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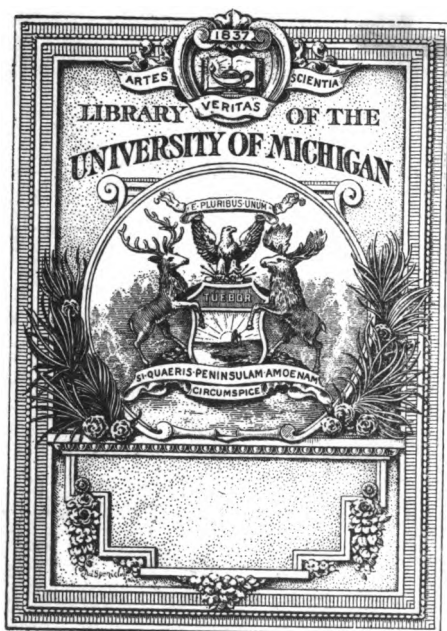
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LETTERS

CONCERNING 8-6

MYTHOLOGY.

*O Voi! c'havete gl' Intelletti sani,
Mirate la Dottrina, che s'asconde
Sott'il Velame de gli Versi strani.*

Thomas Yarranton

DANTE.

Blackie



L O N D O N :

Printed in the Year M. DCC. XLVIII.

BY THE AUTHOR

SYNOPTICON

OF THE
UNIVERSITY OF
CAMBRIDGE

PREFACE.

AS IT IS of more Importance that a Book be worth reading, than to know by whom it is writ, there would have been no Necessity of acquainting the Public, that some of the first of the following LETTERS passed in Correspondence, if the lamented Death of the worthy Man who wrote them, had not prevented his prosecuting a Plan, which the Reader without such Notice might be justly surpriz'd to find abruptly relinquished.

iv P R E F A C E.

The ADDITIONS to the seventh and eighth, and all the rest, were written by the Author of the ENQUIRY into the Life and Writings of HOMER. They take, it is true, a quite different Road; yet all tend to one and the same End of promoting Learning and Virtue, and doing Justice to the first Instructors of MEN.

Part

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PART of a
L E T T E R
T O

SIR EVERARD FAWKENER.

**** **B**UT *is it possible the Hurry of a Court, and the Duty of of two such Places, should leave you a Moment's Leisure to bestow upon Literature---? If they do, may this come to your Hands at the lucky Hour, when, disengaged and easy, you can afford to listen to the old Story I am just going to tell you. 'That FABLE was the first ' Form in which Religion, Law, and ' Philosophy (united originally) appeared in the World; that the ancient Fables, as we now read and understand*

A 3

Part of a LETTER to

*' derstand them, convey no such Know=
' ledge: that consequently they are not
' understood: that therefore learned
' Men have had Recourse to several
' ingenious but clashing Schemes to ex=
' plain them; while some will have all
' the Gods of Antiquity to be deified
' Heroes; some, to be Jewish Patriarchs;
' others, to be the first Egyptian Kings;
' others, to be emblematical Figures,
' like Sign-Posts, in the same Country;
' and a late well-meaning Writer has
' even discovered them to be 'Types of
' our modern Divinity.'*

*To decypher then these obscure Re=
mains, and trace this lost Stream of
ancient Wisdom to its real Source, is
the Aim of the following LETTERS.
Some of them having been writ to a
young Gentleman of great Parts, but
in a wrong Pursuit of Happiness, has
spread an Air of Pleasantry thro' the
Whole; which I am apt to think will
be*

Sir EVERARD FAWKENER.

be no Disadvantage. The unnatural Separation of Learning from Life, has done infinite Harm to both. 'Twere indeed pity a Treatise should be less instructive than it smile; or less entertaining than it lay open ancient Wisdom, canvass solemn Rites, and explore the Recesses of the mysterious EAST. Several familiar humorous Terms have escaped in the Revisal of the first six Letters, which tho' very pardonable in private Correspondence, will yet require some Grains of Allowance from the Public: Nor ought we to lose Sight of the original Design of these Letters, which is, 'To explain the religious 'Opinions of the ANCIENTS, and 'their consequent Practice:' If that be accomplished, no matter whether these Opinions were true, or such as a purer Religion, and improved Science have since shewn us to be without Foundation. The Fable, for Instance, of the Death of ADONIS, proceeds upon a
A 4 *Mistake;*

Part of a LETTER, &c.

Mistake; that of the Birth of SATURN upon Truth: And so Men of your Candour will judge of the rest.

FROM such, the Difficulty of this Attempt will procure an easy Pardon of Errors scarcely to be avoided in so various and abstruse a Research: And both the Difficulty and Dignity of such a Subject as the first RELIGION and PHILOSOPHY of the Lords and Lawgivers of the World, will be my best Apology for making this Work a Proof of my Discernment in Men, while I publish the particular Affection, and unfeigned Attachment taken to
SIR EVERARD FAWKENER, by

IT'S AUTHOR.

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* * * * *

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T R A N-

TRANSLATIONS.

Pag. Line

9. 28. **C***Onoisseur*. Skilful Judge,
 12. 3. *Niais*. Simple, like a callow Bird,
Ibid. 22. *Rusticana Facie*. A Country-like Face.
Ibid. 23. *Ἀγροίκῳ προσώπῳ*. A Peasant's Countenance.
Ibid. 28. *Facie prope*, &c. With something of a Country-Look, so
 that he seems to have been not unlike our *VIDA*.
 13. 1. *Di sincero*, &c. Of an ingenuous and agreeable Aspect.
Ibid. 2. *Di Color*, &c. A Complexion betwixt fair and brown,
 with such a Look and Features, as well shew'd the
 Soundness of his Heart.
Ibid. 7. *Una certa*, &c. A certain Mien of undefining Simplicity,
 an almost infallible Mark of noble Manners.
Ibid. 11. *Plus Bête*—More Idiot than Knave.
 33. 11. *Unde nisi*—Whence taught, but from within?
 60. 12. *Vesta eadem*—*VESTA* and *EARTH*'s the same, th'eternal
Fire
 Lies under each, and points both to the *EARTH*,
 Our common *Seat*, and to the private *HEARTH*.
 83. 6. *Principio*—The Heaven and Earth, and liquid Plains,
 The Moon's resplendent Orb, *Titanian Stars*,
 A *SPIRIT* inward feeds.—

Sive

TRANSLATIONS.

Pag. Line

98. 4. *Sive hunc*—Whether of Seed divine he first was made
 By the supreme Creator, Source of Worlds ;
 Or if the recent *Earth*, sever'd so late
 From *Ether*, still retain'd some Kindred-Seeds,
 Which fly *PROMETHEUS* moist'ning with the Stream,
 Fram'd in the Likeness of th' all-ruling *Gods*.
110. 19. *Jupiter*—*JOVE* first cut short the Term of ancient *SPRING*.
140. 11. *Jupiter*—Almighty *JOVE*, Father and Mother both
 Of Gods, and Men, and Things.—
146. 16. *It Ver & Venus*—*VENUS* and *vernal* Gales go hand in
 hand,
 And balmy-pinnion'd *Zephyr* tends their Steps,
 Sweet Harbinger of *Venus* and the *Spring*.
153. 6. *Bagatelle*—Trifling and Sensuality.
154. 4. *Felix qui*—Happy the Man, who vers'd in Nature's Laws,
 Can each Effect ascribe to it's own Cause ;
 Trample on Terrors and relentless Fate,
 And hear the Din of *Acheron*, sedate !
- Ibid.* 23. *Quis enim*—Who e'er unanxious loved ?—
157. 10. *Virtutem Verba*—Meer *Words* make *Virtue*, just as *Trees*
 a Grove.
216. 14. *Quantum Relligia*—What dismal Deeds *RELIGION* cou'd
 advise.
222. 19. *Naturam*—Drive *NATURE* out, wer't with a naked
 Sword,
 She'll still return.—
301. 22. *Qui sui*—Whose high Deserts acquir'd a deathless Name,

Mutavit

TRANSLATIONS.

Page. Line

367. 11. *Mutavit mentem*—The giddy People changed their Mind,
and burn

With *one* Desire—to write.

369. 23. *Ghi con una*— ——— Who with the self-same Wand
Govern'd both *human* Things, and Things
divine.

390. 20. *Magnus ab*—The Course of Ages here begins anew,
And mighty Months from *hence* successive
tell.

E R R A T A.

PAGE 7. Line 25. Ben. read Brown. p. 9. l. 2. r. barefooted. p. 59.
 l. 20. r. behold'ft. p. 176. l. 12. Father, r. Grandfather's. p. 55.
 l. 21. sprung, r. sprang. p. 87. l. 26. Note ^a, r. p. 58. p. 143. Note
 (n) ὕπεραις, r. ὑγραις. p. 198. Note (z) similia, r. similis. *Ibid.* &
 sacrilegas, r. sacrilegas, &. p. 272. Note (c) ^{محل} محل r. ^{محل} محل. p. 282. l. 12.
 Bosom, r. Womb. *Ibid.* l. 25. there hear, r. there let you hear. p. 327.
 l. 18. Disdain, r. Disdain of. p. 335. Note (c) ^{αεφ} αεφ, r. ^{αεφ} αεφ. p. 341.
 l. 4. after Goldsword, r. or rather *Fire-Artist*; from ^{חַרְשֵׁן-עוֹר} חַרְשֵׁן-עוֹר Cha-
 rêsh-ôur. Πυριτεχνίης. p. 352. Note (s) r. *Stillingfleet* in Note (t).
 p. 383. Note, l. 2. is always, r. is almost always. p. 391. Note (g)
 ἀντιλογία, r. ἀιτιολογία.



LETTER FIRST.

TIS strange, my Friend! 'tis wond'rous Lett. 1.
 strange!—Whence this new Curiosi-
 ty? *New* indeed to you; to enquire
 about ancient Opinions; or about modern Books
 that entertain us with such obsolete Stuff. Are
 you really become a Convert? Have you re-
 nounced the State of Infidelity in which you for-
 merly lived, and begin to believe, sincerely be-
 lieve in the Knowledge and Capacity of the Ages
 long preceeding our own? Not a great while,
 since you wou'd hardly allow the credulous An-
 cients a moderate Share of Common Sense; or
 if they had been forced into any Acquaintance
 with the Arts of Life, you still presumed that
 all the World agreed with a great Prelate^a, in
 A 2 thinking

^a *Des Fables plus ridicules que celles que l'on conte aux Enfans, ont fait la Religion des Payens.* M. Bossuet Disc. sur l'Hist. U-
 niver.

Lett. 1. thinking their *Fables* ridiculous, beyond the Folly of Children; and laughed at me, you may remember, somewhat immoderately, for taking it into my head, *That some of them had a Meaning.*

MAY I now laugh a little in my Turn? Are you indeed come to think that their Authors were Men? Just such Men as You or I? *That*, you will say, I never doubted: Perhaps not; but only of its Consequences: An Ancient might have the same human Figure, and walk about upon two Legs as We do: But that they had the same Understanding, the same Views in Life, and pursued them after the same Manner, *that* was a *hard Saying*: And still a harder, That it wou'd have been as difficult to have persuaded a Gentleman in *Athens* or *Rome* of the Legend of *Venus* and *Adonis* literally understood, as to make a *Briton* swallow a Tale of the Virgin *Mary* and her Spouse *St. Dominic*; or an ingenious *Parisian* of the *Abbé's* miraculous Tomb. "But now Dr. M*** has sent you a Book, to which
 "when once set down, you cou'd not rise; and
 "when quite thro' it, the strange Fancies it put
 "into your Head, obliged you just to begin again.
 "They call it an *Enquiry into the Life and*
 "*Writings of Homer*; tho' you think it shou'd
 "rather have bore the Title of the *Rise of Arts*
 "and *Progress of Languages and Learning*; and
 "is full of *Plates*, whose Meaning above all
 "things you wish to have explained."

GIVE

GIVE you Joy, my Friend, of this new Turn Lett. 1. of Mind, which puts you upon enquiring into the Meaning of these mythological Enigma's ; these extravagant Tales, and apparent Inconsistencies ; which yet our learned Lord *Verulam* cou'd call the *Wisdom of the Ancients*, and a constant Source of Pleasure to a speculative Man, as they represent some of the grandest Ideas in Nature and Art. Thus you will be more of a piece with yourself ; and will not despise any Species of Knowledge, or Form of conveying it, until you are well assured of its Emptiness and Insignificance. For 'tis, methinks, but modest to suppose that what imployed the Heads of the Philosophers, the Tongues of the Poets, and Hands of the Priests for so many Ages, should be able to afford *Us* some *Amusement*. Tho', to say the Truth, yours is a common Case ; and there are few greater Instances of the unequal Judgements Men make of Things, than the current Prejudices concerning the Ancients, and particularly their *Mythology*. How else shou'd it come to pass, that in an Age which in most respects has done them Justice, and in some respects *more* than Justice ; when their Title not only to a Superiority in the Arts of Life stands fairly recognized, but even to Reach and Invention in most of the Sciences, that still they should be reckoned Children or Changelings in their *Mythology* ?

I am not therefore surprized at this Revolution in your Taste, who wish to *think*, as well as *act*

Lett. I. consistently; nor much at the Occasion of it.

~ The Enquiry into the Life and Writings of *Homer* is not ill calculated to destroy either a blind Zeal for the Ancients, of which you used to impeach *me*, or a blind Prejudice against them, with which I used to return *your* Compliment; and a Glimpse of Truth, such is her Beauty, tho' but a side-long Glance, naturally produces Desire of more.

NEED I warn a Man of your Pleasantry against taking this Way of speaking, seriously? — No: I would not, you well know, altogether follow the old Sages in their Philosophy, how much soever I may admire their Morals; much less would I theologize (forgive me that hard word) with those whose Schemes were irreconcilable to Reason and themselves. These Things, when set about in earnest, must be taken in other Lights. All the Use I wou'd have you to make of them, is *a little innocent Speculation*, whose sole Effect, as *Jack Anvil* says of all the fine things you can write, is *to make you simper a little, shake your Head, say it is a pretty, ingenious kind of a Thing, and so have done.*

I am,

My dear Friend

Yours &c.

LETTER

LETTER SECOND.

“ **H** EAVEN prosper all good Purposes, Lett. 2.
 “ and give Virtue to put them in ex-
 “ cution !”—Be not offended at my well-meant
 Wish: One of your former Favourites^a, whose
 Fellow all Antiquity, you were sure, had never
 produced, says a plain thing prettily;

*Cbi ben comincia, hà la Metá de l'Opra:
 Nè si comincia ben, se non dal Cielo.^b*

Believe me, my Friend, to pass from a Life of
 Gayety and Pleasure to *Study*—and that kind
 of Application which *real* Learning requires, is
 no easy Transition. I know you make great E-
 lopements; and have at times passed a whole long
 Week without seeing * * * *. And who knows
 but these studious Fits may return still more
 frequently, and at last fix the Habit on the other
 side? Mean time give me leave to cherish the
 good Disposition, and to feed the tender Babe
 with Aliment not too opposite to its wonted
 Diet.

Do you remember the last time you did me
 the Pleasure to spend some Days at B * * *, the
 Wit you threw away upon the uncouth Figure
 of the old musty Book, in Boards and Ben-Lea-
 ther,

A 4

^a Sigre Battista Guarini.

^b He who begins aright has near half done;
 Nor can we well begin, if not with Heaven.

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Lett. 2. ther, hapſed with Braſs, that lay upon my Table? Out of that ſame aukward Utenſil, as you called it, will I give you a Specimen of the harmleſs Entertainment to be had from an old Story, which I read this Morning. Your Experience in the Subject will render it very intelligible.

‘ AT the Birth of *VENUS*, or *Beauty*, the Gods held a grand Feaſt; to which among the other Deities came *Plenty*, the Son of *Foreſight*; and, as is uſual on ſuch Occaſions, *Poverty* came likewise a begging, and hung on about the Door. Tow’rds the End of the Entertainment, *Plenty* being intoxicated with Nectar, (for there was as yet no Wine) went into the Garden of *Jove*, and oppreſſed with the celeſtial Liquor ſunk down in Sleep. *Poverty* ſpied him in this plight; and as ſhe had long wiſhed for a Child by him to ſupply her Wants, ſhe ſlipt ſecretly into the Garden, laid herſelf gently down by his Side, and was made the Mother of *Cupid*, or *Deſire*. For this reaſon the Child became a Vaſſal to *Venus*, both as being begot on the Feſtival of her Birth, and being likewise naturally addicted to Beauty, which ſhe poſſeſſed in the higheſt Degree. *CUPID* therefore, as the Offspring of *Plenty* and *Poverty*, takes after either Parent, and inherits a mixed kind of Fate.

‘ IN the firſt place, like his Mother, he is perpetually *in want*: and far from being beautiful or blooming, as moſt People imagine, he

' he is eager, ravenous and rough ; wandering a-Lett. 2.
 ' bout barefoot, without House or Habitation ;
 ' sleeping before Doors, or by the Way-side
 ' under the open Sky, and constantly accompa-
 ' nied with Craving and Indigence. But at the
 ' same time, like his Father, he is ever forming
 ' Designs upon all that is *beautiful* and *good* : is
 ' courageous, forward, indefatigable and cunning ;
 ' still contriving some Fetch, and fond and fruit-
 ' ful of new Tricks. He is plodding all his Life
 ' long ; is artful, persuasive, plausible and be-
 ' witching : Neither mortal nor immortal in his
 ' Constitution ; but at times, in one and the same
 ' Day, he lives and blooms in Affluence ; then
 ' languishes and dies ; and in a little time revives
 ' again, in virtue of his *Father's* Nature. What-
 ' ever he receives is immediately spent and gone :
 ' So that *Love* can never be truly called rich ;
 ' nor is he ever wholly destitute ; but consisting
 ' of Contraries, is at once covetous and profuse,
 ' bashful and brave ; has a Desire to domineer,
 ' and a Disposition to Servitude ; the Elevation
 ' and Port of a Prince, and Fawning and Mean-
 ' ness of a Slave. '

Now you have read this little Tale ; be inge-
 nuous and tell me, cou'd any pretty Fellow about
 Town have better painted the blind mischievous
 Boy ? Say, you who are a *Connoisseur*, I am afraid
 to your cost, is he truly represented ? Did the Pain-
 ter, think you, understand Life ? For if he was a
 Master in this delicate Part of it, you will doubt-
 less

Lett. 2. less admit he might excel in the whole. Think
 { upon your former Ways, my Friend! of the
 Contempt you used to express for the ignorant
 impolite Ancients, and, as you are in a fair Road,
 repent throughly of your Infidelity. But I have
 another Question, a little different, to ask.

COU'D any body, do you imagine, take it
 into his Head after reading this Allusion, 'That
 ' the Author of it actually believed the little flut-
 ' tering Thing he has so exquisitely described, to
 ' be a real divine Person, and wou'd worship
 ' him accordingly as *a God*?' One shou'd think
not: Especially as this very Parable has been ta-
 ken for an Argument of his Unbelief of the
 whole Train of his national Divinities, whom he
 revered in Obedience to the Laws of his
 Country, and professed himself incapable of ex-
 plaining their Natures and mystical Generation.
 Or, on the other hand, wou'd it not be as ab-
 surd to say, that it had *no Meaning at all*? It
 must be a strange Turn of Mind that cou'd lead
 to either: "For to believe it literally, or to
 " condemn it for Want of Ingenuity, are equally
 " preposterous." I shall certainly expect you on
Wednesday, with Mr. V****, and always am,

Yours &c.

LETTER

LETTER THIRD.

WERE you not ashamed to confess so much Laziness in good Company? Not to endure the Labour of making out the Plan of a Work you so much wish to comprehend! Was it a long Letter from B**** in bad Writing and beau-spelling, you cou'd plod till Midnight; and be at abundance of Pains to decipher the crooked Scrawl, in order to come at all the pretty Sentiments it contained. Well—, I will indulge you for once; and try to intangle you in *Study*, by laying Baits in your Way, and sending you *the Plan*, you so consistently long to see, and will not take the Pains to make out. Lett. 3.

THE ENQUIRY into the *Life* and *Writings* of HOMER promises little by its Title-page: It bears no Name of Author, or Printer, nor of the Lord to whom it is addressed; neither is there a Dedication; but after the manner of the *Ancients* it has a respect to this noble and learned Person from Beginning to End. The Head of *Homer*, which you see prefixed, is taken from the Bust of a fine Statue, probably *that* mentioned by *Cedrenus*, as formerly one of the chief Ornaments of *Constantinople*, and now in the rich Cabinet of that great and good Man, the celebrated Dr. *Mead*. In viewing his beautiful Collection of some of the finest Remains
of

Lett. 3. of Antiquity, I took particular Notice of this Bust, and well remember to have been struck with a *plain rustick Look*, something *niais*—— but *ingenious* and *thoughtful*, such as they say *Voiture's* was, which I don't think truly represented in the Plate prefixed to the ENQUIRY; but the Original gave me a juster, more natural Idea of a *stroling fanciful Bard*, than the Head of the noble *Farneſe Statue* in the Great Duke's Gallery.

THIS is one of those Perceptions or Prejudices, if you please, one cannot so easily give account of: We feel it; but for the most part are not able to tell, *Why it is so*. Must there not be some Connexion in Nature between a fruitful teeming Fancy, and *this Part of Physiognomy*? You, my Friend, who are a second *Cherea*, and have so nicely viewed *one sort of Faces*, try your skill now upon the other Sex, and tell me why many of the greatest Poets have had a *simple country Look*? The immortal *Mantuan* is recorded by *Donatus* to have been *rusticanâ Facie*; the peaceful *Hesiod*, ἀγροίκῳ προσώπῳ; *Theocritus* ποιμενικόν τι καὶ βλέπων, with even a *pastoral Look*; (not meaning, I suppose, a Bishop's.) The celebrated *Vida* was thought by his Contemporaries^a to resemble *Virgil* for the same very reason: *Facie prope rusticanâ, adeo ut nostro Vidæ non abſimilis fuiſſe videri poſſit*. *Dante Ali-geri*, the Parent of *Italian Poetry*, is said to have
been

^a Lil. Greg. GIRALDI.

been *di sincero e grato Aspetto*: His Successor Lett. 3.
the divine *Petrarcha*, *Di Color tra bianco e bru-*
no con Ifguardo e Fatezze che ben mostravan la
Schiettezza del Cuor: And the two Rivals, in
one kind of Poetry, *Tasso* and *Guarini*, (if an O-
riginal and Copy may be properly so called) had
both *una certa Ciera di ingenua semplicità, In-*
dizio di rado fallace di bei Costumi: Even the
shrewd witty *La Fontaine*, (for such you know
he appears in his Writings) was in his old House-
keeper's Opinion, *plus bête que malin*: and had
so much the Appearance of that same *Bêtise*, that
the Countess of C****, with whom he lived,
said to a Lady who asked if she was got into
her new House? That she had now only three
domestic Animals to fetch home, her *Cat*, her
Parrot, and *La Fontaine*.^b

WHAT shall we say of this strange Cor-
respondence of Features? A Correspondence
which extended not only to Poets in general,
but to Poets of the same Turn and Temper?
The polite amorous Cardinal *Bembo*, before he
obtained that Dignity, was complimented by
his learned Friends with resembling the ele-
gant Master of Love, the sweet-tongued *Ovid*,
not only in his Face, but his slender sprightly
Person^c; and a Life of *Petrarcha*, the Author of
many a delicate Strain, wrote by another Hand,
makes

^b Notes sur Boileau.

^c *Ovidius omni vitâ atque victu excultus atque expolitus, tum
tenui et vesco Corpore, Nervisque compacto; qualis scilicet est PE-
TRUS BEMBUS Vir unus omnium elegantissimus.*

L. G. GYRALDI Dial. de Vitis Poet.

Lett. 3. makes him to have been *juſt ſuch another*: *di commune Statura, non di molto gran Forze, m  di mirabil Deſtrezza*^a. Had the Decency of the Cardinal's Character permitted, what Leſſons in the *belle Paſſion* might you not have expected from the Pen that produced the inimitable *Azo-lains*^b; and had *Ovid* been under any happy Neceſſity of a like Decorum, what Refinements, what Gallantry wou'd have ſhone in his *Art of Love*? A Satiriſt, 'tis true, may well be thought to wear a different Aſpect; his Converſe with the World, treading the beaten Road, ſearching out and expoſing Vice in all its little Diſguiſes, may ſharpen his Looks, and imbitter his Face: But let us remember, his Province is the moſt unpoetical of *Parnaffus*; and ſtill, that one of the moſt approved among the Ancients was remarkable for his *Verecundia virginalis*, the *Modesty of a Maid* in his Countenance and Manners; which at the ſame time I can by no means affirm to appear in his Writings.

