D. 200-210). It is not expressed in those creeds which were made by the Councils as larger explications of the Apostles' Creed; not in the Nicene, or Constantinopolitan; not in those of Ephesus, or Chalcedon; not in those confessions made at Sardica, Antioch, Selencia, Sirmium, &c.

the astronomical winter begins. The days have reached their shortest span, and the *Sun* has reached his extreme southern limit. The winter solstice reigns, and the Sun seems to stand still in his southern course. For three days and three nights he remains in hell — the lower regions.¹ In this respect *Christ* Jesus is like other Sun-gods.²

In the ancient sagas of Iceland, the hero who is the Sun personified, descends into a tomb, where he fights a vampire. After a desperate struggle, the hero overcomes, and rises to the surface of the earth. "This, too, represents the Sun in the northern realms, descending into the tomb of winter, and there overcoming the power of darkness."³

12. *He rose again from the dead, and ascended into heaven.* Resurrections from the dead, and ascensions into heaven, are generally acknowledged to be *solar* features, as the history of many solar heroes agree in this particular.

At the *winter solstice* the ancients wept and mourned for *Tammuz*, the fair Adonis, and other Sun-gods, done to death by the boar, or crucified — slain by the thorn of winter — and on the *third day* they rejoiced at the resurrection of their "Lord of Light."

With her usual policy, the Church endeavored to give a Christian significance to the rites which they borrowed from heathenism, and in this case, the mourning for Tammuz, the fair Adonis, became the mourning for Christ Jesus, and joy at the rising of the natural Sun became joy at the rising of the "Sun of Righteousness" — at the resurrection of Christ Jesus from the grave.

This festival of the Resurrection was generally held by the ancients on the 25th of March, when the awakening of *Spring* may be said to be the result of the return of the Sun from the lower or far-off regions to which he had departed. At the equinox — say, the

¹ At the end of his career, the Sun enters the *lowest regions*, the bowels of the earth, therefore nearly all Sun-gods are made to "descend into hell," and remain there for three days and three nights, for the reason that from the 23d to the 25th of December, the Sun apparently remains in the same place. Thus Jonah, a personification of the Sun (see Chap. IX.), who remains three days and three nights in the bowels of the earth—typified by a fish—is made to say: "Out of the belly of hell cried I, and thou heardest my voice."

² See Chapter XXII.

³ Baring-Gould: *Curious Myths*, p. 260.

"The mighty Lord appeared in the form of a man, and enlightened those places which had ever before been in darkness; and broke asun-

der the fetters which before could not be broken; and with his *invincible power* visited those who sat in the deep darkness by iniquity, and the shadow of death by sin. Then the King of Glory trampled upon Death, seized the Prince of Hell, and deprived him of all his power." (Description of *Christ's* Descent into Hell. Nicodemus: Apoc.)

⁴ "The women weeping for Tammuz was no more than expressive of the Sun's loss of power in the winter quarter." (King's Gnostics, p. 102. See also, Cox: *Aryan Mythology*, vol. ii, p. 113.)

After remaining for three days and three nights in the lowest regions, the Sun begins to ascend, thus he "rises from the dead," as it were, and "ascends into heaven."

vernal—at *Easter*, the Sun has been below the equator, and suddenly rises above it. It has been, as it were, dead to us, but now it exhibits a resurrection.¹ The Saviour rises triumphant over the powers of darkness, to life and immortality, on the 25th of March, when the Sun rises in Aries.

Throughout all the ancient world, *the resurrection of the god Sol*, under different names, was celebrated on March 25th, with great rejoicings.²

In the words of the Rev. Geo. W. Cox :

“The wailing of the Hebrew women at the death of Tammuz, the crucifixion and resurrection of Osiris, the adoration of the Babylonian Mylitta, the Sacti ministers of Hindu temples, the cross and crescent of Isis, the rites of the Jewish altar of Baal-Peor, wholly preclude all doubt of the real nature of the great *festivals* and *mysteries* of Phenicians, Jews, Assyrians, Egyptians, and Hindus.”³

All this was *Sun* and Nature worship, symbolized by the *Linga* and *Yoni*. As Mr. Bonwick says :

“The philosophic theist who reflects upon the story, known from the walls of China, across Asia and Europe, to the plateau of Mexico, cannot resist the impression that no *materialistic* theory of it can be satisfactory.”⁴

Allegory alone explains it.

“The Church, at an early date, selected the heathen festivals of *Sun worship* for its own, ordering the *birth at Christmas*, a fixed time, and the *resurrection at Easter*, a varying time, as in all Pagan religions ; since, though the Sun rose directly after the vernal equinox, the festival, to be correct in a *heathen* point of view, had to be associated with the new moon.”⁵

The Christian, then, may well say :

“When thou hadst overcome the sharpness of winter, thou didst open the kingdom of heaven (*i. e.*, bring on the reign of summer), to all believers.”

13. *Christ Jesus is Creator of all things.* We have seen (in Chapter XXVI.) that it was not God the Father, who was supposed by the ancients to have been the *Creator* of the world, but God the Son, the Redeemer and Saviour of Mankind. Now, this Redeemer and Saviour was, as we have seen, the Sun, and Prof. Max Müller tells us that in the *Vedic* mythology, the Sun is not the bright De-va only, “who performs his daily task in the sky, but he is supposed to perform much greater work. He is looked upon, in fact, as the *Ruler*, as the *Establisher*, as the *Creator of the world*.”⁶

Having been invoked as the “Life-bringer,” the Sun is also

¹ Bonwick : Egyptian Belief, p. 174.

² Anacalypsis, vol. ii. p. 100.

³ Aryan Mythology, vol. ii. p. 125.

⁴ Egyptian Belief, p. 182.

⁵ Ibid.

⁶ Origin of Religions, p. 264.

called — in the Rig-Veda — “the Breath or Life of all that move and rest ;” and lastly he becomes “*The Maker of all things*,” by whom all the worlds have been brought together.¹

There is a prayer in the *Vedas*, called *Gayatree*, which consists of three measured lines, and is considered the holiest and most efficacious of all their religious forms. Sir William Jones translates it thus :

“Let us adore the supremacy of that spiritual Sun, the godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return ; whom we invoke to direct our undertakings aright in our progress toward his holy seat.”

With Seneca (a Roman philosopher, born at Cordova, Spain, 61 B. C.) then, we can say :

“You may call the Creator of all things by different names (Bacchus, Hercules, Mercury, etc.), but they are only different names of the same divine being, the *Sun*.”

14. *He is to be Judge of the quick and the dead.* Who is better able than the Sun to be the judge of man’s deeds, seeing, as he does, from his throne in heaven, all that is done on earth? The *Vedas* speak of *Sûrya*—the pervading, irresistible luminary—as seeing all things and hearing all things, *noting the good and evil deeds of men*.²

According to Hindoo mythology, says Prof. Max Müller :

“The Sun sees everything, both what is good and what is evil ; and how natural therefore that (in the Indian Veda) both the evil-doer should be told that the sun sees what no human eye may have seen, and that the innocent, when all other help fails him, should appeal to the sun to attest his guiltlessness.”

“Frequent allusion is made (in the Rig-Veda), to the sun’s power of seeing everything. The stars flee before the all-seeing sun, like thieves. He sees the right and the wrong among men. He who looks upon the world knows also the thoughts in all men. As the sun sees everything and knows everything, he is asked to forget and forgive what he alone has seen and knows.”³

On the most ancient Egyptian monuments, Osiris, the Sun personified, is represented as Judge of the dead. The Egyptian “Book of the Dead,” the oldest Bible in the world, speaks of Osiris as “seeing all things, and hearing all things, noting the good and evil deeds of men.”

15. *He will come again sitting on a white horse.*

The “second coming” of Vishnu (Crislna), *Christ* Jesus, and other Sun-gods, are also *astronomical allegories*. The *white horse*,

¹ Origin of Religions, p. 268.

² Aryan Mythology, vol. i. p. 384.

³ Origin of Religion, pp. 264-268.

which figures so conspicuously in the legend, was the universal symbol of the Sun among Oriental nations.

Throughout the whole legend, *Christ Jesus* is the toiling Sun, laboring for the benefit of others, not his own, and doing hard service for a mean and cruel generation. Watch his sun-like career of brilliant conquest, checked with intervals of storm, and declining to a death clouded with sorrow and derision. He is in constant company with his *twelve* apostles, the *twelve signs of the zodiac*.¹ During the course of his life's journey he is called "The God of Earthly Blessing," "The Saviour through whom a new life springs," "The Preserver," "The Redeemer," &c. Almost at his birth the Serpent of darkness attempts to destroy him. Temptations to sloth and luxury are offered him in vain. He has his work to do, and nothing can stay him from doing it, as nothing can arrest the Sun in his journey through the heavens. Like all other solar heroes, he has his faithful women who love him, and the Marys and Martha here play the part. Of his toils it is scarcely necessary to speak in detail. They are but a thousand variations on the story of the great conflict which all the Sun-gods wage against the demon of darkness. He astonishes his tutor when sent to school. This we might expect to be the case, when an incomparable and incommunicable wisdom is the heritage of the Sun. He also represents the wisdom and beneficence of the bright Being who brings life and light to men. As the Sun wakens the earth to life when the winter is done, so *Crishna*, *Buddha*, *Horns*, *Æsculapius*, and *Christ Jesus* were raisers of the dead. When the leaves fell and withered on the approach of winter; the "daughter of the earth" would be spoken of as dying or dead, and, as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep from which the touch of the Sun alone could rouse her.

Christ Jesus, then, is the Sun, in his short career and early death. He is the child of the Dawn, whose soft, violet hues tint

¹ The number twelve appears in many of the Sun-myths. It refers to the twelve hours of the day or night, or the twelve moons of the lunar year. (Cox: *Aryan Mythology*, vol. 1. p. 165. Bonwick: *Egyptian Belief*, p. 175.)

Osiris, the Egyptian Saviour, had twelve apostles. (Bonwick, p. 175.)

In all religions of antiquity the number *twelve*, which applies to the twelve signs of the zodiac, are reproduced in all kinds and sorts of forms. For instance: such are the *twelve* great gods; the *twelve* apostles of Osiris; the *twelve* apostles of Jesus; the *twelve* sons of

Jacob, or the *twelve* tribes; the *twelve* altars of James; the *twelve* labors of Hercules; the *twelve* shields of Mars; the *twelve* brothers Arvaux; the *twelve* gods Consents; the *twelve* governors in the Manichean System; the *adectyas* of the East Indies; the *twelve* asses of the Scandinavians; the city of the *twelve* gates in the Apocalypse; the *twelve* wards of the city; the *twelve* sacred cushions, on which the Creator sits in the cosmogony of the Japanese; the *twelve* precious stones of the *rational*, or the ornament worn by the high priest of the Jews, &c., &c. (See Dupuis, pp. 39, 40.)

the clouds of early morn ; his father being the Sky, the " Heavenly Father," who has looked down with love upon the Dawn, and overshadowed her. When his career on earth is ended, and he expires, the loving mother, who parted from him in the morning of his life, is at his side, looking on the death of the Son whom she cannot save from the doom which is on him, while her tears fall on his body like rain at sundown. From her he is parted at the beginning of his course ; to her he is united at its close. But *Christ* Jesus, like Crishna, Buddha, Osiris, Horus, Mithras, Apollo, Atys and others, *rises again*, and thus the myth takes us a step beyond the legend of Serpedon and others, which stop at the end of the æstward journey, when the night is done.

According to the Christian calendar, the birthday of John the Baptist is on the day of the summer solstice, when the sun begins to decrease. How true to nature then are the words attributed to him in the fourth Gospel, when he says that he must *decrease*, and Jesus *increase*.

Among the ancient Teutonic nations, fires were lighted, on the tops of hills, on the 24th of June, in honor of the WENDING SUN. This custom is still kept up in Southern Germany and the Scotch highlands, and it is the day selected by the Roman Catholic church to celebrate the nativity of John the Baptist.¹

Mosheim, the ecclesiastical historian, speaking of the uncertainty of the time when *Christ* Jesus was born, says : " The uncertainty of this point is of no great consequence. We know that the *Sun of Righteousness* has shone upon the world ; and although we cannot fix the precise period in which he arose, this will not preclude us from enjoying the direction and influence of his vital and salutary beams."

These sacred legends abound with such expressions as can have no possible or conceivable application to any other than to the " God of day." He is " a light to lighten the Gentiles, and to be the glory (or brightness) of his people." He is come " a light into the world, that whosoever believeth in him should not abide in darkness." He is " the light of the world." He " is light, and in him no darkness is."²

" Lighten our darkness, we beseech thee, Adonai, and by thy great mercy defend us from all perils and dangers of this night."—*Collect, in Evening Service.*

" God of God, light of light, very God of very God."—*Nicene Creed.*

¹ See Mallet's Northern Antiquities, p. 505.

² Luke, ii. 32.

³ John, xii. 46.

⁴ John, ix. v.

⁵ I. John, i. 5.

“Merciful Adonai, we beseech thee to cast thy bright beams of light upon thy Church.”—*Collect of St. John.*

“To thee all angels cry aloud, the heavens, and all the powers therein.”

“Heaven and earth are full of the majesty of thy glory” (or brightness).

“The glorious company of the (*twelve months*, or) apostles praise thee.”

“Thou art the King of Glory, O Christ!”

“When thou tookest upon thee to deliver man, thou passest through the constellation, or zodiacal sign—the Virgin.”

“When thou hadst overcome the sharpness of winter, thou didst open the kingdom of heaven (*i. e.*, bring on the reign of the summer months) to all believers.”

“All are agreed,” says Cicero, “that Apollo is none other than the SUN, because the attributes which are commonly ascribed to Apollo do so wonderfully agree thereto.”

Just so surely as Apollo is the Sun, so is the Lord *Christ* Jesus the Sun. That which is so conclusive respecting the Pagan deities, applies also to the God of the Christians; but, like the Psalmist of old, they cry, “Touch not MY Christ, and do my prophets no harm.”

Many Christian writers have seen that the history of their Lord and Saviour is simply the history of the Sun, but they either say nothing, or, like Dr. Parkhurst and the Rev. J. P. Lundy, claim that the Sun is a type of the true Sun of Righteousness. Mr. Lundy, in his “Monumental Christianity,” says:

“Is there no bright Sun of Righteousness — no *personal* and loving Son of God, of whom the material Sun has been the type or symbol, in all ages and among all nations? What power is it that comes from the Sun to give light and heat to all created things? If the symbolical Sun leads such a great earthly and heavenly flock, what must be said to the *true* and only begotten Son of God? If Apollo was adopted by early Christian art as a *type* of the Good Shepherd of the New Testament, then this interpretation of the Sun-god among all nations must be the solution of the universal mythos, or what other solution can it have? To what other historical personage but Christ can it apply? If this mythos has no spiritual meaning, then all religion becomes mere idolatry, or the worship of material things.”¹

Mr. Lundy, who seems to adhere to this once-upon-a-time favorite theory, illustrates it as follows:

“The young *Isaac* is his (Christ’s) Hebrew type, bending under the wood, as Christ fainted under the cross; *Daniel* is his type, stripped of all earthly fame and greatness, and cast naked into the deepest danger, shame and humiliation.” “*Noah* is his type, in saving men from utter destruction, and bringing them across the sea of death to a new world and a new life.” “*Orpheus* is a type of Christ. *Agni* and *Crishnu* of India; *Mithra* of Persia; *Horus* and *Apollo* of Egypt, are all types of Christ.” “*Samson* carrying off the gates of Gaza and defeating the Philistines by his own death, was considered as a type of Christ

¹ Monumental Christianity, p. 117.

bursting open and carrying away the gates of Hades, and conquering His and our enemies by his death and resurrection."¹

According to this theory, the whole Pagan religion was typical of Christ and Christianity. Why then were not the Pagans the Lord's *chosen* people instead of the children of Israel?

The early Christians were charged with being a sect of *Sun worshipers*.² The ancient Egyptians worshiped the god *Serapis*, and Serapis was the *Sun*. Fig. No. 11, page 194, shows the manner in which Serapis was personified. It might easily pass for a representation of the Sun-god of the Christians. Mr. King says, in his "Gnostics, and their Remains":

"There can be no doubt that the head of Serapis, marked as the face is by a grave and pensive majesty, supplied the first idea for the conventional portraits of the Saviour."³

The Imperial Russian Collection *boasts* of a head of Christ Jesus which is said to be very ancient. It is a fine intaglio on emerald. Mr. King says of it:

"It is in reality a head of *Serapis*, seen in front and crowned with Persia boughs, easily mistaken for thorns, though the bushel on the head leaves no doubt as to the real personage intended."⁴

It must not be forgotten, in connection with this, that the worshippers of Serapis, or the Sun, were called *Christians*.⁵

Mrs. Jameson, speaking on this subject, says:

"We search in vain for the lightest evidence of his (Christ's) human, individual semblance, in the writing of those disciples who knew him so well. In this instance the instincts of earthly affection seem to have been mysteriously overruled. He whom all races of men were to call brother, was not to be too closely associated with the particular lineaments of any one. St. John, the beloved disciple, could lie on the breast of Jesus with all the freedom of fellowship, but not even he has left a word to indicate what manner of man was the Divine Master after the flesh. . . . Legend has, in various form, supplied this natural craving, but it is hardly necessary to add, that all accounts of pictures of our Lord taken from Himself are without historical foundation. *We are therefore left to imagine the expression* most befitting the character of him who took upon himself our likeness, and looked at the woes and sins of mankind through the eyes of our mortality."⁶

The Rev. Mr. Geikie says, in his "Life of Christ":

"No hint is given in the New Testament of Christ's *appearance*; and the early Church, in the absence of all guiding facts, had to fall back on imagination."

¹ See Monumental Christianity, pp. 186, 191, 192, 238, and 296.

² See Bonwick's Egyptian Belief, p. 233.

³ King's Gnostics, p. 63.

⁴ Ibid. p. 137.

⁵ See Chapter XX.

⁶ Hist. of Our Lord in Art, vol. i. p. 31.

"In its *first* years, the Christian church fancied its Lord's visage and form *marred more than those of other men*; and that he must have had no attractions of personal beauty. Justin Martyr (A. D. 150-160) speaks of him as *without beauty or attractiveness*, and of *mean appearance*. Clement of Alexandria (A. D. 200), describes him as of an *uninviting appearance*, and *almost repulsive*. Tertullian (A. D. 200-210) says he had not even *ordinary human beauty*, far less heavenly. Origen (A. D. 230) went so far as to say that he was '*small in body and deformed*,' as well as low-born, and that, '*his only beauty was in his soul and life*.'"¹

One of the favorite ways finally, of depicting him, was, as Mr. Lundy remarks :

"Under the figure of a beautiful and adorable youth, of about fifteen or eighteen years of age, beardless, with a sweet expression of countenance, *and long and abundant hair flowing in curls over his shoulders*. His brow is sometimes encircled by a diadem or bandeau, *like a young priest of the Pagan gods*; that is, in fact, the favorite figure. On sculptured sarcophagi, in fresco paintings and Mosaics, Christ is thus represented as a graceful youth, *just as Apollo was figured by the Pagans*, and as angels are represented by Christians."²

Thus we see that the Christians took the paintings and statues of the Sun-gods Serapis and Apollo *as models*, when they wished to represent *their* Saviour. That the former is the favorite at the present day need not be doubted when we glance at Fig. No. 11, page 194.

Mr. King, speaking of this god, and his worshippers, says :

"There is very good reason to believe that in the *East* the worship of *Serapis* was at first combined with *Christianity*, and gradually merged into it with an entire change of name, *not substance*, carrying with it many of its ancient notions and rites."³

Again he says :

"In the second century the syncretistic sects that had sprung up in *Alexandria*, the very hotbed of Gnosticism, found out in *Serapis* a prophetic *type* of Christ, or the Lord and Creator of all."⁴

The early *Christians*, or worshippers of the Sun, under the name of "*Christ*," had, as all Sun-worshippers, *a peculiar regard to the East*—the quarter in which their god rose—to *which point they ordinarily directed their prayers*.⁵

The followers of Mithra always turned towards the East, when they worshiped; the same was done by the Brahmans of the East, and the Christians of the West. In the ceremony of baptism, the catechumen was placed with his face to the West, the symbolical representation of the prince of darkness, in opposition to the East, and made to spit towards it at the evil one, and renounce his works.

¹ Geikie : Life of Christ, vol. i. p. 151.

² Monumental Christianity, p. 231.

³ King's Gnostics, p. 43.

⁴ Ibid. p. 68.

⁵ See Bell's Pantheon, vol. i. p. 13.

Tertullian says, that Christians were taken for worshipers of the Sun because they prayed towards the East, after the manner of those who adored the Sun. The Essenes — whom Eusebius calls Christians — always turned to the east to pray. The Essenes met once a week, and spent the night in singing hymns, &c., which lasted till sun-rising. As soon as dawn appeared, they retired to their cells, after saluting one another. Pliny says the Christians of Bithynia met before it was light, and sang hymns to Christ, as to a God. After their service they saluted one another. Surely the circumstances of the two classes of people meeting before daylight, is a very remarkable coincidence. It is just what the Persian Magi, who were Sun worshipers, were in the habit of doing.

When a Manichæan Christian came over to the orthodox Christians, he was required to curse his former friends in the following terms :

“ I curse Zarades (Zoroaster ?) who, Manes said, had appeared as a god before his time among the Indians and Persians, and whom he calls the Sun. I curse those who say *Christ is the Sun*, and who make prayers to the *Sun*, and who do not pray to the true God, only towards the East, but who turn themselves round, following the motions of the Sun with their innumerable supplications. *I curse those person who say that Zarades and Budas and Christ and the Sun are all one and the same.*”

There are not many circumstances more striking than that of Christ Jesus being originally worshiped under the form of a LAMB — the actual “Lamb of God, which taketh away the sins of the world.” As we have already seen (in Chap. XX.), it was not till the Council of Constantinople, called *In Trullo*, held so late as the year 707, that pictures of Christ Jesus were ordered to be drawn in the form of a man. It was ordained that, in the place of the figure of a LAMB, the symbol used to that time, the figure of a man nailed to a cross, should in future be used.¹ From this decree, the identity of the worship of the *Celestial Lamb* and the Christian Saviour is certified beyond the possibility of doubt, and the mode by which the ancient superstitions were propagated is satisfactorily shown. Nothing can more clearly prove the general practice than the order of a council to regulate it.

The worship of the constellation of *Aries* was the worship of the Sun in his passage through that sign. “This constellation was

¹ Following are the words of the decree now in the Vatican library : “In quibusdam sanctorum imaginum picturis agnus exprimitur, &c. Nos igitur vetera figuras atque umbras, et veritatis notas, et signa ecclesie tradita, completentia, gratiam, et veritatem anteponi-

mus, quam ut plenitudinem legis acceptimus. Itaque id quod perfectum est, in picturis etiam omnium oculis subjiciamus, agnum illum qui mundi peccatum tollit, Christum Deum nostrum, loco veteris Ayni, humanam formam posthæ exprimendum decrevimus,” &c.

called by the ancients the *Lamb of God*. He was also called the *Saviour*, and was said to save mankind from their sins. He was always honored with the appellation of *Dominus* or *Lord*. He was called *The Lamb of God which taketh away the sins of the world*. The devotees addressed him in their litany, constantly repeating the words, '*O Lamb of God, that taketh away the sins of the world, have mercy upon us. Grant us thy peace.*'"

On an ancient medal of the *Phenicians*, brought by Dr. Clark from Citium (and described in his "Travels," vol. ii. ch. xi.) this *Lamb of God* is described with the CROSS and the ROSARY, which shows that they were both used in his worship.