Now, for a Wager, are you running over all the Poets by Profeſſion, and all the poetically diſpoſed of your Acquaintance, and claſſing their Viſages in your Imagination. This one, ſay you, has a *comic*, that a *tragic*, t'other a *tragicomical* Look. Here is an *epic*, there a *ſatiric*, yonder a *pin-daric* Phyſiognomy. Mr. X*** looks juſt like—

But

^a Of a middle Stature, not very ſtrong, but wonderful Agility

^b They are Dialogues upon *Love*, wrote with great Delicacy and Decency.

But what am I doing? and whither has this Lett. 3. *Idea of Simplicity* in the Head of the great Poet led me? Quick let us return, *my Friend*, and quit the *Genus irritabile Vatum*, the testy rhiming Race, without discomposing a Hair in the Toupée of the meanest Servant of the Muses; and rather enquire, what Foundation there can be in Nature for this unquestionable Resemblance in the Aspects and Manners of Men?


SHALL we listen to the ingenious *Physiognomist*? who tells us, “That the chief Indications of Mens Dispositions are to be found in their Countenances, and center particularly in their Looks, their very Souls appearing thro’ their Eyes to an intelligent Spectator, as thro’ the Gates and Avenues of the Mind^a: That a set, simple Look, for example, little moist Eyes, moving Eye-brows, softened Features, are Signs of a Man’s being *contemplative, thoughtful, given to learning*, and particularly the *Belles Lettres*^b.” Again, ‘That a dark humid Eye, open, and frequently fixed, is a Sign of *Thought and Perception*; but if it likewise look *mild*, and *benign*, it further betokens *Worth and Ingenuity*; for such, says he, was the Eye and Looks of the wise and worthy *SOCRATES*.’

PER-

^a Τα δὲ πολλὰ τῶν σημείων καὶ τὰ ζύνολα τοῖς ὀφθαλμοῖς ἐνίδρυσται καὶ ὥσπερ διὰ Πυλῶν τούτων ἡ Ψυχὴ διαφαίνεται.

ΑΔΑΜΑΝΤΙΟΥ Φυσιογνωμικ. Α.

^b Ὄφθαλμοὶ ἐσῶτες, μικροὶ, ὑδροὶ, μέτωπον ἀνεμμένον, βλέφαρα κινούμενα δεικνύουσιν ἄνδρα ΦΡΟΝΤΙΣΤΗΝ, ΦΙΛΟΛΟΓΟΝ, ΦΙΛΟΜΑΘΗ. Ibid. Περὶ Ὄφθαλ. ἐς-ηκ.

Lett. 3.  PERHAPS you will hold yourself a better Judge of the following Aspects, which he describes much to the same purpose : ‘ Eyes, says he, standing frequently open, without winking, looking gentle and humane, swimming in a transparent Fluid, shew the Person to be *contemplative, a Lover of Knowledge, of a sweet Disposition*, and addicted to *Love* :’ And still stronger, ‘ That suffused Eyes, fluctuating, and as ’twere *beaming* in themselves, bespeak a strong Inclination to Pleasure and the Delights of *Venus* ; and that Persons with such a Look are generally *straight, beneficent, of a noble Nature*, and addicted to *Poetry and Verse*.’ ^a

WHATEVER the Case may be, or how slippery soever the Judgement, when we descend to Particulars, the *Opinion* we cannot help forming of every Man at first sight to his Advantage or Prejudice, according as his Aspect and Appearance please or disgust us, seems to say, That it is not without reason we suppose a *Connexion* between a certain Set of Features, and such and such Manners which usually attend them. *Yours* did not deceive me, who am affectionately,

Your &c.

^a Ὀφθαλμοὶ κλυζόμενοι, κυμαίνοντες ἐν αὐτοῖς, εἰς ἀφροδίσια καὶ εὐπάθειαν ἐπλόηται· οὔτε δὲ ἄδικοι, ἕτε κακῆργοι, ἕτε φύσεως φαύλης, ἕτε ΑΜΟΥΣΟΙ.

Ibid. Περὶ Ὀφθαλ. κινυμένων.

LETTER

LETTER FOURTH.

WHAT a Flow of Spirits must you have Lett. 4.
 had, my gay Friend! when you received my last Letter? I will forfeit a good deal, or you had been just come home from Y****, or perhaps were to go thither next Morning. In either Case the Infection wou'd work: Our Mind not only retains Impressions of the Companies we leave, but moulds itself beforehand to the Humour and Manners of those with whom we are about to associate, so it be done with our good Liking, and Hopes of Pleasure. I am sure you have been in high Humour by the sprightly *Debüt** of your Answer. “*Wonderful Science,*”
 “*say you, profound sagacious Physiognomy!*”
 “*highly befitting a grave contemplative Man!*”
 “*—You therefore expect that I will shortly send*”
 “*you a Treatise of Palmestry, or revive old Partridge, and write an Almanack.*”

“Tis very well, Sir, and not much out of Character:—But after so saying, may I venture to put you in mind of a certain Person, the quickest at catching Faces, and odd Miens, of all the Circle of my Acquaintance. Can you remember, dear Sir, this young Gentleman, who after he had, like *Leonardo da Vinci*, been strolling, if not from Street to Street, at least from Company to Company, and observed all the

B

strange

* Beginning; First Stroke.

Lett. 4. strange Setts of Features, uncouth Airs, and constrained Postures he had met with, used to come full fraught to me, “ Who shou’d I meet with in such a Place but Mr. * * * ? I protest I can’t abide that Man’s Look. He’s double and knavish for certain. If you observe, he never looks you steadily in the Face ; a Half-grin upon one side of his, betrays some crooked Sentiment within.

“ P R A Y, have you ever seen the plump Mr. *Papillon* ? How smooth his blooming vacant Face ! Thought and Wrinkles wiped clean out of it ! But happily supplied by the two prettiest unmeaning Dimples in his Cheeks, and the two pertest pinking Eyes that ever charmed a fair Lady. Mr. *B * * ** came in, and sat just by him, with his sedate Aspect, and composed Countenance, that commanded Respect whenever he appear’d, and drew Attention whenever he spoke. Bless me, how intent and piercing he looks ! But for the *Spirit* that every now and then flashes from his Eyes, and the gentle Smile that o’erspreads his Features, I should take him for a meer plodding Wight, not without a Dash of the *Misanthrope*.^a His Friend Mr. *M * * ** looks open like Heaven : You wou’d think you saw into his Heart : Truth and Generosity seem painted in every Lineament. — I am sure he is a good Man. But oh ! the painful Picture of Chagrin !

The

^a Man-hater.

" The imbittered excoriate Look of *** *Esqr.* ! Lett. 4.
 " An old exhausted sickly Rake! Dismal! A ~~~~~
 " most forbidding Phiz. I wou'd have thee
 " drawn and set up a *Memento mori* in St. *J.* ***
 " C* * *!, where thou'd reform more young
 " Fellows, than all the laboured and lab'ring
 " Sermons ever preached in the Place. But *a*
 " *propos* to Sermons.—Of all the living Busts I
 " ever saw, no one comes up to the gloomy
 " buck'ram *Visage* of the *Vicar*. How is every
 " better Sentiment effaced from his whole Coun-
 " tenance! Not a Spark of Goodness or Vestige
 " of Humanity in any one Feature: Dark, un-
 " social and sullen, with cloudy Brow, lightless
 " Eyes, pendant Cheeks, and double Chin, he sits
 " recollected in gruff Silence: But upon the
 " least Emotion, the *Bear* and the *Clown* appear
 " tumbling in all his Gestures, begrim his un-
 " gainly Looks, strain his Muscles, distort his
 " Motions, and bristle his whole Behaviour."

O F whose drawing, my good Friend, are
 these Characters? Upon what are such quick
 Feelings of Men and Manners founded? *Won-*
derful Science! say I in my turn, *profound sa-*
gacious Physiognomy! *there's but a short Step,*
'twou'd seem, between thee and thy Sister-Science
Palmistry, and from thence to Astrology, predict-
ing the Weather, and telling Fortunes.

Y E T don't be too much out of Countenance
 at being catched exercising that perceptive Fa-
 culty

Lett. 4. culty with which Nature has endowed you, of discovering Mens Conditions from their Air and Aspect: You have some good People for Patterns, who practised the same Art. What tho' Fortune-tellers, Quack-Doctors and Gypsies abuse it; you need not go a stroling with them, except you please. Because there are *Empirics*, wou'd you have no *Physicians*? Because there are *rhyming Dunces*, wou'd you have no *Poets*? Or because there are *wicked Heretics*, would you have no *orthodox Divines*? But you have better Company than Sir *Sidrophel*, tho' not yet of your Acquaintance: I will venture to introduce you to one or two of them in my next Letter. Till then,

My dear Friend,

Adieu.

LETTER

LETTER FIFTH.

YOU are a very hard Craver. Is your Im- Lett. 5.
 patience owing to a Desire of knowing
 your Fellow-Physiognomists, now you have
 found out your self to be one of the number ;
 or to an Inclination incident to young People, for
 which a Royal Mistress (if she was one) was re-
 markable in the last Century, a Liking to hear
 old Stories ? Which of them soever it be, in per-
 formance of my Promise, hear the Sentiments
 of—I will not yet tell you who.

“ THAT the *Dispositions* of Mens Minds
 “ are connected with their *Bodies*, and influ-
 “ enced by the Changes that happen to *them*, is
 “ very evident both in People intoxicated with
 “ Liquors, and under Distempers : In both Cases
 “ the Temper and Sentiments appear extremely
 “ different ; and are plainly made so by the dif-
 “ ferent Temper and Disposition of the Body.
 “ On the other hand, the Body is frequently
 “ affected by the Passions of the Mind, as ap-
 “ pears in languishing Lovers, in Persons who
 “ have been violently frightened, who are sunk
 “ with Grief, or ecstatic with Pleasure. And
 “ not only so, but in things that happen *natur-*
 “ *rally*, without any Shock or Violence, it is
 “ easy to perceive that the Soul and Body are
 “ linked together in so intimate an Union, that

B 3

“ they

• *Memoires de la Vie du Comte de GRAMMONT.* Chap.VII. XI.

Lett. 5. “ they are generally speaking the reciprocal Causes
 “ of the Alterations happening in each other. For
 “ never was there such a Creature produced or
 “ seen, as had the Body and Shape of an Animal
 “ of *one* Species, and the Instinct and Dispositions
 “ of an Animal of *another* Species : But always
 “ along with the Body, it must have the Man-
 “ ners too, of one and the same Animal. It
 “ follows therefore that of *such a Cast* of Bo-
 “ dy, *such a Mind* must be the necessary Con-
 “ sequence. Among the Irrationals, we see the
 “ skilful in the several kinds, forming their
 “ Judgements of them by their *Make* : By this
 “ Jockeys judge of Horses, and Sportsmen of
 “ Dogs ; But if *their* Method of judging be
 “ well founded, as the same Causes must needs
 “ produce the same Effects, it must be likewise
 “ possible to discern *Mens* Conditions and Cha-
 “ racters by their Persons and Aspects.” *

THE N the Author ventures to lay down the
 general Principles upon which you are to reason,
 and proceeds to put them himself in Practice,
 not only by going over the principal Parts of the
 human Body, and assigning the various Disposi-
 tions of the Mind, which usually accompany their
 various Make and different Structure ; but, *vice*
versâ, runs over the chief Characters in Life,
 and accurately describes the Person and Appear-
 ance of a *brave* Man, of a *Coward* ; of an *in-*
genious

* ΑΡΙΣΤΟΤ. Φυσιογνωμονικά.

genious Man, of a *Blockhead*; of an *impudent* Lett. 5.
 Man, of a *modest* one, and so on throughout the
 great Variety of Characters in the World, both
 good and bad. After which, being led back as
 it were naturally, by an Induction of Effects to
 their Cause, he resumes the Consideration of
 this strange Connexion.

“ I AM persuaded, says he, that the *Soul* and
 “ *Body* sympathize with one another, for many
 “ Reasons. The Temper and Disposition of
 “ the Mind being any way altered, makes the
 “ Form and Habit of the Body to alter with
 “ it; as on the other hand, the Form and Make
 “ of the Body being changed, produces a simi-
 “ lar Change in the Disposition of the Mind.
 “ Grief and Joy are Affections properly belong-
 “ in to the *Mind*: Yet every body can perceive
 “ Grief in the heavy Look of an afflicted Man,
 “ and Joy in the chearful Countenance of a hap-
 “ py one. When the *Soul* is affected, and its
 “ Temper varied, were it possible that the *Body*
 “ shou’d retain, unmoved, its former State, there
 “ might, it is true, be still some sort of sympa-
 “ thetic Intercourse between them, but not so
 “ thorough and mutually affecting as it is at pre-
 “ sent. For now it is very evident, that the one
 “ follows and participates with the other; and
 “ from no Consideration more than from the
 “ Effects of *Madness*. This Distemper likewise
 “ seems properly to affect the thinking Faculty,

Lett. 5. “ the *Soul*. Yet Physicians by cleansing the
 “ *Body* by Medicines, and by making the Pa-
 “ tient observe Rules of Diet prescribed for the
 “ same Purpose, rid the *Soul* of that terrible
 “ Disorder: So that by one and the same Re-
 “ medy, applied to the *Body*, both its own State
 “ and Appearance is changed from what it was
 “ under a disordered Mind, and the *Mind* it-
 “ self is delivered from Madness. But since they
 “ both change *by one and the same Means* ap-
 “ plied to *one* of them, and change *both together*,
 “ it is evident that they thoroughly depend upon
 “ and mutually affect one another.” ^a

Now wou'd I give something to know,
 whose Opinions you imagine you have been
 reading? Some fanciful visionary Doctor's, I sup-
 pose, like the Spanish *Huarte*, or French *Des-
 marêts*: some *Mumpsimus*, who sat in his Closet,
 and built chimerical Schemes, a Stranger to the
 World, and to strict Reasoning. Just the con-
 trary: They are the Opinions of no less Man
 than *Plato's* Rival, and *Alexander's* Master—the
 severe, abstract, discerning *ARISTOTLE*; who
 was so fully convinced of their Justness and
 Truth, that in his most elaborate Work, his favou-
 rite new-invented *Organon*, upon which he seems
 willing to rest his Reputation^b, he concludes
 the

^a ΑΡΙΣΤΟΤ. Φυσιογνωμονικά.

^b Δεῖ δὲ ἡμᾶς μὴ λελθῆναι τὸ συμβεβηκὸς περὶ ταύτην
 τὴν πραγματείαν.—Ταύτης γὰρ, ἢ τὸ μὲν ἦν, τὸ δ' ἐκ ἦν
 ὡρε-

the second Book of the first *Analytics* with an Lett. 5. Abridgement of the *Principles* of Physiognomy. *These* the Philosopher lays down as Foundations upon which you may *reason*, and from which, according to the Conditions there prescribed, you may form certain Conclusions.

IN the Progress of Philosophy *Speusippus* taught after *Plato*, and *Xenocrates* succeeded *Speusippus*. *Xenocrates* was a perfect Pattern of Virtue in his Life and Manners. He began his Lectures early in the Morning, and his Gate stood open to all Lovers of Wisdom and Knowledge. A young *Athenian*, *Polemo* by Name, very wild and abandoned to Pleasure, in his Return from a Night Ramble, happened to be passing drunk that way about Sun-rising. To go in and bamboozle the old starched Philosopher was too tempting a Frolic to be resisted by a Youth in that Condition. Flustered therefore as he was, and in his gaudy revelling Dress, flowing with Perfumes, and crowned with Flowers, in he bounced among the learned Band who were listening to their stay'd Teacher; He sat down too, with a mimical Gravity, that he might watch

προεξεργασμένον· ἀλλ' ἔθεν παντελῶς ὑπῆρχε. — Περὶ τῶν Ῥητορικῶν μὲν, ὑπῆρχεν ἴσως πολλὰ καὶ παλαιὰ τὰ λεγόμενα· περὶ δὲ τῷ ΣΥΛΛΟΓΙΖΕΣΘΑΙ, παντελῶς ἔθεν εἶχομεν πρότερον ἄλλο λέγειν· ἀλλὰ ΤΡΙΒΗ'Ν ζητῶντες πολὺν χρόνον ἐπонуῖμεν. — Διὸ λοιπὸν αὖ εἴη πάντων ὑμῶν, ἢ τῶν ἀκρωμένων ἔργον, τοῖς μὲν παραλελειμμένοις τῆς μεθόδε συγνώμην, τοῖς δ' εὐρημένοις πολλὴν χάριν ἔχειν.

ΑΡΙΣΤΟΤ. Περὶ Σοφιστ. Ελεγχ. β. β. β.

Lett. 5. watch a witty Opportunity to confound the musty Moralist, and march off. At his first Appearance some Marks of Indignation broke from the Audience that threatned him with a sudden Exit: But *Xenocrates*, without altering his Countenance, made a Sign to let him alone; and changing the Subject of his Discourse, he began to reason of *Modesty*,—of *Temperance*,—of governing the *Passions*,—and *Self-command*. *P O L E M O* was not so far gone, as to be incapable of understanding what he heard; but looking something amazed and foolish, he began to *listen* to the eloquent Philosopher; and listened so long, until he was struck with the Gravity of the Man, and the Truth of his Doctrine. He then first stole up his Hand, and taking the Garland from his own Head, he threw it upon the Ground; then he pulled in his Arm under his Robe; by and by he gathered in the flowing jaunty Skirts of it; by degrees his Looks changed; the *impertinent apish Fleece* of a fine Fuddle-cap settled into Sense and Composure: He forgot the intended Frolic, was ashamed of his Debauch, and went home so stung with a Sense of his Folly, and so convinced of the Amiability of Virtue, that he became a constant Hearer of *Xenocrates*, eminent for the Regularity of his Life, and such a Proficient in Learning, that at his Master's Death he succeeded in the Direction of the *Platonic School*.


THIS

THIS celebrated Convert from Intemperance Lett. 5. to Wisdom excelled likewise in *Physiognomy*. Among his other Writings, as if *the great Philosopher* had not sufficiently exhausted the Matter, he new-modelled and considerably augmented the Treatise written by *Aristotle* upon that Subject. The Introduction is remarkable. ‘ If any Branch of Science, says he, be useful, those who study the Knowledge of the Natures and Dispositions of Men from their Appearance and Aspect, may reap many and great Advantages from their Art : For no body wou’d chuse to commit his Wife or Child, or entrust a Sum of Money, or any valuable *Depositem* ; or indeed wish to contract any kind of Friendship with a Man who has a Mark of Perfidy, Intemperance, or other wicked Disposition written in his Face. But to sum up the Matter in a Sentence, all Mankind, as it were by an immediate, infallible, Heaven-sent *Divination*, demonstrate in their Looks and Motions, their peculiar Cast of Mind, and Manner of Life : So that the skilful Physiognomist may cultivate Friendship with the *Good*, and avoid all Commerce with the *Evil*’ *

How

* Πάντων γάρ, ὡς ἔπος εἰπεῖν, ἀνθρώπων, ὥσπερ-εἴ
τινός, ἀπλᾶς ἢ θεοπετάς, καὶ ὀξύτατης μαντείας, συγγορι-
ζομένων ἔστι τε καὶ βίη πρόθεσιν, διὰ τῶν ὁ φυσιογνώμων
μαθησεται, τὰς μὲν τῶν χρηστῶν φιλίας αἰρεῖσθαι, τὰς δὲ
τῶν πονηρῶν κακίας φυλάττειν.

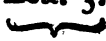
ΠΟΛΕΜΟΝ. Φ. σ. ο. γνωμικόν.

Lett. 5.  How happy wou'd that Man be, who cou'd exercise this rare Art with certainty? Who cou'd put in practice the repeated Advice of one of the best and greatest Men the World ever saw; ' to look within — to let the particular Quality and ' Worth of no Person or Thing escape us; ' — ' to be accurate Enquirers into the Manners and ' Actions of Men; ' — to accustom our selves ' to enter attentively into the Sentiments of those ' we converse with; and as far as is possible to ' get into the *very Soul* of the Person who speaks ' to us.' One of the most remarkable and surprising Instances of this Sagacity I have met with, is the celebrated *PLOTINUS*.

THE Ancients held such of their *Philosophers*, as lived in a manner becoming their Profession, in the highest Esteem. Their Schools they looked upon as the *Sources of Virtue*, and their Houses as *Sanctuaries*, which nothing base or dishonourable durst approach: The greatest Persons not only recommended their Children to their Care in their own Life-time; but frequently left them, with their whole Estate and Concerns, under their Tuition at their Death. The Family of *Plotinus*, the holy pure *Platonic*,
con-

¹ "Εσω βλέπε" μηδενός πραγματος μήτε ή ιδία ποιότης, μήτε ή αξία παρatreχέτω σε. ² 'Ακριβής εξέτασις ήθών κ' πράξεων. ³ "Εθίσου σεαυτὸν πρὸς τῷ ὕφ' ἑτέρῃ λεγομένῳ γίνεσθαι ἀπαρεδυμήτως, κ' ὡς οἶόν τε ἐν τῇ ΨΥΧΗ τῷ λέγοντι γίνεσθαι.

M. ANTONIN. ATTOKP. τῶν εἰς ἑαυτὸν βιβ. 5.

consisted but of a Servant or two for himself ; *Lett. 5.*
 but his House was full of the Youth of either 
 Sex of the prime Nobility, entrusted to *him* with
 all that they had, as to a sacred and divine Guar-
 dian. With the most incorruptible Integrity he
 was mild and affable, and ready to serve every
 body, who had the smallest Acquaintance of him,
 or Connexion with his Friends ; and at the same
 time of such Candour and Discretion, that having
 lived six and twenty Years in *Rome*, and been
 chosen Umpire in numberless Differences be-
 tween private Persons, he demeaned himself so
 as that he had not one Citizen his Enemy : So
 impartial and prudent was his Humanity.

ONE of this extraordinary Man's Talents was
 a true and just Perception of the Tempers and
 Manners of the Persons who lived with him ;
 whose Deeds and Designs he quickly discovered
 in their Looks, and often foretold what wou'd
 happen to them in the after-part of their Lives.
 " This Youth, (said he of a young Nobleman
 left to his Management) " will prove excessively
 " amorous, and intangle himself miserably in
 " Intrigues.—I suspect he will not be long-
 " lived : " which in every point came exactly
 to pass. A Widow Lady in high Reputation of
 Virtue, *Chione* by Name, who lived in his House
 with her Children, had lost a Diamond Neck-
 lace of very great Value. *Plotinus* ordered his
 own, and the Servants belonging to all the
 Lodgers

Lett. 5. Lodgers in the Family, to be brought together into his Presence : When they were met; he cast his Eye upon them, and immediately pointing to one of them, *This Person*, said he, *has stole the Necklace*. The Fellow stoutly denied it, at first ; but being led off to be whipt, he confessed the Theft, and went and fetched the Necklace from whence he had hid it.

BUT the chief Proof of the Justness of his Penetration, was his discovering the secret dismal Intention of his favourite Scholar *PORPHYRY*, whom this great Judge of Men loved not more upon account of his Learning, than his Virtue and Sweetness of Manners. Hear how the Youth ingenuously tells the Story of himself. ‘I had once, says the *young Platonic*, through
 ‘ some Distaste or Contempt of Life, taken a
 ‘ Resolution to put an End to my Days; and
 ‘ had shut my self up in my Lodgings for that
 ‘ purpose; when my loved *Master* came unexpectedly, and broke in upon my Retirement.
 ‘ He told me without hesitation, That my present Intention was far from being the Result
 ‘ of Reason, or the Dictates of an *intellectual Principle*: That the Gloom in my Mind was
 ‘ occasioned by some bodily Disorder I laboured
 ‘ under, some Distemper of Melancholy, for which
 ‘ he directed me to go and *travel* for a Cure. I
 ‘ believed and obeyed him in this, as in every thing
 ‘ else, and passed over to *Sicily*, where I heard the
 ‘ Lectures

Letters concerning Mythology.

31

‘ Lectures of the Philosopher *Probus*, a Man in Lett. 5.
 ‘ good Reputation, with whom I stayed in the
 ‘ pleasant wholesom Town of *Lilybeum*. Here
 ‘ I quitted my pernicious Purpose of dying, and
 ‘ at the same time, was by this Accident pre-
 ‘ vented from attending my Master *PLOTI-*
 ‘ *NUS* until his death. * }

BUT to what purpose need we range Anti-
 quity for Instances of an Art, which you are your
 self practising every day? not only upon Per-
 sons and Companies, but upon Paper in your
 Closet. You who *design* and *draw* so prettily,
 and have gone thro’ the *academic Faces*, if not
 the *Figures*; who know the Play of a Muscle,
 at least on the Outside, from the smallest Simper
 to the highest Distortion of Features; who di-
 stinguish so nicely the Characteristics of the bor-
 dering Passions, *Grief*, *Fear*, *Dejection*, *Melan-*
choly; — *Emulation*, *Aversion*, *Envy* and *Ha-*
tred, can you with any Consistency ridicule Phy-
 siognomy, even in *our narrow* sense of the
 Word? We understand it to be nothing more
 than judging of Men by their *Faces*: But the
 Authors of the Term, and first Inventers of the
 Art meant nothing less than “ a Judgement of a
 “ Man’s whole Nature and Inclinations from an
 “ attentive View not of his *Face* only, but of
 “ his entire Person; and that not motionless and
 “ unemployed, but in Action and Agitation,
 “ engaged

* ΠΟΡΦΥΡΙΟΥ περὶ Πλωτίνου βίης καὶ βίης.

Lett. 5. “ engaged in the Affairs of Life; the Eyes sparkling, the Tongue speaking, the Heart beating, “ and the whole Man in Motion and guardless.” Pursue now this Thought a little further, and consider what are your *Dutch Drolls*, your *Harlequins*, your *Pantomimes*, your *Rich’s* and *Francisques*—nay what were (alas! they *were*) your *Booths*, *Bracegirdles* and *Oldfields*, but so many shining Proofs of the Power and Reality of *Physiognomy*? What has established the unvaried Idea’s of the Heads of the *historic Characters* among the Painters, (whose Originals they never had, and some of them never existed) but the unvaried Connexion between the supposed Character of the *Saint* or *Hero*, and *such* a Set of Features as best mark it? Even the great, the supreme Effort of the Art, the instructing Mankind by Dumb-show and Example, *History-Painting* it self, and the Produce of *Sculpture*,

Fair genuine Forms of Beauty’s eldest-born,

A living Race by plastic Virtue markt,

What are they but *Human Figures* represented in Action, in such Attitudes, Postures and Movements, and with such *Looks* and *Features*, as Nature has adapted to the inward Disposition of the Heart? And still, the most exalted and extensive of all the Ways of Painting, I mean *real Poetry* and its noblest Branch, *Mythology*, how largely does it borrow from this inexhausted Source?

Source? Representations of things *natural* and *divine* by proper *Persons*; and these Persons properly accoutred, their Ensigns, their Faces, their Mien and Actions being all of a piece, and all in Character, must be the result of the most natural of all Sciences, *Physiognomy*: I say the most *natural*; an Infant looks you full in the Face to find out your Temper^a,— and your Dog keeps a strict Eye upon your Features, and behaves himself accordingly ;

Unde nisi intus,—monstratum?

BUT whither have I wandered from my Subject?—It is your wanton Wit and craving Curiosity that lead me astray, and make me forget the chief Point of the Question, Whether that Head of *Homer*, which adorns one of the most elegant Libraries in *Britain*, has been well imagined by the Statuary, and has a Look becoming the *poetical Patriarch*? The Question I say is, Whether the *Artist* has done well? who drew not from the Life; but from his own *Idea*. For I much question whether the Likeness of *Homer's* real Face was preserved. It is not altogether impossible that it might; but more probably it was among the

C

number

^a C'est au Mouvement du Visage, et sur tout des Yeux que l'on fait le plus d'Attention——parceque ces Mouvements sont les Indices de ce qui se passe au dedans de nous : Ils meritent donc qu'on les approuve à proportion de ce qu'il y a de louable dans les Sentimens intérieurs dont ils sont les Indices.

Traité DU BEAU, Cap. IV. § 10.

Lett. 5. number of those mention'd by *Pliny*, as the greatest Pitch of Happiness that can happen to a Mortal: A Likeness contrived for him by Posterity, when the real is wanting, in order to satisfy the general Desire of Mankind *To know what sort of a Man He was* *. Thus, at the first acting a new Play, says a Man of Wit, the Ladies seldom fail to ask,—

What like a Man's the Poet?

And I believe the same Question is as natural to a Gentleman upon reading a fine Piece of old Poetry. To indulge this natural Curiosity, to give you a truly *poetic* Face, which of the two Artists have best judged?—Whether he who has imagined his inspired Bard with a simple, rural, contemplative Look—or he who has given him a grander Air, and filled his Countenance with Elevation and Majesty—?

I am, &c.

P. S.

I HAVE thought of a way of procuring a Plan of the ENQUIRY, &c. without much Trouble: Expect it therefore in my next. But now the Visit at Y*** is over, what if you should sit down to read and think a little, and try to *make out* one to yourself: You would be better able to judge of another's when it comes.

* Quô majus, ut equidem arbitror, nullum est felicitatis Specimen, quam semper omnes scire cupere, *Qualis fuerit aliquis?*
PLIN. Lib. xxxv. § 2.

LETTER

LETTER SIXTH.

SOME time before the ENQUIRY into the Life and Writings of HOMER was published, a detached Advertisement appeared in several public Places, containing, besides the Title of the Book, the *Subjects* of the twelve Sections of which it consists, and likewise some short Account of their Contents. One of these Advertisements I procured, after the Piece came from the Press, and found it assisted me not a little to comprehend the Design and original Plan of the Whole. It runs thus :

‘ *AN ENQUIRY* into the Life and Writings of *Homer*. In Twelve Sections.

‘ THE Book is properly an Answer to this Question : “ By what Fate, or Disposition of Things it has happened, that no Poet has equalled him for upwards of two thousand seven hundred Years ; nor any, that we know, ever surpassed him before.”

‘ Sect. I. An Enquiry into *Homer’s* Country ; and the Climate of that Country.

‘ II. Into the public Manners of his Nation.

‘ III. Into his Language : Origin of Languages ; their Progress, and its Causes.

‘ IV. Into his Religion : Origin of the *Grecian* Rites.

- Lett. 6. { ‘ V. Into the Manners of the Times : ancient and modern Manners compared.
 ‘ VI. Into the Influence of such a Conjunction.
 ‘ VII. Into *Homer’s* Education and Learning : History of Learning, and preceeding Writers.
 ‘ VIII. Into his Character, Employment, and Manner of Life.
 ‘ IX. His Journey to *Egypt* : His Allegories.
 ‘ X. His visiting *Delpbi* : Rise of Oracles and Theology.
 ‘ XI. His Converse with the *Pbenicians* : His Miracles.
 ‘ XII. His Subject : The *Trojan* War, and Wanderings of *Ulysses*.
 ‘ With a new Head of *Homer*, and sixteen Copper-Plates done by the greatest Masters :
 ‘ As also a new Map of *Greece*, and of the Countries known to the Ancient *Greeks* about the Time of the *Trojan* War ; their ancient Names, and first Inhabitants, with a Draught of the Voyages of *Menelaus* and *Ulysses*.’

THE whole Book therefore is an Attempt to resolve this Single Question, “ *By what means did Homer become a greater Poet, than either anyone, known to us, ever was before him, or than any who has appeared since his Time ?*” Or in other Words, *Why no Poem either formerly heard of, or now extant, was or is comparable to the ILIAD and ODYSSEY ?*”

I N

IN order to resolve it, you must either ascribe his Superiority to a supernatural divine Assistance, which many of the Ancients firmly believed, tho' *We* do not; or, allowing him to have been an ordinary Man, you must enquire into every *Cause*, natural or accidental, that can possibly have Influence upon the human Mind, towards forming it to Poetry and Verse. You must consider the Influence of Education, of Example, of Fortune public and private upon the Soul of Man, and as you go along you must always compare their different Kinds, and apply them to the various corresponding Branches of Poetry. You must trace that Art from its earliest Beginnings; separate its constituent Parts, *Language, Manners, Religion, Fable, History, Characters, Rythmus, Measure*, and proper *Mythology*. You must view and ascertain the abstract Nature of each of these Parts, then trace its Progress, and compare that again with the Age of *Homer*, and enquire How *He* came to excel in it, and in what respects he does so. To bring all these together, and make them bear upon a *single Point*, was a Task inseparable from the *Answer* of the Question. A Question which you see must necessarily include a surprising number of different Researches into the Nature and Origin of *Fiction*, and its Connexion with the various, indeed almost infinite Turns of Life and Learning.

W Lett. 6. Now, my lively Friend ! you have the Clew of the Book in your Power ; give me leave to insinuate, that it will prove useful only in proportion to the Care and Attention with which you use it. If you consider it merely as an amusing, curious Speculation, it will just serve to amuse you a little, for the present, and then vanish : But if after fully comprehending the Plan you will sit down and compare it attentively with the several Sections of the ENQUIRY, and strictly examine whether each Section makes out the particular Point it was meant to prove, and how that Point stands connected with the general Design, in that case the Plan will effectually rid you of that *fleeting Notion* of the Subject of which you formerly complained. I experienced the same thing the first time I perused the Book. While Impatience and Curiosity hurried me on thro' the various Scenes of Antiquity from the first barbarous State of wretched Mortals, to their gradual Improvement by Arts and Laws and Learning, I quickly lost the Idea of the preceeding Section, and would have found it very difficult to have recollected the Thread of the Subjects when I had done. But after I had read the Book over and over, and had considered the Order and Strictness of the Investigation, I began to attribute that slippery elusive Quality to two Causes. First I suspected the Author had been at pains to *cover* the Regularity of his Model, and purposely effaced every
Appearance

Appearance of Form ; avoiding those Divisions, Lett. 6. Subdivisions and Repetitions which afford artificial Helps to the Memory, but stiffen a Treatise like an old Sermon. This Method leaves the Work to your own Judgement, and depends solely upon the Sense and Capacity of the Reader. The other is the careless familiar manner in which these abstruse Subjects are treated. You find nothing to stop you, if you do not stop yourself ; no uncouth Terms or scholastic Phrases : A Succession of new Ideas is ever passing before you, and some of the most rugged Materials in Learning are handled with that familiar Ease and Plainness of Speech, as makes you forget their Nature, and glide over these thorny Fields, where the Critics have so often tore themselves, with unsuspected Security. But, as I said, in proportion to our Negligence and Haste, must of necessity be the Slipperiness of our Retention. The solidest Bodies, as they take the finest Polish, are likewise the most ticklish to handle ; You must poise well and grasp firm, ere you have a sure Hold, and be careful how you shift hands, lest they slip from between them. Most People read Books as Children visit a Flower-Garden : They amuse themselves with this or t'other gaudy Knot ; the Colour calls their Eye from one Border to another ; the Sight of the present banishes the last. It is the Man of real Taste, who takes in the Flower- and other Gardens at one View, who considers the Cast of the

Lett. 6. Grounds, the crossing Lines, the Disposition of the Walks, the Arrangement of the Trees, and the Conveniency of the Shades and Arbours, the Propriety of the Statues, and perceives the Symmetry resulting from the Whole. But here's Company coming up ; I must leave you : Adieu, my Friend ! May you be happy as your reasonable Wishes can make you, or, if you can trust them, those of

Yours, &c.

L E T T E R

LETTER SEVENTH.

SAY you so, Sir! Never stirred from your Closet for two whole Days—No, not to make an Excursion cross the Meadow to *I—y C—b*! Well, Heaven grant the Charm may not soon lose its Virtue, but continue to operate, until you have truly tasted the delightful Entertainment of well-directed Study, and be thoroughly convinced, that it is a manly thing to sacrifice a little fleeting Pleasure in the Pursuit of genuine Knowledge. Most willingly would I satisfy your growing Curiosity: But as for an Explication of these same Plates, prefixed to the several Sections of the *ENQUIRY*, I must ingenuously plead Ignorance; and will venture to say, that few People can give a just one, but the first Inventor of the original Drawings, who can alone ascertain his own Ideas on so vague a Subject as *Mythology*. But you shall be very welcome to my Conjectures about some of them; on which I have bestowed some Time and Attention, with that pleasing Curiosity you now begin to feel in your turn, in searching for the Meaning of an Allegory. Some of these Conjectures may perhaps be right—and others, I make not the least doubt, very wide of the real Intention of the first Design. For all Compositions in Painting—and emblematical Pieces more than


Lett. 7. than any, give unbounded Scope to the Fancy.

Don't you remember how long a Company of Sages, and some of them truly learned, stared upon that beautiful Cartoon of *Julio Romano's* Marriage of *Psyche*, in the Duke of *M—*'s great Gallery? And the extravagant Guesses Mr. *H—* made at *Julian's* Feast of the Gods, painted by honest *VARRIO*, in the Stair-case of *Hampton-Court*? I found my Conjectures chiefly upon the Connection of the Story represented in the Plate, with the Subject of the Section whose Front it adorns; for the *Inscriptions* of the Plates at the End of the Book only puzzled and led me astray. For instance, the fourth Plate bears for its Inscription, *A SACRIFICE, The OATH*—Now with the strictest Attention, I cannot find the Vestige of an Oath throughout the whole Section. I conceive therefore that the Representations in the Plates are either taken from the general Design of the Sections to which they are prefixed; or from some principal Part; some remarkable Fact related, or some Principle advanced, upon which the Subject possibly turns. The Design of the first Section is plainly to prove the various Influence which *Soil* and *Climate* have upon their several Productions;—and particularly, as the Curious love to speak of late, upon animal-Plants, I mean their Natives of the human Species.

THE Point of View therefore of the first Plate directs your Eye to a stately Temple, the Inscription

scription of whose Portal bears, that it was sacred Lett. 7. to CERES and the SEASONS: or, in other words, to EARTH the universal Mother, and to the various Influences of Spring, Summer, Autumn and Winter, in its various Climes. Four beautiful female Figures follow one another into the Temple. The Chaplet on the Head and Festoon in the Hands of the first bespeak the *Spring*, by which the Ancients began their Year: The Sheaf and Sickle, and a faintish Look discover the sultry *Summer*: Harvest is known by her Garland of Grapes and Horn of Plenty: and shivering Winter by her Coverings and Pan of Coals. A Section of the Zodiac cuts the Sky behind them, intended, I judge, to shew upon what the Succession of the Seasons depends. But the Figure in this Plate that gave me most pleasure, is the fine venerable old Man who sits in the Corner, so studious and full of Attention in forming a human Creature, which he has almost finished, and observing thoughtful, whether it wants not yet another Touch of his all-framing Hand. PROMETHEUS it must be; both from the Subject of his Story, and from the Torch lying at his Feet—but which, by the by, ought to have been the Reed in which he stole celestial Fire from the Wheel of the Sun's Chariot, and thievishly conveyed it from Heaven to animate his new-made terrestrial Creature, for which he was punished as you now know.

HOWEVER

Lett. 7.  HOWEVER ingenious this Part of the Design may seem, I am of opinion, that it errs against the known Law of Composition, *That all the Figures, especially in little Pieces, should be employed in one Action*: Unless you say that the Formation of Man is the Action in which both the Earth, the Seasons, and *Prometheus* are all engaged; which may indeed be understood, but is by no means the *apparent* Attitude of the Seasons in the Draught. Be that as it will, the Idea so clearly conveyed by the Representation of this Man-moulder, makes me easily pardon a moderate Trespass upon a Rule of Design. In a Play, I can bear with the Scene's shifting, (contrary to one of the sacred *Unities*) from an Antichamber to a Garden, or from *Pall-Mall* to the Park, tho' my Fancy turns resty, and refuses to follow our admired dramatic Poet over Seas from *Venice* to *Cyprus*, or from *Spain* to *Constantinople*. These are too unconscionable Strides for my prosaic Imagination: But a Licence modestly used may be tolerated, if it makes amends by its Instruction or Entertainment. The Design of this first Section, is to shew the Power of Soil and Climate; and that Power exerted in the Formation of Man, who is to be inspired with a celestial Flame; for which we have a Temple sacred to EARTH and the SEASONS; and behind them a human Creature forming, to be enlivened with Fire stole from Heaven.

Now,

Now, methinks, I see a significant Smile Lett. 7.
forming upon every Feature of my Friend's Face : Umph ! says he, And so this is the way
your ancient Sages, your *Mythologists*, d'ye call
'em, contrived to account for the making of
MAN ? Another Man already made took some
fresh Clay, newly subsided in the *Chaos*, and
impregnated it with ethereal Seed * : Of this he
formed a lifeless Lump in the Shape of a human
Creature ; then had a solar Beam, some how,
blown into its Breast, which proved a vivifying
Spirit, and made it instantly start up a Man,
like the *unborn* Doctor — !

FAIR and softly, *Good Sir !* and before you
finally judge of the Fiction, or conclude it to
be ridiculous, hear the ancient poetic Tale. ‘ In
‘ the Beginning of the Reign of *Jove*, when
‘ the happy golden Age was passed and gone,
‘ the wretched Remains of the human Race
‘ were in a miserable Plight, and in hazard of
‘ utterly perishing from the Face of the Earth.
‘ Naked, needy, and ignorant they passed their
‘ dreary Days, living in Woods, and lurking in
‘ Dens like wild Beasts, without Laws, without
‘ Arts, without Humanity ; scarcely sustaining
‘ their helpless Lives by the harsh Diet of Her-
‘ bage and Acorns, and making Rocks and
‘ hollow

* Sive recens Tellus, seductaque nuper ab alto
Æthere, cognati retinebat Semina Cœli ;
Quam fatus Iapeto mistam fluvialibus undis
Finxit in effigiem moderantum cuncta Deorum.

Ovid. *Metam.*

Lett. 7. ' hollow Trunks of Trees their sole Shelter from
 ' the Injuries of the Weather. In this hapless
 ' Condition they perished unheeded and un-
 ' known, torn by the Tyger of the Mountain,
 ' and the Bear of the Forest, famished for want
 ' of Food, and froze to Death, or overwhelmed
 ' with Snow. Thus they piteous lived and
 ' unlamented died,—until *Prometheus*, the Son
 ' of *Iapetus* and *Themis*, (that is FORESIGHT,
 ' the Child of *Desire* and *Destiny*) came to
 ' their Relief. To retrieve wretched Mortals
 ' from Misery, he called *Pallas* the Goddess of
 ' Wisdom, (the Power of *Mechanism*, and
 ' Source of *Invention*) to his Aid : By her means
 ' he mounted to Heaven, where he slyly held
 ' the Reed he carried in his Hand to the Wheel
 ' of the Chariot of the Sun : It's Pith presently
 ' caught and kept the celestial Fire, which
 ' he secretly conveyed to Earth, and made a
 ' Present of to *Men*. Instantly ensued an a-
 ' mazing Turn : It entirely changed the Face
 ' of the World, and made the grand Revolution
 ' in *Human Life*. For along with the Use of
 ' Fire, the inventive *Prometheus* discovered the
 ' latent Treasures that lay concealed in the Bow-
 ' els of the Earth : He brought the till then
 ' unknown *Metals* to Light ; those inestimable
 ' Aids and Ornaments of Life ; those Materials
 ' of our Tools, and Propagators of our Power !
 ' By *their* means he first taught the strolling
 ' Tribes the Art of building in Timber, Brick
 ' and

and Stone. He shewed them how to alleviate
 their Toils and supply their Wants, by joining
 Oxen to a Plow and Horses to a Chariot.
 He observed the rising and setting of the Stars,
 the Motions of the Sun and Moon, and by
 them distinguished the *Seasons*, and planned
 out the revolving *Year*. He instructed them
 in the various Virtues of Herbs, Fruits and
 Fossils, and made known their Efficacy in dis-
 pelling Diseases, and allaying the Pains incident
 to Mortals: He even opened a Path thro' the
 Deep, and made them cross the untrod Ocean
 in Vessels compacted of Wood, with Sails ex-
 panded to catch the gliding Gale. In a word,
 no useful Art or rare Invention in Life; no in-
 genious Method of supplying its Wants or
 fulfilling its Wishes, that is not the Gift and
 Product of *Prometheus*^b: And to crown all,
 he likewise taught them the wondrous, tho'
 now common Contrivance, of painting Sound,
 and speaking to the Eyes; he taught them the
 use of LETTERS, those Guardians of Arts,
 Parents of Memory, and ready Ministers to
 every Muse.

WHAT wonder then, if the great Friend of
 Men, the Author of their Happiness, their De-
 liverer from Cold, Hunger and Death, their
 Instructor in every thing valuable or pleasant,
 should

^b Βοαχέει δὲ μύθῳ πάντα συλλήθεον μάθε·
 Πᾶσαι τέχναι βροτοῖσι ἐκ ΠΡΟΜΗΘΕΪΩΣ.

Lett. 7. ‘ should be said to have *new-formed* the Creature,
 ‘ whose *Life* and *Lot* he had wholly changed ;
 ‘ transformed from a Brute to a Man, rescued
 ‘ from endless Woe, and retrieved from Blood-
 ‘ shed and Barbarity ?’

So far is very well,—and may pass in the loose figurative Language of the Poets: But is not *Prometheus* plainly and literally said to have *made Man*, as well as instructed him in the Arts of Life ? The Question is fair ; but how will you relish it if the Answer lead us into a Labyrinth of Mythology ? Have you Spirits and Patience to remount to the Rise of Things, and scan the various Principles, which, in the Opinion of the Ancients, produced the *World* and *Man* ?

IMAGINE then the Metropolitan of *Memphis*, or other solemn Mystagogue of *Egypt*, about to initiate a young Priest (duly prepared by Fastings, Purifications and Chastity) in their traditional Mystery of *Creation*. “ My Son,
 “ would he say, LISTEN with Attention and
 “ Reverence, while I deliver the awful Doc-
 “ trine of the Birth and Progeny of the ever-
 “ living Gods—the Doctrine we carefully con-
 “ ceal from the vulgar and profane, and only
 “ unfold to the Favourites of Heaven, and Mi-
 “ nisters of its mysterious Will.

‘ *WHEN*

‘ *W*HEN the primeval Parent, CHAOS,
 ‘ hoary with unnumbered Ages, was first moved
 ‘ by the Breath of *Erebus*, she brought forth her
 ‘ enormous First-born *Hyle*; and at the same
 ‘ portentous Birth the amiable almighty *Eros*
 ‘ Chief of the Immortals: They were no sooner
 ‘ come to Light than they produced an infinite
 ‘ Offspring; various and jarring at first, but
 ‘ afterwards the Fountains of Being (*a*), the ter-
 ‘ rible TITANS. Five and forty of their Names
 ‘ have been revealed to Men; among whom
 ‘ the chief are *Cæus*, *Creion*, *Hyperion*, and
 ‘ *Iapetus*, Males; and *Thea*, *Rhea*, *Themis*,
 ‘ *Mnemosyne*, and the lovely *Tethys*, Females;
 ‘ after whom was born of the same Parents,
 ‘ their youngest Son, the mighty *Saturn*. *Ia-*
 ‘ *petus* and *Themis* joining, had the divine *Pro-*
 ‘ *metheus*; after whose auspicious Birth, and no
 ‘ wonder, they had Eight and twenty Children
 ‘ more; or, according to a more authentic Tra-
 ‘ dition thirty Sons, and as many Daughters,
 ‘ Authors of the various *Orders* of living Things,
 ‘ while *Prometheus* with the Assistance of his
 ‘ Spouse *Celeno* the Daughter of *Atlas*, the
 ‘ D mighty

(*a*) Ἀρχαὶ καὶ Πηγαὶ πάντων θνητῶν πολυμήχθων,
 Ἐιναλίῳν, πῆηνῶν τε καὶ οἱ χθόνα ναιετάουσιν
 Ἐξ ὧν γὰρ πάντα πέλει γενεὰ κατὰ κόσμον.

ΟΡΦ. Ὑμν. TITHNES.

Lett. 7. ‘ mighty Prop of Heaven, created their Lord
 ‘ and Lawgiver, mortal Man.’

WITH profound Submission, we may suppose, and entire Resignation of his Intellects, would the young Candidate of the Priesthood receive the Doctrine he did not understand : and in reward of his Docility, or upon some other weighty Consideration, his reverend Teacher might perhaps condescend to remove a Corner of the Veil, and give him a Glimpse of the latent Truth.