Yearly the SUN-GOD, as the zodiacal horse (Aries) was supposed by the Vedic Aryans *to die to save all flesh*. Hence the practice of sacrificing horses. The "guardian spirits" of the prince Sakya Buddha sing the following hymn :

"Once when thou wast the *white horse*,¹
 In pity for the suffering of man,
 Thou didst fly across heaven to the region of the evil demons,
 To secure the happiness of mankind.
 Persecutions without end,
 Revilings and many prisons,
 Death and murder ;
 These hast thou suffered with love and patience,
 Forgiving thine executioners."²

We have seen, in Chapter XXXIII., that Christ Jesus was also symbolized as a *Fish*, and that it is to be seen on all the ancient Christian monuments. But what has the Christian Saviour to do with a *Fish*? Why was he called a *Fish*? The answer is, *because the fish was another emblem of the SUN*. Abarbanel says :

"The sign of his (Christ's) coming is the junction of Saturn and Jupiter, *in the Sign Pisces*."³

Applying the astronomical emblem of *Pisces* to Jesus, does not seem more absurd than applying the astronomical emblem of the Lamb. They applied to him the monogram of the Sun, IHS, the astronomical and alchemical sign of Aries, or the ram, or Lamb ♈ ; and, in short, what was there that was *Heathenish* that they have not applied to him ?

The preserving god Vishnu, the Sun, was represented as a fish, and so was the Syrian Sun-god Dagon, who was also a Preserver or Saviour. The Fish was sacred among many nations of antiquity,

¹ "The solar horse, with two serpents upon his head (the Buddhist Aries) is Buddha's symbol, and Aries is the symbol of Christ." (Arthur Lillie : Buddha and Early Buddhism,

p. 110.)

² Quoted by Lillie : Buddha and Early Buddhism, p. 93.

³ Quoted by King : The Gnostics &c., p. 133.

and is to be seen on their monuments. Thus we see that everything at last centres in the SUN.

Constantine, the first Christian emperor, had on his *coins* the figure of the Sun, with the legend: "To the Invincible Sun, my companion and guardian," as being a representation, says Mr. King, "either of the ancient Phœbus, or the new *Sun of Righteousness*, equally acceptable to both Christian and Gentile, from the double interpretation of which the type was susceptible."¹

The worship of the Sun, under the name of Mithra, "long survived in Rome, *under the Christian emperors*, and, doubtless, much longer in the remoter districts of the semi-independent provinces."²

Christ Jesus is represented with a halo of glory surrounding his head, a florid complexion, long golden locks of hair, and a flowing robe. Now, all *Sun-gods*, from Crishna of India (Fig. No. 41) to Baldur of Scandinavia, are represented with a halo of glory surrounding their heads, and the flowing locks of golden hair, and the flowing robe, are not wanting.³ By a process of metaphor, the rays



¹ Quoted by King: *The Gnostics, &c.*, p. 49.

² *Ibid.* p. 45.

³ *Indra*, the crucified Sun-god of the Hindoos, was represented with golden locks. (Cox: *Aryan Myths*, vol. i. p. 341.)

Mithras, the Persian Saviour, was represented with long flowing locks.

Izdubar, the god and hero of the Chaldeans, was represented with long flowing locks of hair (Smith: *Chaldean Account of Genesis*, p. 193), and so was his counterpart, the Hebrew Samson.

"The Sâkyâ-prince (Buddha) is described as an Aryan by Buddhistic tradition; his face was reddish, his hair of light color and curly, his general appearance of great beauty." (Bunsen: *The Angel-Messiah*, p. 15.)

"Serapis has, in some instances, long hair formally turned back, and disposed in ringlets hanging down upon his breast and shoulders like that of a woman. His whole person, too, is always enveloped in drapery reaching to his feet." (Knight: *Ancient Art and Mythology*, p. 104.)

"As for *yellow hair*, there is no evidence that Greeks have ever commonly possessed it; but no other color would do for a solar hero, and it accordingly characterizes the entire company of them, wherever found." (Fiske: *Myths and Mythmakers*, p. 202.)

Helios (the Sun) is called by the Greeks the "yellow-haired." (Goldzhiel: *Hebrew Mythology*, p. 137.)

The Son's rava is signified by the flowing

golden locks which stream from the head of Kephalos, and fall over the shoulders of Belerphon. (Cox: *Aryan Mythology*, vol. i. p. 107.)

Perseus, son of the virgin Danae, was called the "Golden Child." (*Ibid.* vol. ii. p. 58.) "The light of early morning is not more pure than was the color on his fair cheeks, and the golden locks streamed bright over his shoulders, like the rays of the sun when they rest on the hills at midday." (*Tales of Ancient Greece*, p. 83.)

The Saviour Dionysus wore a long flowing robe, and had long golden hair, which streamed from his head over his shoulders. (*Aryan Mythology*, vol. ii. p. 293.)

Ixion was the "Beautiful and Mighty," with golden hair flashing a glory from his head, dazzling as the rays which stream from Helios, when he drives his chariot up the heights of heaven; and his flowing robe glistened as he moved, like the vesture which the Sun-god gave to the wise maiden Medeia, who dwelt in Kolchis. (*Tales of Ancient Greece*, p. 47.)

Theseus enters the city of Athens, as Christ Jesus is said to have entered Jerusalem, with a long flowing robe, and with his *golden hair* tied gracefully behind his head. His "soft beauty" excites the mockery of the populace, who pause in their work to jest with him. (Cox: *Aryan Mythology*, vol. ii. p. 63.)

Thus we see that long locks of golden hair, and a flowing robe, are mythological attributes of the Sun.

of the Sun were changed into golden hair, into spears and lances, and robes of light. From the shoulders of Phoibns Lykêgenes, the light-born, flow the sacred locks over which no razor might pass. On the head of Nisos, as on that of Samson, they became a palladium invested with a mysterious power. From Helios, the Sun, who can scorch as well as warm, comes the robe of Medeia, which appears in the poisoned garments of Deianeira.¹

We see, then, that *Christ Jesus*, like *Christ Buddha*,² *Crishna*, *Mithra*, *Osiris*, *Horns*, *Apollo*, *Hereules* and others, is none other than a personification of the Sun, and that the Christians, like their predecessors the Pagans, are really Sun worshipers. It must not be inferred, however, that we advocate the theory that no such person as *Jesus of Nazareth* ever lived in the flesh. The *man Jesus* is evidently an historical personage, just as the *Sakaya prince Buddha*, *Cyrus, King of Persia*, and *Alexander, King of Macedonia*, are historical personages; but the *Christ Jesus*, the *Christ Buddha*, the mythical *Cyrus*, and the mythical *Alexander*, *never lived in the flesh*. The *Sun-myth* has been added to the histories of these personages, in a greater or less degree, just as it has been added to the history of many other real personages. If it be urged that the attribution to *Christ Jesus* of qualities or powers belonging to the Pagan deities would hardly seem reasonable, the answer must be that nothing is done in his case which has not been done in the case of almost every other member of the great company of the gods. The tendency of myths to *reproduce themselves*, with differences only of *names* and *local coloring*, becomes especially manifest after perusing the legendary histories of the gods of antiquity. It is a fact demonstrated by history, that when one nation of antiquity came in contact with another, *they adopted each other's myths without hesitation*. After the Jews had been taken captives to Babylon, around the history of *their King Solomon* accumulated the fables which were related of *Persian heroes*. When the fame of *Cyrus* and *Alexander* became known over the then known world, the popular *Sun-myth* was interwoven with their true history. The mythical history of *Persens* is, in all its essential features, the history of the Attic hero *Theseus*, and of the Theban *Ædipus*, and they all reappear with heightened colors in the myths of *Hereules*. We have the same thing again in the mythical and religious history of *Crishna*; it is, in nearly all its essential features, the history of

¹ Cox: *Aryan Mythology*, vol. i. p. 49.

² We have already seen (in Chapter XX.) that the word "*Christ*" signifies the

"Anointed," or the "Messiah," and that many other personages beside *Jesus of Nazareth* had this title affixed to their names.

Buddha, and reappears again, with heightened colors, in the history of *Christ* Jesus. The myths of Buddha and Jesus differ from the legends of the other virgin-born Saviours only in the fact that in their cases it has gathered round unquestionably historical personages. In other words, an old myth has been added to names undoubtedly historical. But it cannot be too often repeated that from the *myth* we learn nothing of their history. How much we really know of the man Jesus will be considered in our next, and last, chapter.¹ That his biography, as recorded in the books of the New Testament, contains some few grains of actual history, is all that the historian or philosopher can rationally venture to urge. But the very process which has stripped these legends of all value as a chronicle of actual events has invested them with a new interest. Less than ever are they worthless fictions which the historian or philosopher may afford to despise. These legends of the birth, life, and death of the Sun, present to us a form of society and a condition of thought through which all mankind had to pass before the dawn of history. Yet that state of things was as real as the time in which we live. They who spoke the language of these early tales were men and women with joys and sorrows not unlike our own. In the following verses of Martianus Capella, the universal veneration for the Sun is clearly shown :

“Latium invokes thee, *Sol*, because thou alone art in honor, *after the Father*, the centre of light ; and they affirm that thy sacred head bears a golden brightness in twelve rays, because thou formest that number of months and that number of hours. They say that thou guidest four winged steeds, because thou alone rulest the chariot of the elements. For, dispelling the darkness, thou revealest the shining heavens. Hence they esteem thee, Phœbus, the discoverer of the secrets of the future ; or, because thou preventest nocturnal crimes. Egypt worships thee as Serapis, and Memphis as Osiris. Thou art worshiped by different rites as Mithra, Dis, and the cruel Typhon. Thou art alone the beautiful Atya, and the fostering son of the bent plough. Thou art the Ammon of arid Libya, and the Adonis of Byblos. *Thus under a varied appellation the whole world worship thee.* Hail ! thou true image of the gods, and of thy father's face ! thou whose sacred name, surname, and omen, three letters make to agree with the number 608.² Grant us, oh Father, to reach the eternal intercourse of mind, and to know the starry heaven under this sacred name. May the great and universally adorable Father increase these his favors.”

¹ The theory which has been set forth in this chapter, is also more fully illustrated in Appendix C.

² These three letters, *the monogram of the*

Sun, are the celebrated I. S. H., which are to be seen in Roman Catholic churches at the present day, and which are now the monogram of the Sun-god *Christ* Jesus. (See Chapter XXXVI.)

CHAPTER XL.

CONCLUSION.

WE now come to the last, but certainly not least, question to be answered; which is, what do we really know of the man Jesus of Nazareth? How much of the Gospel narratives can we rely upon as fact?

Jesus of Nazareth is so enveloped in the mists of the past, and his history so obscured by legend, that it may be compared to footprints in the sand. We know *some one* has been there, but as to what manner of man he may have been, we certainly know little as fact. The Gospels, *the only records we have of him*,¹ have been proven, over and over again, unhistorical and legendary; to state *anything as positive* about the man is nothing more nor less than *assumption*; we can therefore *conjecture* only. Liberal writers philosophize and wax eloquent to little purpose, when, after demolishing the historical accuracy of the New Testament, they end their task by eulogizing the man Jesus, claiming for him the *highest* praise, and asserting that he was the *best* and *grandest* of our race;² but this manner of reasoning (undoubtedly consoling to many) *facts* do not warrant. We may consistently revere his name, and place it in the long list of the great and noble, the reformers and religious teachers of the past, all of whom have done their part in bringing about the freedom we now enjoy, but to go beyond this, is, to our thinking, unwarranted.

If the life of Jesus of Nazareth, as related in the books of the New Testament, be in part the story of a man who really lived and suffered, that story has been so interwoven with images borrowed

¹ "For knowledge of the man Jesus, of his idea and his aims, and of the outward form of his career, the *New Testament* is our only hope. If this hope fails, the pillared firmament of his starry fame is rottenness; the base of Christianity, so far as it was personal and individual, is built on stubble." (John W. Chadwick.)

² M. Renan, after declaring Jesus to be a "*fanatic*," and admitting that, "his friends

thought him, at moments, beside himself;" and that, "his enemies declared him possessed by a devil," says: "The man here delineated merits a place at the summit of human grandeur." "This is the Supreme man, a sublime personage;" "to call him divine is no exaggeration." Other liberal writers have written in the same strain.

from myths of a bygone age, as to conceal forever any fragments of history which may lie beneath them. Gautama Buddha was undoubtedly an historical personage, yet the Sun-god myth has been added to his history to such an extent that we really know nothing positive about him. Alexander the Great was an historical personage, yet his history is one mass of legends. So it is with Julius Cesar, Cyrus, King of Persia, and scores of others. "The story of Cyrus' perils in infancy belongs to *solar* mythology as much as the stories of the magic slipper, of Charlemagne and Barbarossa. His grandfather, Astyages, is purely a mythical creation, his name being identical with that of the night demon, Azidahaka, who appears in the Shah-Nameh as the biting serpent."

The actual Jesus is inaccessible to scientific research. His image cannot be recovered. He left no memorial in writing of himself; his followers were illiterate; the mind of his age was confused. Paul received only traditions of him, how definite we have no means of knowing, apparently not significant enough to be treasured, nor consistent enough to oppose a barrier to his own speculations. As M. Renan says: "The Christ who communicates private revelations to him *is a phantom of his own making*;" "it is *himself* he listens to, *while fancying that he hears Jesus*."

In studying the writings of the early advocates of Christianity, and Fathers of the Christian Church, where we would naturally look for the language that would indicate the real occurrence of the facts of the Gospel—if real occurrences they had ever been—we not only find no such language, but everywhere find every sort of sophisticated ambages, ramblings from the subject, and evasions of the very business before them, as if on purpose to balk our research, and insult our skepticism. If we travel to the very sepulchre of Christ Jesus, it is only to discover that he was never there: *history* seeks evidence of his existence as a man, but finds no more trace of it than of the shadow that flits across the wall. "The Star of Bethlehem" shone not upon *her* path, and the order of the universe was suspended without *her* observation.

She asks, with the Magi of the East, "Where is he that is born King of the Jews?" and, like them, finds no solution of her inquiry, but the guidance that guides as well to one place as another; descriptions that apply to Æsculapius, Buddha and Crishna, as well

¹ "The Christ of Paul was not a person, but an *idea*; he took no pains to learn the facts about the individual Jesus. He actually boasted that the Apostles had taught him nothing. *His* Christ was an ideal conception,

evolved from his own feeling and imagination, and taking on new powers and attributes from year to year to suit each new emergency." (John W. Chadwick.)

as to Jesus; prophecies, without evidence that they were ever prophesied; miracles, which those who are said to have seen, are said also to have denied seeing; narratives without authorities, facts without dates, and records without names. In vain do the so-called disciples of Jesus point to the passages in Josephus and Tacitus;¹ in vain do they point to the spot on which he was crucified; to the fragments of the true cross, or the nails with which he was pierced, and to the *tomb* in which he was laid. Others have done as much for scores of *mythological personages* who never lived in the flesh. Did not Damis, the beloved disciple of Apollonius of Tyana, while on his way to India, see, on Mt. Caucasus, the identical chains with which Prometheus had been bound to the rocks? Did not the Scythians² say that Hercules had visited their country? and did they not show the print of his foot upon a rock to substantiate their story?³ Was not his *tomb* to be seen at Cadiz, where his *bones* were shown?⁴ Was not the *tomb* of Bacchus to be seen in Greece?⁵ Was not the *tomb* of Apollo to be seen at Delphi?⁶ Was not the *tomb* of Achilles to be seen at Dodona, where Alexander the Great honored it by placing a crown upon it?⁷ Was not the *tomb* of Æsculapius to be seen in Arcadia, in a grove consecrated to him, near the river Lusius?⁸ Was not the *tomb* of Deucalion—he who was saved from the Deluge—long pointed out near the sanctuary of Olympian Jove, in Athens?⁹ Was not the *tomb* of Osiris to be seen in Egypt, where, at stated seasons, the priests went in solemn procession, and covered it with flowers?¹⁰ Was not the tomb of Jonah—he who was “swallowed up by a big fish”—to be seen at Nebi-Yunus, near Mosul?¹¹ Are not the *tombs* of Adam, Eve, Cain, Abel, Seth, Abraham, and other Old Testament characters, to be seen even at the present day?¹² And did not the Emperor Constantine dedicate a beautiful church over the *tomb* of St. George, the warrior saint?¹³ Of what value, then, is such evidence of the existence of such an individual as Jesus of Nazareth? The fact is, “the records of his life are so very scanty, and these have been so shaped and colored and modified by the hands of ignorance and superstition

¹ This subject is considered in Appendix D.

² *Scythia* was a name employed in ancient times, to denote a vast, indefinite, and almost unknown territory north and east of the Black Sea, the Caspian, and the Sea of Aral.

³ See Herodotus, book 4, ch. 82.

⁴ See Dupuis, p. 264.

⁵ See Knight's *Anct. Art and Mythology*, p. 96, and *Mysteries of Adoni*, p. 90

⁶ See Dupuis, p. 264.

⁷ See Bell's *Pantheon*, vol. i. p. 7.

⁸ See *Ibid.* vol. i. p. 27.

⁹ *Ibid.*

¹⁰ *Ibid.* vol. i. p. 2, and Bonwick, p. 155.

¹¹ See Chambers, art. “Jonah.”

¹² See *Bible for Learners*, vol. i, p. 152, and Goldzhier, p. 280.

¹³ See *Curious Myths*, p. 264.

and party prejudice and ecclesiastical purpose, that it is hard to be sure of the original outlines.”

In the first two centuries the professors of Christianity were divided into many sects, but these might be all resolved into two divisions—one consisting of Nazarenes, Ebionites, and orthodox; the other of *Gnostics*, under which all the remaining sects arranged themselves. The former are supposed to have believed in Jesus crucified, in the common, literal acceptance of the term; the latter—believers in the *Christ* as an *Æon*—though they admitted the crucifixion, considered it to have been in some *mystic* way—perhaps what might be called *spiritualiter*, as it is called in the Revelation: but notwithstanding the different opinions they held, they all denied that *the Christ* did really die, in the literal acceptance of the term, on the cross.¹ The Gnostic, or Oriental, Christians undoubtedly took their doctrine from the *Indian crucifixion*² (of which we have treated in Chapters XX. and XXXIX.), as well as many other tenets with which we have found the Christian Church deeply tainted. They held that:

“To deliver the soul, a captive in darkness, the ‘Prince of Light,’ the ‘Genius of the Sun,’ charged with the redemption of the intellectual world, of which the Sun is the type, manifested itself among men; that the light appeared in the darkness, but the darkness comprehended it not; that, in fact, light could not unite with darkness; it put on only the appearance of the human body; that at the crucifixion Christ Jesus only *appeared* to suffer. His person having disappeared, the bystanders saw in his place a cross of light, over which a celestial voice proclaimed these words; ‘The Cross of Light is called Logos, Christos, the Gate, the Joy.’”

Several of the texts of the Gospel histories were quoted with great plausibility by the Gnostics in support of their doctrine. The story of Jesus passing through the midst of the Jews when they were about to cast him headlong from the brow of a hill (Luke iv. 29, 30), and when they were going to stone him (John iii. 59; x. 31, 39), were examples not easily refuted.

The Manichean Christian Bishop Faustus expresses himself in the following manner:

“Do you receive the gospel? (ask ye). Undoubtedly I do! Why then,

¹ “Whilst, in one part of the Christian world, the chief objects of interest were the *human nature and human life* of Jesus, in another part of the Christian world the views taken of his person became so *idealistic*, that his humanity was *reduced to a phantom without reality*. The various *Gnostic* systems generally agreed in saying that the Christ was an *Æon*, the redeemer of the *spirits* of men, and that

he had little or no contact with their corporeal nature.” (A. Réville: *Hist. of the Dogma of the Deity of Jesus*.)

² Epiphanius says that there were *TWENTY* heresies BEFORE CHRIST, and there can be no doubt that there is much truth in the observation, for most of the rites and doctrines of the Christians of all sects existed before the time of Jesus of Nazareth.

you also admit that Christ was born? Not so; for it by no means follows that in believing the gospel, I should therefore believe that Christ was born! Do you then think that he was of the Virgin Mary? Manes hath said, 'Far be it that I should ever own that Our Lord Jesus Christ'" etc.¹

Tertullian's manner of reasoning on the evidences of Christianity is also in the same vein, as we saw in our last chapter.²

Mr. King, speaking of the Gnostic Christians, says:

"Their chief doctrines had been held for centuries before (their time) in many of the cities in *Asia Minor*. There, it is probable, they first came into existence as *Mystæ*, upon the establishment of direct intercourse with *India*, under the Seleucidæ and Ptolemies. The college of *Essenes* and *Megabyzæ* at Ephesus, the *Orphics* of Thrace, the *Curets* of Crete, are all merely branches of one antique and common religion, and that originally Asiatic."³

These early Christian Mystics are alluded to in several instances in the New Testament. For example:

"Every spirit that confesseth that Jesus Christ is come *in the flesh* is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."⁴ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh."⁵

This is language that could not have been used, if the reality of Christ Jesus' existence as a man could not have been denied, or, it would certainly seem, if the apostle himself had been able to give any evidence whatever of the claim.

The quarrels on this subject lasted for a long time among the early Christians. *Hermas*, speaking of this, says to the brethren:

"Take heed, my children, that your dissensions deprive you not of your lives. How will ye instruct the elect of God, when ye yourselves want correction? Wherefore admonish one another, and be at peace among yourselves; that I, standing before your father, may give an account of you unto the Lord."⁶

Ignatius, in his Epistle to the Smyrnæans, says:⁷

"Only in the name of Jesus Christ, I undergo all, to suffer together with him; he who was made a perfect man strengthening me. *Whom some, not knowing, do deny*; or rather have been denied by him, being the advocates of death, rather than of the truth. Whom neither the prophecies, nor the law of Moses, have persuaded; *nor the Gospel itself even to this day*, nor the sufferings

¹ "Accipis evangelium? et maxime. Proinde ergo et natum accipis Christum. Non ita est. Neque enim sequitur ut si evangelium accipio, idcirco et natum accipiam Christum. Ergo non putas eum ex Maria Virgine esse? Manes dixit, Absit ut Dominum nostrum Jesum Christum per naturalia pudenda mulieris descendisse confitear." (Lardner's Works, vol. iv. p. 20.)

² "I maintain," says he, "that the Son of God was *born*; why am I not ashamed of maintaining such a thing? Why! because it is

itself a shameful thing—I maintain that the Son of God *died*: well, that is wholly credible because it is monstrously absurd. I maintain that after having been buried, *he rose again*: and that I take to be absolutely true, *because it was manifestly impossible*."

³ King's Gnostics, p. 1.

⁴ I. John, iv. 2, 3.

⁵ II. John, 7.

⁶ 1st Book *Hermas*: Apoc., ch. iii.

⁷ Chapter II.

of any one of us. *For they think also the same thing of us ; for what does a man profit me, if he shall praise me, and blaspheme my Lord ; not confessing that he was truly made man ?*"

In his Epistle to the Philadelphians he says :¹

"I have heard of some who say, *unless I find it written in the originals, I will not believe it to be written in the Gospel. And when I said, It is written, they answered what lay before them in their corrupted copies.*"

Polycarp, in his Epistle to the Philippians, says :²

"Whosoever does not confess that Jesus Christ is come in the flesh, he is Antichrist : *and whosoever does not confess his sufferings upon the cross, is from the devil. And whosoever perverts the oracles of the Lord to his own lusts ; and says that there shall neither be any resurrection, nor judgment, he is the first-born of Satan.*"

Ignatius says to the Magnesians :³

"Be not deceived with strange doctrines ; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we do confess ourselves *not* to have received grace. For even the most holy prophets lived according to Jesus Christ. . . . Wherefore if they who were brought up in these ancient laws came nevertheless to the newness of hope ; no longer observing Sabbaths, but keeping the Lord's Day, in which also our life is sprung up by him, and through his death, *whom yet some deny.* By which *mystery* we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ, our only master. . . . These things, my beloved, I write unto you, not that I know of any among you *that be under this error ;* but as one of the least among you, I am desirous to forewarn you that ye fall not into the snares of vain doctrine."

After reading this we can say with the writer of Timothy,⁴ "Without controversy, great is the MYSTERY of godliness."

Beside those who denied that Christ Jesus had ever been manifest *in the flesh*, there were others who denied that *he* had been crucified.⁵ This is seen from the words of Justin Martyr, in his *Apology* for the Christian Religion, written A. D. 141, where he says :

"As to the *objection* to our Jesus's being crucified, I say, suffering was common to all the Sons of Jove."⁶

This is as much as to say : "You Pagans claim that *your* incarnate gods and *Saviours* suffered and died, then why should not we claim the same for *our* Saviour?"

¹ Chapter II.

² Chapter III.

³ Chapter III.

⁴ I. Timothy, iii. 16.

⁵ Irenæus, speaking of them, says : "They hold that men ought not to confess him who was crucified, but him who came in the form of man, and was supposed to be crucified, and was called Jesus." (See Lardner : vol. viii. p.

353.) They could not conceive of "the first-begotten Son of God" being put to death on a cross, and suffering like an ordinary being, so they thought Simon of Cyrene must have been substituted for him, as the ram was substituted in the place of Isaac. (See *Ibid.* p. 357.)

⁶ Δ pol. 1, ch. cxi.

The *Koran*, referring to the *Jews*, says :

"They have not believed in Jesus, and have spoken against Mary a grievous calumny, and have said: 'Verily we have slain Christ Jesus, the son of Mary' (the apostle of God). *Yet they slew him not, neither crucified him, but he was represented by one in his likeness. And verily they who disagreed concerning him were in a doubt as to this matter, and had no sure knowledge thereof, but followed only an uncertain opinion.*"¹

This passage alone, from the Mohammedan Bible, is sufficient to show, if other evidence were wanting, that the early Christians "disagreed concerning him," and that "they had no sure knowledge thereof, but followed only an uncertain opinion."

In the books which are *now* called *Apocryphal*, but which *were* the most quoted, and of equal authority with the others, and which were *voted not* the word of God—for obvious reasons—and were therefore cast out of the canon, we find many allusions to the strife among the early Christians. For instance; in the "First Epistle of Clement to the Corinthians," we read as follows :

"Wherefore are there strifes, and anger, and divisions, and schisms, and wars, among us? . . . Why do we rend and tear in pieces the members of Christ, and raise seditions against our own body? and are come to such a height of madness, as to forget that we are members one of another."

In his Epistle to the Trallians, Ignatius says :

"I exhort you, or rather not I, but the love of Jesus Christ, that ye use none but Christian nourishment; abstaining from pasture which is of another kind. I mean *Heresy*. For they that are heretics, confound together the doctrine of Jesus Christ with their own poison; whilst they seem worthy of belief. . . . Stop your ears, therefore, as often as any one shall speak contrary to Jesus Christ, who was of the race of David, of the Virgin Mary. Who was *truly* born, and did eat and drink; was *truly* persecuted under Pontius Pilate; was *truly* crucified and dead; both those in heaven and on earth, and under the earth, being spectators of it. . . . But if, as some who are atheists, that is to say, infidels, pretend, *that he only seemed to suffer*, why then am I bound? Why do I desire to fight with beasts? Therefore do I die in vain."

We find St. Paul, the very first Apostle of the Gentiles, expressly avowing that *he was made a minister of the gospel, which had already been preached to every creature under heaven,*² and preaching a *God manifest in the flesh, who had been believed on in the world,*³ therefore, *before the commencement of his ministry;* and who could not have been the man of Nazareth, who had certainly not been preached, *at that time*, nor generally believed on in the world, till ages after that time.⁴ We find also that :

¹ *Koran*, ch. iv.

² Chapter XX.

³ Chapter II.

⁴ Col. i. 23.

⁵ I. Timothy, iii. 16.

⁶ The authenticity of these Epistles has

1. This Paul owns himself a *deacon*, the lowest ecclesiastical grade of the *Therapeutan* church.

2. The Gospel of which these Epistles speak, had been extensively preached and fully established before the time of Jesus, by the Therapeuts or Essenes, who believed in the doctrine of the Angel-Messiah, the *Æon* from heaven.¹

Leo the Great, so-called (A. D. 440-461), writes thus :

“ Let those who with impious murmurings find fault with the Divine dispensations, and who complain about the *lateness* of our Lord's nativity, cease from their grievances, as if what was *carried out* in later ages of the world, had not been impending *in time past*. . . .

“ What the Apostles preached, the prophets (in Israel) had announced before, and what has *always been (universally) believed*, cannot be said to have been *fulfilled* too late. By this delay of his work of salvation, the wisdom and love of God have only made us more fitted for his call ; so that, *what had been announced before by many Signs and Words and Mysteries during so many centuries*, should not be doubtful or uncertain in the days of the gospel. . . . God has not provided for the interests of men by a *new council* or by a *late compassion* ; but he had instituted from the beginning for all men, *one and the same path of salvation*. ”²

This is equivalent to saying that, “ God, in his ‘*late compassion*,’ has sent his Son, Christ Jesus, to save *us*, therefore do not complain or ‘murmur’ about ‘the lateness of his coming,’ for the Lord has already provided for those who *preceded us*; he has given them ‘*the same path of salvation*.’ by sending to *them*, as he has sent to *us*, a *Redeemer* and a *Saviour*. ”

Justin Martyr, in his dialogue with Typho,³ makes a similar confession (as we have already seen in our last chapter), wherein he says that there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a *crucified Saviour* to the Father and Creator of all things.

Add to this medley the fact that St. Irenæus (A. D. 192), one of the most celebrated, most respected, and most quoted of the early Christian Fathers, tells us on the authority of his master, Polycarp, who had it from St. John himself, and from all the old people of Asia, that Jesus was not crucified at the time stated in the Gospels, but that he lived to be nearly *fifty* years old. The passage which, most fortunately, has escaped the destroyers of all such evidence, is to be found in Irenæus' second book against heresies,⁴ of which the following is a portion :

been freely questioned, even by the most conservative critics.

¹ See Bunsen's Angel-Messiah, and Chapter XXXVII, this work.

² Quoted by Max Müller : The Science of Relig., p. 223.

³ Ch. cxvii.

⁴ Ch. xxii.

“As the chief part of thirty years belongs to youth, and every one will confess him to be such till the fortieth year: but from the fortieth year to the fiftieth he declines into old age, *which our Lord (Jesus) having attained he taught us the Gospel, and all the elders who, in Asia, assembled with John, the disciple of the Lord, testify; and as John himself had taught them.* And he (John?) remained with them till the time of Trajan. And some of them saw not only John but other Apostles, and heard the same thing from them, and bear the same testimony to this revelation.”

The escape of this passage from the destroyers can be accounted for only in the same way as the passage of Minucius Felix (quoted in Chapter XX.) concerning the Pagans worshipping a crucifix. These two passages escaped from among, probably, hundreds destroyed, of which we know nothing, under the decrees of the emperors, yet remaining, by which they were ordered to be destroyed.

In John viii. 56, Jesus is made to say to the Jews: “Your father Abraham rejoiced to see my day: and he saw it and was glad.” Then said the Jews unto him: “Thou art not yet *fifty* years old, and hast thou seen Abraham?”

If Jesus was then but about *thirty* years of age, the Jews would evidently have said: “thou art not yet *forty* years old,” and would not have been likely to say: “thou art not yet *fifty* years old,” unless he was past forty.

There was a tradition current among the early Christians, that *Annas* was high-priest when Jesus was crucified. This is evident from the *Acts*.¹ Now, *Annas*, or *Ananias*, was not high-priest until about the year 48 A. D.;² therefore, if Jesus was crucified at that time he must have been about *fifty* years of age;³ but, as we remarked elsewhere, there exists, outside of the New Testament, no evidence whatever, in book, inscription, or monument, that Jesus of Nazareth was either scourged or crucified under Pontius Pilate. Josephus, Tacitus, Plinius, Philo, nor any of their contemporaries, ever refer to the fact of this crucifixion, or express any belief thereon.⁴ In the Talmud—the book containing Jewish traditions—Jesus is not referred to as the “crucified one,” but as the “hanged one,”⁵ while elsewhere it is narrated he was *stoned* to death; so that it is evident they were ignorant of the manner of death which he suffered.⁶

¹ Ch. iv. 5.

² Josephus: *Antiq.*, b. xx. ch. v. 2.

³ It is true there was another *Annas* high-priest at Jerusalem, but this was when *Gratus* was procurator of Judea, some twelve or fifteen years before Pontius Pilate held the same office. (See Josephus: *Antiq.*, book xviii. ch. ii. 3.)

⁴ See Appendix D.

⁵ See the Martyrdom of Jesus, p. 100.

⁶ According to Dio Cassius, Plutarch, Strabo and others, there existed, in the time of Herod, among the Roman Syrian heathens, a widespread and deep sympathy for a “*Crucified King of the Jews*.” This was the youngest son of Aristobol, the heroic Maccabee. In the year 43 B. C., we find this young man—*Antigonus*—in Palestine claiming the crown, his cause having been declared just by Julius Cæsar. Allied with the Parthians, he main-

In *Sanhedr.* 43 a, Jesus is said to have had five disciples, among whom were Mattheaus and Thaddeus. He is called "That Man," "The Nazarine," "The Fool," and "The Hung." Thus Aben Ezra says that Constantine put on his *labarum* "a figure of the hung;" and, according to R. Bechai, the Christians were called "Worshippers of the Hung."

Little is said about Jesus in the *Talmud*, except that he was a scholar of Joshua Ben Perachiah (who lived a century before the time assigned by the Christians for the birth of Jesus), accompanied him into Egypt, there learned magic, and was a seducer of the people, and was finally put to death by being stoned, and then hung as a blasphemer.

"The conclusion is, that no clearly defined traces of the personal Jesus remain on the surface, or beneath the surface, of Christendom. The silence of Josephus and other secular historians may be accounted for without falling back on a theory of hostility or contempt.¹ The *Christ*-idea cannot be spared from Christian development, but the personal Jesus, in some measure, can be."

"The person of Jesus, though it may have been immense, is indistinct. That a great character was there may be conceded; but precisely wherein the character was great, is left to our *conjecture*. Of the eminent persons who have swayed the spiritual destinies of mankind, none has more completely disappeared from the critical view. The ideal image which Christians have, for nearly two thousand years, worshiped under the name of Jesus, has no authentic, distinctly visible, counterpart in history."

"His followers have gone on with the process of idealization, placing him higher and higher; making his personal existence more and more essential; insisting more and more urgently on the necessity of private intercourse with him; letting the Father subside into the background, as an 'effluence,' and the Holy Ghost lapse from individual identity into impersonal influence, in order that he

tained himself in his royal position for six years against Herod and Mark Antony. At last, after a heroic life and reign, he fell in the hands of this Roman. "Antony now gave the kingdom to a certain Herod, and, having stretched Antigonus on a cross and scourged him, a thing never done before to any other king by the Romans, he put him to death." (Dio Cassius, book xlix. p. 405.)

The fact that all prominent historians of those days mention this extraordinary occurrence, and the manner they did it, show that it was considered one of Mark Antony's worst

crimes; and that the sympathy with the "Crucified King" was wide-spread and profound. (See The Martyrdom of Jesus of Nazareth, p. 106.)

Some writers think that there is a connection between this and the Gospel story; that they, in a certain measure, put Jesus in the place of Antigonus, just as they put Herod in the place of Kansa. (See Chapter XVIII.)

¹ Canon Farrar thinks that Josephus' silence on the subject of Jesus and Christianity, was as deliberate as it was dishonest. (See his *Life of Christ*, vol. i. p. 63.)

might be all in all as Regenerator and Saviour. From age to age the personal Jesus has been made the object of an extreme adoration, till now *faith* in the living Christ is the heart of the Gospel; philosophy, science, culture, humanity are thrust resolutely aside, and the great teachers of the age are extinguished in order that *his* light may shine." But, as Mr. Frothingham remarks, in "The Cradle of the Christ": "In the order of experience, historical and biographical truth is discovered by stripping off layer after layer of exaggeration, and going back to the statements of contemporaries. As a rule, figures are *reduced*, not enlarged, by criticism. The influence of admiration is recognized as distorting and falsifying, while exalting. The process of legend-making begins immediately, goes on rapidly and with accelerating speed, and must be liberally allowed for by the seeker after truth. In scores of instances the historical individual turns out to be very much smaller than he was painted by his terrified or loving worshipers. In no single case has it been established that he was greater, or as great. It is, no doubt, conceivable that such a case should occur, but it never has occurred, in known instances, and cannot be presumed to have occurred in any particular instance. The presumptions are against the correctness of the glorified image. The disposition to exaggerate is so much stronger than the disposition to underrate, that even really great men are placed higher than they belong oftener than lower. The historical method works backwards. Knowledge shrinks the man."¹

¹ Many examples might be cited to confirm this view, but the case of *Joseph Smith*, in our own time and country, will suffice.

The Mormons regard him very much as Christians regard Jesus; as the Mohammedans do Mohammed; or as the Buddhists do Buddha. A coarse sort of religious feeling and fervor appears to have been in Smith's nature. He seems, from all accounts, to have been cracked on theology, as so many zealots have been, and cracked to such an extent that his early acquaintances regarded him as a downright fanatic.

The common view that he was an impostor is not sustained by what is known of him. He was, in all probability, of unbalanced mind, a monomaniac, as most prophets have been; but there is no reason to think that he did not believe in himself, and substantially in what he taught. He has declared that, when he was about fifteen, he began to reflect on the importance of being prepared for a future state. He went from one church to another without finding anything to satisfy the hunger of his soul, consequently, he retired into himself; he

sought solitude; he spent hours and days in meditation and prayer, after the true manner of all accredited saints, and was soon repaid by the visits of angels. One of these came to him when he was but eighteen years old, and the house in which he was seemed filled with consuming fire. The presence—he styles it a personage—had a pace like lightning, and proclaimed himself to be an angel of the Lord. He vouchsafed to Smith a vast deal of highly important information of a celestial order. He told him that his (Smith's) prayers had been heard, and his sins forgiven; that the covenant which the Almighty had made with the old Jews was to be fulfilled; that the introductory work for the second coming of Christ was now to begin; that the hour for the preaching of the gospel in its purity to all peoples was at hand, and that Smith was to be an instrument in the hands of God, to further the divine purpose in the new dispensation. The celestial stranger also furnished him with a sketch of the origin, progress, laws and civilization of the American aboriginals, and declared that the blessing of heaven had finally been with-

As we are allowed to *conjecture* as to what is true in the Gospel history, we shall now do so.

The death of Herod, which occurred a few years before the time assigned for the birth of Jesus, was followed by frightful social and political convulsions in Judea. For two or three years all the elements of disorder were abroad. Between pretenders to the vacant throne of Herod, *and aspirants to the Messianic throne of David*, Judea was torn and devastated. Revolt assumed the wildest form, the higher enthusiasm of faith yielded to the lower fury of *fanaticism*; the celestial visions of a kingdom of heaven were completely banished by the smoke and flame of political hate. *Claimant after claimant of the dangerous supremacy of the Messiah appeared, pitched a camp in the wilderness, raised the banner, gathered a*

drawn from them. To Smith was communicated the momentous circumstance that certain plates containing an abridgment of the records of the aboriginals and ancient prophets, who had lived on this continent, were hidden in a hill near Palmyra. The prophet was counseled to go there and look at them, and did so. Not being holy enough to possess them as yet, he passed some months in spiritual probation, after which the records were put into his keeping. These had been prepared, it is claimed, by a prophet called Mormon, who had been ordained by God for the purpose, and to conceal them until he should produce them for the benefit of the faithful, and unite them with the Bible for the achievement of his will. They form the celebrated Book of Mormon—whence the name Mormon—and are esteemed by the Latter-Day Saints as of equal authority with the Old and New Testaments, and as an indispensable supplement thereto, because they include God's disclosures to the Mormon world. These precious records were sealed up and deposited A.D. 420 in the place where Smith had viewed them by the direction of the angel.

The records were, it is held, in the reformed Egyptian tongue, and Smith translated them through the inspiration of the angel, and one Oliver Cowdrey wrote down the translation as reported by the God-possessed Joseph. This translation was published in 1830, and its divine origin was attested by a dozen persons—all relatives and friends of Smith. Only these have ever pretended to see the original plates, which have already become traditional. The plates have been frequently called for by skeptics, but all in vain. Naturally, warm controversy arose concerning the authenticity of the Book of Mormon, and disbelievers have asserted that they have indubitable evidence that it is, with the exception of various unlettered interpolations, principally borrowed from a queer,

rhapsodical romance written by an eccentric ex-clergyman named Solomon Spalding.

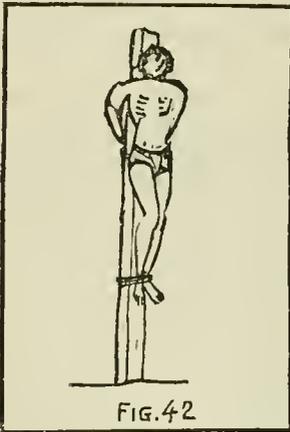
Smith and his disciples were ridiculed and socially persecuted; but they seemed to be ardently earnest, and continued to preach their creed, which was to the effect that the millennium was at hand; that our aboriginals were to be converted, and that the New Jerusalem—the last residence and home of the saints—was to be near the centre of this continent. The Vermont prophet, later on, was repeatedly mobbed, even shot at. His narrow escapes were construed as interpositions of divine providence, but he displayed perfect coolness and intrepidity through all his trials. The Church of Jesus Christ of the Latter-Day Saints was first established in the spring of 1830 at Manchester, N. Y.; but it awoke such fierce opposition, particularly from the orthodox, many of them preachers, that Smith and his associates deemed it prudent to move farther west. They established themselves at Kirtland, O., and won there many converts. Hostility to them still continued, and grew so fierce that the body transferred itself to Missouri, and next to Illinois, settling in the latter state near the village of Commerce, which was renamed Nauvoo.

The Governor and Legislature of Illinois favored the Mormons, but the anti-Mormons made war on them in every way, and the custom of "sealing wives," which is yet mysterious to the Gentiles, caused serious outbreaks, and resulted in the incarceration of the prophet and his brother Hiram at Carthage. Fearing that the two might be released by the authorities, a band of ruffians broke into the jail, in the summer of 1844, and murdered them in cold blood. This was most fortunate for the memory of Smith and for his doctrines. It placed him in the light of a holy martyr, and lent to them a dignity and vitality they had never before enjoyed.

force, was attacked, defeated, banished or crucified; but the frenzy did not abate.

The popular aspect of the Messianic hope was *political*, not religious or moral. The name *Messiah* was synonymous with *King of the Jews*; it suggested *political designs and aspirations*. The assumption of that character by any individual drew on him the vigilance of the police.

That Jesus of Nazareth assumed the character of "*Messiah*," as did many before and after him, and that his crucifixion¹ was simply an act of the law on *political grounds*, just as it was in the case of other so-called *Messiahs*, we believe to be the truth of the matter.²



"He is represented as being a native of *Galilee*, the *insurgent district of the country*; nurtured, if not born, in *Nazareth*, one of its chief cities; reared as a youth amid traditions of patriotic devotion, and amid scenes associated with heroic dreams and endeavors. The Galileans were restless, excitable people, beyond the reach of conventionalities, remote from the centre of power, ecclesiastical and secular, simple in their lives, bold of speech, independent in thought,

¹ When we speak of Jesus being *crucified*, we do not intend to convey the idea that he was put to death on a cross of the *form* adopted by Christians. This cross was the symbol of *life and immortality* among our heathen ancestors (see Chapter XXXIII.), and in adopting *Pagan religious symbols*, and baptizing them anew, the Christians took this along with others. The crucifixion was not a symbol of the *earliest church*; no trace of it can be found in the Catacombs. Some of the earliest that did appear, however, are similar to figures No. 42 and No. 43, above, which represent two of the

modes in which the Romans crucified their slaves and criminals. (See Chapter XX., on the Crucifixion of Jesus.)

² According to the Matthew and Mark narrators, Jesus' head was *anointed* while sitting at table in the house of Simon the leper. Now, this practice was common among the kings of Israel. It was the sign and symbol of royalty. The word "*Messiah*" signifies the "*Anointed One*," and none of the kings of Israel were styled the Messiah unless anointed. (See The Martyrdom of Jesus of Nazareth, p. 42.)

thoroughgoing in the sort of radicalism that is common among people who live 'out of the world,' who have leisure to discuss the exciting topics of the day, but too little knowledge, culture, or sense of social responsibility to discuss them soundly. Their mental discontent and moral intractability were proverbial. They were belligerents. The Romans had more trouble with them than with the natives of any other province. *The Messiahs all started out from Galilee, and never failed to collect followers round their standard.* The Galileans, more than others, lived in the anticipation of the Deliverer. The reference of the Messiah to Galilee is therefore already an indication of the character he is to assume."

To show the state the country must have been in at that time, we will quote an incident or two from Josephus.

A religious enthusiast called the Samaritans together upon Mount Gerizim, and assured them that he would work a miracle. "So they came thither *armed*, and thought the discourse of the man probable; and as they abode at a certain village, which was called Tirathaba, they got the rest together of them, and desired to go up the mountain in a great multitude together: but Pilate prevented their going up, by seizing upon the roads by a great band of horsemen and footmen, who fell upon those who were gotten together in the village; and when it came to an action, some of them they slew, and others of them they put to flight, and took a great many alive, the principal of whom, and also the most potent of those that fled away, Pilate ordered to be slain."