“ To Thee, my Son, who may one day prove
 “ a stately Pillar in the Temple of *Noph*, and a
 “ Support of our sacred Order, the Glory of
 “ *Egypt*, will I discover a Part of the divine
 “ Tradition, denied to vulgar Ears, and uttered
 “ by the pure High-priest on solemn Days, not
 “ without Trembling and Amazement.” Know
 then, consecrated Youth! ‘ That ere this fair
 ‘ Universe which thou beholds, appeared ; ere
 ‘ the Sun mounted on high, or the Moon gave
 ‘ her paler Light ; ere the Vales were stretched
 ‘ out below, or the Mountains reared their
 ‘ towering Heads—ere the Winds began to
 ‘ blow, or the Rivers to flow, or Plant or Tree
 ‘ had sprung from the Earth—while the Hea-
 ‘ vens yet lay hid in the mighty Mass, nor e’er
 ‘ a Star had started to its Orb, for Ages infinite,
 ‘ the various Parts of which this wondrous
 ‘ Frame consists, lay jumbled and inform,—
 ‘ brooding

‘ brooding o’erwhelmed in the Abyfs of Lett. 7.
‘ Being (*):

‘ THERE they had lain for ever and for ever,
‘ if the Breath of the tremendous *Erebus* (a),
‘ the Spirit that dwells in eternal Darknefs had
‘ not gone forth and put the lifelefs Mafs (b) in
‘ vital Agitation. ’Twas then the congenial
‘ Parts began to fever from their heterogeneous
‘ Affociates, and to seek a mutual intimate Em-
‘ brace—*Matter* (c) appeared, and inseparable
‘ from it *Attraction* (d) instantly began to ope-
‘ rate: And O! Who can unfold, or fufficient-
‘ ly declare the Strife ineffable, th’ unutterable
‘ War that attended their Operation. *Quali-*
‘ *ties* (e) their first-born oppofite and jarring,
‘ never before existing sprung into Being, and
‘ fwift began the univerfal Shock. *Powers* (f)
‘ till then unknown, and *superior* (g) Degrees
‘ of these Powers, all active Principles, continued
‘ and increased it. *Order* (h), *Succession* (i),
‘ *Retention* (k), and *Figurability* (l) were paffive

D 2

‘ in

(*) Ἦν ὁμῶς πᾶσι δυνάμει, ἐνεργείᾳ δ’ ὅν.

Αἰῖς. Τὰ μετὰ τὰ Φυλ. Α.

(a) *Erebus* is plainly the Power of DARKNESS, or Dimnefs; being a Greek Termination put to an Eastern Word עֶרֶב *Erēb*, the Evening, *Mixture* of Darknefs and Light. See the *Phenician* Cosmogony below. (b) The CHAOS. (c) HYLE. (d) *Eros*, or *Love*. (e) *Cæus*. ΚΟΙΟΣ is the ancient *Ionie* for ΠΟΙΟΣ. (f) *Creion*, Κρείων, powerful. (g) *Hyperion*, ὑπεριών, transcendant. (h) *Thea*, from the old Verb ΘΕΩ, whence ΠΙΘΗΜΙ. (i) *Rhea*, from ῥέω, the Flux of Time. (k) *Mnemosyne*, Μνημοσύνη, Memory. (l) *Tethys* from the old טֶתֶש which the *Chaldeans* pronounce טֶתֶש *Tetha*, liquidâ perfundere, whence *Tethys*, *Fusion*,