Not long before this Pilate pillaged the temple treasury, and used the "sacred money" to bring a current of water to Jerusalem. The *Jews* were displeased with this, "and many ten thousands of the people got together and made a clamor against him. Some of them used reproaches, and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habits, who carried daggers under their garments, and sent them to a place where they might surround them. So he bade the *Jews* himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them with much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number

¹ Josephus: Antiquities, book xviii. ch. iv. 1.

of them slain by this means, and others ran away wounded. And thus an end was put to this sedition."¹

It was such deeds as these, inflicted upon the Jews by their oppressors, that made them think of the promised Messiah who was to deliver them from bondage, and which made many zealous fanatics imagine themselves to be "He who should come."²

There is reason to believe, as we have said, that Jesus of Nazareth assumed the title of "*Messiah*." His age was throbbing and bursting with suppressed energy. The pressure of the Roman Empire was required to keep it down. "The Messianic hope had such vitality that it condensed into moments the moral result of ages. The common people were watching to see the heavens open, interpreted peals of thunder as angel voices, and saw divine potents in the flight of birds. Mothers dreamed their boys would be Messiah. The wildest preacher drew a crowd. The heart of the nation swelled big with the conviction that the hour of destiny was about to strike, that the kingdom of heaven was at hand. *The crown was ready for any kingly head that might assume it.*"³

The actions of this man, throughout his public career, we believe to be those of a zealot whose zeal overrode considerations of wisdom; in fact, a Galilean fanatic. Pilate condemns him reluctantly, feeling that he is a harmless visionary, but is obliged to condemn him as one of the many who persistently claimed to be the "*Messiah*," or "*King of the Jews*," an enemy of Cæsar, an instrument against the empire, a pretender to the throne, a bold inciter to rebellion. The death he undergoes is the death of the traitor and mutineer,⁴ the death that was inflicted on many such claimants, the death that would have been decreed to Judas the Galilean,⁵ had he been captured, and that was inflicted on thousands of his deluded followers. *It was the Romans, then, who crucified the man Jesus, and not the Jews.*

¹ Josephus : Antiquities, book xviii. chap. iii. 2.

² "From the death of Herod, 4 B. C., to the death of Bar-Cochba, 132 A. D., no less than fifty different enthusiasts set up as the Messiah, and obtained more or less following." (John W. Chadwick.)

³ "There was, at *this time*, a prevalent expectation that some remarkable personage was about to appear in Judea. The Jews were anxiously looking for the coming of the MESSIAH. This personage, they supposed, would be a *temporal prince*, and they were expecting that he would deliver them from Roman bondage." (Albert Barnes : Notes, vol. i. p. 7.)

⁴ The central and dominant characteristic

of the teaching of the Rabbis, was the certain advent of a great national Deliverer—the MESSIAH. . . . The national mind had become so inflammable, by constant brooding on this one theme, *that any bold spirit rising in revolt against the Roman power, could find an army of fierce disciples who trusted that it should be he who would redeem Israel.*" (Geikie : The Life of Christ, vol. i. p. 79.)

⁴ "The penalty of *crucifixion*, according to Roman law and custom, was inflicted on slaves, and in the provinces on *rebels only*." (The Martyrdom of Jesus, p. 96.)

⁵ Judas, the *Gaulonite* or *Galilean*, as Josephus calls him, declared, when Cyrenius came to tax the Jewish people, that "this *taxation* was no better than a *introduction to*

“In the Roman law the *State* is the main object, for which the individual must live and die, with or against his will. In Jewish law, the *person* is made the main object, for which the State must live and die; because the fundamental idea of the Roman law is power, and the fundamental idea of Jewish law is justice.” *Therefore Caiaphas and his conspirators did not act from the Jewish standpoint.* They represented *Rome*, her principles, interest, and barbarous caprices.² Not one point in the whole trial agrees with Jewish laws and custom.³ It is impossible to save it; it must be given up as a transparent and unskilled invention of a *Gentile Christian*, who knew nothing of Jewish law and custom, and was ignorant of the state of civilization in Palestine, in the time of Jesus.

Jesus had been proclaimed the “*Messiah*,” the “*Ruler of the Jews*,” and the restorer of the kingdom of heaven. No Roman ear could understand these pretensions, otherwise than in their rebellious sense. That Pontius Pilate certainly understood under the title, “*Messiah*,” the king (the political chief of the nation), is evident from the subscription of the cross, “*Jesus of Nazareth, King of the Jews*,” which he did not remove in spite of all protestations of the Jews. There is only one point in which the *four* Gospels agree, and that is, that early in the morning Jesus was delivered over to the *Roman governor*, Pilate; that he was accused of high-treason against *Rome*—having been proclaimed King of the Jews—and that in consequence thereof he was condemned first to be

slavery,” and exhorted the nation to assert their liberty. He therefore prevailed upon his countrymen to revolt. (See Josephus: *Antiq.*, b. xviii. ch. i. 1, and *Wars of the Jews*, b. ii. ch. viii. 1.)

¹ The Martyrdom of Jesus of Nazareth, p. 30.

² “That the High Council did accuse Jesus, I suppose no one will doubt; and since they could neither wish or expect the Roman Governor to make himself judge of their sacred law, it becomes certain that their accusation was purely political, and took such a form as this: ‘He has accepted tumultuous shouts that he is the legitimate and predicted King of Israel, and in this character has ridden into Jerusalem with the forms of state understood to be royal and sacred; with what purpose, we ask, if not to overturn our institutions, and your dominion?’ If Jesus spoke, at the crisis which Matthew represents, the virulent speech attributed to him (Matt. xxiii.), we may well believe that this gave a new incentive to the rulers; for it is such a government in Europe would over-

look or forgive; but they are not likely to have expected Pilate to care for any conduct which might be called an ecclesiastical broil. The assumption of royalty was clearly the point of their attack. Even the mildest man among them may have thought his conduct dangerous and needing repression.” (Francis W. Newman, “What is Christianity without Christ?”)

According to the Synoptic Gospels, Jesus was completely innocent of the charge which has sometimes been brought against him, that he wished to be considered as a God come down to earth. His enemies certainly would not have failed to make such a pretension the basis and the continual theme of their accusations, if it had been possible to do so. The two grounds upon which he was brought before the Sanhedrim were, first, the bold words he was supposed to have spoken about the temple; and, secondly and chiefly, the fact that he claimed to be the Messiah, i. e., “The King of the Jews.” (Albert Réville: “The Doctrine of the Dogma of the Deity of Jesus,” p. 7.)

³ See The Martyrdom of Jesus, p. 30.

scourged, and then to be crucified; all of which was done in hot haste. *In all other points the narratives of the Evangelists differ widely*, and so essentially that one story cannot be made of the four accounts; nor can any particular points stand the test of historical criticism, and vindicate its substantiality as a fact.

The Jews could not have crucified Jesus, *according to their laws*, if they had inflicted on him the highest penalty of the law, since crucifixion was *exclusively Roman*.¹ If the priests, elders, Pharisees, Jews, or all of them wanted Jesus out of the way so badly, why did they not have him quietly put to death while he was in their power, and done at once. The writer of the fourth Gospel seems to have understood this difficulty, and informs us that they could not kill him, *because he had prophesied what death he should die*; so he could die no other. It was dire necessity, that the heathen symbol of life and immortality—the cross²—should be brought to honor among the early Christians, and Jesus had to die on the cross (the Roman Gibbet), *according to John*³ simply because it was so *prophesied*. The fact is, the crucifixion story, like the symbol of the crucifix itself, *came from abroad*.⁴ It was told with the avowed intention of exonerating the Romans, and criminating the Jews, so they make the Roman governor take water, “and wash his hands before the multitude, saying, *I am innocent of the blood of this just person: see ye to it.*” To be sure of their case, they make the Jews say: “*His blood be on us, and on our children.*”⁵

“Another fact is this. Just at the period of time when misfortune and ruination befell the Jews most severely, in the first post-apostolic generation, the Christians were most active in making proselytes among Gentiles. To have then preached that *a crucified Jewish Rabbi of Galilee* was their Saviour, would have sounded supremely ridiculous to those heathens. To have added thereto, that the said Rabbi was crucified by command of a Roman Governor, because he had been proclaimed ‘King of the Jews,’ would have been fatal to the whole scheme. In the opinion of the vulgar heathen, where the Roman Governor and Jewish Rabbi came in conflict, the former must unquestionably be right, and the latter decidedly wrong. To have preached a Saviour who was justly condemned to die the death of a slave and villain, would certainly have proved fatal to the whole enterprise. Therefore it was neces-

¹ See note 4, p. 523.

² See Matt. xx. 19.

³ John xviii. 31, 32.

⁴ That is, the crucifixion story as related in the Gospels. See note 1, p. 520.

⁵ Matthew xxvii. 24, 25.

sary to exonerate Pilate and the Romans, and to throw the whole burden upon the Jews, in order to establish the innocence and martyrdom of Jesus in the heathen mind."

That the crucifixion story, as related in the synoptic Gospels, was written *abroad*, and *not* in the Hebrew, or in the dialect spoken by the Hebrews of Palestine, is evident from the following particular points, noticed by Dr. Isaac M. Wise, a learned Hebrew scholar :

The *Mark* and *Matthew* narrators call the place of crucifixion "*Golgotha*," to which the *Mark* narrator adds, "which is, being interpreted, *the place of skulls*." The *Matthew* narrator adds the same interpretation, which the *John* narrator copies without the word "*Golgotha*," and adds, *it was a place near Jerusalem*. The *Luke* narrator calls the place of crucifixion "*Calvary*," which is the *LATIN Calvaria*, viz., "*the place of bare skulls*." Therefore the name does not refer to the form of the hill, *but to the bare skulls upon it*.¹ Now "*there is no such word as GOLGOTHA anywhere in Jewish literature, and there is no such place mentioned anywhere near Jerusalem or in Palestine by any writer*; and, in fact, there was no such place; there could have been none near Jerusalem. The Jews buried their dead carefully. Also the executed convict had to be buried before night. No bare skulls, bleaching in the sun, could be found in Palestine, especially not near Jerusalem. *It was law, that a bare skull, the bare spinal column, and also the imperfect skeleton of any human being, make man unclean by contact, and also by having either in the house*. Man, thus made unclean, could not eat of any sacrificial meal, or of the sacred tithe, before he had gone through the ceremonies of purification; and whatever he touched was also unclean (Maimonides, Hil. Tumath Meth., iii. 1). Any impartial reader can see that the object of this law was to prevent the barbarous practice of heathens of having human skulls and skeletons lie about exposed to the decomposing influences of the atmosphere, as the Romans did in Palestine after the fall of Bethar, when for a long time they would give no permission to bury the dead patriots. This law was certainly enforced most rigidly in the vicinity of Jerusalem, of which they maintained "*Jerusalem is more holy than all other cities surrounded with walls*," so that it was not permitted to keep a dead body over night in the city, or to

¹ Commentators, in endeavoring to get over this difficulty, say that, "*it may come from the look or form of the spot itself, bald, round, and*

skull-like, and therefore a mound or hillock," but, if it means "*the place of bare skulls*," no such construction as the above can be put to the word.

transport through it human bones. Jerusalem was the place of the sacrificial meals and the consumption of the sacred tithe, which was considered very holy (Maimonides, Hil. Beth Habehirah, vii. 14); there, and in the surroundings, skulls and skeletons were certainly never seen on the surface of the earth, and consequently there was no place called "*Golgotha*," and there was no such word in the Hebrew dialect. It is a word coined by the Mark narrator to translate the Latin term "*Calvaria*," which, together with the crucifixion story, *came from Rome*. But after the Syrian word was made, nobody understood it, and the Mark narrator was obliged to expound it."¹

In the face of the arguments produced, the crucifixion story, as related in the Gospels, cannot be upheld as an historical fact. There exists, certainly, no rational ground whatever for the belief that the affair took place *in the manner the Evangelists describe it*. All that can be saved of the whole story is, that after Jesus had answered the first question before Pilate, viz., "Art thou the King of the Jews?" which it is natural to suppose he was asked, and also this can be supposed only, he was given over to the Roman soldiers to be disposed of as soon as possible, before his admirers and followers could come to his rescue, or any demonstration in his favor be made. He was captured in the night, as quietly as possible, and guarded in some place, probably in the high-priest's court, completely secluded from the eyes of the populace; and early in the morning he was brought before Pilate as cautiously and quietly as it could be done, and at *his* command, disposed of by the soldiers as quickly as practicable, and in a manner not known to the mass of the people. All this was done, most likely, while the multitude worshiped on Mount Moriah, and nobody had an intimation of the tragical end of the Man of Nazareth.

The bitter cry of Jesus, as he hung on the tree, "My God, my God, why hast thou forsaken me?" disclosed the hope of deliverance that till the last moment sustained his heart, and betrayed the anguish felt when the hope was blighted; the sneers and hooting of the Roman soldiers expressed their conviction that he had pretended to be what he was not.

The miracles ascribed to him, and the moral precepts put into his mouth, in after years, are what might be expected; history was simply repeating itself; the same thing had been done for others. "The preacher of the Mount, the prophet of the Beatitudes, does

¹ The Martyrdom of Jesus of Nazareth, pp. 109-111.

but repeat, with persuasive lips, what the law-givers of his race proclaimed in mighty tones of command."¹

The martyrdom of Jesus of Nazareth has been gratefully acknowledged by his disciples, whose lives he saved by the sacrifice of his own, and by their friends, who would have fallen by the score had he not prevented the rebellion ripe at Jerusalem.² Posterity, infatuated with Pagan apotheoses, made of that simple martyrdom an interesting legend, colored with the myths of resurrection and ascension to that very heaven which the telescope has put out of man's way. It is a novel myth, made to suit the gross conceptions of ex-heathens. Modern theology, understanding well enough that the myth cannot be saved, seeks refuge in the greatness and self-denial of the man who died for an idea, as though Jesus had been the only man who had died for an idea. Thousands, tens of thousands of Jews, Christians, Mohammedans and Heathens, have died for ideas, and some of them were very foolish. But Jesus did not die for an idea. He never advanced anything new, that we know of, to die for. He was not accused of saying or teaching anything *original*. Nobody has ever been able to discover anything new and original in the Gospels. He evidently died to save the lives of his friends, and this is much more meritorious than if he had died for a questionable idea. But then the whole fabric of vicarious atonement is demolished, and modern theology cannot get over the absurdity that the Almighty Lord of the Universe, the infinite and eternal cause of all causes, had to kill some innocent person in order to be reconciled to the human race. However abstractly they speculate and subtilize, there is always an undigested bone of man-god, god-man, and vicarious atonement in the theological stomach. Therefore theology appears so ridiculous in the eyes of modern philosophy. The theological speculation cannot go far enough to hold pace with modern astronomy. However nicely the idea may be dressed, the great God of the immense universe looks too small upon the cross of Calvary; and the human family is too large, has too numerous virtues and vices, to be perfectly represented by, and dependent on, one Rabbi of Galilee. Speculate as they may, one way or another, they must connect the Eternal and the fate of the human family with the person and fate of Jesus. That is the very thing which deprives Jesus of his crown of martyrdom, and brings

¹ O. B. Frothingham: *The Cradle of the Christ*, p. 11.

The reader is referred to "Judaism: Its Doctrines and Precepts," by Dr. Isaac M. Wise. Printed at the office of the "American Israel-

ite," Cincinnati, Ohio.

² If Jesus, instead of giving himself up quietly, had *resisted* against being arrested, there certainly would have been bloodshed, as there was on many other similar occasions.

religion in perpetual conflict with philosophy. It was not the religious idea which was crucified in Jesus and resurrected with him, as with all its martyrs; although his belief in immortality may have strengthened him in the agony of death. It was the idea of duty to his disciples and friends which led him to the realms of death. This deserves admiration, but no more. It demonstrates the nobility of human nature, but proves nothing in regard to providence, or the providential scheme of government.

The Christian story, *as the Gospels narrate it*, cannot stand the test of criticism. You approach it critically and it falls. *Dogmatic Christology* built upon it, has, therefore, a very frail foundation. Most so-called lives of Christ, or biographies of Jesus, are works of fiction, erected by imagination on the shifting foundation of meagre and unreliable records. There are very few passages in the Gospels which can stand the rigid application of honest criticism. In modern science and philosophy, orthodox *Christology* is out of the question.

"This 'sacred tradition' has in itself a glorious vitality, which Christians may unblameably entitle immortal. But it certainly will not lose in beauty, grandeur, or truth, if all the details concerning Jesus which are current in the Gospels, and all the mythology of his person, be forgotten or discredited. Christianity will remain without Christ.

"This formula has in it nothing paradoxical. Rightly interpreted, it simply means: *All that is best in Judæo-Christian sentiment, moral or spiritual, will survive, without Rabbinical fancies, cultured by perverse logic; without huge piles of fable built upon them: without the Oriental Satan, a formidable rival to the throne of God; without the Pagan invention of Hell and Devils.*"

In modern criticism, the Gospel sources become so utterly worthless and unreliable, that it takes more than ordinary faith to believe a large portion thereof to be true. The *Eucharist* was not established by Jesus, and cannot be called a sacrament. The trials of Jesus are positively not true: they are pure inventions.¹ The crucifixion story, *as narrated*, is certainly not true, and it is extremely difficult to save the bare fact that Jesus was crucified. What can the critic do with books in which a few facts must be ingeniously guessed from under the mountain of ghost stories,² childish mira-

¹ If what is recorded in the Gospels on the subject was true, no historian could fail to have noticed it, but instead of this of that day there is *nothing*.

² See Matthew, xxvii. 51-53.

cles,¹ and dogmatic tendencies?² It is absurd to expect of him to regard them as sources of religious instruction, in preference to any other mythologies and legends. That is the point at which modern critics have arrived, therefore, the Gospels have become books for the museum and archæologist, for students of mythology and ancient literature.

The spirit of dogmatic Christology hovers still over a portion of civilized society, in antic organizations, disciplines, and hereditary forms of faith and worship; in science and philosophy, in the realm of criticism, its day is past. The universal, religious, and ethical element of Christianity has no connection whatever with Jesus or his apostles, with the Gospel, or the Gospel story; *it exists independent of any person or story*. Therefore it needs neither the Gospel story nor its heroes. If we profit by the example, by the teachings, or the discoveries of men of past ages, to these men we are indebted, and are in duty bound to acknowledge our indebtedness; but why should we give to *one* individual, Jesus of Nazareth, the credit of it *all*? It is true, that by selecting from the Gospels whatever portions one may choose, a *common practice among Christian writers*, a noble and grand character may be depicted, *but who was the original of this character?* We may find the same individual outside of the Gospels, and before the time of Jesus. The moral precepts of the Gospels, also, were in existence before the Gospels themselves were in existence.³ Why, then, extol the hero of the Gospels, and forget all others?

¹ See Matt. xiv. 15-22; Mark, iv. 1-3, and xi. 14; and Luke, vii. 26-37.

² See Mark, xvi. 16.

³ This fact has at last been admitted by the most orthodox among the Christians. The Rev. George Matheson, D.D., Minister of the Parish of Innellan, and a member of the Scotch Kirk, speaking of the precept uttered by Confucius, five hundred years before the time assigned for the birth of Jesus of Nazareth ("Whatsoever ye would not that others should do unto you, do not ye unto them")—says: "That Confucius is the author of this precept is undisputed, and therefore it is indisputable that Christianity has incorporated an article of Chinese morality. It has appeared to some as if this were to the disparagement of Christianity—as if the originality of its Divine Founder were impaired by consenting to borrow a precept from a heathen source. *But in what sense does Christianity set up the claim of moral originality?* When we speak of the religion of Christ as having introduced into the world a purer life and a surer guide to conduct, what do we mean?

Do we mean to suggest that Christianity has, *for the first time*, revealed to the world the existence of a set of self-sacrificing precepts—that here, *for the first time*, man has learned that he ought to be meek, merciful, humble, forgiving, sorrowful for sin, peaceable, and pure in heart? The proof of such a statement would destroy Christianity itself, for an *absolute original code of precepts* would be equivalent to a foreign language. *The glory of Christian morality is that it is NOT ORIGINAL*—that its words appeal to something which *already exists within the human heart*, and on that account have a meaning to the human ear: *no new revelation can be made except through the medium of an old one*. When we attribute originality to the ethics of the Gospel, we do so on the ground, *not that it has given new precepts*, but that it has given us a new impulse to obey the moral instincts of the soul. Christianity itself claims on the field of morals this originality, *and this alone*—"A new commandment give I unto you, that you love one another." (St. Giles

As it was at the end of Roman Paganism, so is it now: the masses are deceived and fooled, or do it for themselves, and persons of vivacious fantasies prefer the masquerade of delusion, to the simple sublimity of naked but majestic truth. The decline of the church as a political power proves beyond a doubt the decline of Christian faith. The conflicts of Church and State all over the European continent, and the hostility between intelligence and *dogmatic Christianity*, demonstrates the death of *Christology* in the consciousness of modern culture. It is useless to shut our eyes to these facts. Like rabbinical Judaism, dogmatic Christianity was the product of ages without typography, telescopes, microscopes, telegraphs, and power of steam. "These right arms of intelligence have fought the titanic battles, conquered and demolished the ancient castles, and remove now the débris, preparing the ground upon which there shall be the gorgeous temple of humanity, one universal republic, one universal religion of intelligence, and one great universal brotherhood. This is the new covenant, the gospel of humanity and reason."

" — Hoaryheaded selfishness has felt
 Its death-blow, and is tottering to the grave :
 A brighter morn awaits the human day ;
 War with its million horrors, and fierce hell,
 Shall live but in the memory of time,
 Who, like a penitent libertine, shall start,
 Look back, and shudder at his younger years."

Lectures, Second Series : The Faiths of the
 World. Religion of China, by the Rev. George
 Matheson. D. D., Minister of the Parish of

Innellan. Wm. Blackwood & Sons : Edin-
 burgh, 1882.)

APPENDIX.

APPENDIX A.

AMONG the ancient Mexicans, Peruvians, and some of the Indian tribes of North and South America, were found fragments of the *Eden Myth*. The Mexicans said that the primeval mother was made out of a *man's bone*, and that she was the mother of *twins*.¹

The Cherokees supposed that heavenly beings *came down* and made the world, after which they made a man and woman of *clay*.² The intention of the creators was that men should live always. But the Sun, when he passed over, told them that there was not land enough, and that people had better die. At length, *the daughter of the Sun* was bitten by a *Snake*, and died. The Sun, however—whom they worshiped as a god—consented that human beings might live always. He intrusted to their care a *box*, charging them that they should not open it. However, impelled by curiosity, they opened it, contrary to the injunction of the Sun, and the *spirit* it contained escaped, *and then the fate of all men was decided, that they must die*.³

The inhabitants of the New World had a legend of a *Deluge*, which destroyed the human race, excepting a few who were saved in a boat, which landed on a *mountain*.⁴ They also related that *birds* were sent out of the ark, for the purpose of ascertaining if the flood was abating.⁵

The ancient Mexicans had the legend of the *confusion of tongues*, and related the whole story as to how the gods destroyed the tower which mankind was building so as to reach unto heaven.⁶

The Mexicans, and several of the Indian tribes of North America, believe in the doctrine of *Metempsychosis*, or the transmigration of souls from one body into another.⁷ This, as we have already seen,⁸ was universally believed in the Old World.