Lett. 7. ' in the genial Contest. But *Desire* (*m*) and
 ~~~~~ ' *Possibility* (*n*) (or *Intention* and *Aptitude*) mild-  
 ' ly interposed, and begot *Providence* or *Fore-*  
 ' *sight* (*o*), who being joined with his Bride (*p*)  
 ' Measure (*q*) or Perfection (the Daughter of  
 ' Contemplation (*r*), presided over the forming  
 ' World, directed the Births of the lab'ring  
 ' Parts,

*Fusion, Moisture.* (*m*) *Japhet* פֶּתַח in Kal, to allure, raise, desire, seduce; whence פֶּתַח. *Japhet* is elder than *Saturn*, who was the youngest of the *Titans*; that is to say, *Time* did not begin till the World was made; see the *Platonic* Account of Time below. (*n*) *Themis* the most ancient and venerable of the Goddesses; whose Oracles were from the Beginning, and so infallible, that she taught *Apollo* himself to prophesy; first married to *Japetus*, the *Titan*, and then to the all-governing Nature, *Jupiter* himself. (*o*) *Prometheus*. The *Athenians*, distinguished among all the *Greeks* by their Ingenuity and Devotion, had an Altar in the *Academy* (the Resort of the most ingenious of *Athens*) on which they sacrificed the Day of the Lamp-Solemnity. It was dedicated to *Prometheus*, *Pallas*, and *Vulcan*. In their opinion these were συμπῶμοι θεοί, conjunct Gods to be worshipped on the same Altar, for the same obvious Reason that *Venus* is sometimes joined with *Bacchus* and *Ceres*, and at others with *Cupid*, *Hebe*, and the *Graces*. But the most Orthodox of the Mythologists, *Orpheus*, solemnly addresses *Prometheus* as the same with *Saturn*; and joined with the ancient ΡΗΕΑ, that Flow of Duration in the Fulness of which all Things were formed by *Providence*,

ῬΕΑΣ ΠΟΣΙ΄! ΣΕΜΝΕ΄ ΠΡΟΜΗΘΕΥ΄ \*.

The former took him, 'twould seem, for a *moral*, or *human* Principle; and the latter for a *natural* or *divine* one.

(*p*) כַּלַּי *Calai* in *Syriac* signifies a Bride.

(*q*) מִנְיָן *Menfuræ*: from מִן *mensus* est. But מִלֵּו *Perfectiones* from מִלֵּו, consummavit, perfecit. (*r*) *Atlas*. طالع

*Talab*, Consideravit, animum advertit, intentus fuit. طالع

et طالع Talao et Attalao qui res perspicit, cognitione superior; inde *Virgil*.—Docuit quæ maximus *Atlas*. The *Greeks* put frequently their Σ for the Aspirates of the Easterns, and particularly for the most unutterable of them to a Western Throat the Ain, which they entirely omitted in the Beginning of Words, contenting themselves with the bare Vowel.

\* "Τυφῶν ἐῖς ΚΡΟΝΟΝ.

- ‘ Parts, called to Light the vegetable and animal Lett. 7.
- ‘ Race, and then crowned his wondrous Work ~~~~~
- ‘ with the Formation of Man.’

BUT bless me ! How have I been led into the  
Recess of the *Egyptian* Sanctuary ? Quick let us  
retire : and you, my Friend, forgive me, both  
for having been betrayed into such a Sally of the  
abstract metaphysical Mythology, and for pre-  
suming to join you with such bad Company, as  
at once to bid you and the Metropolitan of  
*Memphis* Adieu.

*I am, &c.*

D<sub>3</sub>    *LETTER*

## LETTER EIGHTH.

THE Subject of the second Section of the ENQUIRY, &c. is said to be *Ancient Manners*; by which, I suppose, is meant the rude unhappy Life which Mankind lived in the early Ages of the World, and what is with great Impropriety called their *natural State*; when the Earth was not adorned with Towns, nor inhabited by civilized Nations governed by Laws, or polished by Arts, but was peopled with vagrant independent Tribes, lawless among themselves and often at war with their Neighbours; unawed by any but present Dangers, and therefore satisfying their present Passions whenever it was in their power. This View of the Subject of the Section gave me some notion of a very compounded Representation in the Plate prefixed to it, but which belongs all to the same Subject when put together, and has a strict Unity in Sense, if not in Shew.

PAN, as the Word signifies, is the ancient Emblem of the WHOLE of Things: He represents the *Universe*; and with the most learned and thoughtful of the Ancients, passed for the first and oldest of their Divinities. His Figure is a Delineation of *Nature*, and that rough Face which first it wore as mentioned above. His spotted Robe of a Leopard's Skin expressed the spangled

spangled Heavens; his Person is composed of Lett. 8. various and opposite Parts, rational and irrational, a Man and a Goat, as is the World of an all-governing Mind and of butting prolific Elements Fire and Water, Earth and Air. He loves to chace the flying Nymphs; few Productions being brought to maturity without *Moisture*; and like the *alma Parens*, has a strong Propensity to Generation. According to the *Egyptians*, and the very ancientest of the *Grecian Sages*, he had neither Father nor Mother, but sprung of DEMOGORGON at the same instant with the fatal Sisters the *Parcæ*: A beautiful Way of saying, that the Universe sprung from an unknown Power (to them) and was formed according to the unalterable Relations and eternal Aptitudes of Things; the Daughters of *Necessity*. But his most significant Symbol, and most elegantly expressive of his divine harmonious Constitution, is the wondrous REED on which he incessant plays, composed of *seven* Pipes unequal among themselves; but fitted together in so just proportion, as to produce the most perfect and unerring Harmony. The Orbits in which the *seven* Planets of our solar System move around their Center are all of different Diameters, and are described in different Times, by Bodies of different Magnitudes; yet from the Order of that solemn Movement results that celestial Music of the Spheres, not perceptible indeed by our material Organs,



Lett. 8. but delicious and ravishing to the Ear of the  
 Mind.

OTHERS however went still deeper, and applied it to the *Pythagoric*, that is the *Egyptian* Account, not only of the Creation, but of its *Causes*. Their abstruse enigmatical Method of explaining or more properly concealing their Doctrines from every body but their own Disciples, I will not trouble you with at present; farther than to put you in mind, that they designed every Species of Things by certain *Numbers*. Your happy Turn for these Kinds of Studies, must have long since taught you, that Numbers are capable of representing geometrical Figures, Triangles, Squares, Cones and Polygons of all Sorts. All these Numbers representative of material Things when compounded, made the Sum of *twenty-eight*, of which *seven* is the Root, and therefore the ΕΠΤΑΣ, *SEVEN* and its Powers, was the Representative of all the *material* Creation. The various Degrees of Spirits and Genii were expressed by Numbers amounting to *Sixteen*—of which *four* is the Root, and therefore the ΤΕΤΡΑΚΤΗΣ, *FOUR* and its Powers, was the Representative of the *immaterial creating Principle*, and all the intellectual Beings united to it; and for that reason constituted the solemn *Pythagoric Oath*.

NAI

· NAI MA THN HMETEPAN ΨΥΧΗΝ ΓΕΝΝΗ-  
ΣΑΝΤΑ ΤΕΤΡΑΚΤΥΝ,  
ΠΑΓΑΝ ΑΕΝΝΑΟΥ ΦΥΣΕΩΣ!

Yes, by the Soul-begetting *FOUR* I swear,  
Nature's eternal, ever-flowing Spring.

THE ΕΠΤΑΣ therefore, or material Creation,  
consisting of the various Combinations, Divisions  
and Multiplications of the Number *Seven*, is the  
wondrous Instrument of PAN, from the Concord  
and Harmony of whose unerring Notes results  
the ECHO, the Object of his Love. So that of  
this divine harmonious Reed, the Symbol of our  
Solar-System, one may say with the pious Poet,

What tho' in solemn Silence all  
Move round our dark terrestrial Ball,  
What tho' nor real Voice nor Sound  
Amid their radiant Orbs be found,  
In *Reason's Ear* they all rejoice,  
And utter still their glorious Voice ;  
For ever singing, as they shine,  
*The Hand that moves us is divine.*

Or as it is painted by a great Mathematician,

*En tibi Norma Poli—! en divæ Libramine  
Molis!*

*Computus en Jovis! Et quas dum primordia  
rerum*

*Conderet, omnipotens sibi Leges ipse Creator  
Dixerit, & Operis quæ Fundamenta locârit.*

BUT

Lett. 8. BUT I do not suppose that *Pan* appears in this Plate, either in his physical or philosophical Capacity, but sits piping upon the jutting Point of a Rock, as the honest rural God of *Arcadia*, Protector of the Shepherds, and expressive of that rude pastoral Life led by the early incivilized Inhabitants of *Greece*. On one hand, an humble Suppliant prostrates himself before the ancient *Vesta*; and on the other, a military Man is running off with an unhappy Female he has seized as his Prey.

*VESTA*, among the contemplative Priests of the East, passed for the latent Power of Fire; or that internal Texture and Disposition of some sorts of Matter that renders it combustible, while others are little affected with Heat. As such she was the Wife of *Cælus*, and Mother of *Saturn*,—the sacred eternal Fire, worshipped with the greatest Reverence, and most pompous Ceremonies by all the Eastern Nations (a): But among the less speculative *Europeans*, who received the Knowledge of this Goddess at second hand, she was considered only as *Saturn's* Daughter, a national tutelary Divinity; as for instance, by *Numa* the pious *Sabine* Priest and King, who made her the *Poliuchos* or Guardian of the Infant-State; tho' generally speaking over all *Italy*, and long before in *Greece*, she was worshipped as a domestic-Deity, and Protectress of the

(a) The common Word in *Chaldee* signifying Fire is **נֵשֶׁת** *Eshta*, 'EETI'A, *Vesta*.

the Family-Seat. ‘*Vesta*, says the knowing *Po-Lett.* 8.  
 ‘*fidonius*, the Daughter of *Saturn*, first invented  
 ‘a human Habitation, whose Image for that rea-  
 ‘son they constantly place within the House,  
 ‘that she may preserve the Edifice and protect  
 ‘the Inhabitants.’ (b) An Invention indeed of  
 the highest Beneficence to miserable Mortals  
 ranging the Woods or creeping into Caves, which  
 History attributes to *Phoroneus* the Son of *Inachus*,  
 at least of building Houses wrought with Brick(c),  
 and which cannot be done without the Assistance  
 of *Vesta*.

WHEN *Homer*, who had plain undisguised  
 Nature ever in his eye, is describing the Mind of  
 a Man intent upon Building, he says he squares  
 one Stone, and lays it carefully and exactly upon  
 the top of another — ANEMOIO EIN’ AΛEΩPHN  
*to be a Defence against the Wind.* The same  
 Poet addresses this Goddess in one of his Hymns,

*Vesta* to whom in every lofty Pile  
 Of Gods immortal or Earth-faring Men  
 A Seat eternal’s doom’d: to thee, old Queen!  
 The first best Honours piously be paid.

THIS hoary recluse Goddess (d) then, the  
 pure eternal *Vesta* (e) appears in a double Capa-  
 city;

(b) The same Word, in another Form *ΩΨΩΝ* signifies the  
 Foundation and Strength of a Building,

(c) *πλινθυφεῖς ὄμοις.* AΠΕΧΤΑ.

(d) —*Canæ Penetralia Vestæ.* Virgil.

(e) *Anciliorum nominis et togæ,  
 Oblitus, æternæque Vestæ.*

Horat.

Lett. 8. city; either as the grand enlivening Genius of the terrestrial Globe, worshipped with solemn Ceremonies, and honoured by annual Processions under the Name of *Orosmades* (f) by the *Persians*, and under that of *Serapis* (g) by the *Egyptians*; or as the permanent immoveable Seat of Gods and Men, the EARTH itself, and by an easy Transition the native Soil of a Nation, or the fixed Habitation of a Family. *Ovid*, in his *Fasti*, the most learned and useful of all his Works, hints at them both:

*Vesta eadem est et Terra; subest vigil Ignis utrique;*

*Significant Sedem, Terra Focusque suam.*

But *Plato* confines her to the latter; when describing in his sublime manner the Movement of the Universe, he says, ‘ That the supreme God, the beneficent *Jupiter*, driving a winged Chariot thro’ the Heaven, marches first, directing and inspecting all Things; after whom the whole Host of Deities and Demons, ranged into twelve Bands follow in order: But that *Vesta* alone remains at home (b).

IN

(f) אִירִים חֲכָרִי *Orim-basde*, The blessed Fire: it imports originally in the Chaldee, the *beneficent Lights*, that do good without Compensation.


(g) Some derive *Serapis* from שֶׁרַפַּי *Seraph*, to burn. I believe it to be a Compound from שַׁר אֲפִי *Sar Api*, the Lord Apis.

(b) IN TIMÆO.


IN the same way then, as *Pan* is the plain rural Lett. 8. God, *Vesta* in this Representation seems likewise to be taken in the tritest Acceptation for a Hearth and a Home: A Blessing whose Importance our naked Forefathers when driven from Wood to Wood by civil Wars, or harassed by *Danish* and *Saxon* Incursions, could much better conceive than We, whom LIBERTY and PROPERTY, those inestimable Possessions, distinguish from all the Inhabitants of the Earth. A *House*, besides being a Shelter from the Inclemencies of the Weather, and a Repository for all the various Conveniences of Life, is a kind of *Sanctuary* to its Possessor, and a Protection from Insult and Violence, especially to the weaker Sex, who in the lawless Days when Force alone bore sway, were seldom safe but when they kept at home. It was a noble Boast, and worthy of a Conqueror, that *William* the First made concerning the Effects of his Policy, That a fair Maiden might now travel all over *England* with a Purse of Gold in her hand without Fear or Molestation.

As it was by the Assistance of *VESTA*, the enlivening igneous Principle, that *Jupiter* obtained the supreme Government of the Universe, he allowed her in return to chuse what Privilege or Honour she thought fit. *Vesta* made choice of perpetual Virginity, being incapable of being associated with any other Element, and of the *first Share* (a) of every Offering made to all the other Gods.

(a) Ἀρχαί, Primitiæ,

**Lett. 8. Gods.** Her Priestesses must therefore be pure  unspotted Virgins, and have the precedency at every Feast or Sacrifice where they happened to be present : Her Temple is a Sanctuary from Violence, and especially from Violence offered to the Honour of a Maid. Accordingly, in this Plate, we are presented with Nature's rudest Draught. First the shaggy God, frequenting the Rocks and Wilds ; that is, uncultivated Lands, and a solitary pastoral Life, obnoxious to Rapine and Insult : then, its first Protection, the Power of *Vesta*, human Habitations just beginning to form and become fixed before the Birth of Laws, in the Infancy of Arts, amidst Ignorance and Barbarity. That Barbarity first makes way for military Improvements, which naturally produce Incurfions, Plunder, and fuch Instances of Inhumanity, as you have represented in Perspective on t'other fide the Plate.

HERE I intended to conclude my Letter : The Emblems are explained. What more is to be done ? To moralize—and draw Inferences from the Explication—? No—but only to obferve a ftrange fort of Likeneſs between ancient and modern Superſtition.—A Paſſion diffuſed thro' all Ages and Generations, and acting uniformly, however its Objects may be varied. The Circumſtance of the preceding Allegories that makes me ſay ſo is this : The Gods of the Ancients, you ſee, appear in a double Light ; as the Parts and Powers of Nature to the Philoſophers, as real Perſons to the Vulgar ; the former underſtood and admired them


them with a decent Veneration ; the latter Lett. 8. dreaded and adored them with a blind Devotion. 

Has not the same thing happened in modern religious Matters ? Are there not many Parables and Prophecies well understood and justly explained by the wise and knowing, that are grossly shocking, in their literal Signification, and yet greedily so swallowed by the unthinking Vulgar ? Are there not many Images, Relicks, Wafers, Agnus-Dei's, and other sacred Utensils among the Appendages of Devotion, that were never worshipped by a *Bessarion* nor a *Bembo*, by a *Borromeo* nor a *Sarpi* ; but which the far greater Part of those who arrogate to themselves the Name of *Catholics* absurdly adore ? Some worshipping them as real present *Divinities* (a), and others reverencing them as something *divine* ! And yet these very People would be apt to laugh at an *Egyptian*, we may suppose, for worshipping, or worshipping *before* an emblematical Figure of a Deity with a Dog's Head, or a Hawk's, or a Wolf's ; deservedly, to be sure, but at the same time most inconsistently with themselves : And even the better sort of them as inconsistently imagine that the learned and thinking Part of the *Egyptians* believed their Gods to have in reality these dissimilar monstrous Shapes : That the *Mendesian* Sages, for instance, really believed their God *Pan* to have the Limbs of a Goat, or that they indeed worshipped

(a) Sic Homines novêre *Deos*, quos arduus *Æther*  
Occulit, et colitur pro Jove *FORMA* Jovis.  
Ovid de Ponto, Epist. VIII.



Lett. 8. worshipped that Animal as a Deity. That the  
 Bulk of the People did so, I make not the least  
 doubt: But I will give you one convincing Argument, that the better instructed Priests and the more knowing of the Rulers did not; an Argument which will for ever banish your Doubts, if you had any, and persuade you of the Truth of this seeming Paradox, 'That the wise and learned  
 ' of the Ancients did not believe their Gods to be  
 ' Persons, nor understood literally their personal  
 ' Qualities and Adventures.' For this purpose, lend, my Friend, an attentive Ear to a pious Prayer, and accompany with serious Thought a solemn Invocation: But first, on the Wings of Fancy, again waft your self to the ancient holy Land, the Mother of Mysteries, and native Soil of most Religions that have prevailed on the Earth. Imagine you are sailing up the *Mendesian* Branch of the *Nile* in the Opening of the Spring, when the vernal Gales first begin to invite Vegetation. What Crouds are hastening joyous along the Banks? What a multitude of Boats full of Men and Women in their best Attire cover the whole River! It is the grand Festival of the ancient P A N. See! his august Temple thrown open; its Dome, orbicular like the Vault of Heaven, re-echoes to the seven-fold Reed—the Shrine is adorned—and the Goat-limbed God stands discovered in Majesty. The Altar begins to blaze—the naked Priest approaches—he fills his Hands with sacred Incense, and lifts them reverent towards

wards the holy Place. The Music stops. The Lett. 8.  
attending Clouds fall prostrate on the ground:   
He bows—he burns Incense—Hark—he prays!

H Y M N.

PAN! *I invoke: the mighty God,—the universal Nature—the Heavens—the Sea—the all-nourishing Earth, and the eternal Fire; For these are thy Members, O mighty PAN!*

COME, *thou happy Source of ever-wheeling Motion—revolving with the circling Seasons—Author of Generation—divine Enthusiasm, and Soul-warming Transport!—Thou liv'st among the Stars, and lead'st in the Symphony of the Universe by thy all-cheering Song:—Thou scatterest Visions and sudden Terrors among Mortals—delight'st in the tow'ring Goat-fed Rock, the Springs also and Pastures of the Earth! of Sight unerring—Searcher of all Things—Lover of the ECHO of thy own eternal Harmony! All-begotten and all-begetting God! invoked under a thousand Names—Supreme Governour of the World—! Growth-giving—fruitful—light-bringing Power! co-operating with Moisture—inhabiting the Recesses of Caves—dreadful in Wrath, true two-horned Jove!*

E

By

Lett. 8.

By THEE Earth's endless Plain was firmly  
fixt :

To Thee the Sea's deep-heaving Surge gives way :  
And ancient Ocean's Waves thy Voice obey,  
Who in his briny Bosom laps the Globe.  
Nor less the fleeting Air ; the vital Draught  
That fans the Food of every living Thing :  
And even the high-enthron'd all-sparkling Eye  
Of ever-mounting Fire : These all divine,  
Tho' various, run the Course, which THOU ordain'st ;

And by thy wond'rous Providence exchange  
Their several jarring Natures, to provide  
Food for Mankind all o'er the boundless Earth.

But O bright Source of Ecstasy divine  
And Dance enthusiastic, with our Vows  
Inhale these sacred Odours, and vouchsafe  
To us an happy Exit of our Lives,  
Scatt'ring thy Panics to the World's End<sup>a</sup>.

I am,

Yours, &c.

α ΠΑΝΟΨ ΘΥΜΙΨΑΜΑ, ποιήλκ.

ΠΑΨΝΑ κελῶ κρατερὺν\*, κόσμοιο τὸ σύμπαν,  
 Ὀυρανὸν, ἠδὲ θάλασσαν, ἰδὲ χθόνα παμβασιλείαν,  
 Καὶ πῦρ ἀθάνατον· τάδε γὰρ μέλη ἐς τὰ Πανός.  
 Ἐλθὲ μάκαρ σκιρτήτᾳ, περιδρομε, σὺνθρονε ὦραις·  
 Αἰγομελές, βακχευτᾶ, Φιλένθεε, ἀσροδίαιτε.  
 Ἀρμονίᾳ κόσμοιο κρέκων Φιλοπαΐμονι μολπῇ.  
 Φντασιῶν ἐπαρωγέ, Φόβων ἔκπαγλε βροτείων.  
 Αἰγυόμοις χαίρων ἀνὰ πίδακας ἠδὲ τε βύταις,  
 Ἐυσκοπε, θρηπτήρ ἡχῆς Φίλε, σύγχορε νυμφῶν.  
 Παντοφυῆς, γενέτωρ πάντων, πολυάνυμε δαΐμον.  
 Κοσμοκράτωρ αὐξήτᾳ Φαεσφόρε, κάρπιμε παιάν·  
 Ἀντροχαρές, βαρύμηνις, ἀληθὴς Ζεὺς ὁ κεράσσης.  
 Σοὶ γὰρ ἀπειρέσιον γαίης πέδον ἐς ἡρικίαι,  
 Εἰκει δ' ἀκαμάτῃ πόντῃ τὸ βαθύσπορον ὕδωρ,  
 Ωκεανὸς τε πέριξ ἐν ὕδασι γαίαν ἐλίσσων.  
 Ἀερίον τε μέρισμα, τροφῆς ζωῶσιν ἔναυσμα,  
 Καὶ κορυφῆς ἐφύπερθεν ἐλαφροτάτῃ πυρὸς ὄμμα.  
 Βαίνει γὰρ τάδε θεῖα πολύκριθα σαισὶν ἐφετμαῖς.  
 Ἀλλάσσεις δὲ φύσεις πάντων ταῖς σαισὶ προνοαῖς,  
 Βόσκων ἀνθρώπων γενεὴν καὶ ἀπείρονα κόσμον.  
 Ἀλλὰ μάκαρ βακχευτᾶ Φιλένθεε βαῖν' ἐπὶ λοιβαῖς  
 Εὐιέροις ἀγαθὴν δ' ὅπασον βιότοιο τελευτὴν,  
 Πανικὸν ἐκπέμπων οἶνον ἐπὶ τέρματα γαίης.

ΟΡΦΕΩΣ ΥΜΝΟΣ εἰς ΠΑΝΑ.

\* There is a Gap in this Verse : I believe the Word *σῶμα*,  
 or *πλέσμα*, has been lost.

E 2 LETTER

## LETTER NINTH.

“**Y**OU begin to have some *Lueurs*\*, you  
 “ say, of what this same Mythology  
 “ wou’d be at: But are apprehensive, if you  
 “ pursue it, that it will lead you astray, and  
 “ like *Will-with-the-Wisp* land you in a Quag-  
 “ mire.”—Fear not, my Friend! It is a harm-  
 less *Medium* thro’ which many beautiful Objects  
 that will not bear a near Look, or vanish quite  
 if narrowly canvassed, may be safely viewed at  
 a proper distance: For in a skilful Hand, it  
 magnifies or diminishes at pleasure, while

*Ten thousand Colours wafted thro’ the Air  
 In magic Glances play upon the Eye,  
 Combining in their endless fairy Forms  
 A wild Creation †.*

Indeed, when one has been well accustomed to  
 it; and been often entertained with its animated  
 Scenes, it is not easy to lay it aside. A good  
 Bishop, who instead of his Bible, spent most of  
 his Time in making large Commentaries on  
*Homer’s Poems*, ingenuously confesses in the In-  
 troduction to his Work,

THAT

\* Gleams of Light.

† From *The Pleasures of the Imagination*: a noble genuine  
 Poem: the Production of real Genius, and full of important  
 Instruction.

THAT it had perhaps been better, to have Lett. 9. avoided listening to those Syrens at the Beginning; to have stopped his Ears with Wax, or turned off another Road, to escape the bewitching Charm: But, adds the poetical Prelate, if any one has not abstained at first, but ventured to listen to their alluring Voice, I cannot believe that he will afterwards easily pass—, no not tho' he be bound with many a Chain: nor if he cou'd, do I think it would be wise or grateful so to do. For if as they commonly reckon up seven Wonders in the World worthy *to be seen*, we could likewise ascertain the Number of Things most worthy *to be heard*, the prime of them would undoubtedly be *Homer's Iliad and Odyssey*.

BUT you, my Friend, are in no hazard; you are too much in the Gayety of Life to be deeply struck with the Contemplation of any other than living Objects of your own Species; or if perchance you should be seized, as lately, with a thoughtful Fit, *Quadrille*, or a Visit to *Y\*\*\*\** will cure you at any time. However, to banish your Apprehensions entirely, and upon more reasonable Grounds, I comply with your Desire, and send you a short Account of the Nature and different Kinds of Mythology: and because to a Mind not much accustomed to abstract Reasoning, bare Definitions are but dry Entertainment, an Example or two will best delineate each Species of this mimical Art.

**Lett. 9.** *MYTHOLOGER* in general, is *Instruction conveyed in a Tale*. A Fable or meer Legend without a Moral, or if you please without a Meaning, can with little Propriety deserve the Name. But it is not strictly confined to *Narration*: Signs and Symbols are sometimes brought in play, and Instruction is conveyed by significant Ceremonies, and even by material Representations.

THE first and simplest flows from pure untaught Nature; a *Similitude*, a *Metaphor*, is an Allegory in Embryo, which extended and animated will become a perfect Piece of full-grown Mythology. Take for an Example a vulgar Saying, *The World's a Stage*: How simple in itself; and yet how easily enlarged? ‘ On this great Theater, ‘ would a Mythologist say, a new Piece is play’d ‘ every Day; and he who yesterday was only a ‘ Spectator, shall to-morrow become himself the ‘ Subject of the Play: while Fortune sits absolute Mistress of the Drama, disposes of the ‘ Parts at her Pleasure, and assigns the Characters of Kings or Coblers; Statesmen or Mountebanks, Buffoons or Bishops as her Caprice ‘ dictates: Then shifting the Scene, he who ‘ lately appeared a ridiculous Mummer comes ‘ on a Monarch, a banish’d Tyrant strolls about ‘ a Beggar, and a Swine-herd turns Cardinal and ‘ supreme Pontiff: Happy the Man, who, be it ‘ high or low, acts with Decency his allotted ‘ Part,

‘ Part, and retires applauded by the real Judges Lett. 9.  
‘ in the Audience.’

Now *Metaphor* is the Produce of all Nations— especially of the Eastern \*; People given to Taciturnity, of strong Passions, fiery Fancies, and therefore seldom opening their Mouth, but in dark Sayings and mystic Parables. For *Metaphor* is the Language of *Passion*; as *Simile* is the Effect of a *warm Imagination*, which when *cooled* and *regulated* explains itself in diffuse Fable and elaborate Allegory.

THE second sort, and more properly deserving the Name of Mythology, are the admirable *Epic Tales*, retaining the ancient Simplicity, but so exquisitely adapted to the peculiar Instincts of the Birds and Beasts he employs, and so justly applied to Life and Manners, that the natural *La Fontaine*’s, the polite *La Motte*’s, and even our ingenious *Gay*’s Imitations, tho’ highly entertaining, only serve to shew the *Phrygian* to be inimitable. All their Wit, and various Refinings can not compensate his *elegant Simplicity*. It is in effect the happiest way of Instruction. The Mind easily perceives the Moral; and retains it with the same Pleasure as the Memory preserves uneffaced the Imagery in which it was conveyed; and their joint Impression is so lasting and persuasive, and finds such ready access to the the rawest

E 4

Fancies,

\* Thus with the Syrian Patriarch, *Reuben* is unstable as Water, *Judab* a Lion’s Whelp, *Issachar* a lony Ass, *Dan* a Serpent by the Way, *Naphtali* a Hind let loose, *Joseph* a fruitful Branch, and *Benjamin* a rending Wolf.



Lett. 9. Fancies, that it is proposed by the *grand Connoisseur* \* in human Nature, as the properest Method to form the Minds of Children, that little moral Tales should be told them by their Mothers and Nurses as soon as they can speak. But as these enticing Tales, if of a bad Tendency, might lead young Minds to Vice; he is at great pains to give some remarkable Restrictions concerning the Species of Tales he would alone have told. As first, that no authorized Tale must bear That ever there was War in Heaven, or any Discord or unbecoming Passion incident to the divine Nature; Then, that as the supreme Being is always just, good, and beneficent; no God must ever be said to be the cause of any real Ill to Men: And lastly, since the Deity is absolutely one simple Essence, always true in Word and Deed, he neither transforms himself into various Shapes to appear to Men, nor does impose upon our Senses by empty Phantoms, much less deceive us by false Speeches or by sending delusive Signs to Men whether asleep or awake. Wherefore the Gods must never in any Tale, be represented as transforming themselves like Jugglers, or leading People astray with any sort of Sophistry in Words or Deeds (a).

THESE

\* Great Judge.

(a) Δεῖ περὶ ΘΕΩΝ καὶ λέγειν καὶ ποιεῖν, ὡς μήτε αὐτοὺς  
ΓΟΗΤΑΣ τῷ μεταβάλλειν ἑαυτοὺς, μήτε ἡμᾶς ψεύδεσι  
παράγειν ἐν λόγῳ ἢ ἔργῳ.

ΠΛΑΤΩΝ. Πολιτ. Β.

THESE Cautions were chiefly intended against Lett. 9. *Hesiod, Homer, and Eschylus*, out of whose Poems he produces Instances of Tales unworthy of the divine Nature; and of whose bewitching Imagery the Philosopher is so apprehensive, that he will not allow such Stories to be told to young Persons neither *with* an Allegory nor *without* one. 'For, ' says he, a young Creature is not capable of discerning what Parts of the Tale may be allegorical, and what not; while in the mean time the Impressions made at these Years on the Imagination are scarcely to be afterwards wiped out; but for the most part remain indelible during Life.'

BUT tho' these larger Fables being generally detached Parts of the ancient Theology, were disagreeable to the severe Model of Education contrived by this moral Statesman, he would have found no fault with his eloquent Countryman's (a) waving his keen Rhetoric for once, and telling the *Athenians* in *Æsop's* humble Strain, when *Philip's* Son, the hereditary Enemy of their Liberty, demanded Eight of their leading Men to be delivered up to him, as the great Impediments of mutual Amity. 'On a time, said the Orator to his Fellow-Citizens, an Embassy came from the Wolves to the Sheep, assuring them that the Dogs attending them, were the sole Occasion of the War: Wherefore if they ' would

(a) DEMOSTHENES.

Lett. 9. ‘ would give *them* up, all would be well, and  
 { ‘ land in lasting Peace. The Sheep were persuad-  
 ‘ ed, gave up their Dogs, and thenceforth the  
 ‘ Wolves devoured them at pleasure.’

OF the same kind was the honest Apologue related by *Menenius Agrippa*, (Ambassador from the *Roman* Senate to the mutinous Commons,) of the Dissension that arose among the Members of the human Body, when the *Feet* and *Hands* refused longer to toil for the idle *Belly*, until they were almost starved themselves. May I acknowledge that I admire the Beauty of that simple Tale beyond the most elaborate Oration, recorded or rather framed by the excellent *Livy* ; who seems to me to have spoke like a meer modern Wit, when he says that *Agrippa*, *intro-missus in Castra, prisco illo dicendi et horrido modo, nihil aliud quam hoc narrasse fertur*, being admitted into the Camp, to which the Commons had retired, is reported *in the old rude way of talking to have only told them*—the Story above-mentioned. Could the new-fashioned polite one have contrived any thing patter, or more convincing ? Or, in the former Instance, was it because *Demosthenes* found himself at a loss,—because his wonted Flow of Eloquence failed him ; that he must have recourse to a Fable of *Æsop*’s ? Were those glowing Images and striking Terms, that with his Voice and Gesture seemed Thunders rather than Sounds, and Portents rather

rather than Pleadings, quite exhausted? Or did he imagine the little instructive Tale less obnoxious to Envy, and more likely to persuade the People of *Athens* than the most pathetic Declamation he could have made? But one of the most beautiful and lively Specimens of this same kind of Mythology is recorded in that great Treasure of Antiquity, as well as Religion, *our sacred Scripture*. Lett. 9.

THE *Jewish* Patriarchs, like the Eastern Monarchs, kept Seraglio's, and had great Numbers of Children; and these Children when they grew up, sometimes like the Sons of the *Porte*, murdered one another for the Succession. The brave *Gideon* had threescore-and-eleven Sons; besides one by a fav'rite Mistress, he kept at *Shechem*. This aspiring Youth, soon after his Father's Death, found means to hire a Band of Ruffians, with whom he broke into his Father's House, seized his Brethren and killed them, threescore-and-ten Persons upon one Stone. But *Jotham* the youngest escaped, and went and stood on the Top of a neighbouring Hill; whence he called to the Men that had made his Bastard-Brother a King. ' On a time, said he, the Trees went forth to anoint a King; and they said unto the *Olive-Tree*, Reign thou over us. But the *Olive-Tree* said unto them, Shall I leave my Fatness, wherewith by me they honour God and Man, and go to be promoted over the Trees? And they said to the *Fig-Tree*, Come thou

Lett. 9. ‘ thou and reign over us. But the Fig-Tree  
 { ‘ said unto them, Shall I forsake my Sweetness,  
 ‘ and my good Fruit, and go to be promoted  
 ‘ over the Trees ? Then said the Trees unto the  
 ‘ *Vine*, Come thou and reign over us. And the  
 ‘ Vine said unto them, Shall I leave my Wine,  
 ‘ which cheereth God and Man, and go to be  
 ‘ promoted over the Trees ? Then said all the  
 ‘ Trees unto the *Bramble*, Come thou and reign  
 ‘ over us. And the Bramble said unto the Trees,  
 ‘ If in truth you anoint me King over you, then  
 ‘ come and put your trust in my Shadow ; and  
 ‘ if not, let Fire come out of the *Bramble* and  
 ‘ devour the *Cedars of Lebanon*.’

I NAMED a third Sort of Mythology that would perhaps surprize you at first hearing, and which will not, as was observed, fall under the Definition ; it consists in *material Representations of Virtue and Vice*, or Instruction conveyed by *Wood and Stone*, instead of a *Tale*. Such, in some respect, are all the Badges or Ensigns of the Gods, when carved, or cast in Metal ; and such the *secret Symbols* delivered to the initiated in their several Mysteries, which they carefully kept from vulgar Eyes, and only shewed upon certain Signs, like Free-Masons, to their Fellow-Adepts (a). But the Example that best illustrates this *material* Species of Mythology, contains at the same time a beautiful Moral. It was the Temple of HONOUR, which had no Entry of its  
 own—

(a) See *Apuleius's* Apology.

own— But the sole Passage to it was thro' the Lett. 9.  
Temple of VIRTUE. Happy the Man who truly worships in the *first*, whether the Ignorance or Envy of his Cotemporaries permit him to reach the *second* or not; where yet he will sooner or later certainly possess the Station due to his real Merit.

EQUALLY silent, and equally significant, was what We may properly call *ritual Mythology*; which tho' sometimes accompanied with consecrated Forms of Speech, and efficacious unintelligible Sounds, as the *Eleusinian* Mysteries (*a*), yet the principal Part consisted in *Action*, that is in the Practice of certain Ceremonies in commemoration of a God or Hero; or even pointing out the moral Duties of Life. Most of the religious Practice of the Ancients, I mean the sacred Rites performed at Sacrifices, and annual Solemnities, were of the first sort; and many of the precise *Egyptian* Institutions, the *Cretan* Customs, and *Lycurgus'* Laws, were of the second. Examples of all these, tho' they might entertain you, would lead us too far from our purpose: The short *Pythagoric* Precepts of *Egyptian* Original, and thoughtful Stamp, will at once shew you the Spirit and Purpose of this practical Mythology. *Stir not the Fire with a Sword*, said the solemn Philosopher; *Step not over the Beam of a Balance*,

(a) The Initiated, having first been sufficiently terrified, were instructed out of the ΠΕΤΡΩΜΑ (two Stone-Tablets) and then dismissed with those two wonderful Words ΚΟΡΕ, ΟΜΠΑΞ.

Lett. 9. *lance*, nor *fit down upon a Busbel*. That is,  
 { ‘ Touch no deadly Weapon while you are in  
 ‘ Passion ; reverence Justice in all your Conduct ;  
 ‘ and remember there is a Day after To-morrow.’  
*Abstain from Beans*, continued the Sage, *Eat not  
 the Heart* ; and *touch not a Lyre with unwash’d  
 Hands*. That is, ‘ Sin not against Humanity in  
 ‘ any Shape<sup>a</sup> ; Rack not your Mind with anxi-  
 ‘ ous Care ; nor attempt any thing rudely, that  
 ‘ requires Measure and Consideration.’

HAD you seen one of the silent Fraternity  
 shrinking from the Touch of a Bean, or going as  
 religiously to wash his Hands before he took  
 down his Lyre, as a *Pharisee* before he eat, his  
 Circumspection must have surprized you, and  
 set you a thinking what the Reason of such Rites  
 might be ; as, no doubt, the observing them at-  
 tentively was a daily Lesson to a thoughtful *Py-  
 thagorean*. *Stand not upon a Threshold ; but  
 salute your Gates as you go out and come in ; and  
 when arrived on the Borders of a Country never  
 turn back, for the FURIES are in the way ;*  
 appear simple, not to say silly Prescriptions of the  
 same great Master : But to his enlightened Fol-  
 lowers they were hourly Admonitions of the  
 Mischiefs of Idleness and Irresolution, of the  
 Sweets of Retirement and Independency, and of  
 still

<sup>a</sup> The Ground of this Explication may be seen in *Lucian’s*  
 ΒΙΩΝ ΠΡΑΣΙΣ ; in *Aristoxenus*, as quoted by *Gellius* ; in *Ari-  
 stotle’s* Treatise OF BEANS, as quoted by *Diogenes Laertius* ;  
 but most evidently in *Origen’s* Philosophic Miscellanies, where he  
 relates the Opinion of *ZARETAS* the *Chaldean*.

still a more important Duty, to be contented with their Life and Lot; nor vainly attempt to return after they had run their Course; or foolishly wish for Things contrary to the Order of Nature and all-wise Destination of Providence. Lett. 9.

THESE, *my Friend*, are some of the mimic Shapes which this grand Instructress formerly took to form the Minds and model the Manners of the human Race, in order to fit them for *Society*, that is for public and private Happiness: But her brightest Attire, the Garb in which she shone, and at once commanded Love and Veneration, remains yet undescribed.

IT was a various enchanted Robe of triple Texture, with Heaven and Earth, Air and Sea, and all they contain, represented in every possible Attitude, varying as it changed Lights, and according to the different Positions in which you held it to your Eye. The History of the *Creation*, or *Rise of the Universe*, what we call *natural Philosophy*, and the Ancients called *Theogony*, was the Ground-work of the Garment. The *Powers* that govern the World, for which *We* have no separate Name, framed the Figures and planned the Design; while the *Passions of Men*, the Harmony of the human Breast (moral Philosophy) gave the Gloss and Colouring, and as they languish or glow, it is tarnished and fades or blooms with Life, and by a secret Magic seems



Lett. 9. seems at times to take fire, and mount into a  
Blaze.

THIS was the wondrous Robe long wore by the POWER that enchanted Mankind, that transformed them from Brutes and Savages into civilized Creatures ; and of Lions and Wolves made social Men. It was She who led the Woods in a Dance, whose Melody stopt the Course of Rivers, and drew after her the Rocks obedient to her Song. Her Robe resplendent for upwards of a thousand Years began to fade twice that time ago, and since then has been so mangled, patched and spoil'd, that it has greatly lost its Virtue, and of late is scarcely to be known. Wou'd you wish to see the Goddess herself, who under its Cover performed such Wonders ? Her Power is retrenched since its Figures were effaced ; but her inspiring Spirit remains the same.

“ LOOK yonder, then, as the Mythologist  
 “ points ; OBSERVE that noble Appearance,  
 “ that fine Figure of a Woman, sitting majestic in  
 “ her moving Chariot ! What a dazzling Splen-  
 “ dour surrounds her ! a Mixture of Gayety and  
 “ Sweetness o'erspreads her whole Person. Her  
 “ Face is for ever covered with a thin flowing  
 “ Veil, thro' whose transparent Texture you  
 “ can perceive an Ecstasy in her Looks, which  
 “ at times increases, and enflamed by degrees,  
 “ draws to a divine Fury ; then in a little, sub-  
 “ sides to a milder Joy, and contemplative Plea-  
 “ sure. But see ! How she changes ! Bless me !

I

“ Her

“ Her Features alter : her Posture varies : her Lett. 9.  
 “ Eyes dart Amazement and Rapture : her ~~~~~  
 “ whole Person is in commotion : What is  
 “ *she* about ? Her Looks are eagerly fixed  
 “ upon a strange Representation, *a spangled*  
 “ *kind of Sphere* she holds in her hand, with  
 “ an Inscription ΦΥΣΙΣ (NATURE.) She  
 “ is perpetually turning it on all sides ; viewing  
 “ it, now near, now at a distance ; sometimes  
 “ held direct, sometimes oblique, sometimes  
 “ steady, sometimes passing. As she turns it,  
 “ new Figures appear ; and as they appear,  
 “ Cameleon-like, the Goddess changes Colour,  
 “ Attitude and Mien. What is it she casts a  
 “ squint Eye upon in her other hand, stealing  
 “ a Side-Glance of it in the midst of her Ecstasy ?  
 “ *A mysterious Tablet*, bearing some harmonic  
 “ Resemblance to the other Representation ; but  
 “ variously traced with equal and unequal Num-  
 “ bers, *six, five, three, eleven*, and ΠΡΩΜΟΣ  
 “ in the middle<sup>a</sup>. See ! she lifts her Eyes from  
 “ it, and seems attentive to a muttered Sound.  
 “ She listens, she looks at the Tablet, and  
 “ by turns, ecstatic views her Ideal-Orb. A  
 “ still Voice behind her utters ΝΟΜΟΣ and  
 “ ΑΡΜΟΝΙΑ, (MEASURE and HARMONY)  
 “ and she starts, and changes Posture at the  
 F “ Name.

<sup>a</sup> Neither *English* nor *Latin* afford a Term equivalent to this. It expresses the Likeness which the *Numbers* of a Verse ought to bear to the Passion it paints : A Similitude between Sense and Sound.

## 82      *Letters concerning Mythology.*

Lett. 9. " Name. Garlands of Laurel, Myrtle and  
 " Ivy hang all around her restless Car; which  
 " the Multitude of her Followers greedily  
 " snatch at, but frequently in vain: For her  
 " inseparable Attendant ΠΕΙΘΩ (PERSUA-  
 " sION) must first be won, ere a Twig of  
 " them will detach from the enchanted Cha-  
 " riot; which is besides guarded by a Chorus  
 " of coy Virgins, \* inaccessible without a Re-  
 " commendation from *Apollo, Cytherea, or Se-  
 " mele's Son.*"

VIEW here, my Friend, at your leisure,  
 the Picture of the *Parent* of real Mythology.  
 She was associated by Philosophy in the great  
 Work of civilizing the rude Tribes of unin-  
 structed Men. Her Robe of triple Tissue, you  
 will find to be, A Tale, monstrous, yet mov-  
 ing, of feigned allegorical Personages engaged  
 in Action, and speaking and performing so  
 much in Character, as at once to represent  
*Causes*, narrate *Transactions*, and irresistibly  
 convey *Instruction* to the Mind, by striking the  
 Fancy, and winning the Heart. *I am,*

\* The MUSES.

*Yours, &c.*

**LETTER**

LETTER TENTH.

**D**O you never remember, my dear Friend !  
to have read with Wonder the *Mantuan*  
Bard's Account of the Source of Life, and the  
Origin of Men ?

*Principio Cælum ac Terras, Camposque liquenteis  
Lucentemque Globum Lunæ, Titaniaque Astra  
Spiritus intus alit.*

Your last Letter brought the conclusive Stroke  
of this Description fresh to my Mind. ‘ Now,  
‘ said I, Mr. \* \* \* \* is certainly not only  
‘ quite recovered, but his Genius blooms ;  
‘ here he is *in Spirit*, if not in Person \* :  
‘ The noble Sentiment and elegant Fancy  
‘ paint the Gentleman ; Kindness and Candour  
‘ characterize the Friend in every Sentence.  
‘ His Letter breathes a refined Goodness, and  
‘ shews every lovely Feature of his Mind : He  
‘ has wrote it with Pleasure, and I find it in-  
‘ fects me : What a bewitching thing is *a real*  
‘ *Friend* ! How attractive, when his Worth is  
‘ polished ; render'd amiable by Good-nature,  
F 2 ‘ humane

Quid mirum noscere Mundum  
Si possunt Homines, quibus est & Mundus in ipsis ;  
Exemplumque Dei quisque est in Imagine parvâ.

MANILIUS. \*


Lett. 10. ' humane by Condescension, and exalted by a  
 ' comprehensive View of Ages past, with all  
 ' the various shifting Scenes of the unchangeable  
 ' Theater of Nature? '

THE *Egyptian* Doctrine concerning *Prometheus*, which I formerly transcribed, might well serve for an Example of the Power of Fiction and Allegory. But since you wish for another, with great Pleasure will I contribute to your Entertainment, and give it from one of the Fathers of the *Grecian* Poetry <sup>a</sup>.

HE first invokes the Muses, who inhabit the heavenly Mansions, and whose wonderful Generation and Birth he had formerly sung. He calls them the divine Daughters of *Jove*, that bring Oblivion of Ill, and Respite from Care.  
 ' Happy the Man whom they love! for a Strain  
 ' so sweetly-soothing flows from his Lips, that  
 ' if any one be oppressed with Grief, his Heart  
 ' pierced with sharp Affliction; and a Bard,  
 ' the Minister of the Muses, sit by him and sing  
 ' the glorious Deeds of the ancient Heroes, or  
 ' celebrate the blessed Gods the Lords of Heaven;  
 ' immediately he forgets his Woe, his Sorrows  
 ' evanish; for the Gifts of the Muses drive  
 ' them all away.

' TELL, ye celestial Powers! continues the  
 ' Poet, How first the GODS, and WORLD was  
 ' made? The *Rivers* and boundless *Sea*, with  
 ' its raging Surge? How the bright-shining Stars,  
 ' and

<sup>a</sup> HESIOD in his THEOGONY.

‘ and wide-stretched Heaven above, and all Lett. 10.  
 ‘ the Gods that sprung from them, Givers of   
 ‘ good Things ?

*The Answer of the Muses.*

“ FIRST OF ALL EXISTED *CHAOS*: Next  
 “ in order the broad-bosomed *EARTH*, (Mat-  
 “ ter;) and then *LOVE* appeared, the most  
 “ beautiful of the Immortals. Of *CHAOS*  
 “ sprung *EREBUS* and dusky *NIGHT*, and of  
 “ *Night* and *Erebus* came *ETHER* and smi-  
 “ ling *DAY*. But first the *Earth* produced  
 “ the starry *HEAVEN* commensurate to her-  
 “ self, and the barren *SEA*, without mutual  
 “ Love; then conjoined with *Celus* (the Hea-  
 “ ven) she bore the tremendous *TITANS*;  
 “ after whom *TIME*, crooked in Counsel,  
 “ was produced, the youngest and most dread-  
 “ ful of her Children.” The *CYCLOPS* were  
 “ next engendered, *BRONTES* (*Thunder*) *STE-*  
 “ *ROPES*, (*Lightening*) and *ARGES*, the can-  
 “ dent *Bolt*.” Besides these, three other rue-  
 ful Sons were born to Heaven and Earth,  
*Cotus* <sup>a</sup>, *Briareus* <sup>b</sup>, and *Gyges* <sup>c</sup>, with fif-  
 ty Heads and an hundred Hands, haughty,  
 hateful, at enmity with their Parent from the

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moment

<sup>a</sup> The Breaker, the Destroyer; it is the Participle in Cal of *ῥῖν* fregit, comminuit, contudit. <sup>b</sup> Impetuous Violence; it is from *ΒΡΙΑΩ* and *ΡΕΩ*. <sup>c</sup> Hid in the Earth, springing from the Ground; from *ΓΑΩ* and *ΓΗ*. We would translate the three Brothers, *ERUPTION*, *HURRICANE*, and *EARTHQUAKE*.

Lett. 10. moment of their Birth : for which Cause, as soon as they appeared he hid them in the Grottoes of the Earth, and never permitted them to see the Light. But SATURN, (*Time*) with his adamantyne Scythe, having bereaved his Father, the HEAVEN, of the Power of further Generation, monstrous Births sprung of the Remains of his Vigour, half formed, unnatural Productions, the *Furies* and the *Giants*. Mean while *Ocean*<sup>a</sup>, married to *Tethys*<sup>b</sup>, the eldest of the *Titans*, produced the Rivers and Fountains, with three thousand Daughters, the *Oceanides*, Properties and Productions of Moisture ; and Heaven's usurping Son *Time* marrying the second Sister *Rhea*, had three female Children, *Vesta*, *Ceres*, and *Juno*, and as many Males, *Pluto*, *Neptune*, and designing *Jove*, Father of the Gods and Men<sup>c</sup>.

No sooner was this sovereign Source of Life brought forth, that is, disembarassed of heterogeneous Parts, than he seized the Reins of the Universe, which under him assumed at last a stable, everlasting Form. For associating with *Metis*<sup>d</sup>, by her supreme Direction, he recalled his inhuman Parent's Progeny to light, and

<sup>a</sup> *Fluidity*, or the Source of Moisture.      <sup>b</sup> *Fermentation* ; Loam ; the ἰλὺς πρωτογένης ; from ὕδωρ, *Tith*, Slime.

<sup>c</sup> ΖΗΝΑ ΤΕ ΜΗΤΙΟΝΤΑ, ΘΕΩΝ ΠΑΤΗΡ ΗΔΕ ΚΑΙ ΑΝΔΡΩΝ.

<sup>d</sup> ΜΗΤΙΣ, Counsel, Contrivance, Thought.

and settled his congenial Powers each in their respective Dignity: *Ceres* to fructify the Earth; *Juno* to impregnate the Air; *Neptune* to rule the Sea; and *Pluto* to reign in the Regions below; while *Saturn's* first-born *Vesta* remain'd unmoved, the coercive Band of the immense Machine \*. But in this Settlement he met with cruel Opposition; The *Titan-Gods* \* combined against him, and in a long and furious War endeavour'd to drive him from the Throne of Heaven, and reverse these recent Dignities of the upstart *Saturnian* Race. And now the mighty Frame with horrid Crash had again fallen into its pristine Chaos, if prompted by his all-wise Associate he had not first made his kindred-Gods Partakers with himself of Nectar and Ambrosia <sup>b</sup>; and then released from darksome Durance the predominant igneous Powers, Sons of Heaven and Earth, *Cotus*, *Briareus* and *Gyges*, whom he called up to Light, and made his Allies in the War. By their irresistible Strength he at last vanquished the *Titan-Gods*, and confined them fast bound to a Prison waste and wild, as far

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under


\* See above, page

† It is their proper Epithet, *Τιτῆνες Θεοὶ*. The *Clay-Gods*, Properties of Matter. Hence,

*Quæis meliore Luto finxit Præcordia TITAN.*

‡ INCENSE and IMMORTALITY. *חֲטָב* *Chald.* to burn Incense has in *Hiph.* *חֲטָבָה* *EKTAR*; thence the Noun, with the servile *j*. NECTAR. AMBROSIA, IMMORTALITY, is a true Greek Word of easy Derivation.



Let. 10 under the Earth, as the Heaven is above it. A  Bulwark of Brass, with three-fold Night brooding on its top, runs round it ; and its Gates of Adamant are guarded by the same three enormous Brothers, faithful Jaylors of all-mighty *Jove*. Here are the Seeds of all things ; the Roots of the opaque Earth, of the barren Sea, and the Beginnings and Bounds of the various Orders of BEING, all now shut up by the Will of *Jove* in this bottomless Chasm, where Darkness reigns, and Tempests rowl, tremendous to the Gods themselves <sup>a</sup>.

BUT JOVE, now Lord of all, joined with THEMIS <sup>b</sup>, and begot first the three eternal FATES, *Clotho*, *Lachesis*, and *Atropos* ; then the amiable Guides and Guardians of Life, *Irene*, *Eunomia*, and *Dice* <sup>c</sup> : Afterwards, married to *Juno*, he had two fair Daughters, *Hebe* and *Iliabya* <sup>d</sup> ; and two furious Sons, *Mars* <sup>e</sup> and

<sup>a</sup> Εὐθαδέ γῆς διοφερῆς, καὶ ταρτάρου ἡρόεντος,  
Πόντος τ' αἰθουγέτοιο, καὶ οὐρανοῦ ἀστερόεντος,  
Ἐξείης πάντων ΠΗΓΑΙ καὶ ΠΕΙΡΑΤ' ἔασσιν,  
Ἀρταλέα, ἐρῶντα τὰ τε στυγεροὶ θεοί περ,

ΧΑΣΜΑ μέγ'.


ΗΣΙΟΔ. ΘΕΟΓΟΝ.

<sup>b</sup> It signifies that Possibility or Aptitude arising from the Nature of Things, which necessarily connects them with the End of their Existence. In Actions *Themis* is the Source of Law ; ἢ τ' ἀνδρῶν ἀγρὰς ἢ μὲν λύει, ἢ-δε καθίζει. and in Predictions of Truth. Her Oracles were the most ancient in the World.

<sup>c</sup> PEACE, GOOD ORDER, and JUSTICE.

<sup>d</sup> YOUTH, and TEEMING.

<sup>e</sup> MARS, APHE, the PLUNDERER, the SPOILER by Violence. It is plainly from Πῦρ Prædo fortis, truculentus, Tyrannus. To a Western Throat this is just AREZ. Plunder was the Origin of War.

and *Vulcan* \*, the Gods of War and Fire. Lett. 10.  
Of LATONA <sup>b</sup> famed for fable Locks, he   
had

\* VUL-KAN, I conjecture to have come from a Transposition of the Vowels of בַּעַל כִּיּוֹן BAL-KIUN, the *Lord Kiun*; the Eastern Idol mentioned by one of the *Jewish* Prophets, and joined with *Moloch*, whom the Rabbins, with good reason, take to be *Saturn*. It was customary among the Easterns to add *Baal*, or *LORD*, to the proper Name of their Gods, as the *Latins* added *Pater*, in *Jupiter*, *Marspiter*, *Diespiter*, *Liber-pater*, *Jane-pater* \*! &c. The Repetition of it was so frequent before their numerous Deities, that our Sacred Writers generally mention them in the plural Number בַּעַלִּים the *Baalim*, or *LORDS* †. Another Prophet (1) reproaches the *Jewish* Women with making *Kéwans*, which the Targum explains to be Tarts or Cakes offered to the Host of Heaven; and to this Day the *Arabs* and *Persians* call *Saturn* كَبِلان *Kajwan*, from a Word that signifies the Source of BEING and EXISTENCE. Now VULCAN, says *Herodotus*, was among the oldest and most honoured of the *Egyptian* Gods; and by their Neighbours the *Assyrians* and *Phenicians*, was identified with *Saturn* and the *Sun*, because of their similar Nature. *Lingua Punica* BAL DEUS dicitur: apud *Assyrios* autem BEL dicitur quâdam sacrorum ratione, & SATURNUS & SOL, says *Servius*, on occasion of *Belus's* Cup, mentioned by *Virgil*. This quâdam ratione sacrorum, in ancient Theology, is as wide as *Reason of State* in modern Politics, and therefore as hard to be ascertained. The Fact is however certain, that several Gods were denominated from one and the same Subject. Thus *Luna*, *Hecate* and *Diana* were three different Goddesses all representing one Planet, the Moon; and *Orus*, *Apollo*, *Phæbus*, *Hyperion*, with many more were denominated from the Sun; in whom a very learned and ingenious Man has lately attempted to shew that all the Gods of Antiquity center (2). The Author of the *Alexandrian Chronicle* writes that *Jupiter* had a Son by *Juno*, ὃν ἀνέμαρτε Βῆλον, whom he named *BELUS*; (certainly one of the בַּעַלִּים) And  
*Homer*

\* Ut nemo sit nostrum, quin Pater optimus Divum,  
Ut Neptuni Pater, Liber, Saturni Pater, Mars,  
Janu', Quirinu' Pater, omnes dicamur ad unum.

LUCILIUS apud Lactant. Div. Inst. Lib. IV. §. 3.

† See the excellent *Selden* de Dis Syris, Syntag. II.

(1) JEREMIAH.

(2) Giff. Cuperi HARPOCRATES.

Lett. 10. had the brightest of the Immortals, *Apollo* and  
 ~~~~~ *Diana*; and by the blooming *DIONE*, the  
 youngest