The legend of *the man being swallowed by a fish*, and, after a

¹ Baring-Gould's *Legends of the Patriarchs*, p. 46.

² Squire's *Serpent Symbol*, p. 67.

³ *Ibid.* Here we see the parallel to the *Grecian* fable of Epimetheus and Pandora.

⁴ Brinton: *Myths of the New World*, p.

203. Higgins: *Anacalypsis*, vol. ii. p. 27.

⁵ *Ibid.*

⁶ Brinton: *Myths of the New World*, p. 204.

⁷ See Chapter V.

⁸ See *Ibid.* and Chambers's *Encyclo.*, art "Transmigration."

three days' sojourn in his belly, coming out safe and sound, was found among the Mexicans and Peruvians.¹

The ancient Mexicans, and some Indian tribes, practiced *Circumcision*, which was common among all Eastern nations of the Old World.²

They also had a legend to the effect that one of their holy persons commanded *the sun to stand still*.³ This, as we have already seen,⁴ was a familiar legend among the inhabitants of the Old World.

The ancient Mexicans were *fire-worshippers*; so were the ancient Peruvians. They kept a fire continually burning on an altar, just as the fire-worshippers of the Old World were in the habit of doing.* They were also *Sun-worshippers*, and had "temples of the Sun."⁶

The *Tortoise-myth* was found in the New World.⁷ Now, in the Old World, the Tortoise-myth belongs especially to *India*, and the idea is developed there in a variety of forms. The tortoise that holds the world is called in Sanscrit *Kura-niraja*, "King of the Tortoises," and many Hindoos believe to this day that the world rests on its back. "The striking analogy between the Tortoise-myth of North America and India," says Mr. Tyler, "is by no means a matter of new observation; it was indeed remarked upon by Father Lafitau nearly a century and a half ago. Three great features of the Asiatic stories are found among the North American Indians, in the fullest and clearest development. The earth is supported on the back of a huge floating tortoise, the tortoise sinks under the water and causes a deluge, and the tortoise is conceived as being itself the earth, floating upon the face of the deep."⁸

We have also found among them the belief in an Incarnate God born of a virgin;⁹ the One God worshiped in the form of a Trinity;¹⁰ the crucified *Black* god;¹¹ the descent into hell;¹² the resurrection and ascension into heaven,¹³ all of which is to be found in the oldest Asiatic religions. We also found monastic habits—friars and nuns.¹⁴

¹ See Chapter XI.

² See Chapter X.

³ See Chapter XI.

⁴ Ibid.

⁶ See Early Hist. Mankind, p. 252; Squire's Serpent Symbol; and Prescott: Con. Peru.

⁶ See Ibid., and the Andes and the Amazon, p. 454.

⁷ See Early Hist. Mankind, p. 342.

⁸ Ibid.

⁹ See Chapter XII.

¹⁰ See Chapter XXV.

¹¹ See Chapter XX.

Mr. Prescott, speaking of the Pyramid of Cholula, in his Mexican History, says: "On

the summit stood a sumptuous temple, in which was the image of the mystic deity (*Quetzalcoatl*), with *ebon* features, unlike the fair complexion which he bore upon earth." And Kenneth R. H. Mackenzie says (in *Cities of the Ancient World*, p. 180): "From the woolly texture of the hair, I am inclined to assign to the Buddha of India, the Fuhî of China, the Sommonacôm of the Siamese, the Xaha of the Japanese, and the Quetzalcoatl of the Mexicans, the same, and indeed an African, or rather Nubian, origin."

¹² See Chapter XXII.

¹³ See Chapter XXIII.

¹⁴ See Chapter XXVI.

The Mexicans denominated their high-places, sacred houses, or "*Houses of God*." The corresponding sacred structures of the Hindoos are called "*God's House*."¹

Many nations of the *East* entertained the notion that there were *nine heavens*, and so did the ancient Mexicans.²

There are few things connected with the ancient mythology of *America* more certain than that there existed in that country before its discovery by Columbus, extreme veneration for the *Serpent*.³ Now, the Serpent was venerated and worshiped throughout the East.⁴

The ancient Mexicans and Peruvians, and many of the Indian tribes, believed the Sun and Moon not only to be brother and sister, but man and wife; so, likewise, among many nations of the Old World was this belief prevalent.⁵ The belief in were-wolves, or man-wolves, man-tigers, man-hyenas, and the like, which was almost universal among the nations of Europe, Asia and Africa, was also found to be the case among South American tribes.⁶ The idea of calling the earth "*mother*," was common among the inhabitants of both the Old and New Worlds.⁷ "In the mythology of Finns, Lapps, and Esths, Earth-Mother is a divinely honored personage. It appears in China, where *Heaven* and *Earth* are called in the *Shuking*—one of their sacred books—"Father and Mother of all things." .

Among the native races of *America* the Earth-Mother is one of the great personages of mythology. The Peruvians worshiped her as *Mama-Phacha*, or Earth-Mother. The Caribs, when there was an earthquake, said it was their mother-earth dancing, and signifying to them to dance and make merry likewise, which they accordingly did.⁸

It is well-known that the natives of Africa, when there is an eclipse of the sun or moon, believe that it is being devoured by some great monster, and that they, in order to frighten and drive it away, beat drums and make noises in other ways. So, too, the rude Moguls make a clamor of rough music to drive the attacking Arachs (*Râhu*) from Sun or Moon.⁹

The Chinese, when there is an eclipse of the Sun or Moon, proceed to encounter the ominous monster with gongs and bells.¹⁰

The ancient Romans flung firebrands into the air, and blew trumpets, and clanged brazen pots and pans.¹¹ Even as late as the

¹ Squire : Serpent Symbol, p. 77.

² Ibid. p. 109.

³ See Ferguson's Tree and Serpent Worship, and Squire's Serpent Symbol.

⁴ See Ibid.

⁵ See Tylor, Primitive Culture, vol. i. p. 261, and Squire's Serpent Symbol.

⁶ Primitive Culture, vol. i. p. 280, and Squire's Serpent Symbol.

⁷ Primitive Culture, vol. i. p. 294, and Squire's Serpent Symbol.

⁸ Tylor : Primitive Culture, vol. i. pp. 295, 296.

⁹ Ibid. p. 300.

¹⁰ Ibid.

¹¹ Ibid. p. 301.

seventeenth century, the Irish or Welsh, during eclipses, ran about beating kettles and pans.¹ Among the native races of America was to be found the same superstition. The Indians would raise a frightful howl, and shoot arrows into the sky to drive the monsters off.² The Caribs, thinking that the demon Maboya, hater of all light, was seeking to devour the Sun and Moon, would dance and howl in concert all night long to scare him away. The Peruvians, imagining such an evil spirit in the shape of a monstrous beast, raised the like frightful din when the Moon was eclipsed, shouting, sounding musical instruments, and beating the dogs to join their howl to the hideous chorus.³

The starry band that lies like a road across the sky, known as the *milky way*, is called by the Basutos (a South African tribe of savages), "The Way of the Gods;" the Ojis (another African tribe of savages), say it is the "Way of Spirits," which souls go up to heaven by. North American tribes know it as "the Path of the Master of Life," the "Path of Spirits," "the Road of Souls," where they travel to the land beyond the grave.⁴

It is almost a general belief among the inhabitants of Africa, and was so among the inhabitants of Europe and Asia, that monkeys were once men and women, and that they can even now really speak, but judiciously hold their tongues, lest they should be made to work. This idea was found as a serious matter of belief, in Central and South America.⁵ "The Bridge of the Dead," which is one of the marked myths of the Old World, was found in the New.⁶

It is well known that the natives of South America told the Spaniards that inland there was to be found a fountain, the waters of which turned old men back into youths, and how Juan Ponce de Leon fitted out two caravels, and went to seek for this "Fountain of Youth." Now, the "Fountain of Youth" is known to the mythology of India.⁷

The myth of foot-prints stamped into the rocks by gods or mighty men, is to be found among the inhabitants of Europe, Asia, and Africa. Egyptians, Greeks, Brahmans, Buddhists, Moslems, and Christians, have adopted it as relies each from their own point of view, and *Mexican* eyes could discern in the solid rock at Tlanepantla the mark of hand and foot left by the mighty Quetzalcoatl.⁸

¹ Tylor; *Primitive Culture*, vol. i. p. 301.

² *Ibid.* p. 296.

³ *Ibid.*

⁴ *Ibid.* p. 234.

⁵ *Ibid.* p. 229 and 243.

⁶ *Early Hist. Mankind*, pp. 357 and 361.

⁷ *Ibid.* p. 361.

The legend of the "Elixir of Life" of the Western World, was well-known in *China*. (Buckley: *Cities of the Ancient World*, p. 167.)

⁸ *Ibid.* p. 118, and Squire's *Serpent Symbol*.

The Incas, in order to preserve purity of race, married their own sisters, as did the Kings of Persia, and other Oriental nations.¹

The Peruvian embalming of the royal dead takes us back to *Egypt*; the burning of the wives of the deceased Incas reveals *India*; the singularly patriarchal character of the whole Peruvian policy is like that of *China* in the olden time; while the system of espionage, of tranquillity, of physical well-being, and the iron-like immovability in which their whole social frame was cast, bring before us *Japan*—as it was a very few years ago. In fact, there is something strangely Japanese in the entire cultus of Peru as described by all writers.²

The dress and costume of the Mexicans, and their sandals, resemble the apparel and sandals worn in early ages in the East.³

Mexican priests were represented with a Serpent twined around their heads, so were Oriental kings.⁴ The Mexicans had the head of a rhinoceros among their paintings,⁵ and also the head of an elephant on the body of a man.⁶ Now, these animals were unknown in America, but well known in Asia; and what is more striking still is the fact that the man with the elephant's head is none other than the Ganesa of India; the God of Wisdom. Humboldt, who copied a Mexican painting of a man with an elephant's head, remarks that "it presents some remarkable and apparently *not accidental* resemblances with the Hindoo Ganesa."

The horse and the ass, although natives of America,⁷ became extinct on the Western Continent in an early period of the earth's history, yet the Mexicans had, among their hieroglyphics, representations of both these animals, which show that it must have been seen in the old world by the author of the hieroglyph. When the Mexicans saw the horses which the Spaniards brought over, they were greatly astonished, and when they saw the Spaniards on horseback, they imagined man and horse to be *one*.

Certain of the temples of *India* abound with sculptural representations of the symbols of *Phallic Worship*. Turning now to the temples of *Central America*, which in many respects exhibit a strict correspondence with those in India, we find *precisely the same symbols, separate and in combination*.⁸

We have seen that many of the religious conceptions of *America* are identical with those of the *Old World*, and that they are em-

¹ Fusang, p. 56.

² *Ibid.* p. 53.

³ Mexican Antiquities, vol. vi. p. 181.

⁴ *Ibid.*, and Squire's Serpent Symbol.

⁵ Mexican Antiqu., vol. vi. p. 180.

⁶ Early Hist. Mankind, p. 311.

⁷ The traveler, James Orton, found fossil bones of an extinct species of the horse, the mas-

todon, and other animals, near Punin, in South America, all of which had passed away before the arrival of the human species. This native American horse was succeeded, in after ages, by the countless herds descended from a few introduced with the Spanish colonists. (See the Andes and the Amazon, pp. 154, 155.)

⁸ Serpent Symbol, p. 47.

bodied or symbolized under the same or cognate forms; and it is confidently asserted that a comparison and analysis of her primitive systems, in connection with those of other parts of the globe, philosophically conducted, would establish the grand fact, that in ALL their leading elements, and in many of their details, they are essentially the same.¹

The *architecture* of many of the most ancient buildings in South America resembles the Asiatic. Around Lake Titicaca are massive monuments, which speak of a very ancient and civilized nation.²

R. Spence Hardy, says :

“The ancient edifices of Chi Chen, in Central America, bear a striking resemblance to the topes of India. The shape of one of the domes, its apparent size, the small tower on the summit, the trees growing on the sides, the appearance of masonry here and there, the style of the ornaments, and the small doorway at the base, are so exactly similar to what I had seen at Anurádhapura, that when my eye first fell upon the engravings of these remarkable ruins, I supposed that they were presented in illustration of the *dágobas of Ceylon.*”³

E. G. Squire, speaking of this, says :

“The Bud’hist temples of Southern India, and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society, and the numerous writers on the religion and antiquities of the Hindoos, correspond, with great exactness, in all their essential and in many of their minor features, with those of *Central America.*”⁴

Structures of a *pyramidal* style, which are common in India, were also discovered in Mexico. The pyramid tower of Cholula was one of these.⁵

Sir R. Kir Porter writes as follows :

“What striking analogies exist between the monuments of the old continents and those of the Toltecs, who, arriving on Mexican soil, built several of these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon. *Whence did they take the model of these edifices? Were they of the Mongolian race? Did they descend from a common stock with the Chinese, the Hiöng-nu, and the Japanese?*”⁶

The similarity in *features* of the Asiatic and the American race is very striking. Alexander de Humboldt, speaking of this, says :

“There are striking contrasts between the Mongol and American races.”⁷
 “Over a million and a half of square leagues, from the Terra del Fuego islands to the River St. Lawrence and Behring’s Straits, we are struck at the first glance with the general resemblance in the features of the inhabitants. *We think we perceive that they all descended from the same stock, notwithstanding the enormous diversity of language which separates them from one another.*”⁸

¹ Serpent Symbol, p. 193.

² The Andes and the Amazon, p. 454.

³ Eastern Monachism, p. 222.

⁴ Serpent Symbol, p. 43.

⁵ See *Ibid.*

⁶ Travels in Persia, vol. ii. p. 280.

⁷ New Spain, vol. i. p. 136.

⁸ *Ibid.* p. 141.

“This analogy is particularly evident in the color of the skin and hair, in the defective beard, high cheek-bones, and in the direction of the eyes.”¹

Dr. Morton says :

“In reflecting on the aboriginal races of America, we are at once met by the striking fact, that their physical characters are wholly independent of all climatic or known physical influences. Notwithstanding their immense geographical distribution, embracing every variety of climate, it is acknowledged by all travelers, that there is among this people a prevailing type, around which all the tribes—north, south, east and west—cluster, though varying within prescribed limits. With trifling exceptions, all our American Indians bear to each other some degree of family resemblance, quite as strong, for example, as that seen at the present day among full-blooded Jews.”²

James Orton, the traveler, was also struck with the likeness of the American Indians to the Chinese, including the flatted nose. Speaking of the Zaparos of the Napo River, he says :

“The Zaparos in physiognomy somewhat resemble the Chinese, having a middle stature, round face, small eyes set angularly, and a broad, flat nose.”³

Oscar Pasehel says :

“The obliquely-set eyes and prominent cheek-bones of the inhabitants of Veragua were noticed by Monitz Wagner, and according to his description, out of four Bayano Indians from Darien, three had thoroughly Mongolian features, including the flatted nose.”

In 1866, an officer of the Sharpshooter, the first English man-of-war which entered the Paraná River in Brazil, remarks in almost the same words of the Indians of that district, that their features vividly reminded him of the Chinese. Burton describes the Brazilian natives at the falls of Cachauhy as having thick, round Kalmuck heads, flat Mongol faces, wide, very prominent cheek bones, oblique and sometimes narrow-slit Chinese eyes, and slight mustaches.

Another traveler, J. J. Von Tschudi, declares in so many words that he has seen Chinese whom at the first glance he mistook for Botoendos, and that since then he has been convinced that the American race ought not to be separated from the Mongolian. His predecessor, St. Hilaire, noticed narrow, obliquely-set eyes and broad noses among the Malali of Brazil. Reinhold Hensel says of the Coroados, that their features are of Mongoloid type, due especially to the prominence of the cheek-bones, but that the oblique position of the eyes is not perceptible. Yet the oblique opening of the eye, which forms a good though not an essential characteristic of the Mongolian nations, is said to be characteristic of all the Guarani tribes in Brazil. Even in the extreme south, among the

¹ New Spain, vol. i. p. 153.

² Types of Mankind, p. 275.

³ The Andes and the Amazon, p. 170.

Hiullitches of Patagonia, King saw a great many with obliquely set eyes. Those writers who separate the Americans as a peculiar race fail to give distinctive characters, common to them all, which distinguish them from the Asiatic Mongols. All the tribes have stiff, long hair, cylindrical in section. The beard and hair of the body is always scanty or totally absent. The color of the skin varies considerably, as might be expected in a district of 110° of latitude; it ranges from a light South European darkness of complexion among the Botocudos, of the deepest dye among the Aymara, or to copper red in the Sonor tribes. But no one has tried to draw limits between races on account of these shades of color, especially as they are of every conceivable gradation.¹

Charles G. Leland says :

The Tunguse, Mongolians, and a great part of the Turkish race formed originally, according to all external organic tokens, as well as the elements of their language, but one people, closely allied with the Esquimaux, the *Skråling*, or dwarf of the Norseman, and the races of the New World. This is the irrefutable result to which all the more recent inquiries in anatomy and physiology, as well as comparative philology and history, have conduced. All the aboriginal Americans have those distinctive tokens which forcibly recall their neighbors dwelling on the other side of Behring's Straits. They have the four-cornered head, high cheek-bones, heavy jaws, large angular eye-cavities, and a retreating forehead. The skulls of the oldest Peruvian graves exhibit the same tokens as the heads of the nomadic tribes of Oregon and California."² It is very certain that thousands of American Indians, especially those of small stature or of dwarfish tribes, bear a most extraordinary likeness to Mongols."³

John D. Baldwin, in his "*Ancient America*," says :

"I find myself more and more inclined to believe that the wild Indians of the North came originally from *Asia*, where the race to which they belong seems still represented by the *Koraks* and *Cookchees*, found in that part of *Asia* which extends to Behring's Straits."⁴

Hon. Charles D. Poston, late commissioner of the United States of America in *Asia*, in a work entitled, "*The Parsees*," speaking of an incident which took place "beyond the Great Wall," says :

"A Mongolian came riding up on a little black pony, followed by a servant on a camel, rocking like a windmill. He stopped a moment to exchange pantomimic salutations. He was full of electricity, and alive with motion; the blood was warm in his veins, and the fire was bright in his eye. I could have sworn that he was an *Apache*; every action, motion and look reminded me of my old enemies and neighbors in *Arizona*. They are the true descendants of the nomadic Tartars of *Asia* and preserve every instinct of the race. He shook hands friendly but timidly, keeping all the time in motion like an *Apache*."⁵

¹ Paschel : *Races of Man*, pp. 402-404.

² Fuesang, p. 7.

³ *Ibid.* 118.

⁴ Quoted in *Ibid.*

⁵ Quoted in *Ibid.* p. 94.

That the continents of Asia and America were at one time joined together by an isthmus, at the place where the channel of Behring's straits is now found, is a well known fact. That the severance of Asia from America was, geologically speaking, very recent, is shown by the fact that not only the straits, but the sea which bears the name of Behring, is extraordinarily shallow, so much so, indeed, that whalers lie at anchor in the middle of it.¹ This is evidently the manner in which America was peopled.²

During the *Champlain* period in the earth's history the climate of the northern portion of the American continent, instead of being frigid, and the country covered with sheets of ice, was more like the climate of the Middle States of the present day. Tropical animals went North, and during the Terrace period—which followed the Champlain—the climate changed to frigid, and many of these tropical animals were frozen in the ice, and some of their remains were discovered centuries after.

It was probably during the time when the climate in those northern regions was warm, that the aborigines crossed over, and even if they did not do so at that time, we must not be startled at the idea that Asiatic tribes crossed over from Asia to America, when the country was covered with ice. There have been nations who lived in a state of nudity among ice-fields, and, even at the present day, a naked nation of fishermen still exist in Terra del Fuego, where the glaciers stretch down to the sea, and even into it.³

Chas. Darwin, during his voyage round the world in H. M. S. Beagle, was particularly struck with the hardness of the Fuegians, who go in a state of nudity, or almost entirely so. He says :

“Among these central tribes the men generally have an otter-skin, or some small scrap, about as large as a pocket-handkerchief, to cover their nakedness, which is barely sufficient to cover their backs as low down as their loins.”⁴

One day while going on shore near Wollaston Island, Mr. Darwin's party pulled alongside a canoe which contained six Fuegians, who were, he says, “quite naked, and even one full-grown woman was absolutely so. It was raining heavily, and the fresh water, together with the spray, trickled down her body. In another harbor not far distant, a woman, who was suckling a recently-born child, came one

¹ Paschel : Races of Man, pp. 400, 401.

² To those who may think that the Old World might have been peopled from the new, we refer to Oscar Paschel's "Races of Man," p. 32. The author, in speaking on this subject, says : "There at one time existed a great continent, to which belonged Madagascar and perhaps portions of Eastern Africa, the Maldives and Laccadives, and also the Island of

Ceylon, which was never attached to India, perhaps even the island of Celebes in the far East, which possesses a perplexing fauna, with semi-African features." On this continent, which was situated in the now Indian Ocean, must we look for the *cradle of humanity*.

³ Paschel : Races of Man, p. 31.

⁴ Darwin's Journal, p. 213.

day alongside the vessel, and remained there out of mere curiosity, whilst the sleet fell and thawed on her naked bosom, and on the skin of her naked baby!"¹

This was during the winter season.

A few pages farther on Mr. Darwin says that on the night of the 22d December, a small family of Fuegians—who were living in a cove near the quarters—"soon joined our party round a blazing fire. We were well clothed, and though sitting close to the fire were far from too warm; yet these naked savages, though further off, were observed, to our great surprise, to be streaming with perspiration at undergoing such a scorching. They seemed, however, very well pleased, and all joined in the chorus of the scamen's songs; but the manner in which they were invariably a little behind was quite ludicrous."

The Asiatics who first crossed over to the American continent were evidently in a very barbarous stage, although they may have known how to produce fire, and use bows and arrows.² The tribe who inhabited Mexico at the time it was discovered by the Spaniards was not the first to settle there; they had driven out a people, and had taken the country from them.³

That Mexico was visited by Orientals, who brought and planted their religion there, in a comparatively recent period, is very probable. Mr. Chas. G. Leland, who has made this subject a special study, says :

"While the proofs of the existence or residence of Orientals in America are extremely vague and uncertain, and while they are supported only by coincidences, the antecedent probability of their having come hither, or having been able to come, is stronger than the Norse discovery of the New World, or even than that of Columbus himself would appear to be. Let the reader take a map of the Northern Pacific; let him ascertain for himself the fact that from Kamtschatka, which was well known to the old Chinese, to Alaska the journey is far less arduous than from China proper, and it will be seen that there was in all probability intercourse of some kind between the continents. In early times the Chinese were bold and skillful navigators, to whom the chain of the Aleutian Islands would have been simply like stepping-stones over a shallow brook to a child. For it is a well ascertained fact, that a sailor in an open boat might cross from Asia to America by the Aleutian Islands in summer-time, and hardly ever

¹ Darwin's Journal, p. 213.

² *Ibid.* pp. 220, 221.

³ This is seen from the fact that they did not know the use of iron. Had they known the use of this metal, they would surely have gone to work and dug into their mountains, which are abundantly filled with ore, and made use of it.

⁴ The Aztecs were preceded by the Toltecs, Chichimecks, and the Nahuatltecs. (Humboldt's *New Spain*, p. 133, vol. i.)

"The races of barbarians which success-

ively followed each other from the north to the south always murdered, hunted down, and subdued the previous inhabitants, and formed in course of time a new social and political life upon the ruins of the old system, to be again destroyed and renewed in a few centuries, by a new invasion of barbarians. The later native conquerors in the New World can, of course, no more be considered in the light of original inhabitants than the present races of men in the Old World."

be out of sight of land, and this in a part of the sea generally abounding in fish, as is proved by the fishermen who inhabit many of these islands, on which fresh water is always to be found.”¹

Colonel Barclay Kennon, formerly of the U. S. North Pacific surveying expedition, says :

“From the result of the most accurate scientific observation, it is evident that the voyage from China to America can be made without being out of sight of land more than a few hours at any one time. To a landsman, unfamiliar with long voyages, the mere idea of being ‘alone on the wide, wide sea,’ with nothing but water visible, even for an hour, conveys a strange sense of desolation, of daring, and of adventure. But in truth it is regarded as a mere trifle, not only by regular seafaring men, but even by the rudest races in all parts of the world ; and I have no doubt that from the remotest ages, and on all shores, fishermen in open boats, canoes, or even coracles, guided simply by the stars and currents, have not hesitated to go far out of sight of land. At the present day, natives of many of the South Pacific Islands undertake, without a compass, and successfully, long voyages which astonish even a regular Jack-tar, who is not often astonished at anything. If this can be done by savages, it hardly seems possible that the Asiatic-American voyage was not successfully performed by people of advanced scientific culture, who had, it is generally believed, the compass, and who from an early age were proficient in astronomy.”²

Prof. Max Müller, it would seem, entertains similar ideas to our own, expressed as follows :

“In their (the American Indians’) languages, as well as in their religions, traces may possibly still be found, before it is too late, of *pre-historic migrations of men from the primitive Asiatic to the American Continent, either across the stepping-stones of the Aleutic bridge in the North, or lower South, by drifting with favorable winds from island to island, till the hardy canoe was landed or wrecked on the American coast, never to return again to the Asiatic home from which it had started.*”³

It is very evident then, that the religion and mythology of the Old and New Worlds, have, in part, at least, a common origin. Lord Kingsborough informs us that the Spanish historians of the 16th century were not disposed to admit that America had ever been colonized from the West, “chiefly on account of the state in which religion was found in the new continent.”⁴

And Mr. Tylor says :

“Among the mass of Central American traditions . . . there occur certain passages in the story of an early emigration of the Quiché race, which have much the appearance of vague and broken stories derived in some way from high Northern latitudes.”⁵

Mr. McCulloh, in his “Researches,” observes that :

¹ Fusang, p. 56.

² Quoted in Fusang, p. 71.

³ Science of Religion, p. 121.

⁴ Mexican Antiqu., vol. vi. p. 181.

⁵ Early Hist. Mankind, p. 307.

“In analyzing many parts of their (the ancient Americans’) institutions, especially those belonging to their cosmogonical history, their religious superstitions, and astronomical computations, we have, in these abstract matters, found abundant proof to assert that there has been formerly a connection between the people of the two continents. Their communications, however, have taken place at a very remote period of time; for those matters in which they more decidedly coincide, are undoubtedly those which belong to the earliest history of mankind.”

It is unquestionably from *India* that we have derived, partly through the Persians and other nations, most of our metaphysical and theological doctrines, as well as our nursery tales. Who then can deny that these same doctrines and legends have been handed down by oral tradition to the chief of the Indian tribes, and in this way have been preserved, although perhaps in an obscure and imperfect manner, in some instances at least, until the present day? The facts which we have before us, with many others like them which are to be had, point with the greatest likelihood to a common fatherland, the cradle of all nations, from which they came, taking these traditions with them.

APPENDIX B.

COMMENCING at the farthest East we shall find the ancient religion of *China* the same as that which was universal in all quarters of the globe, viz., an adoration of the Sun, Moon, Stars and elements.¹ That the Chinese religion was in one respect the same as that of *India*, is seen from the fact that they named successive days for the same seven planets that the *Hindoos* did.² The ancient books of the Chinese show that astronomy was not only understood by them at a very early period, but that it formed an important branch of state policy, and the basis of public ceremonies. Eclipses are accurately recorded which occurred twenty centuries before *Jesus*; and the *Confucian* books refer continually to observations of the heavenly bodies and the rectification of the calendar. The ancient Chinese astronomers seem to have known precisely the excess of the solar year beyond 365 days. The *religion* of *China*,

¹ “All Paganism is at bottom a *worship of nature* in some form or other, and in all Pagan religions the deepest and most awe-inspiring attribute of *nature* was its power of reproduction.” (Encyclo. Brit., art. “Christianity.”)

² In *Montfaucon’s L’Antiquité Expliquée* (vol. i.), may be seen a representation of the seven planets *personified*. It was by such

personifications that the real objects worshiped became unknown. At first the real Sun, Moon, Stars, &c., would be worshiped, but as soon as man personified them, other terms would be introduced, and peculiar rites appropriated to each, so that in time they came to be considered as so many different deities.

under the emperors who preceded the first dynasty, is an enigma. The notices in the only authentic works, the *King*, are on this point scanty, vague, and obscure. It is difficult to separate what is spoken with reference to the science of *astronomy* from that which may relate to *religion*, properly so called. The terms of reverence and respect, with which the *heavenly bodies* are spoken of in the *Shoo-King*, seem to warrant the inference that those terms have more than a mere astronomical meaning, and that the ancient religion of China partook of star-worship, one of the oldest heresies in the world.¹

In *India* the Sun, Moon, Stars and the powers of Nature were worshiped and personified, and each quality, mental and physical, had its emblem, which the Brahmans taught the ignorant to regard as realities, till the Pantheon became crowded.

“Our Aryan ancestors learned to look up to the sky, the Sun, and the dawn, and there to see the presence of a living power, half-revealed, and half-hidden from their senses, those senses which were always postulating something beyond what they could grasp. They went further still. In the bright sky they perceived an *Illuminator*, in the all-encircling firmament an *Embracer*, in the roar of the thunder or in the voice of the storm they felt the presence of a *Shouter* and of furious *Strikers*, and out of the rain they created an *Indra*, or giver of rain.”²

Prof. Mouier Williams, speaking of “the hymns of the *Veda*,” says :

“To what deities, it will be asked, were the prayers and hymns of these collections addressed? The answer is: They worshiped *those physical forces* before which *all nations*, if guided solely by the light of nature, have in the early period of their life, instinctively bowed down, and before which even the most civilized and enlightened have always been compelled to bend in awe and reverence, if not in adoration.”³

The following sublime description of *Night* is an extract from the *Vedas*, made by Sir William Jones :

“Night approaches, illumined with stars and planets, and, looking on all sides with numberless eyes, overpowers all meaner lights. The immortal goddess pervades the firmament, covering the low valleys and shrubs, the lofty mountains and trees, but soon she disturbs the gloom with celestial effulgence. Advancing with brightness, at length she recalls her sister *Morning*; and the nightly shade gradually melts away. May she at this time be propitious! She, in whose early watch we may calmly recline in our mansions, as birds repose upon the trees. Mankind now sleep in their towns; low herds and flocks peacefully slumber, and the winged creatures, swift falcons, and vultures. O Night!

¹ Thornton: Hist. China, vol. i. pp. 14, 49 and 50.

² Max Müller: The Science of Religion, p. 298.

³ Indian Wisdom, p. 10.

avert from us the she-wolf and the wolf; and, oh! suffer us to pass thee in soothing rest! Oh, morn! remove in due time this black, yet visible overwhelming darkness, which at present enfolds me, as thou enablest me to remove the cloud of their dells. *Daughter of Heaven*, I approach thee with praise, as the cow approaches her milker; accept, O Night! not the hymn only, but the oblation of thy suppliant, who prays that his foes may be subdued."

Some of the principal gods of the Hindoo Pantheon are, Dyans (the Sky), Indra (the Rain-giver), Sūrya (the Sun), the Maruts (Winds), Aditi, (the Dawn), Parvati (the Earth),¹ and Siva, her consort. The worship of the SUN is expressed in a variety of ways, and by a multitude of fanciful names. One of the principal of these is *Crishna*. The following is a prayer addressed to him :

"Be auspicious to my lay, O Chrishna, thou only God of the seven heavens, who swayest the universe through the immensity of space and matter. O universal and resplendent Sun! Thou mighty governor of the heavens; thou sovereign regulator of the connected whole; thou sole and universal deity of mankind; thou gracious and Supreme Spirit; my noblest and most happy inspiration is thy praise and glory. Thy power I will praise, for thou art my sovereign Lord, whose bright image continually forces itself on my attention, eager imagination. Thou art the Being to whom heroes pray in perils of war; nor are their supplications vain, when thus they pray; whether it be when thou illuminest the eastern region with thy orient light, when in thy meridian splendor, or when thou majestically descendest in the West."

Crishna is made to say :

"I am the light in the Sun and Moon, far, far beyond the darkness. I am the brilliancy in flame, the radiance in all that's radiant, and the light of lights."²

In the *Maha-bharata*, Crishna, who having become the son of Aditi (the Dawn), is called *Vishnu*, another name for the Sun.³ The demon *Putana* assaults the child Crishna, which identifies him with Hercules, the Sun-god of the Greeks.⁴ In his Solar character he must again be the slayer of the Dragon or Black-snake *Kulnika*, the "Old Serpent" with the thousand heads.⁵ Crishna's amours with the maidens makes him like Indra, Phoibus, Hercules, Samson, Alpheios, Paris and other Sun-gods. This is the hot and fiery Sun greeting the moon and the dew, or the Sun with his brides the *Stars*.⁶

Moore, in his Hindu Pantheon, observes :

"Although all the Hindu deities partake more or less remotely of the nature and character of Surya, or the SUN, and all more or less directly radiate from, or merge in him, yet no one is, I think, so intimately identified with him as Vishnu; whether considered in his own person, or in the character of his most glorious Avatars of CRISHNA."

¹ The emblem of Parvati, the "Mother Goddess," was the YONI, and that of her consort Siva, the LINGHAM.

³ Williams *Hinduism*, p. 213.

² See Cox : *Aryan Mytho.*, vol. ii. pp. 105

and 130.

⁴ *Ibid.* p. 135.

⁵ *Ibid.* p. 137.

⁶ See *Ibid.* p. 83, and Moor's *Hindu Pantheon*, p. 63.

The ancient religion of EGYPT, like that of Hindostan, was founded on astronomy, and eminently metaphysical in its character. The Egyptian priests were far advanced in the science of astronomy. They made astronomy their peculiar study. They knew the figure of the earth, and how to calculate solar and lunar eclipses. From very ancient time, they had observed the order and movement of the stars, and reorded them with the utmost care. Ramses the Great, generally called Sesostris, is supposed to have reigned one thousand five hundred years before the Christian era, about coeval with Moses, or a century later. In the tomb of this monarch was found a large massive circle of wrought gold, divided into three hundred and sixty-five degrees, and each division marked the rising and setting of the stars for each day.¹ This fact proves how early they were advanced in astronomy. In their great theories of mutual dependence between all things in the universe was included a belief in some mysterious relation between the Spirits of the Stars and human souls, so that the destiny of mortals was regulated by the motions of the heavenly bodies. This was the origin of the famous system of Astrology. From the conjunction of planets at the hour of birth, they prophesied what would be the temperament of an infant, what life he would live, and what death he would die. Diodorus, who wrote in the century preceding Christ Jesus, says :

“They frequently foretell with the greatest accuracy what is about to happen to mankind; showing the failure or abundance of crops, and the epidemic diseases about to befall men or cattle. Earthquakes, deluges, rising of comets, and all those phenomena, the knowledge of which appears impossible to common comprehensions, they foresee by means of their long continued observation.”

P. Le Page Renouf, who is probably the best authority on the religion of ancient Egypt which can be produced, says, in his Hibbert Lectures :²

“The Lectures on the Science of Language, delivered nearly twenty years ago by Prof. Max Müller, have, I trust, made us fully understand how, among the *Indo-European* races, the names of the *Sun*, of *Sunrise* and *Sunset*, and of other such phenomena, come to be talked of and considered as *personages*, of whom wondrous legends have been told. *Egyptian* mythology not merely admits, but imperatively demands, the same explanation. And this becomes the more evident when we consider the question how these mythical personages came to be invested with the attributes of divinity by men who, like the Egyptians, had so lively a sense of the divine.”

Kenrick, in his “History of Egypt,” says :

¹ “According to Champollion, the tomb of Ramses V. at Thebes, contains tables of the constellations and of their influence (on human

beings) for every hour of every month of the year.” (Kenrick’s Egypt, vol. i. p. 456.)

² p. 118.

“We have abundant evidence that the Egyptian theology had its origin in the personification of the powers of nature, under male and female attributes, and that this conception took a sensible form, such as the mental state of the people required, by the identification of these powers with the elements and the heavenly bodies, fire, earth, water, the sun and moon, and the Nile. Such appears *everywhere* to be the origin of the objective form of polytheism; and it is equally evident among the nations most closely allied to the Egyptians by position and general character—the Phenicians, the Babylonians, and in remote connection, the Indians on the one side and the Greeks on the other.”

The gods and goddesses of the ancient PERSIANS were also personifications of the Sun, Moon, Stars, the elements, &c.

Ormuzd, “The King of Light,” was god of the *Firmament*, and the “Principle of Goodness” and of Truth. He was called “The Eternal Source of Sunshine and Light,” “The Centre of all that exists,” “The First-born of the Eternal One,” “The Creator,” “The Sovereign Intelligence,” “The All-seeing,” “The Just Judge.” He was described as “sitting on the throne of the good and the perfect, in regions of pure light,” crowned with rays, and with a ring on his finger—a circle being an emblem of infinity; sometimes as a venerable, majestic man, seated on a Bull, their emblem of creation.

“*Mithras the Mediator*” was the god-Sun. Their most splendid ceremonials were in honor of Mithras. They kept his birth-day, with many rejoicings, on the twenty-fifth of December, when the Sun perceptibly begins to return northward, after his long winter journey; and they had another festival in his honor, at the vernal equinox. Perhaps no religious festival was ever more splendid than the “*Annual Salutation of Mithras*,” during which *forty days* were set apart for thanksgiving and sacrifice. The procession to salute the god was formed long before the rising of the Sun. The High Priest was followed by a long train of the Magi, in spotless white robes, chanting hymns, and carrying the sacred fire on silver censers. Then came three hundred and sixty-five youths in scarlet, to represent the days of the year and the color of fire. These were followed by the Chariot of the Sun, empty, decorated with garlands, and drawn by superb *white horses* harnessed with pure gold. Then came a white horse of magnificent size, his forehead blazing with gems, in honor of Mithras. Close behind him rode the king, in a chariot of ivory inlaid with gold, followed by his royal kindred in embroidered garments, and a long train of nobles riding on camels richly caparisoned. This gorgeous retinue, facing the East, slowly ascended Mount Orontes. Arrived at the summit, the High Priest assumed his tiara wreathed with myrtle, and hailed the first rays of the rising Sun with incense and prayer. The other Magi gradually joined him in singing hymns to Ormuzd, the source of all blessing,

by whom the radiant Mithras had been sent to gladden the earth and preserve the principle of life. Finally, they all joined in one universal chorus of praise, while king, princes and nobles, prostrated themselves before the orb of day.

The HEBREWS worshiped the Sun, Moon, Stars, and "all the host of heaven."¹ *El-Shaddai* was one of the names given to the god Sun. Parkhurst, in his "Hebrew Lexicon," says, "*El* was the very name the heathens gave to their god *Sol*, their Lord or Ruler of the hosts of heaven." *El*, which means "the strong one in heaven"—the Sun, was invoked by the ancestors of all the Semitic nations, before there were Babylonians in Babylon, Phenicians in Sydon and Tyrus, before there were Jews in Mesopotamia or Jerusalem.²

The Sun was worshiped by the Hebrews under the names of Baal, Moloch, Chemosh, &c.; the Moon was Ashtoreth, the "Queen of Heaven."³

The gods of the ancient GREEKS and ROMANS were the same as the gods of the Indian epic poems. We have, for example: Zeupiter (Jupiter), corresponding to Dyaus-pitar (the Heaven-father), Juno, corresponding to Parvati (the Mother Goddess), and Apollo, corresponding to Crishna (the Sun, the Saviour).⁴ Another name for the Sun among those people was *Bacchus*. An Orphic verse, referring to the Sun, says, "he is called Dionysos (a name of Bacchus) because he is carried with a circular motion through the immensely extended heavens."⁵

Dr. Prichard, in his "Analysis of Egyptian Mythology,"⁶ speaking of the ancient Greeks and Romans, says:

"That the worship of the *powers of nature*, mitigated, indeed, and embellished, constituted the foundation of the Greek and Roman religion, will not be disputed by any person who surveys the fables of the Olympian Gods with a more penetrating eye than that of a mere antiquarian."

M. De Coulanges, speaking of them, says:

"The *Sun*, which gives fecundity; the *Earth*, which nourishes; the *Clouds*, by turns beneficent and destructive,—*such were the different powers of which they could make gods*. But from each one of these elements thousands of gods were created; because the same physical agent, *viewed under different aspects*, received from men different names. The Sun, for example, was called in one place *Hercules* (the glorious); in another, *Phœbus* (the shining); and still again, *Apollo* (he who drives away night or evil); one called him *Hyperion* (the elevated being); another, *Alexicacos* (the beneficent); and in the course of time groups of men, who had given these various names to the brilliant luminary, *no longer saw that they had the same god*."⁷

¹ See Chapter XI.

² Müller: The Science of Relig., p. 190.

³ See Chapter XI.

⁴ See Indian Wisdom, p. 426.

⁵ Taylor's Mysteries, p. 163.

⁶ Page 239.

⁷ The Ancient City, p. 162.

Richard Payne Knight says ·

“The primitive religion of the *Greeks*, like that of all other nations not enlightened by *Revelation*, appears to have been *elementary*, and to have consisted in an indistinct worship of the SUN, the MOON, the STARS, the EARTH, and the WATERS, or rather, the spirits supposed to preside over these bodies, and to direct their motions, and regulate their modes of existence. Every river, spring or mountain had its local genius, or peculiar deity; and as men naturally endeavored to obtain the favor of their gods by such means as they feel best adapted to win their own, the first worship consisted in offering to them certain portions of whatever they held to be most valuable. At the same time, the regular motions of the heavenly bodies, the stated returns of summer and winter, of day and night, with all the admirable order of the universe, taught them to believe in the existence and agency of such superior powers; the irregular and destructive efforts of nature, such as lightnings and tempests, inundations and earthquakes, persuaded them that these mighty beings had passions and affections similar to their own, and only differed in possessing greater strength, power, and intelligence.”¹

When the Grecian astronomers first declared that the Sun was not a person, but a huge hot ball, instantly an outcry arose against them. They were called “*blaspheming atheists*,” and from that time to the present, when any new discovery is made which seems to take away from man his god, the cry of “*Atheist*” is instantly raised.

If we turn from the ancient Greeks and Romans, and take a look still farther West and North, we shall find that the gods of all the TEUTONIC nations were the same as we have seen elsewhere. They had Odin or Woden—from whom we have our *Wednesday*—the Alfader (the Sky), Frigga, the Mother Goddess (the Earth), “Baldu the Good,” and Thor—from whom we have our Thursday (personifications of the Sun), besides innumerable other *genii*, among them Freyja—from whom we have our Friday—and as she was the “Goddess of Love,” we eat *fish* on that day.²

The gods of the ancient inhabitants of what are now called the “British Islands” were identically the same. The *Sun-god* worshiped by the Ancient Druids was called *Hu, Beli, Budd* and *Buddu-gre*.³

The same worship which we have found in the Old World, from the farthest East to the remotest West, may also be traced in AMERICA, from its simplest or least clearly defined form, among the roving hunters and squalid Esquimanx of the North, through every intermediate stage of development, to the imposing systems of Mexico and Peru, where it took a form nearly corresponding that which it at one time sustained on the banks of the Ganges, and on the plains of Assyria.⁴

¹ Ancient Art and Mythology, p. 1.

² See Mallet's Northern Antiquities. Though spoken of in Northern mythology as distinct,

Frigga and Freyja are *originally one*.

³ See Myths of the British Druids, p. 116.

⁴ See Squire's Serpent Symbol.

Father Acosta, speaking of the Mexicans, says :

“Next to Viraeocha, or their Supreme God, that which most commonly they have, and do adore, is the *Sun* ; and after, those things which are most remarkable in the celestial or elementary nature, as the Moon, Stars, *ææa*, and Land.

“Whoso shall merely look into it, shall find this manner which the Devil hath used to deceive the Indians, to be the same wherewith he hath deceived the Greeks and Romans, and other ancient Gentiles, giving them to understand that these notable creatures, the Sun, Moon, Stars, and elements, had power or authority to do good or harm to men.”¹

We see, then, that the gods and heroes of antiquity were originally personifications of certain elements of Nature, and that the legends of adventures ascribed to them are merely mythical forms of describing the phenomena of these elements.

These legends relating to the elements of Nature, whether they had reference to the Sun, the Moon, the Stars, or a certain natural phenomenon, became, in the course of time, to be regarded as accounts of men of a high order, who had once inhabited the earth. Sanctuaries and temples were erected to these heroes, their bones were searched for, and when found—which was always the case—were regarded as a great source of strength to the town that possessed them ; all relics of their stay on earth were hallowed, and a form of worship was specially adapted to them.

The idea that heavenly luminaries were inhabited by spirits, of a nature intermediate between God and men, first led mortals to address prayers to the orbs over which they were supposed to preside. In order to supplicate these deities, when Sun, Moon, and Stars were not visible, *they made images of them*, which the priests consecrated with many ceremonies. Then they pronounced solemn invocations to draw down the spirits into the statues provided for their reception. By this process it was supposed that a mysterious connection was established between the spirit and the image, so that prayers addressed to one were thenceforth heard by the other. This was probably the origin of image worship everywhere.

The *motive* of this worship was the same among all nations of antiquity, *i. e.*, *fear*. They supposed that these deities were irritated by the sins of men, but, at the same time, were merciful, and capable of being appeased by prayer and repentance ; for this reason men offered to these deities sacrifices and prayers. How natural that such should have been the case, for, as Abbé Dubois observes : “To the rude, untutored eye, the ‘Host of Heaven,’ clothed in that calm beauty which distinguishes an Oriental night, might well appear to be instinct with some divine principle, endowed with consciousness, and the power to influence, from its throne of unchanging splendor on high, the fortunes of transitory mortals.”