Homer makes *Vulcan* himself tell how he was tossed from Heaven by his angry Father, ἀπο Βηλῦ Θεσπεσίῳ, which the Commentators explain τὴν περίοδον τῶ ἀιθέρος καὶ τῶν ἀστέρων, *The Circumference of the Heaven and Stars*. All this I take to be Traces of the *Affyrian* Doctrine concerning the oldest of the Gods, which we have from *Eupolemus*, in these remarkable Words, Βαβυλωνίως λέγειν πρῶτον γενέσθαι ΒΗΛΟΝ, οὗ ἔιναι Κρόνον. ἔκ τούτου δὲ γενέσθαι ΒΗΛΟΝ καὶ Χαννάαν (1). Here are two Gods, Father and Son, both BAALS, (LORDS) the eldest *Saturn* and the *Sun*, and the youngest his Offspring *Fire* (2.) BAL-KIUM therefore, or BUL-KAN, is the LORD FIRE, the Child of the Sun; just as he is in *Greek*, or rather *Syriac*, ΗΦΑΙΣΤΟΣ, ΝΗΨΑ ΊΝ, Father-Fire. The Ancients supposed he was transmitted to Earth in a Shot-Star, which should have kindled the *Vulcano's* in *Lemnos*, upon which they built the Fable put in his Mouth by *Homer*. The Orphic Initiations appointing a God, or the Attribute of a God to every Sphere, give *Pericyonius* to the Sphere of *Saturn*, which the learned *Bochart* derives from KIUM, his Eastern Name: The real wandering Jew, BENJAMIN, one of the greatest Travellers of the East, has this curious Description of the Solar Worship in his Itinerary. 'There is a People, says he, of the Posterity of *Chus*, addicted to the Contemplation of the Stars; they worship the Sun as a God, and the whole Country for half a Mile round their Town, is filled with great Altars dedicated to him. By the Dawn of Morn they get up, and run out of Town to wait the rising Sun, to whom on every Altar there is a consecrated Image, not in Likeness of a Man, but of the Solar Orb, framed by magic Art. These Orbs, as soon as the Sun rises, take fire, and resound with a great Noise, while every body there, Men and Women, hold Censers in their Hands, and all burn Incense to the Sun.' One would suspect these Orbs to have been filled with some nitrous Composition, and kindled by a Collection of the Rays. It nicely explains, not the Shrine of *Molech*, which is easily understood to be a portable Tabernacle, such as was used by the *Egyptians*; but the Image of KIUM, the
 STAR

(1) Apud Euseb. Præparat. Evang. Lib. IX.

(2) Hyperionem alii Patrem Solis, alii ipsum, quod eat super Terras ita appellatum putabant.

youngest of the Titan-Sisters ^c, was last of all Lett. 10. made Father of *Venus* ^d, the Goddess of

Beauty,

STAR of your Gods, which you have made to yourselves. (1) This Piece of Idolatry committed by the *Jeaus* in the Wilderness, soon after they had come out of *Egypt*, and on the Borders of the Sun's Votaries, the Posterity of *Cbus*, is not, as I remember, recorded in the Pentateuch.

^b The common Opinion derives *Latona* very justly from ΛΗΘΗ, Oblivion or Night: the obsolete Greek Verb λήθω, the Latin *lateo*, have the same Original טָלַת *Laat*, *Latuit*, whence, as *Dido* is formed from דָּוִד *dilectus*, being the Feminine of *David*, so ΑΗΤΩ *Lato*, (Obscurity) the Greek Name of *Latona*, is formed of טָלַת.

^c DIONE is a formal Participle of the Syriac דִּנְיָ *denah*, ortus est, eluxit, ἐξέλαμψε. Thence דִּנְיָ *illustris*, and דִּנְיָ *Doniabe* DIONE. And hence, I judge, not from נִבְּלָה *appropinquavit*, (with which it has no Connexion) the *Arabs*, who speak a Dialect of the same Language, and have borrowed the *Syrian* Characters, call the World itself נִבְּלָה *Dunia*, *Mundus*.

^d VENUS: besides the numberless local Divinities of this Name, and besides the celestial and vulgar *Venus*, denominated from human Passions, there were two original Powers acknowledged by the first Mythologists; the eldest the Child of CÆLUS, or last Production of the Heaven, when castrated by TIME, and therefore of the Titan-Race, who bore her Part in the Production of the Universe; the youngest the Daughter of *Jupiter* and *Dione*; the Power arising from the vivifying ethereal Spirit, acting upon the Plenitude of Matter. The former brought forth the World, and all it contains according to *Orpheus*. "All Things, says he, are of Thee: Thou cemented'st the Universe: Thou sway'st the threefold Fates: Thou generates whatever is in the Heaven above, on the teeming Earth below, or in the Depths of th' unfathomed Sea." This is the whom *Epimenides*, the *Cretan* Sage, makes the Daughter of *Saturn* and *Eunomia* (2), that is of TIME and GOOD-ORDER. The latter, arising

(1) Amos V. 26. On which see the most learned and literal of the Jewish Commentators, R. Selemo Ben Melch, in his מַכְלֵל יוֹפִי.

(2) Γῆματι δ'ΕΤΝΟΜΙΗΝ θαλασσῶν ΚΡΟΝΟΣ ἀγκυλομήτις,

Ἐκ τῆ καλλίκομοι γένητο χρυσῇ ΑΦΡΟΔΙΤΗ.

Lett. 10. Beauty, the Perfection of the Creation, the genial Power presiding over the Propagation of every Species of Being. And now, every Power being confined to its proper Province, Harmony henceforth ensued in Heaven, and good Order prevailed upon Earth, while all-mighty *Jove* holds the Reins of the Universe in his unerring Hand, Parent of Gods and Ruler of Men &c.

SUCH was the portentous Tale told by the primitive Sages for the Instruction and Restraint of ignorant barbarous Mortals; rude like them
in

arising immediately from *saline Fermentation*, is wafted to Shore by the *Zephyrs*; nourished by the ΩΠΑΙ or *Seasons*; lands at *Cyprus*, the most benign, delicious Spot on the Globe; and courted by all the Gods, is married to the Lord of FIRE. As for her *latin* Name, I can scarce conceive it should come à *veniendo*, quia *Venus* omnibus *venit* (1), or from the *Siccoth Benoth*, the Tents of the Women about the Temple of *Mylitta* at *Babylon* (2). But it is probably one of the Names of the Gods carried over to *Italy* by the first *Grecian* Colonies: The *Bæotians* called a Woman BANNA. So says *Hesychius* the Lexicographer. βάννα, γυνή ὑπὸ Βοιωτῶν. VENUS therefore will signify the Deity of *Woman*, or FEMALE NATURE: which indeed may very well have been formed from the *Phenician* בְּנוֹת *Benoth* Daughters: Since it is certain that many of the *Roman* Names of the Gods, whether brought over by the *Lydians*, or by the early *Grecian* Colonies, are of *Phrygian* or *Phenician* Extraction, not in the least resembling their *Grecian* Appellations. *Saturn*, *Ceres*, *Vulcan*, *Neptune*, *Diana*, *Venus*, are all evident Proofs of this; and even the *Greek* Name of the last-mentioned Goddess, ΑΦΡΟΔΙΤΗ, tho' purely, one should think, of *Western* Composition, yet one of the greatest Men *Europe* ever produced, takes it to be the *Syriac* Feminine of פֶּעֹר PEOR, אִתְּיָנָא APHEORETHA (3).

* ΗΣΙΟΔ. ΘΕΟΓΟΝΙΑ. Απολλοδορ. βιβλίοθ. βιβ. α,

(1) CICERO de Natura Deorum.

(2) SELDEN de Dis Syris.

(3) HUG. GROTIUS ad Deuteron.

in its Structure, and uncouth and cruel in its Circumstances. How well it was otherwise fitted to serve that noble End of civilizing Nations, and bringing them to a Belief and Reverence of an invifible Power or Powers above them, who protect the pious and the juft, and irremiffibly punifh the oppreffive and impious, I will not even enquire: nor will I take upon me to give you my particular Senfe of its Meaning. Persons of warm Fancies are apt to meafure others by themfelves, and to fufpect that an Attachment to any one Subject will tempt its Admirer to affift its natural Imperfections, and enable him to call up a *fairy* kind of Creation out of the moft unmeaning Materials. To obviate any fuch Surmife, I beg leave to tranfcribe the Opinions of two great Men, not fo much to be regarded in the prefent cafe for their Learning and Genius, tho' eminent in both, as that each of them having ftruck out a new Track in Philofophy, their Attempts to eftablifh their favourite Notions, at the fame time illuftrate the Doctrine of the Ancients without *Partiality*, and one of them indeed without *Design*. They will fhew you that I am neither fingular nor fanciful in fupposing, ' *That*
' the old Sages impofed no particular Perfon or
' Character upon their primary Gods, nor in-
' terwove thofe Characters in a Tale, without a
' MEANING.'

THE

Lett. 10. THE first of these eminent Men, after having given an ingenious Account of the Creation of the World, (whether strictly true, or intermixed with Illusions, is not to our purpose) seems upon a Review of his own Theory to have discovered its Affinity with the mysterious mythological Traditions of the Poets. ‘ In retrieving, says he, the Notion of the primeval Earth, and the Doctrine depending upon it, we have, methinks, unexpectedly cast a Light upon all Antiquity.’ To begin with their ancient CHAOS:—“ They tell us of *moral* Principles in the confused Mass, instead of natural ones; of *Strife*, and *Discord*, and *Division*, on the one hand; and *Love*, *Friendship*, and *Venus*, on the other; and after a long Struggle, LOVE got the better of *Discord*, and united the disagreeing Principles. Then they proceeded to explain the Formation of the World in a kind of *Genealogy* or Pedigree. CHAOS was the common Parent of all; and from *Chaos* sprung first *Night* and *Tartarus*, or *Oceanus*: NIGHT was a teeming Mother, and of her were born *Ether* and the *Earth*; the Earth conceived by the Influences of the Ether, and brought forth MAN, and all *Animals*.”

‘ THO’ this seem to be a poetical Fiction rather than Philosophy; yet, when set in a true Light, and compared with *our* Theory of the *Chaos*, it appears to be a *pretty regular* Account,

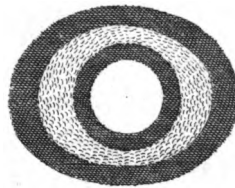
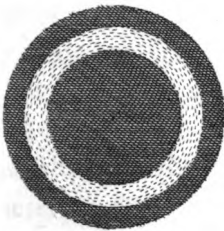
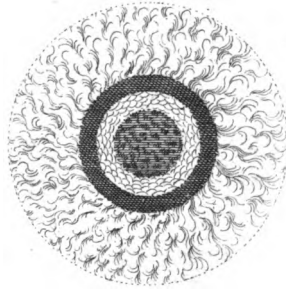
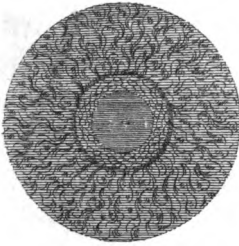
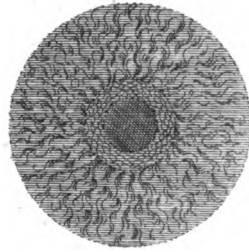
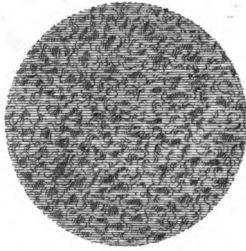
‘ *Account*, HOW THE WORLD WAS FORMED Lett.10.
 ‘ at first ; or How the CHAOS divided itself suc-
 ‘ cessively into several *Regions*, rising one after
 ‘ another, and propagated one from another, as
 ‘ Children and Posterity from a common Pa-
 ‘ rent. We shewed how the *Chaos* from an
 ‘ uniform Mass wrought itself into several Re-
 ‘ gions or Elements, the grossest Part sinking
 ‘ to the Center ; upon this lay the Mass of
 ‘ Water, and over the Water was a Region of
 ‘ dark, impure, caliginous Air ; this impure
 ‘ caliginous Air, is that which the Ancients call
 ‘ NIGHT ; and the Mass of Water, *Oceanus*
 ‘ or *Tartarus* : for these two Terms with them,
 ‘ are often of the like Force, *Tartarus* being
 ‘ *Oceanus* enclosed and lock’d up : Thus we
 ‘ have the first Offspring of the *Chaos*, or its
 ‘ first-born Twins *Nox* and *Oceanus*.’

‘ Now this turbid Air purifying itself by
 ‘ degrees, as the more subtile Parts flew up-
 ‘ wards, and composed the *Ether*, so the
 ‘ earthly Parts that were mixed with it, dropped
 ‘ down upon the Surface of the Water, or the
 ‘ liquid Mass ; and that Mass on the other
 ‘ hand, sending up its lighter, or more oily
 ‘ Parts towards its Surface, these two incorpo-
 ‘ rate there, and by their Union and Mixture,
 ‘ compose a Body of *Earth* quite round the
 ‘ Mass of Waters, and this was the first habi-
 ‘ table Earth ; which as it was, you see, the
 ‘ Daughter of *Nox* and *Oceanus*, so it was the
 ‘ Mother

Lett. 10. ' Mother of all other things, and of all living
 ' Creatures, which at the Beginning of the
 ' World sprung out of its fruitful Womb.'