¹ Acosta : vol. ii. pp. 303-305.

APPENDIX C.

All the chief stories that we know so well are to be found in all times, and in almost all countries. *Cinderella*, for one, is told in the language of every country in Europe, and the same legend is found in the fanciful tales related by the Greek poets; and still further back, it appears in very ancient Hindoo legends. So, again, does *Beauty and the Beast*; so does our familiar tale of *Jack, the Giant-Killer*; so also do a great number of other fairy stories, each being told in different countries and in different periods, with so much likeness as to show that all the versions came from the same source, and yet with enough difference to show that none of the versions are directly copied from each other. "Indeed, when we compare the myths and legends of one country with another, and of one period with another, we find out how they have come to be so much alike, and yet in some things so different. We see that there must have been *one origin* for all these stories, that they must have been invented by *one people*, that this people must have been afterwards divided, and that each part or division of it must have brought into its new home the legends once common to them all, and must have shaped and altered these according to the kind of place in which they came to live; those of the North being sterner and more terrible, those of the South softer and fuller of light and color, and adorned with touches of more delicate fancy." And this, indeed, is really the case. All the chief stories and legends are alike, because they were first made by *one people*; and all the nations in which they are now told in one form or another tell them because they are all descended from this one common stock, the *Aryan*.

From researches made by Prof. Max Müller, The Rev. George W. Cox, and others, in England and Germany, in the science of *Comparative Mythology*, we begin to see something of these ancient forefathers of ours; to understand what kind of people they were, and to find that *our fairy stories* are really made out of *their religion*.

The mind of the Aryan peoples in their ancient home was full of imagination. They never ceased to wonder at what they saw and heard in the sky and upon the earth. Their language was highly figurative, and so the things which struck them with wonder, and which they could not explain, were described under forms and names which were familiar to them. "Thus, the thunder was to them the bellowing of a mighty beast, or the rolling of a great chariot. In the lightning they saw a brilliant serpent, or a spear shot across the sky, or a great fish darting swiftly through the sea of cloud. The clouds were heavenly cows, who shed milk upon the earth and refreshed it; or they were webs woven by heavenly

women who drew water from the fountains on high and poured it down as rain." Analogies which are but fancy to us, were realities to these men of past ages. They could see in the water-spout a huge serpent who elevated himself out of the ocean and reached his head to the skies. They could feel, in the pangs of hunger, a live creature gnawing within their bodies, and they heard the voices of the hill-dwarfs answering in the echo. The *Sun*, the first object which struck them with wonder, was, to them, the child of Night; the Dawn came before he was born, and died as he rose in the heavens. He strangled the serpents of the night; he went forth like a bridegroom out of his chamber, and like a giant to run his course.¹ He had to do battle with clouds and storms.² Sometimes his light grew dim under their gloomy veil, and the children of men shuddered at the wrath of the hidden Sun.³ Sometimes his ray broke forth, only, after brief splendor, to sink beneath a deeper darkness; sometimes he burst forth at the end of his course, trampling on the clouds which had dimmed his brilliancy, and bathing his pathway with blood.⁴ Sometimes, beneath mountains of clouds and vapors, he plunged into the leaden sea.⁵ Sometimes he looked benignly on the face of his mother or his bride who came to greet him at his journey's end.⁶ Sometimes he was the lord of heaven and of light, irresistible in his divine strength; sometimes he toiled for others, not for himself, in a hard, unwilling servitude.⁷ His light and heat might give light and destroy it.⁸ His chariot might scorch the regions over which it passed, his flaming fire might burn up all who dared to look with prying eyes into his dazzling treasure-house.⁹ He might be the child destined to slay his parents, or to be united at the last in an unspeakable peace, to the bright Dawn who for a brief space had gladdened his path in the morning.¹⁰ He might be the friend of the children of men, and the remorseless foe of those powers of darkness who had stolen away his bride.¹¹ He might be a warrior whose eye strikes terror

¹ This picture would give us the story of Hercules, who strangled the serpent in his cradle, and who, in after years, in the form of a giant, ran his course.

² This would give us St. George killing the Dragon.

³ This would give us the story of the monster who attempted to devour the Sun, and whom the "untutored savage" tried to frighten away by making loud cries.

⁴ This would give us the story of Samson, whose strength was renewed at the end of his career, and who slew the Philistines—who had dimmed his brilliance—and bathed his path with blood.

⁵ This would give us the story of Oannes or Dagon, who, beneath the clouds of the

evening sky, plunged into the sea.

⁶ This would give us the story of Hercules and his bride Iôle, or that of Christ Jesus and his mother Mary, who were at their side at the end of their career.

⁷ This would give us the story of the labors of Hercules.

⁸ This is the Sun as *Seva*.

⁹ Here again we have the Sun as *Siv* the Destroyer.

¹⁰ Here we have Apollo, Achilles, Bellerophon and Odysseus.

¹¹ This would give us the story of Samson, who was "the friend of the children of men, and the remorseless foe of those powers of darkness" (the Philistines), who had stolen away his bride. (See Judges, ch. xv.)

into his enemies, or a wise chieftain skilled in deep and hidden knowledge.¹ Sometimes he might appear as a glorious being doomed to an early death, which no power could avert or delay.² Sometimes grievous hardships and desperate conflicts might be followed by a long season of serene repose.³ Wherever he went, men might welcome him in love, or shrink from him in fear and anguish.⁴ He would have many brides in many lands, and his offspring would assume aspects beautiful, strange or horrible.⁵ His course might be brilliant and beneficent; or gloomy, sullen, and capricious.⁶ As compelled to toil for others, he would be said to fight in quarrels not his own; or he might for a time withhold the aid of an arm which no enemy could withstand.⁷ He might be the destroyer of all whom he loved, he might slay the Dawn with his kindling rays, he might scorch the Fruits, who were his children; he might woo the deep blue sky, the bride of heaven itself, and an inevitable doom might bind his limbs on the blazing wheel for ever and ever.⁸ Nor in this crowd of phrases, all of which have borne their part in the formation of mythology, is there one which could not be used naturally by ourselves to describe the phenomena of the outward world, and there is scarcely one, perhaps, which has not been used by our own poets. There is a beauty in them, which can never grow old or lose its charm. Poets of all ages recur to them instinctively in times of the deepest grief or the greatest joy; but, in the words of Professor Max Müller, "it is impossible to enter fully into the thoughts and feelings which passed through the minds of the early poets when they formed names for that far East from whence even the early Dawn, the Sun, the Day, their own life seemed to spring. A new life flashed up every morning before their eyes, and the fresh breezes of the Dawn reached them like greetings wafted across the golden threshold of the sky from the distant lands beyond the mountains, beyond the clouds, beyond the dawn, beyond the immortal sea which brought us hither! The Dawn seemed to them to open golden gates for the Sun to pass in triumph; and while those gates were open, their eyes and their minds strove, in their childish way, to pierce beyond the limits of this finite world. That silent aspect wakened in the human mind the conception of the Infinite, the Immortal, the Divine; and the names of the Dawn became naturally the names of higher powers."⁹

¹ This would give us the stories of *Thor*, the mighty warrior, the terror of his enemies, and those of Cadmus, Romulus or Odio, the wise chieftains, who founded nations, and taught their people knowledge.

² This would give us the story of Christ Jesus, and other Angel-Messiahs; Saviours of men.

³ This would give us the stories of spell-

bound maidens, who sleep for years.

⁴ This is Hercules and his counterparts.

⁵ This again is Hercules.

⁶ This would depend upon whether his light was obscured by clouds, or not.

⁷ This again is Hercules.

⁸ This is Apollo, Siva and Ixion.

⁹ Rev. G. W. Cox.

“ This imagery of the Aryans was applied by them to all they saw in the sky. Sometimes, as we have said, the clouds were cows ; they were also dragons, which sought to slay the Sun ; or great ships floating across the sky, and casting anchor upon earth ; or rocks, or mountains, or deep caverns, in which evil deities hid the golden light. Then, also, they were shaped by fancy into animals of various kinds—the bear, the wolf, the dog, the ox ; and into giant birds, and into monsters which were both bird and beast.

“ The winds, again, in their fancy, were the companions or ministers of India, the sky-god. The spirits of the winds gathered into their host the souls of the dead—thus giving birth to the Scandinavian and Teutonic legend of the Wild Horseman, who rides at midnight through the stormy sky, with his long train of dead behind him, and his weird hounds before.¹ The Ribhus, or Arbhus, again, were the sunbeams or the lightning, who forged the armor of the gods, and made their thunderbolts, and turned old people young, and restored out of the hides alone the slaughtered cow on which the gods had feasted.”²

Aryan myths, then, were no more than poetic fancies about light and darkness, cloud and rain, night and day, storm and wind ; and when they moved westward and southward, *the Aryan race brought these legends with it* ; and out of these were shaped by degrees innumerable gods and demons of the Hindoos, the devs and jinns of the Persians ; the great gods, the minor deities, and nymphs, and fauns, and satyrs of Greek mythology and poetry ; the stormy divinities, the giants, and trolls of the cold and rugged North ; the dwarfs of the German forests ; the elves who dance merrily in the moonlight of an English summer ; and the “ good people ” who play mischievous tricks upon stray peasants among the Irish hills. *Almost all, indeed, that we have of a legendary kind comes to us from our Aryan forefathers*—sometimes scarcely changed, sometimes so altered that we have to puzzle out the links between the old and the new ; but all these myths and traditions, and old-world stories, when we come to know the meaning of them, take us back to the time when the Aryan race dwelt together in the high lands of central Asia, and they all mean the same things—that is, the relation between the Sun and the earth, the succession of night and day, of winter and summer, of storm and calm, of cloud and tempest, and golden sunshine, and bright blue sky. And this is the source from which we get our fairy stories, and tales of gods and heroes ; for underneath all of them there are the same fanciful meanings, only changed and altered in the way of putting them by the lapse of ages

¹ Who has not heard it said that the howling or whining of a dog forebodes death ?

² Bunce : Fairy Tales, Origin and Meaning.

of time, by the circumstances of different countries, and by the fancy of those who kept the wonderful tales alive without knowing what they meant.

Thousands of years ago, the Aryan people began their march out of their old country in mid-Asia. From the remains of their language, and the likeness of their legends to those among other nations, we know that ages and ages ago their country grew too small for them, so they were obliged to move away from it. Some of them turned southward into India and Persia, and some of them went westward into Europe—the time, perhaps, when the land of Europe stretched from the borders of Asia to the islands of Great Britain, and when there was no sea between them and the main land. How they made their long and toilsome march we know not. But, as Kingsley writes of such a movement of an ancient tribe, so we may fancy these old Aryans marching westward—“the tall, bare-limbed men, with stone axes on their shoulders and horn bows at their backs, with herds of gray cattle, guarded by huge lap-eared mastiffs, with shaggy white horses, heavy-horned sheep, and silky goats, moving always westward through the boundless steppes, whither or why we know not, but that the Al-Father had sent them forth. And behind us (he makes them say) the rosy snow-peaks died into ghastly gray, lower and lower, as every evening came; and before us the plains spread infinite, with gleaming salt-lakes, and ever fresh tribes of gaudy flowers. Behind us, dark lines of living beings streamed down the mountain slopes; around us, dark lines crawled along the plains—all westward, westward ever. Who could stand against us? We met the wild asses on the steppe, and tamed them, and made them our slaves. We slew the bison herds, and swam broad rivers on their skins. The python snake lay across our path; the wolves and wild dogs snarled at us out of their coverts; we slew them and went on. Strange giant tribes met us, and eagle visaged hordes, fierce and foolish; we smote them, hip and thigh, and went on, westward ever.”¹ And so they went on, straight toward the West, or, as they turned North and South, and thus overspread new lands, *they brought with them their old ways of thought and forms of belief*, and the stories in which these had taken form; *and on these were built up the gods and heroes*, and all wonder-working creatures and things, and the poetical fables and fancies which have come down to us, and which still linger in our customs and our fairy tales; bright and sunny and many-colored in the warm regions of the South, sterner and wilder and rougher in the North, more homelike in the middle and western countries; but always alike in their

¹ Quoted by Bunce: Fairy Tales.

main features, and always having the same meaning when we come to dig it out, and these forms and their meaning being the same in the lands of the West Aryans as in those still peopled by the Aryans of the East.

The story of *Cinderella* is one of the many fairy tales which help us to find out their meaning, and take us straight back to the far-off land where fairy legends began, and to the people who made them. This well-known fairy tale has been found among the myths of our Aryan ancestors, and from this we know that it is the story of the *Sun* and the *Dawn*. Cinderella, gray and dark and dull, is all neglected when she is away from the Sun, obscured by the envious clouds, her sisters, and by her step-mother, the Night. So she is Aurora, the Dawn, and the Fairy Princee is the Morning Sun, ever pursuing her, to claim her for his bride. This is the legend as it is found in the ancient Hindoo books; and this explains at once the *source* and the *meaning* of the fairy tale.¹

Another tale which helps us in our task is that of *Jack the Giant-Killer*, who is really one of the very oldest and most widely known, characters in wonder-land. Now, who is this wonderful little fellow? He is none other than the hero who, in all countries and ages, fights with monsters and overcomes them; like Indra, the ancient Hindoo Sun-god, whose thunderbolts slew the demons of drought in the far East; or Perseus, who, in Greek story, delivers the maiden from the sea-monster; or Odysseus, who tricks the giant Polyphemus, and causes him to throw himself into the sea; or Thor, whose hammer beats down the frost giants of the North. "The gifts bestowed upon Jack are found in Tartar stories, Hindoo tales, in German legends, and in the fables of Scandinavia."

Still another is that of *Little Red Riding-Hood*. The story of Little Red Riding Hood, as we call her, or Little Red-Cap, as she is called in the German tales, also comes from the same source, and (as we have seen in Chapter IX.), refers to the *Sun* and *Night*.

"One of the fancies in the most ancient Aryan or Hindoo stories was that there was a great dragon that was trying to devour the Sun, to prevent him from shining upon the earth, and filling it with brightness and life and beauty, and that Indra, the Sun-god, killed the dragon. Now, this is the meaning of Little Red Riding-Hood, as it is told in our nursery tales. Little Red Riding-Hood is the Evening *Sun*, which is always described as red or golden; the old grandmother is the *Earth*, to whom the rays of the Sun bring warmth and comfort. The wolf—which is a well-known figure for

¹ See Bunce : Fairy Tales, p. 34.

the *Clouds* and blackness of *Night* (in Teutonic mythology)¹—is the dragon in another form. First, he devours the grandmother; that is, he wraps the earth in thick clouds, which the Evening Sun is not strong enough to pierce through. Then, with the darkness of Night, he swallows up the Evening Sun itself, and all is dark and desolate. Then, as in the German tale, the night-thunder and the storm-winds are represented by the loud snoring of the wolf; and then the huntsman, the *Morning Sun*, comes in all his strength and majesty, and chases away the night clouds and kills the wolf, and revives old grandmother Earth and Little Red Riding Hood to life again.”

Nor is it in these stories alone that we can trace the ancient Hindoo legends, and the Sun-myth. There is, as Mr. Bunce observes in his “*Fairy Tales, their Origin and Meaning*,” scarcely a tale of Greek or Roman mythology, no legend of Teutonic or Celtic or Scandinavian growth, no great romance of what we call the middle ages, no fairy story taken down from the lips of ancient folk, and dressed for us in modern shape and tongue, that we do not find, in some form or another, in these Eastern poems, *which are composed of allegorical tales of gods and heroes*.

When, in the Vedic hymns, Kephelos, Prokris, Hermes, Daphne, Zeus, Ouranos, stand forth as simple names for the Sun, the Dew, the Wind, the Dawn, the Heaven and the Sky, each recognized as such, yet each endowed with the most perfect consciousness, we feel that the great riddle of mythology is solved, and that we no longer lack the key which shall disclose its most hidden treasures. When we hear the people saying, “Our friend the Sun is dead. Will he rise? Will the Dawn come back again?” we see the death of Hereules, and the weary waiting while Leto struggles with the birth of Phoibos. When on the return of day we hear the cry—

“Rise! our life, our spirit has come back, the darkness is gone, the light draws near!”

—we are carried at once to the Homeric hymn, and we hear the joyous shout of all the gods when Phoibos springs to life and light on Delos.²

That the peasant folk-lore of modern Europe still displays

¹ “The Sun,” said *Gaugler*, “speeds at such a rate as if she feared that some one was pursuing her for her destruction.” “And well she may,” replied *Har*, “for he that seeks her is not far behind, and she has no way to escape but to run before him.” “And who is he,” asked *Gaugler*, “that causes her this anxiety?” “It is the *Wolf Sköll*,” answered *Har*, “who pursues the Sun, and it is he that she fears,

for he shall one day overtake and devour her.” (Scandinavian *Prose Edda*. See Mallet’s *Northern Antiquities*, p. 407). This Wolf is, as we have said, a personification of *Night* and *Clouds*, we therefore have the almost universal practice among savage nations of making noises at the time of eclipses, to frighten away the monsters who would otherwise devour the Sun.

² *Aryan Mythology*, vol. i. p. 108.

episodes of nature-myth, may be seen in the following story of *Vassalissa, the Beautiful*.

Vassalissa's stepmother and two sisters, plotting against her life, send her to get a light at the house of *Bāba Yagā*, the witch, and her journey contains the following history of the *Day*, told, as Mr. Tylor says, in truest mythic fashion :

"Vassalissa goes and wanders, wanders in the forest. She goes, and she shudders. Suddenly before her bounds a rider, he himself white, and clad in white, and the trappings white. *And Day began to dawn.* She goes farther, when a second rider bounds forth, himself red, clad in red, and on a red horse. *The Sun began to rise.* She goes on all day, and towards evening arrives at the witch's house. Suddenly there comes again a rider, himself black, clad in all black, and on a black horse; he bounded to the gates of the *Bāba Yagā*, and disappeared *as if he had sunk through the earth.* *Night fell.* After this, when Vassalissa asks the witch, 'Who was the white rider?' she answered, 'That is my clear *Day*;' 'Who was the red rider?' 'That is my red *Sun*;' 'Who was the black rider?' 'That is my black *Night*. They are all my trusty friends.'"¹

We have another illustration of allegorical mythology in the Grecian story of Hephæstos splitting open with his axe the head of Zeus, and Athene springing from it, full armed; for we perceive behind this savage imagery Zeus as the bright *Sky*, his forehead the *East*, Hephæstos as the young, not yet risen *Sun*, and Athene as the *Dawn*, the daughter of the Sky, stepping forth from the fountain-head of light,—with eyes like an owl, pure as a virgin; the golden; lighting up the tops of the mountains, and her own glorious Parthenon in her own favorite town of Athens; whirling the shafts of light; the genial warmth of the morning; the foremost champion in the battle between night and day; in full armor, in her panoply of light, driving away the darkness of night, and awakening men to a bright life, to bright thoughts, to bright endeavors.²

Another story of the same sort is that of Kronos. Every one is familiar with the story of Kronos, who devoured his own children. Now, Kronos is a mere creation from the older and misunderstood epithet Kronides or Kronion, the ancient of days. When these days or time had come to be regarded as a person the myth would certainly follow that he devoured his own children, as Time is the devourer of the Dawns.³ Saturn, who devours his own children, is the same power whom the Greeks called Kronos (Time), which may truly be said to destroy whatever it has brought into existence.

The idea of a *Heaven*, the "Elysian fields," is also born of the sky.

The "*Elysian plain*" is far away in the *West*, where the sun

¹ Tylor: *Primitive Culture*, vol. i. p. 308.

² Müller: *The Science of Religion*, p. 65.

³ Cox: *Aryan Mythology*, vol. ii. p. 1.

goes down beyond the bonds of the earth, when Eos gladdens the close of day as she sheds her violet tints over the sky. The "Abodes of the Blessed" are golden islands sailing in a sea of blue, —*the burnished clouds floating in the pure ether.* Grief and sorrow cannot approach them; plague and sickness cannot touch them. The blissful company gathered together in that far *Western land* inherits a tearless eternity.

Of the other details in the picture the greater number would be suggested directly by these images drawn from the phenomena of sunset and twilight. What spot or stain can be seen on the deep blue ocean in which the "Islands of the Blessed" repose forever? What unseemly forms can mar the beauty of that golden home, lighted by the radiance of a *Sun* which can never set? Who then but the pure in heart, the truthful and the generous, can be suffered to tread the violet fields? And how shall they be tested save by judges who can weigh the thoughts and the interests of the heart? Thus every soul, as it drew near that joyous land, was brought before the august tribunal of Minos, Rhadamanthys, and Aiaikos; and they whose faith was in truth a quickening power, might draw from the ordeals those golden lessons which Plato has put into the mouth of Socrates, and some unknown persons into the mouths of Buddha and Jesus. The belief of earlier ages pictured to itself the meetings in that blissful land, the forgiveness of old wrongs, and the reconciliation of deadly feuds,¹ just as the belief of the present day pictures these things to itself.

The story of a *War in Heaven*, which was known to all nations of antiquity, is allegorical, and refers to the battle between light and darkness, sunshine and storm cloud.²

As examples of the prevalence of the legend relating to the struggle between the co-ordinate powers of good and evil, light and darkness, the Sun and the clouds, we have that of Phoibos and Python, Indra and Vritra, Sigurd and Fafuir, Achilles and Paris, Oidipous and the Sphinx, Ormuzd and Ahriman, and from the character of the struggle between Indra and Vritra, and again be-

¹ As the hand of Hector is clasped in the hand of the hero who slew him. There, as the story ran, the lovely Helen "pardoned and purified," became the bride of the short-lived, yet long-suffering Achilles, even as Iole comforted the dying Hercules on earth, and Hebe became his solace in Olympus. But what is the meeting of Helen and Achilles, of Iole and Hercules and Hercules, but the return of the violet tints to greet the Sun in the *West*, which had greeted him in the *East* in the morning? The idea was purely physical, yet it suggested the thoughts of trial, atonement, and purifica-

tion; and it is unnecessary to say that the human mind, having advanced thus far, must make its way still farther. (Cox: *Aryan Mythology*, vol. ii. p. 322.)

² The black storm-cloud, with the flames of lightning issuing from it, was the original of the dragon with tongues of fire. Even as late as A.D. 1600, a German writer would illustrate a thunder-storm destroying a crop of corn by a picture of a dragon devouring the produce of the field with his flaming tongue and iron teeth. (Baring-Gould: *Curious Myths*, p. 342.)

tween Ormuzd and Ahriman, we infer that a myth, purely *physical*, in the land of the Five Streams, assumed a moral and spiritual meaning in Persia, and the fight between the co-ordinate powers of good and evil, gave birth to the dualism which from that time to the present has exercised so mighty an influence through the East and West.