' THIS Doctrine of the *Chaos* the Ancients
 ' called their THEOGONIA, or *the Genealogy*
 ' of the Gods: For they gave their Gods, at
 ' least their terrestrial Gods, an Original and
 ' Beginning, and all the *Elements*, and greater
 ' Portions of *Nature*, they made Gods and God-
 ' desses; or their *Deities* presided over them
 ' in such a manner, that the Names were used
 ' promiscuously for one another. We also men-
 ' tioned before, some *moral* Principles which
 ' they placed in the *Chaos*, *Eris*, and *Eros*,
 ' Strife, Discord and Disaffection, which pre-
 ' vailed at first; but afterwards *Love*, *Kindness*
 ' and *Union* got the upper hand; and in spite
 ' of those factious and dividing Principles, ga-
 ' thered together the separated Elements, and
 ' united them into an habitable World. This
 ' is all easily understood, if you will but look
 ' upon the annexed Schemes of the rising
 ' World, being Draughts representing the va-
 ' rious States thro' which the Earth passed
 ' from ancient *Chaos* to the *Deluge*. For in the
 ' first universal Commotion, after an intestine
 ' Struggle of all the Parts, the *Elements* sepa-
 ' rated from one another into so many distinct
 ' Bodies or Masses: and in this State and Posture
 ' Things continued a good while, which the
 ' Ancients,

Place this before Page. 96.



‘ Ancients, after their poetic or moral way, call Lett. 10.
 ‘ the *Reign of Eris or Contention*, of Hatred,
 ‘ Slight, and Disaffection; and if Things had
 ‘ always continued in that System, we shou’d
 ‘ never have had an habitable World. But
 ‘ *Love* and *Good-nature* conquered at length;
 ‘ *VENUS* rose out of the *SEA*, and received
 ‘ into her Bosom and entangled into her Em-
 ‘ braces the falling *Ether*, that is the Parts of
 ‘ lighter Earth, which were mixed with the
 ‘ Air in that first Separation, and gave it the
 ‘ Name of *Night*: These, I say, fell down
 ‘ upon the oily Parts of the Sea-Mass, which
 ‘ lay floating upon the Surface of it, and by
 ‘ that Union and Conjunction, a new Body and
 ‘ a new World was produced, which was the
 ‘ first *habitable Earth*.

‘ THIS is the Interpretation of their mystical
 ‘ Philosophy of the *Chaos*, and the Resolution
 ‘ of it into the plain natural History of the
 ‘ Creation.’ But after the great Bodies, or pri-
 ‘ mary Parts of the Universe were thus called out
 ‘ of the mighty Mass, and ranged according to
 ‘ their several Natures, Inhabitants adapted to
 ‘ these Natures were to be produced, and pro-
 ‘ per Provision made for their Propagation. It
 ‘ was therefore the common Opinion of the An-
 ‘ cients, that the new-formed Earth lately se-
 ‘ vered from the *Ether*, and pregnant with ce-
 ‘ lestial Seed, no sooner felt the genial Ray of
 ‘ the recent Sun, than she teemed with every

G

various

Lett. 10. various Species of living Creatures, and assisted
by PROMETHEUS or Providence, brought forth
their Prince and Ruler mortal Man ;

*Sive hunc divino Semine fecit
Ille Opifex rerum, mundi melioris origo :
Sive recens Tellus, seductaque nuper ab alto
Æthere, cognati retinebat Semina Cæli ;
Quam satus Iapeto, mistam fluvialibus Undis,
Finxit in effigiem, moderantum cuncta Deorum*.*

THIS was the poetic Account of the Production of Animals, which was followed by the severest Sect of the Philosophers, with this Precaution, that they would enter into no Detail, nor describe particularly the manner of their immediate Generation ; as indeed they declined meddling with the Causes of the greater Part of the Productions and Appearances of Nature because of their Obscurity^b. But in general they held,
‘ That the Operations of NATURE and PROVIDENCE were directed to one and the same
‘ End. That by *Nature* all Things tended and
‘ inclined to the Center of the Universe, and
‘ were conglobated around it : wherefore the
‘ thickest and heaviest Body is the middlemost,

to

* OVID. Metamorph. Lib. I.

^b Παλὸν γὰρ ἐστὶν τὸ αἰσιολογικὸν παρ’ αὐτῷ (τῷ ΠΟΣΕΙΔΩΝΙΩ) καὶ τὸ ἀριστοτελιζόν· ὅπερ ἐκκλίνουσιν οἱ ἡμέτεροι διὰ τὴν ἐπίκρουψιν τῶν αἰτιῶν.

ΣΤΡΑΒΩΝ. ΓΕΩΓΡΑΦ. ΒΙΒ. Α.

* to wit the *Earth*, and the next heavieſt and Lett. 10.
 * neareſt to it, *Water*; being each a Globe, ~
 * the one ſolid, and the other concave, having the
 * *Earth* within it. But that *Providence* by
 * it's diverſifying Power under a thouſand Forms,
 * and productive of ten thouſand various Ef-
 * fects, in the firſt place intended Animals to
 * be formed as far more excellent than the other
 * Parts of the Creation; and the prime of theſe
 * Animals to be *Gods* and *Men*, for whoſe ſake
 * all the reſt of the World was to be ſet in
 * order. That to the Gods it had aſſigned
 * the Heaven as their Seat, and to Men the
 * *Earth*, the extreme Parts of the Uni-
 * verſe; the Extremities of a Globe being the
 * Center and Circumference. But ſince the
 * *Water* ſurrounded the *Earth*, and that Man
 * is not a *Water* but a Land-Animal, ſtanding
 * in need of Air and much Light, *Providence*
 * contrived Eminences, and Depreſſions in the
 * *Earth*, the latter capable of receiving the
 * whole or greater part of the *Water* formerly
 * covering it's Surface, and the former fit for the
 * Habitation of the Human Race, and to hide
 * under it the *Water*, except what is neceſ-
 * ſary for the Plants and Animals deſigned for
 * the Uſe of Men.' So far the learned and
 * cautious Stoic^a.

G 2

BUT

^a STRABO, Lib. XVII. ÆGYPTUS.

Lett. 10. BUT the great Parent of Medicine, one of
 the most sagacious Minds that ever surveyed the
 Works of Nature, goes a Step further, and delivers
 his Sentiment of the Source of Life and Origin of
 Animals with great Simplicity. ' It
 ' is my Opinion, says he, that what we call HEAT
 ' is both immortal, and views, and thinks, and
 ' hears, and knows all things, both things
 ' that now are, and that are to be hereafter:
 ' In the Beginning when all was in Confu-
 ' sion, the greater Part of this HEAT, issuing
 ' forth, mounted to the highest Region of the
 ' Heavens; and this the Ancients seem to me
 ' to have named the *Ether*. The next Portion
 ' from below, called *Earth*, is cold and dry,
 ' and variously agitated, in some parts of which
 ' there was likewise much *Heat*. The third
 ' Portion, the *Air*, occupied the middle Space,
 ' being something warm and fluid: and the
 ' fourth, *Water*, the nearest to the Earth, be-
 ' ing the most humid and thickest of them
 ' all. While these therefore were all whirling
 ' round in confusion, much *Heat* was left in
 ' the Earth, in some Places more, in some less,
 ' and in others a very little; but in number-
 ' less Particles. Now it happened in process
 ' of time, that the Earth being dried by
 ' the *Heat*, the included Portions of it pro-
 ' duced Putrefactions, with Membranes as it
 ' were, or Wrappers about themselves. These
 ' being long cherished by the genial Warmth,
 such

such Parts of the included Mass as consisted of the driest unctuous Substance, with the least Moisture, were quickly condensed and turned into *Bones*: But such Parts as were more humid and viscous, cou'd neither be consolidated by the Heat, nor remain in a State of Fluidity; and therefore assuming a Form different from the rest, they became strong Muscles and Nerves. The Veins on the contrary containing a cold watery Substance, it's more glutinous Surface concocted by the Heat turned into a Coat or Membrane, and the remaining congealed Moisture, overcome by the Warmth, was dissolved, and remained a Fluid. In the same manner the Throat, the Stomach, the Belly and all the Entrails of the Animal Body were compleated. These the Physician enumerates, and describes their Formation too minutely to be followed without losing sight of our Purpose.

You will observe, that the Ancients ascribe this generative Power to the new-formed Earth, lately separated from the other Elements, and retaining many Particles of vivifying ethereal Fire. But the fanciful *Arabs*, having received this Doctrine when they applied themselves to the Translation of the *Grecian* Authors, carried it a degree still higher; and seem to imagine it

G 3

not

* HIPPOCRATES, SECT. III. In the little Treatise which some will have inscribed *Περὶ Σαρκῶν*, and others *Περὶ Ἀρχῶν*.

Lett. 10. not impossible, that in a benign Climate some

Parts of the Earth, even in it's present condition, may be so tempered, as in a long Course of Years (God so ordering it, and affording the same Concurrence he does in ordinary Generation) to produce a perfect Animal. So says the famous *Ebn Sina*, whom we call *Avicenna*, one of the four learned *Arabs* suspected of being no sound *Islamites*^c, for which he was strenuously refuted by his more orthodox Countryman *Ebn Roshd*^d. But another contemplative Genius of the same Nation *Ebn Topbail*, in his elegant Letter published by our excellent Dr. *Pocock*, has adopted the same Opinion, and built upon it the Story of his self-taught Philosopher; a Man sprung from the Earth, who without ever seeing a human Creature, by Dint of Reason, comes to the Knowledge of an Eternal necessarily existent BEING, Creator and Ruler of all.

‘ WE HAVE been told by our pious Ancestors, says the *Imam*^e, that among the Islands of *India*, there is one, lying directly under the Line, where *Men* are produced without Father or Mother; and in it there grows a Tree, which instead of Fruit bears *Women*; the same whom *Almasudi* calls the Damsels of *Wakwak*. For of all the Regions of the Earth

^c Believers in *Mabomet*'s Religion, called *Islamism*.

^d AVERROES.

^e A Title given to eminent Men in any Profession by the *Arabs*; not confined to the Priesthood.

' Earth that Island enjoys the happiest Tem-*Lett.10.*
 ' perature of Air and Climate, by virtue of ~~~~~
 ' the pure supreme Light rising above it, and
 ' shedding it's Influences upon it. — Here, a
 ' certain depressed Spot, having contracted Moi-
 ' sture, the Clay lying under it began to fer-
 ' ment, and fermented so long until it acquired
 ' the requisite Qualities of *Hot* and *Cold*, *Wet*
 ' and *Dry*, in equal and due Proportion. In
 ' this great Mass of fermenting Matter,
 ' some Parts of happier Temper than others
 ' were apter to mix and coalesce for Gene-
 ' ration: But the most perfect Temperature
 ' prevailed in the *Middle*, equal and benign
 ' like the Heat of the human Constitution.
 ' Here the Matter was in highest Agitation;
 ' but while every Part fermented, there wou'd
 ' arise, as we see in viscid Matter boiling in
 ' a Pot, great Bubbles of different Figures. Now
 ' it happened that in the very middle of the
 ' fermenting Mass, there was a small glutinous
 ' Substance blown up into a Bubble, divided
 ' in two by a slender Film, and full of an aerial
 ' Spirit of the most perfect and befitting Tem-
 ' perature. To this, by the Direction of the
 ' most high God, a Soul joined itself, and stuck
 ' so closely to it that it cannot be disjoined
 ' neither by Sensation, nor even in Thought;
 ' there being a perpetual uninterrupted Irradia-
 ' tion of this Soul from God, in the same
 ' manner as there is a perpetual Influx of Light

Lett. 10.th from the Sun, to enlighten the World. But
 as among the great Variety of Bodies of different
 Texture, there are some that reflect not
 a single Ray of the solar Light, such as perfectly
 pure *Air* ; others that do reflect a little
 tho' dimly, such as *opaque Bodies of broken*
Surface, which as they vary in reflecting the
 Rays, for the same Reason differ in their
Colours ; and others in fine, that perfectly re-
 flect the influent Light, such as all polished
 Bodies, *Mirrors*, *Gems*, and the like ; and to
 such a degree, that these Mirrors, if made
 concave in a certain Proportion, generate Fire
 from the collected Beams : In the self-same
 manner, this Spirit issuing from God upon
 all his Creatures, leaves not the smallest Ve-
 stige of it's Virtue upon some of them, be-
 cause of the Defect of the requisite Disposi-
 tion ; such are all *inanimate* Things, un-
 susceptible of Life, like unilluminated Air in the
 former Comparison. Others again, where it
 leaves some obscure Traces of it's Power, as
 in the different kinds of *Plants*, which ac-
 cording to their different Textures correspond
 to opaque Bodies in the same Comparison ;
 And lastly, those on whom the Impression of
 this Influx is most conspicuous, the various
 Orders of *Animals*, whom We compared to
 polished resplendent Surfaces. But among
 these polished Bodies themselves, as some re-
 ceive more copiously the infused Light be-
 cause

* cause they are of the same Figure with the *Lett. 10.*
 ' Sun whom they resemble, so there are like-
 ' wise certain Animals who receive more kindly
 ' the Emanation of Spirit, because they re-
 ' semble that Spirit, and are formed after it's
 ' Image. Such in particular is MAN, of whom
 ' is meant that saying, *God made Man ac-*
 ' *cording to the Image of himself*^a. If this
 ' Resemblance be so strong and predominant,
 ' that it destroy and as it were absorb their
 ' Likeness to every other Thing, so that the
 ' Blaze of its Splendor kindles and consumes
 ' whatever it reaches, it then resembles those
 ' ardent concave Orbs, which reunite the Rays
 ' and set all Things on fire. This happens
 ' to inspired Prophets only; as we shall see more
 ' particularly in it's proper place^b. Then,
 after a Soul had joined itself to the new-formed
 Heart, the ingenious and eloquent *Arab* goes
 on to describe the Formation and Structure of
 the other noble Parts with such Skill in Anato-
 my and vivid striking Metaphors, as wou'd go
 near to persuade you, That it was not impos-
 sible but such a wondrous Frame as the human
 Body, might be formed in a Mass of fermented
 Clay.

It will perhaps assist your Belief, if after
 hearing the knowing Stoic, the great Physician,
 and

^a From the CORAN.

^b Epistola (i. e. Commentariolum de) HAI EBN IOKDHAN.

Lett. 10. and *Topbail's* contemplative Son, you will again
 { listen to our eminent philosophical Divine.
 ' The Opinion, says he, of Animals rising out
 ' of the Earth at first, was not peculiar to *E-*
 ' *picurus*, on whose account it hath lain under
 ' some Odium: the *Stoics* were of the same
 ' mind, and the *Pythagoreans*, and the *Egypt-*
 ' *tians*, and I think all that supposed the Earth
 ' to rise from a *Chaos*. Neither do I know any
 ' harm in that Opinion, if duely limited and
 ' stated; for what Inconvenience is it, or what
 ' Diminution of Providence, that there shou'd
 ' be the Principles of *Life*, as well as the
 ' Principles of *Vegetation* in the new Earth?
 ' — As to the spontaneous Origin of Living
 ' Creatures, *Moses* plainly implies, that there was
 ' a particular Action or Ministry of Providence
 ' in the formation of the Body of *Man*; but
 ' as to other Animals he seems to suppose that
 ' the Earth brought them forth as it did Herbs
 ' and Plants.
 ' THE truth is, there is no such great Dif-
 ' ference betwixt *vegetable* and *animal* Eggs,
 ' or betwixt the Seeds out of which *Plants*
 ' rise, but that we may conceive *all Animals*
 ' rise, and the Eggs out of which the one as
 ' well as the other rose, to have been *in the*
 ' *first Earth*: and as some Warmth and In-
 ' fluence

* *Gen. Ch. 1. V. 24*, compared with *V. 11*.

fluence from the Sun is required for the Vegetation of Seeds, so that Influence or Impregnation, which is necessary to make animal-Eggs fruitful, was imputed by the Ancients to the ETHER, or to an active and pure Element, which had the same effect upon our great Mother the *Earth*, as the Irradiation of the Male hath upon the Female's Eggs: —

*Ether, all-mighty Father, Source of Life,
Into the Bosom of his joyful Wife
In genial Showers came down. —*

'Tis true, *Animal-Eggs* do not seem to be fruitful of themselves without the Influence of the Male; and this is not necessary in *Plant-Eggs* or vegetable Seeds: — But neither does it seem necessary in *all* animal-Eggs, if there be any Animals *sponte orta*, or bred without Copulation: and as we observed, according to the best knowledge we have of this male-Influence, it is reasonable to believe that it may be supplied by the Heavens or ETHER. The Ancients, both the *Stoicks* and *Aristotle*, have supposed that there was something of an *ethereal* Element in the Male-geniture, from whence the Virtue of it chiefly proceeded; and if so, Why may not we suppose at that time, some *general Impression* or *Irradiation* of that purer Element to fructify
the

Lett. 10. ' the new-made Earth ? *Moses* saith there was
 ' an Incubation of the Spirit of God upon the
 ' Mass ; and without all doubt that was either
 ' to form or fructify it, by the Mediation of
 ' this active Principle : But the Ancients speak
 ' more plainly, with express mention of this
 ' *Ether*, and of the Impregnation of the *Earth*
 ' by it as betwixt *Male* and *Female* : a Notion
 ' which *St. Augustin* saith *Virgil* did not take
 ' from the Fictions of the Poets, but from the
 ' Books of the Philosophers '.

So much then for the first Part of the Poet's Tale, of the Rise of all things from CHAOS, the Formation of the *Earth* through the Mediation of LOVE, the Expansion of the *Heaven*, and the Production of every Species of Plants and Animals through their conjunct Operation. Will you now follow the same sagacious Guide while he explains the Sequel of the Story, and paints the second Scene of the Creation ? I mean the subsequent State of Things to the first Settlement of the Universe. This, according to the ancient Tradition, was the happy *golden Age* in the Infancy of the World.

' For as soon, says *Hesiod* ' , as the Gods were

' Tum Pater omnipotens fecundis imbribus ÆTHER
 Conjugis in gremium lætæ descendit, et omnes
 Magnos alit magno commixtus corpore fœtus.

VIRGIL.

' De CIVITAT. DEI. Lib. IV. Cap. 10.

' Ως ὁμόθεν γεγάασι θεοὶ θνητοὶ τ' ἄνθρωποι,
 Χρῦσεον μὲν πρώτιστα γένος μέγαν ἄνδρων—

' Ως

‘ were born, and along with them mortal Men Lett. 10.
 ‘ had sprung from the Earth, the first Race of
 ‘ it’s Inhabitants was of *Gold*, and lived happy
 ‘ like the Gods themselves ; without Pain or
 ‘ Care, without Anxiety or Toil, secure from
 ‘ the Blast of old Age, or the Bane of Disease,
 ‘ they passed their delightful Days in Youth’s
 ‘ eternal Bloom. Their Life flowed with good
 ‘ Things ; the fertile Earth spontaneons poured
 ‘ her Fruit ; the Heaven smiled in perpetual
 ‘ Spring ; Rivers of Milk and Streams of Nec-
 ‘ tar ran through their Fields, and Honey dropt
 ‘ like Dew, from the verdant Oak. Thus they
 ‘ peaceful lived for Ages ; and at their Death,
 ‘ which resembled a balmy Sleep, they were
 ‘ transformed into beneficent *Genii*, girt in
 ‘ Robes of Air, Guardians of good Men *.

So the Poets sing ; and none of them sweeter
 than your admired *Guarini*’s Master (for so
 I must call *Torquato Tasso*) in his natural ele-
 gant *AMINTA*. Hear now their truly learned
 Interpreter, explaining their Wonders, correct-
 ing their Wanderings, and turning their Fables
 into real Philosophy. ‘ The Ancients, says he,
 ‘ make their *golden Age* begin immediately after
 ‘ the

ὦντες θεοὶ καὶ ἔζωον, ἀκνηδέα θυμὸν ἔχοντες,
 νόσφιν ἄτερτε πόνων καὶ οὐζύγου.

HSIOΔ. EP. καὶ HM.

* Flumina tum lactis, tum flumina nectaris ibant,
 Flavaque de viridi stillabant ilice mella.

OVID, Metam. I.

Lett. 10. the Production and Inhabitation of the Earth
 (which they as well as *Moses* raise from *Chaos*)
 and to degenerate by degrees till the Deluge,
 when the World ended and began again. But
 besides a *golden Age* in general, which was
 common to all the Earth, they noted some
 parts of it that were more golden, if I may so
 say, than the rest; the *Elysian Fields*, fortunate
Islands, Gardens of *Alcinous*, *Hesperides*, &c. These particularly answer to PARADISE.

THEIR Characters or Marks of the golden Age were first, *Ver erat æternum*, as *Ovid* terms it, *an eternal Spring*. They supposed that in the Reign of *Saturn*, who was an ante-diluvian God, TIME flowed with a more even Motion, and there was no diversity of *Seasons* in the Year : But

Jupiter antiqui contraxit tempora Veris,

as they express it, in their way, who seldom give any severe and philosophical Account of the Changes of NATURE. Yet what was accounted fabulous or hyperbolical in this Representation, we see to have been really and philosophically true. The second Character of the golden Age is the *Longevity* of Men and other Animals — to which *Josephus* the Jewish Historian says the Authors of all the learned Nations, *Greeks* or *Barbarians*, bear witness.

ness. The third, the *Fertility* of the Soil, and Lett. 10.
 Production of Animals out of the new-made
 Earth: It's Fruits at first were spontaneous,
 and the Ground without being torn and tor-
 mented, satisfied the Wants or Desires of *Man*:
 When Nature was fresh and full, all things
 flowed from her more easily and more pure
 (says the good Doctor, not very philosophi-
 cally, but in an honest Effusion of Heart,
 and sincere Admiration of his favorite new-
 born Earth) like the first-running of the
 Grape or the Honey-Comb: But *now* she must
 be squeezed and pressed, and her Productions
 taste more of the Earth and of Bitterness.
 — *Then*, nothing violent, nothing frightful,
 nothing troublesome or incommodious to
 Mankind came from above, but the Counte-
 nance of the Heaven was always smooth and
 serene. — I have often thought it a very
 desirable Piece of Power, if a Man could but
 command a *fair Day* when he had occasion
 for it: 'Tis more than the greatest Prince
 upon Earth can do; yet they never wanted
 one in that primitive World, nor ever saw
 a *foul* one: But they had constant Breezes
 from the Motion of the Earth and the Course
 of the Vapours, which cooled the open Plains,
 and made the Weather *temperate* as well as
 fair. For their Spring was perpetual; their
 Fields always green; their Flowers always
 fresh, and the Trees always covered with
 Leaves

Lett. 10. Leaves and Fruit : Metals and Minerals they
 had none, and the happier they; no Gold nor
 Silver, nor coarser Ore.

As to *Men* and *Animals*, we have already
 spoke of their Longevity : They were not only
 longer lived, but larger and stronger than they
 are at present. The State of every thing that
 has Life is divided into the Time of its *Growth*,
Consistency, and its *Decay* ; and when the
 whole Duration is longer, every one of these
 Parts, though not always in like Proportion,
 will be longer. The Growth therefore, both
 in Men and other Animals, lasted longer in
 that World than it does now, and conse-
 quently carried their Bodies to a greater Height
 and Bulk : And I am very ready to believe
 that their *Stamina* were stronger, and their
 Bodies greater than ours; and any Race of
 strong Men living long in Health, wou'd
 have Children of a proportionable Stature. In
 like manner their *Trees* would be both taller,
 and every way bigger than ours ; in no dan-
 ger of being struck with Thunder, or blown
 down by Winds and Storms, though they had
 been as high as the Pyramids of *Egypt* ; the
 Fowls of Heaven making their Nests in their
 Boughs ; and under their Shadow the Beasts
 of the Field bringing forth their Young.

LET us next take a Prospect of the *moral*
World at that time, or of the *civil* and *artifi-*
cial World ; what the Order and Oeconomy of
 these

‘ these was, what the Manner of living, and Lett. 10.
 ‘ how the Scenes of human Life were dif-
 ‘ ferent from *ours* at present.