The Apocalypse exhibits Satan with the physical attributes of Ahriman; he is called the "dragon," the "old serpent," who fights against God and his angels. The *Vedic myth*, transformed and exaggerated in the Iranian books, finds its way through this channel into Christianity. The idea thus introduced was that of the struggle between Satan and Michael, which ended in the overthrow of the former, and the casting forth of all his hosts out of heaven, but it coincides too nearly with a myth spread in countries held by all the Aryan nations to avoid further modification. Local tradition substituted St. George or St. Theodore for Jupiter, Apollo, Hercules, or Perseus. It is under this disguise that the Vedic myth has come down to our own times, and has still its festivals and its monuments. Art has consecrated it in a thousand ways. St. Michael, lance in hand, treading on the dragon, is an image as familiar now as, *thirty centuries ago*, that of Indra treading under foot the demon Vritra could possibly have been to the Hindoo.¹

The very ancient doctrine of a TRINITY, three gods in one, can be explained, rationally, by allegory only. We have seen that the Sun, in early times, was believed to be the *Creator*, and became the first object of adoration. After some time it would be observed that this powerful and beneficent agent, the solar fire, was the most potent *Destroyer*, and hence would arise the first idea of a Creator and Destroyer united in the same person. But much time would not elapse before it must have been observed, that the destruction caused by this powerful being was destruction only in appearance, that destruction was only reproduction in another form—*regeneration*; that if he appeared sometimes to destroy, he constantly repaired the injury which he seemed to occasion—and that, without his light and heat, everything would dwindle away into a cold, inert, unprolific mass. Thus, at once, in the same being, became concentrated, the creating, the preserving, and the destroying powers—the latter of the three being at the same time both the *Destroyer* and *Regenerator*. Hence, by a very natural and obvious train of reasoning, arose the *Creator*, the *Preserver*, and the *Destroyer*—in India *Brahmā*, *Vishnu*, and *Siva*; in Persia *Oromasdes*, *Mithra*, and *Arimanius*; in Egypt *Osiris*, *Horus*, and *Typhon*: in each case THREE PERSONS AND ONE GOD. And thus undoubtedly arose the TRIMURTI, or the celebrated Trinity.

¹ M. Bréal, and G. W. Cox.

Traces of a similar refinement may be found in the Greek mythology, in the Orphic *Phanes*, *Ericapeus* and *Metis*, who were all identified with the *Sun*, and yet embraced in the first person, *Phanes*, or Protogones, the Creator and Generator.¹ The invocation to the Sun, in the Mysteries, according to Macrobius, was as follows: "O all-ruling *Sun!* Spirit of the world! Power of the world! *Light* of the world!"²

We have seen in Chap. XXXV, that the *Peruvian Triad* was represented by three statues, called, respectively, "Apuinti, Churiinti, and Intihoaque," which is, "Lord and Father *Sun*; Son *Sun*; and Air or Spirit, Brother *Sun*."³

Mr. Faber, in his "Origin of Pagan Idolatry," says :

"The peculiar mode in which the Hindoos identify their *three great gods* with the *solar orb*, is a curious specimen of the physical refinements of ancient mythology. At night, in the west, the Sun is *Vishnu*; he is *Brahmā* in the east and in the morning; and from noon to evening he is *Siva*."⁴

Mr. Moor, in his "Hindu Pantheon," says :

"Most, if not all, of the gods of the Hindoo Pantheon will, on close investigation, resolve themselves into the *three powers* (*Brahmā*, *Vishnu*, and *Siva*), and those powers into *one Deity*, *Brahm*, typified by the *Sun*."⁵

Mr. Squire, in his "Serpent Symbol," observes :

"It is highly probable that the triple divinity of the Hindoos was originally no more than a personification of the *Sun*, whom they called *Three-bodied*, in the triple capacity of *producing* forms by his general *heat*, *preserving* them by his *light*, or *destroying* them by the counteracting force of his *igneous* matter. *Brahmā*, the *Creator*, was indicated by the *heat of the Sun*; *Vishnu*, the *Preserver*, by the *light of the Sun*, and *Siva*, the *Reproducer*, by the *orb of the Sun*. In the morning the Sun was *Brahmā*, at noon *Vishnu*, at evening *Siva*."⁶

"He is at once," says Mr. Cox, in speaking of the Sun, "the 'Comforter' and 'Healer,' the 'Saviour' and 'Destroyer,' who can slay and make alive at will, and from whose piercing glance no secret can be kept hid."⁷

Sir William Jones was also of the opinion that the whole Triad of the Hindoos were identical with the Sun, expressed under the mythical term O. M.

The idea of a *Tri-murti*, or triple personification, was developed gradually, and as it grew, received numerous accretions. It was first dimly shadowed forth and vaguely expressed in the *Rig-Veda*, where a triad of principal gods, *Agni*, *Indra*, and *Surya* is recognized. And these three gods are *One*, the SUN.⁸

¹ Squire : Serpent Symbol, p. 59.

² Ibid.

³ Ibid. p. 181.

⁴ Book iv ch. 1. in Anac., vol. i. p. 137.

⁵ p. 6.

⁶ Squire : Serpent Symbol, p. 38.

⁷ Aryan Myth., vol. ii. p. 33.

⁸ Williams' Hinduism, p. 38.

We see then that the religious myths of antiquity and the fire-side legends of ancient and modern times, have a common root in the mental habits of primeval humanity, and that they are the earliest recorded utterances of men concerning the visible phenomena of the world into which they were born. At first, thoroughly understood, the *meaning* in time became unknown. How stories originally told of the Sun, the Moon, the Stars, &c., became believed in as facts, is plainly illustrated in the following story told by Mrs. Jameson in her "History of Our Lord in Art:" "I once tried to explain," says she, "to a good old woman, the meaning of the word *parable*, and that the story of the *Prodigal Son* was not a fact; she was scandalized—she was quite sure that Jesus would never have told anything to his disciples that was not true. Thus she settled the matter in her own mind, and I thought it best to leave it there undisturbed."

Prof. Max Müller, in speaking of "the comparison of the different forms of Aryan religion and mythology in India, Persia, Greece, Italy and Germany," clearly illustrates how such legends are transformed from intelligible into unintelligible myths. He says :

"In each of these nations there was a tendency to change the original conception of divine powers, to misunderstand the many names given to these powers, and to misinterpret the praises addressed to them. In this manner some of the divine names were changed into half-divine, half-human heroes, and at last the myths which were true and intelligible as told originally of the *Sun*, or the *Dawn*, or the *Storms*, were turned into legends or fables too marvellous to be believed of common mortals. This process can be watched in India, in Greece, and in Germany. The same story, or nearly the same, is told of gods, of heroes, and of men. The divine myth became an heroic legend, and the heroic legend fades away into a nursery tale. Our nursery tales have well been called the modern *patois* of the ancient mythology of the Aryan race."¹

In the words of this learned author, "we never lose, we always gain, when we discover the most ancient intention of sacred traditions, instead of being satisfied with their later aspect, and their modern misinterpretations."

¹ Müller's Chips, vol. ii. p. 260.

APPENDIX D.

WE maintain that not so much as one single passage purporting to be written, *as history*, within the first hundred years of the Christian era, can be produced to show the existence *at* or before that time of such a person as Jesus of Nazareth, called the Christ, or of such a set of men as could be accounted his disciples or followers. Those who would be likely to refer to Jesus or his disciples, but who have not done so, wrote about :

A. D. 40 Philo. ¹	
40 Josephus.	
79 C. Plinius Second, the Elder. ²	} Philosophers.
69 L. Ann. Seneca.	
79 Diogenes Laertius.	} Geographers.
79 Pausanias.	
79 Pompon Mela.	} Historians.
79 Q. Curtius Ruf.	
79 Luc. Flor.	}
110 Cornel Tacitus.	
123 Appianus.	
140 Justinus.	
141 Ælianus.	

Out of this number it has been claimed that one (Josephus) spoke of Jesus, and another (Tacitus) of the Christians. Of the former it is almost needless to speak, as that has been given up by Christian divines many years ago. However, for the sake of those who still cling to it we shall state the following :

Dr. Lardner, who wrote about A. D. 1760, says :

1. It was never quoted by any of our Christian ancestors before *Esuebius*.
2. Josephus has nowhere else mentioned the name or word *Christ*, in any of his works, except the testimony above mentioned,³ and the passage concerning James, the Lord's brother.⁴
3. It interrupts the narrative.
4. The language is quite Christian.
5. It is *not* quoted by Chrysostom,⁵ though he often refers to Josephus, and could not have omitted quoting it, had it been *then*, in the text.

¹ The Rev. Dr. Giles says : " Great is our disappointment at finding nothing in the works of Philo about the Christians, their doctrines, or their sacred books. About the *books* indeed we need not expect any notice of these works, but about the Christians and their doctrines his silence is more remarkable, seeing that he was about sixty years old at the time of the crucifixion, and living mostly in Alexandria, so closely connected with Judea, and the Jews, could hardly have failed to know something of the *wonderful events* that had taken place in the city of Jerusalem." (Hebrew and Christian Records, vol. ii. p. 61.)

The Rev. Dr. assumes that these " wonderful events " really took place, but, if they did not take place, of course Philo's silence on the subject is accounted for.

² Both these philosophers were living, and must have experienced the immediate effects, or received the earliest information of the existence of Christ Jesus, had such a person as the Gospels make him out to be ever existed. Their ignorance or their willful silence on the subject, is not less than *improbable*.

³ Antiquities, bk. xviii. ch. iii. 3.

⁴ Ibid. bk. xx. ch. ix. 1.

⁵ John, Bishop of Constantinople, who died

6. It is *not* quoted by Photius, though he has three articles concerning Josephus.

7. Under the article *Justus of Tiberius*, this author (Photius) expressly states that this historian (Josephus), being a Jew, *has not taken the least notice of Christ*.

8. Neither Justin, in his dialogue with Typho the Jew, nor Clemens Alexandrinus, who made so many extracts from ancient authors, nor Origen against Celsus, *have even mentioned this testimony*.

9. But, on the contrary, Origen openly affirms (ch. xxxv., bk. i., against Celsus), that Josephus, who had mentioned John the Baptist, *did not acknowledge Christ*.¹

In the "Bible for Learners," we read as follows :

"Flavius Josephus, the well-known historian of the Jewish people, was born in A. D. 37, only two years after the death of Jesus; but though his work is of inestimable value as our chief authority for the circumstances of the times in which Jesus and his Apostles came forward, yet he does not seem to have ever mentioned Jesus himself. At any rate, the passage in his '*Jewish Antiquities*' that refers to him is certainly spurious, and was inserted by a later and a *Christian hand*. The *Talmud* compresses the history of Jesus into a single sentence, and later Jewish writers concoct mere slanderous anecdotes. The ecclesiastical fathers mention a few sayings or events, the knowledge of which they drew from oral tradition or from writings that have since been lost. The Latin and Greek historians just mention his name. This meager harvest is all we reap from sources outside the Gospels."²

Canon Farrar, who finds himself *compelled* to admit that this passage in Josephus is an interpolation, consoles himself by saying :

"The single passage in which he (Josephus) alludes to Him (Christ) is interpolated, if not wholly spurious, and no one can doubt that his silence on the subject of Christianity was as deliberate as it was dishonest."³

The Rev. Dr. Giles, after commenting on this subject, concludes by saying :

"*Eusebius* is the first who quotes the passage, and our reliance on the judgment, or even the honesty, of this writer is *not so great as to allow of our considering everything found in his works as undoubtedly genuine*."⁴

Eusebius, then, is the first person who refers to these passages.* Eusebius, "*whose honesty is not so great as to allow of our considering everything found in his works as undoubtedly genuine*." Eusebius, who says that *it is lawful to lie and cheat for the cause of Christ*.⁶ This Eusebius is the sheet-anchor of reliance for most we know of the first three centuries of the Christian history. What then must we think of the *history* of the first three centuries of the Christian era ?

¹ Lardner : vol. vi. ch. jii.

² Bible for Learners, vol. iii. p. 27.

³ Life of Christ, vol. I. p. 63.

⁴ Hebrew and Christ. Rec. vol. ii. p. 62.

⁵ In his Eccl. Hist. lib. 2. ch. xii.

⁶ Ch. 31, bk. xii. of Eusebius *Præparatio Evangelica* is entitled : "How far it may be

proper to use falsehood as a medium for the benefit of those who require to be deceived;" and he closes his work with these words : "I have repeated whatever may rebound to the glory, and suppressed all that could tend to the disgrace of our religion."

The celebrated passage in Tacitus which Christian divines—and even some liberal writers—attempt to support, is to be found in his *Annals*. In this work he is made to speak of *Christians*, who “had their denomination from *Christus*, who, in the reign of Tiberius, was put to death as a criminal by the procurator Pontius Pilate.”

In answer to this we have the following :

1. This passage, which would have served the purpose of Christian quotation better than any other in all the writings of Tacitus, or of any Pagan writer whatever, *is not quoted by any of the Christian Fathers.*

2. It is not quoted by Tertullian, though he had read and largely quotes the works of Tacitus.

3. And though his argument immediately called for the use of this quotation with so loud a voice (Apol. ch. v.), that his omission of it, if it had really existed, amounts to a *violent improbability.*

4. This Father has spoken of Tacitus in a way that it is absolutely impossible that he should have spoken of him, had his writings contained such a passage.

5. It is not quoted by Clemens Alexandrinus, *who set himself entirely to the work of adducing and bringing together all the admissions and recognitions which Pagan authors had made of the existence of Christ Jesus or Christians before his time.*

6. It has been nowhere stumbled upon by the laborious and all-seeking Eusebius, who could by no possibility have overlooked it, and whom it would have saved from the labor of forging the passage in Josephus ; of adducing the correspondence of Christ Jesus and Abgarus, and the Sibylline verses ; of forging a divine revelation from the god Apollo, in attestation of Christ Jesus' ascension into heaven ; and innumerable other of his pious and holy cheats.

7. Tacitus has in no other part of his writings made the least allusion to “*Christ*” or “*Christians.*”

8. The use of this passage as part of the evidences of the Christian religion, is absolutely modern.

9. There is no vestige nor trace of its existence anywhere in the world before the 15th century.¹

¹ The original MSS. containing the “*Annals of Tacitus*” were “discovered” in the fifteenth century. Their existence cannot be traced back further than that time. And as it was an age of imposture, some persons are disposed to believe that not only portions of the *Annals*, but the whole work, was forged at that time. Mr. J. W. Ross, in an elaborate work published in London some years ago, contended that the *Annals* were forged by Poggio Bracciolini, their professed discoverer. At the time of Bracciolini the temptation was great to palm off literary forgeries, especially

of the chief writers of antiquity, on account of the Popea, in their efforts to revive learning, giving money rewards and indulgences to those who should procure MS. copies of any of the ancient Greek or Roman authors. Manuscripts turned up as if by magic, in every direction ; from libraries of monasteries, obscure as well as famous ; the most out-of-the-way places,—the bottom of exhausted wells, besmeared by snails, as the History of Velleius Paterculus, or from garrets, where they had been contending with cobwebs and dust, as the poems of Catullus.

10. No reference whatever is made to this passage by any writer or historian, monkish or otherwise, before that time,¹ which, to say the least, is very singular, considering that after that time it is quoted, or referred to, in an endless list of works, which by itself is all but conclusive that it was not in existence till the fifteenth century; which was an age of imposture and of credulity so immoderate that people were easily imposed upon, believing, as they did, without sufficient evidence, whatever was foisted upon them.

11. The interpolator of the passage makes Tacitus speak of "*Christ*," not of Jesus *the* Christ, showing that—like the passage in Josephus—it is, comparatively, a modern interpolation, for

12. The word "*Christ*" is *not a name*, but a TITLE;² it being simply the Greek for the Hebrew word "*Messiah*." Therefore,

13. When Tacitus is made to speak of Jesus as "*Christ*," it is equivalent to my speaking of Tacitus as "*Historian*," of George Washington as "*General*," or of any individual as "*Mister*," without adding a *name* by which either could be distinguished. And therefore,

14. It has no sense or meaning as he is said to have used it.

15. Tacitus is also made to say that the *Christians* had their denomination from *Christ*, which would apply to any other of the so-called *Christis* who were put to death in Judea, as well as to Christ Jesus. And

16. "The disciples were *called* Christians first at Antioch" (Acts xi. 26), not because they were followers of a certain Jesus who claimed to be the Christ, but because "*Christian*" or "*Chrēstian*," was a name applied, at that time, to any good man.³ And,

¹ A portion of the passage—that relating to the manner in which the Christians were put to death—is found in the *Historia Sacra* of Sulpicia Severus, a Christian Father, who died A. D. 420; but it is evident that this writer did not take it from the *Annals*. On the contrary, the passage was taken—as Mr. Ross shows—from the *Historia Sacra*, and bears traces of having been so appropriated. (See Tacitus & Bracciolini, the *Annals* forged in the XVth century, by J. W. Rose.)

² "*Christ* is a name having no spiritual signification, and importing nothing more than an ordinary surname." (Dr. Giles: Hebrew and Christian Records, vol. ii. p. 64.)

³ The name of *Jesus* and *Christ* was both known and honored among the ancients." (Eusebius: Eccl. Hist., lib. 1, ch. iv.)

⁴ The name *Jesus* is of Hebrew origin, and signifies *Deliverer*, and *Savior*. It is the same as that translated in the Old Testament *Joshua*. The word *Christ*, of Greek origin, is properly *not a name* but a *title* signifying *The Anointed*. The whole name is therefore, *Jesus the Anointed* or *Jesus the Messiah*."

(Abbott and Conant; Dic. of Relig. Knowledge, art. "*Jesus Christ*.")

In the oldest Gospel extant, that attributed to Matthew, we read that Jesus said unto his disciples, "Whom say ye that I am?" whereupon Simon Peter answers and says: "Thou art *THE CHRIST*, the Son of the living God. . . . Then charged he his disciples that they should tell no man that he was *JESUS THE CHRIST*." (Matt. xvi. 15-20.)

This clearly shows that "*the Christ*" was simply a *title* applied to the man Jesus, therefore, if a *title*, it cannot be a *name*. All passages in the New Testament which speak of *Christ* as a *name*, betray their modern date.

³ This name (*Christian*) occurs but three times in the New Testament, and is never used by Christians of themselves, only as spoken by or coming from those without the Church. The general names by which the early Christians called themselves were 'brethren,' 'disciples,' 'believers,' and 'saints.' The presumption is that the name *Christian* was originated by the *Heathen*." (Abbott and Conant: Dic. of Relig. Knowledge, art. "*Christian*.")

17. The worshipers of the Sun-god, *Serapis*, were also called "Christians," and his disciples "Bishops of Christ."

So much, then, for the celebrated passage in Tacitus.

"We are called Christians (*not*, we call ourselves Christians). So, then, *we are the best of men* (Christians), and it can never be just to hate what is (Christ) *good and kind*;" [or, "therefore to hate what is *Christian* is unjust."] (Justin Martyr: *Apol.* 1. c. iv.)

"Some of the ancient writers of the Church have not scrupled expressly to call the Athenian *Socrates*, and some others of the *best* of the heathen moralists, by the name of *Christians*." (Clark: *Evidences of Revealed Relig.*, p. 284. Quoted in *Ibid.* p. 41.)

"Those who lived according to the *Logos*, (*i. e.*, the *Platonists*), were really *Christians*." (Clemens Alexandrianus, in *Ibid.*)

"Undoubtedly we are called *Christians*, for this reason, and *none other*, than because *we are anointed with the oil of God*." (Theophilus of Antioch, in *Ibid.* p. 339.)

"Christ is the Sovereign Reason of whom

the whole human race participates. *All those who have lived conformably to a right reason, have been Christians*, notwithstanding that they have always been looked upon as Atheists." (Justin Martyr: *Apol.* 1. c. xlvi.)

Lucian makes a person called Triphon answer the question, whether the affairs of the *Christians* were recorded to heaven. "All nations are there recorded, since *Christus* exists even among the Gentiles."

¹ "Egypt, which you commended to me, my dearest Servianus, I have found to be wholly fickle and inconsistent, and continually wafted about by every breath of fame. The worshipers of *SERAPIS* (here) are called *Christians*, and those who are *devoted* to the god *Serapis* (I find), call themselves *Bishops of Christ*." (The Emperor *Adrian* to Servianus, written A.D. 134. Quoted by Dr. Giles, vol. ii. p. 86.)

NOTE.—Tacitus says—according to the passage attributed to him—that "those who confessed [to be Christians] were first seized, and then on their evidence a *huge multitude* (*Ingens Multitudo*) were convicted, not so much on the charge of incendiarism as for their *hatred to mankind*." Although M. Renan may say (*Hibbert Lectures*, p. 70) that the authenticity of this passage "cannot be disputed," yet the absurdity of "a huge multitude" of Christians being in Rome, in the days of Nero, A. D. 64—about thirty years after the time assigned for the crucifixion of Jesus—has not escaped the eye of thoughtful scholars. Gibbon—who saw how ridiculous the statement is—attempts to reconcile it with common sense by supposing that Tacitus knew so little about the Christians that he confounded them with the Jews, and that the hatred universally felt for the latter fell upon the former. In this way he believes Tacitus gets his "huge multitude," as the Jews established themselves in Rome as early as 60 years B. C., where they multiplied rapidly, living together in the *Trasevere*—the most abject portion of the city, where all kinds of rubbish was put to rot—where they became "old clothes" men, the porters and hucksters, bartering tapers for broken glass, hated by the mass and pitied by the few. Other hucksters, among whom may be mentioned Schwegler (*Nachap. Zeit.*, ii. 229); Köstlin (*Johann-Lehrbeqr.*, 472); and Baur (*First Three Centuries*, i. 133); also being struck with the absurdity of the statement made by some of the early Christian writers concerning the wholesale persecution of Christians, said to have happened at that time, suppose it must have taken place during the persecution of Trajan, A. D. 101. It is strange we hear of no Jewish martyrdoms or Jewish persecutions till we come to the times of the Jewish war, and then chiefly in Palestine! But fables must be made realities, so we have the ridiculous story of a "huge multitude" of Christians being put to death in Rome, in A. D. 64, evidently for the purpose of bringing Peter there, making him the first Pope, and having him crucified head downwards. This absurd story is made more evident when we find that it was not until about A. D. 50—only 14 years before the alleged persecution—that the first Christians—a mere handful—entered the capital of the Empire. (See Renan's *Hibbert Lectures*, p. 55.) They were a poor dirty set, without manners, clad in filthy gaberdines, and smelling strong of garlic. From these, then, with others who came from Syria, we get our "huge multitude" in the space of 14 years. The statement attributed to Tacitus is, however, outdone by Orosius, who asserts that the persecution extended "through all the provinces." (Orosius, ii. 11.) That it was a very easy matter for some Christian writer to interpolate or alter a passage in the *Annals* of Tacitus may be seen from the fact that the MS. was not known to the world before the 15th century, and from information which is to be derived from reading Dailly *On the Right Use of the Fathers*, who shows that they were accustomed to doing such business, and that these writings are, to a large extent, unreliable.

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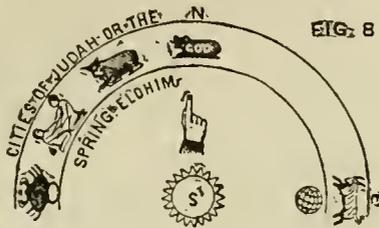
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