‘ THE Ancients, especially the Poets, in their
 ‘ Descriptions of the *golden Age*, exhibit to us
 ‘ an *Order of Things*, and a Form of Life very
 ‘ different from any thing we see in our Days ;
 ‘ but they are not to be trusted in all Parti-
 ‘ culars : They many times exaggerate mat-
 ‘ ters on purpose, that they may seem more
 ‘ strange or more great, and by that means
 ‘ move and please us more. A *moral* or *phi-*
 ‘ *losophic* History of the World well writ, wou’d
 ‘ be a very useful Work ; to observe and re-
 ‘ late how the Scenes of human Life, have
 ‘ in several Ages changed the Modes and Forms
 ‘ of living ; in what Simplicity Men began at
 ‘ first, and by what degrees they came out of
 ‘ that Way by Luxury, Ambition, Improve-
 ‘ ment or Changes in Nature : then, what new
 ‘ *Forms* and *Modifications* were superadded by
 ‘ the Invention of *Arts*, what by *Religion*,
 ‘ what by *Superstition*. This wou’d be a View
 ‘ of Things more instructive, and more satis-
 ‘ factory, than to know what King reigned in
 ‘ such an Age, and what Battles were fought,
 ‘ which common History teacheth, and teach-
 ‘ eth little more. Such Affairs are but the
 ‘ little Under-Plots in the *Tragicomedy* of the
 ‘ World ; the main Design is of another nature,
 ‘ and of far greater Extent and Consequence.

H

‘ Aa

Left. 10. ' As the animate World depends upon the
 ' inanimate, so the *Civil* World depends upon
 ' them both, and takes it's measures from them.
 ' NATURE is still the Foundation, and the
 ' Affairs of Mankind are a Superstructure that
 ' will be always proportioned to it.' — No-
 thing more certain than these general Maxims
 laid down by this great Man, with equal Per-
 spicuity and Elegance; and so far he may be
 followed without the least hesitation: But now
 he takes a Step further, and assumes the Hy-
 pothesis of his ingenious Theory, the smooth
 Shell of the new-formed Earth, enclosing the
 great Deep or Abyss of Water, whose Disrup-
 tion he believes occasioned an universal De-
 luge, and produced the Inequalities of the pre-
 sent terraqueous Globe.

' THE perpetual Equinox, says he, of the
 ' primeval Earth, the Smoothness of it's Sur-
 ' face, the Calmness of the Air, Serenity of
 ' the Heavens, without Cold, violent Winds,
 ' Rains, Storms, or Extremity of Weather of
 ' any kind, wou'd require little Protection from
 ' the Injuries of the Air in that state: where-
 ' as now one great Part of the Affairs of Life
 ' is to preserve ourselves from those Inconve-
 ' niencies by *Building* and *Cloathing*; two
 ' things which were then, in a manner, *need-*
 ' *less*, or in such plainness and simplicity that
 ' every one might be his own Workman. *Tents*
 ' and *Bow'rs*, things of easy and sudden Struc-
 ' ture,

ture, wou'd keep them from all Incommo- Lett. 10.
 dities of the Air and Weather, better than
 stone Walls and strong Roofs defend us now ;
 and Men are apt to take to the *easiest* ways
 of living, till *Necessity* or *Vice* put them up-
 on others that are more laborious and arti-
 ficial. They fed not upon *Flesh* in those pri-
 mitive Ages, but only upon Fruits and Herbs;
 as seems to be plainly confirmed by the *Li-*
cence God Almighty gave *Noah* and his Post-
 erity to feed upon Animals: *Every moving*
thing that liveth shall be Meat for you:
 whereas before, in the new-made Earth, he
 had only prescribed them for their Diet, *every*
Herb bearing Seed, which is upon the Face
of the Earth, and every Tree in the which is
the Fruit of a Tree yielding Seed; and of this
natural Diet they wou'd be provided to their
 hands, without further Preparation, as the Birds
 and Beasts are.

HERE is a World indeed without PRO-
 METHEUS, or the use of FIRE and the sub-
 sequent *Arts*; and with a very different Face
 and Aspect from what it now wears. For
 of these Heads, *Food* and *Cloathing*, *Building*
 and *Traffic*, with that Train of Arts, Trades
 and Manufactures that attend them, *the*
civil Order of Things is in a great measure
 constituted and compounded: These make the
Business of Life, the several Occupations of
 Men, the Noise and Hurry of the World;

Lett. 10. ' these fill our Cities and our Fairs, our Havens and Ports ; yet all these fine things are
 ' but the Effects of Indigency and Necessitousness, for the most part needless, and unknown
 ' in the first happy State of Nature.

' THE ANCIENTS have told us the same things *in effect* ; but telling them without their Grounds, which they themselves did not know, they looked like *poetical Stories* and *pleasant Fictions*, and with most Men passed for no better. WE have shewn them in another Light ; with their Reasons and Causes, deduced from the State of the *natural* World, which is the Basis upon which they stand : And this doth not only give them a *full and just Credibility*, but also lays a Foundation for After-Thoughts and further Deductions when they meet with Minds disposed to pursue Speculations of this nature¹.'

Now, my ingenious Friend ! whom the Gayety of Life does not hinder from reading, nor even from thinking, (for they go not always together ;) there is a lucky Circumstance in these Accounts of the Creation as they come to us from the *Egyptian* or *Grecian* Mythologists. It is the same that *Socrates* mentions in two *apocryphal* Lines of *Homer* concerning the human and divine Appellations of *Cupid*. He calls them such, because they are not to be

¹ Dr. T. Burnet's SACRED THEORY of the EARTH.

be found in the *authentic Canon* of the Poet's *Lett. 10.* Works, but were only handed down in a Tradition current among those who called themselves his Posterity. To these apocryphal Verses, says the smiling Sage, *We are at liberty to give or withhold our Assent as we have a mind*.*

As for your curious Request, that I shou'd always subjoin my own Sentiments of the several *Schemes* of the Ancients and Moderns, you will give me leave only so far to comply with it, as to declare, that I find it impossible for me to keep pace with this great Genius, while he professes *his full and firm Belief* of the Theory of the Creation as he has described it. His Memory I highly honour, and admire the Strength of his Fancy, and Compass of his manly well-digested Learning; but cannot accompany him throughout his amusing Plan, for Reasons that imply too many Premisses, and wou'd require too severe a Discussion to be read with pleasure by a Person of your Vivacity: besides that it must be a Point of important Necessity, that either involves me in *Controversy* in Writing, or in *Disputes* in Conversation. But if these beautiful Sketches awake your Curiosity to study the Sacred Theory of the Earth, and you shou'd then wish to know it's weak Sides, you will find Objections against it's Orthodoxy in a *Dutch* Divine, *Leidecker's* Commentary on the *Mosaic* Account of the Creation,

H 3

and

* Τούτους δὲ ἔχεις μὴ πισδεῖναι, ἔχεις δὲ μὴ.

Lett. 10. and the Inconsistency of so fine a Scheme plainly demonstrated by no less Mathematician than the learned Mr. *Keil*. It is enough to my purpose, if the entertaining Light in which it's justly admired Author has endeavoured to set its Affinity, or rather Sameness with ancient Tradition, dispel the Mist that in your Opinion hung over *Mythology*, and shew you that the first Priests and Poets, the Fathers of Wisdom, knew more and thought deeper than you were apt to imagine.

I always am

Yours, &c.

LETTER

LETTER ELEVENTH.

NO—My Friend! you need be under no Apprehensions of having your Imagination bewildered or your Judgment misguided by these beautiful Allusions, and (as you are pleased to call them) *fascinating* Representations of Nature: Besides the easy, *pleasing* Cure I formerly hinted to you, two other Considerations will prove effectual Antidotes against the smallest Infection. The first, that you know them to be *Fables* as they stand literally, and therefore of no Meaning, but as they point at some latent Truth. A Mind aware of this admits nothing unexamined; but while canvassing the wond'rous Tale is perpetually controuling it's own Fancies, and improving in the wholesome Habit of sifting the various Objects presented to it by the mimic Faculty, whether they be Fantoms or Realities. The other, that the most important and original of them, such as you'd be most likely to lead us astray, are upon strict Examination by Men of the widest Learning and exalted Genius, a BACON and a BURNET, thought to be genuine and true. Such in part is the Doctrine of the Creation, called the *Theogony* or Birth of the Gods; such the Division of early Time into the *Golden, Silver, Bra-*


Let. II. *zen* and *Iron* Ages, and such in fine the Story of PROMETHEUS with which you seem to be so delighted, and which is indeed equally instructive and entertaining.

BUT there is still another Conveniency in this Method of Instruction by *Fable* and *Allegory*, that must effectually prevent any Fallacy, or hazard of being deceived: I mean it's *Condescension* and *Pliableness* to all sorts of Subjects, and Aptness to illustrate indifferently various or even opposite Opinions. For Mythology confines you to no Creed, nor pins you down to a Set of Principles, beyond which, you must either not take a step, or lose her Company. On the contrary, she permits, nay assists you to contemplate at ease, and like her eldest Daughter the *early Academy*^a, follows complacent whithersoever you lead. As you point, she exerts her creative Power, lays on her vivid though varying Colours, and diffuses interchanging Streams of Light on one and the same Object. Witness the double View you have already had of the Rise of Things and Government of the World from *Orpheus* in the Description of PAN, and from *Hesiod* in his borrowed *Theogony*: and still plainer, in the double Moral of *Prometheus*, as signifying either the *divine Providence* in the Formation of the World, and particularly of *Man*; or *human*

Forefight,

^a Nobis autem nostra ACADEMIA magnam licentiam dat, ut quodcunque maxime probabile occurrat, id nostro jure liceat defendere.

CICERO:

Forefight, perpetually on the rack for the Ne-^{cessaries} ^{Lett. II.} cessaries and Conveniencies of Life, since the  Invention of *Arts* and the Use of *Fire*.

LET me however relieve you a little from such gloomy Objects as ancient CHAOS and dusky EREBUS, and give you a Specimen of the Powers of this Enchantress, and of the various Shapes she assumes, on a Subject you thoroughly understand. But first recollect the Generation of *Cupid*, at the Birth of VENUS, as the Son of PORUS and PENIA, (Plenty and Want) and the Description of his variable Nature; and then listen to another poetic Tale.

‘ THE Goddess of Beauty being pregnant,
 ‘ brought forth a delicate Infant they called
 ‘ *Cupid* or *Desire*, whom she gave to the *Graces*
 ‘ to be nursed: But unhappily the Child neither
 ‘ throve in Person, nor put forth Feathers to
 ‘ garnish his feeble unfurnished Wings. Under this Affliction his Mother and Nurses
 ‘ had recourse to the first and most ancient
 ‘ of the Oracles, the infallible *Themis*, who
 ‘ gave this Answer: That LOVE, it was true,
 ‘ came for the most part, *single* into the World;
 ‘ but that he cou’d never truly grow nor attain his full Strength while he continued so:
 ‘ that his Mother must therefore bring forth
 ‘ another Son, and then the *one* wou’d thrive
 ‘ in virtue of the *other*; on condition tho’,
 ‘ that if one of them shou’d unfortunately die,
 ‘ the other cou’d not long survive him. So
 ‘ said

Lett. II. ' said the sooth-saying *Themis*; and *Venus* again pregnant, brought forth another Son, ' *Anteros* by Name, or *mutual LOVE*. He no ' sooner came into Being, than his elder Brother grew a-pace, instantly his Wings fledged, ' and he took his flight to Heaven; there he ' associated with the *Muses*, was intimate with ' *Mercury*, kept sometimes company with *Hy-* ' *men*, and grew in favour with every God ' except the implacable *Momus*.'

So far, I dare say, you think all goes well; but a little patience, my Friend! See how the Scene changes in the hands of another Mythologist. ' This growing Favour, the blind capricious *Cupid* did not know how to improve. He grew insolent and vain, and behaved with Arrogance to the superior Powers. It was his pleasure to sow Discord among the Inhabitants of Heaven, and make ' Enmity reign where Peace and Concord shou'd for ever dwell. Implacable Feuds raged ' among the Gods and Goddesses on his account, so that the well-ordered celestial State ' began to totter, and threatned irretrievable ' Ruin. In this Extremity, the Rulers of Heaven called the Gods to a solemn Assembly, ' in order to provide a proper Remedy for the ' growing Evil. *Love* was accused and convicted of being a public Incendiary, and a ' Disturber of the State. The Question of ' Pains and Penalties was put, and it was carried ' by

‘ by the Suffrage of the twelve great Gods, Lett. II,
 ‘ that *Cupid* shou’d for ever be banished from
 ‘ the blest Abodes; shou’d be a Retainer to
 ‘ *Ceres* and *Bacchus* on Earth, and have his
 ‘ Wings stript of their Feathers by *Saturn*,
 ‘ that he might be no more able to rise from
 ‘ the Ground, or again infest the Confines of
 ‘ Heaven.’

Shou’d you chance to stop a little at this Story,
 and weigh it’s Circumstances, it wou’d be no
 small Entertainment, I imagine, to over-hear
 the Soliloquy that wou’d break from a Man
 so nicely qualified, to judge of it’s Propriety:
 Unless the *Favours* you have received from the
 Fair shou’d put a Bias on your Understanding,
 and dispose you to patronize the hood-winkt
 God against the impartial Poet. ‘ ’Tis very
 ‘ hard, methinks,’ I hear said in a Sigh,
 ‘ Hapless *Cupid*! always loaded with Cal-
 ‘ lumnies, and suffering for Crimes not thy
 ‘ own! ’Tis very hard! LOVE! the Cordial
 ‘ of Life, the Refiner of Manners, the Band
 ‘ of Society; the Wish of the Wife, and Re-
 ‘ ward of the Brave! Banished from Heaven,
 ‘ doomed to grovel on Earth, to depend on
 ‘ our lowest Appetites, and to have his Pinions
 ‘ plumed by every passing Year! Is there then
 ‘ nothing noble or exalting in a generous Pas-
 ‘ sion? Nothing permanent, nor proof against
 ‘ the Stroke of Age? Does every Charm fly
 ‘ with youthful Bloom? And will the Time
 ‘ indeed

Lett. II. ' indeed come, when I shall look unmoved on
 ' that Face I now idolize ; view indifferent that
 ' Person, now the Delight of my Eyes ; or
 ' listen unenchanted to the Voice that now ra-
 ' vishes my Heart ? '

TAKE Courage, my anxious Friend ! Mythology is impartial, or to say it better, indifferent ; no farther oraculous than as she represents unchangeable Truth : The same Faculty that degraded your favourite Deity, can raise him to unfading Honours, and, with a proper Management, make him the Source of Happiness and better Genius of the human Race.

' LOVE, says the most moral of all the Poets,
 ' is the greatest School of Wisdom and Vir-
 ' tue : and of all the Powers that preside over
 ' human Affairs, *his* Influence and Sway is the
 ' sweetest to Mortals. For pouring Joy un-
 ' mixed into either Heart, he fills them both
 ' with mutual Hope, Even his Toils are plea-
 ' sant, and his Wounds refreshing : May ne-
 ' ver Friend of mine live exempt from the
 ' soothing Smart ; nor I be condemned to dwell
 ' among *loveless* Men ! Attend ye Young, and
 ' listen ye Fair ! Fly not from the proffered
 ' Bliss ; but welcome the propitious Power, and
 ' wisely use his unenvious Bounty !

' AND THOU ! all-mighty LOVE ! Sovereign
 ' of Gods and Men, either teach not Mortals
 ' thy Way, but shut their Eyes on Worth and
 ' Beauty, or mildly moderate a Lover's Pain,
 ' and

‘ and over-pay the Sufferings thou bringest with Lett. 11.
 ‘ sweet Returns of Love. So shalt thou be
 ‘ an highly-honoured God: but if thy Vota-
 ‘ ries sigh and pine in vain, then that same
 ‘ Lesson which thou givest to Love, will rob
 ‘ thee of the Honours paid by Men^b.’

THE happiest Practice of that Lesson is prettily painted by an ancient Tragedian, the Author of the Comparison of the Power of Love to the Effects of Wine. The Juice of the Grape, says he, when mixed with Water, produces Health and Mirth; when drunk pure to excess, occasions *Mischief* and *Madness*. In the same manner *Love*, when moderate and gentle, is the Source of Pleasure and soft Enjoyment; but when intense and raging, turns the most terrible impetuous Passion in the human Breast. CUPID therefore, continues the elegant Poet, is armed with *two* Bows; the one he bends with the Aid of the *Graces* ἐν εὐαίῳνι τυγχῆν, for a *happy smiling Lot*; the other with his *Bandage* on his Eyes ἐν ἐσυχύσει βιοτᾶς, to the Confusion and Misery of Life^c.

Wou'd you wish to see him in one Shape more? Recollect the common trite Description of his Nature and Equipage: He is a winged God, ever a Boy in Age and Stature, mounting aloft at his pleasure, shooting with a Bow, and burning

^b EURIPIDES apud Stobæum.

^c CHAEREMON apud Theophrastum.

Lett. 11. burning with a Torch : But according to *Alexis*, a celebrated comie Author, no one of all the Painters, Sculptors, Founders, or even Poets themselves, seem to have known any thing of the Nature of *Love*, nor in short any sort of Men who have undertaken to represent the Person and Qualities of this various God. For in himself he is neither *male* nor *female* ; neither truly God, nor yet meer Man ; he is far from foolish, nor on the other hand, is he wise ; but being made up of different Ingredients brought and borrowed from different quarters, he changes his single Figure into a thousand shifting Forms. He is bold like the bravest Man, and timorous like the weakest Woman ; is thoughtless like an Ideot, and provident like a Politician ; he has the Fierceness of a wild Beast, the Hardness of the Adamant, and the Ambition of a deified Hero ^d.

THUS you see how ductile and uncircumscribed the *allegorical* Art proves on a proper Subject : but how pliable soever this Mother of the Muses may be in her own Nature, and however condescending to her real Favourites, she is at first of very difficult access ; bestows her Grace scantily, and very seldom upon a modern Poet. The Reasons of this Partiality wou'd be too long and some of them too invidious to be discussed by me : But you must have

^d ALEXIS apud Athenæum.

have observed, that she has been so profuse of Lett. 11. her Favours to the Ancients, that many of their Gods have double or triple Representations. This wou'd occur to you in PAN the *Universe*, and PAN the Pastoral God of *Arcadia*; in VESTA the eternal Fire, and VESTA the Guardian of a Dwelling; and much more now, in LOVE a human Passion; and LOVE the first Principle that settled the rolling Chaos and cemented the recent Creation.

DOES that Idea appear still strange and abstract to your Fancy? or have you rendered it familiar, by frequently reviewing the wondrous Tale of the Rise of all Things from the blind unactive Mass, where, I know not how long, they had lain blended together? Let me give it a little bright'ning, by a new Proof of the Power and Wealth of Mythology on that interesting Subject.

'Tis observable, says one great Interpreter of mystic Tradition, that the Ancients, in treating of the *Chaos*, and in raising the World out of it, ranged it into several Regions or Masses, and in that order, successively rising one from another, as if it was a *Pedigree* or *Genealogy*; and those Parts or Regions of Nature, into which the Chaos was by degrees divided, they signified commonly by dark and obscure Names, as *Night*, *Tartarus*, *Oceanus*, and such like: And whereas the Chaos when it was first set on work, ran all into Divisions and Separations

Lett. II. tions of one Element from another, which afterwards were all in some measure united and associated in the primigenial Earth, the Ancients accordingly made **CONTENTION** the Principle that reigned in the Chaos at first, then **LOVE**; the one to express the *Divisions*, the other the *Union* of all Parties in this middle and common Bond*.

THIS Notion of the Formation of the World was explained before; but view the same Object now in another Light, and as it is drawn by the same masterly Pen. There is one remarkable Doctrine amongst the Ancients, partly symbolical; the Propriety and Application of whose *Symbol* hath been little understood. 'Tis their Doctrine of the *Mundane Egg*, or their comparing the World, and especially the original Composition of it to an **EGG**. This seems to be a mean Comparison: what Proportion, or what Resemblance is there between the World and an Egg? And yet I do not know any symbolical Doctrine or Conclusion that hath been so universally entertained by the *Myſtæ* or *Wife* and *Learned* of all Nations. By the World in this Similitude they do not mean the great Universe; but this sublunary World which we inhabit. And now do but reflect upon the Theory of the Earth, the Manner of it's Composition at first, and the Figure of it

* Dr. BURNET'S Theory, Book I. Ch. v.

it when compleated, and you will need no other Interpreter to understand this Mystery. Lett. II.

WE have shewed that the Figure of it was *oval*, and the inward Form of it was a Frame of *four Regions* encompassing one another, where that of *Fire* lay in the middle like the *Yolk*, and a Shell of Earth enclosed them all. This gives a Solution so easy and natural, and shews such an Aptness and Elegancy in the Representation, that upon a View and Compare of Circumstances, one cannot doubt but that we have truly found out the Riddle of the *Mundane Egg*. But, to be more particular, the Earth resembles an Egg, not so much for its external Figure, tho' that be true too, as for the inward Composition of it, consisting of several Orbs, one including another; and in that order as to answer the several *elementary Regions*, of which the new-made Earth was constituted. For if we admit for the *Yolk* a *central Fire*, and suppose the Figure of the Earth *oval*, and a little extended towards the Poles (as probably it was, seeing the *Cortex* that contains it is so) those two Bodies do very naturally represent one another, as if a Scheme were made to represent the interior Faces of both a *divided Egg*, or the *Earth*; where, as the two *inmost* Orbs wou'd represent the *Yolk*, and the Membrane that lies next above it, so the exterior Region of the Earth is as the *Shell* of the Egg, and the Abyss under it as the

I

White

Lett. II. *White* that lies under the Shell. And considering that this Notion of the *Mundane Egg*, or that the World was *oviform*, hath been the Sense and Language of all Antiquity, *Greeks, Latins, Egyptians, Persians* and others, I thought it not unworthy our notice in this place, seeing it receives such a clear and easy Explication from that *Origin* and *Fabric* we have given to the first Earth; and also reflects Light upon the Theory itself, and confirms it to be no Fiction; this *Notion*, which is a kind of Epitome or Image of it, having been conserved in the most ancient Learning. — Had the Works of *Orpheus* been preserved, I shou'd hope for as much Instruction from them alone, as to the *Origin* of the World, as from all that is now extant of the other *Greek* Philosophers. He understood in a good measure, *how the Earth rose from CHAOS*; what was its external Figure, and what the Form of its inward Structure. For the Opinion of the *oval* Figure of the Earth is ascribed to *him* and his Disciples; and the Doctrine of the *mundane Egg* is so peculiarly *his*, that it is called by *Proclus* the ORPHIC-EGG: not that he was the first Author of that Doctrine, but the first that brought it into *Greece* from *Egypt*, or the *East*.

AND now, I hope, you are fully convinced, that Mythology leaves us at liberty to think and reason as we list; and therefore can lead us

as no further astray than we ourselves have a ^{Lett. 11.} mind to follow. You have seen how variously it represents the Rise of Things, according to the different Opinions of the Sages concerning them ; like a Mirrour that reflects whatever Object is held before it, and in the Colours it then wears, whether genuine or not. You will see its Complaisance still plainer in the mythical Account, not now of the Rise, but of the Government of the World, by the Father of the Gods and Men, all-mighty *Jove*, and by some few of the inferior Deities, the *Fates* and *Fortune*, *Hecate* and *Pandora*, whom I intend to select, and explain their Natures for your Entertainment.

I am

Yours, &c.

12

LETTER

LETTER TWELFTH.

OUR ingenious Countryman, Sir *Thomas Brown*, says he had two Books from which he drew his Theology. ‘ One of them in Writing dictated by GOD himself; the other by NATURE his Hand-maid; that universal and patent Manuscript whose wondrous Leaves are exposed to the Eyes of all Men.’ Those who never saw the Author of Nature in the former have often viewed him in the latter, which was the early Scripture and Theology of the Heathens. The supernatural Stop in the Sun’s Course created not such Admiration in the Minds of the *Israelites*, as his diurnal Motion did in the Understanding of the Philosophers; nor were the former so struck with Miracles, as the latter with the most common Productions of Nature. These ancient Sages far surpassed the Christians in Reach and Capacity in this mysterious Learning. They knew how to join and spell out these hidden Characters much more skilfully than we, who take only a transient superficial View of these vulgar Hieroglyphics, and foolishly undervalue a Theology extracted from the fairest Flowers of the Universe.’

THAT

THAT in reading this we may not injure Lett. 12.
the knowing and ingenuous Physician, let us
remember that he wrote upwards of an hundred Years ago; when neither a *Boyle* nor a *Newton* had yet arose, and trod the Path pointed out by that mighty Genius, the immortal *BACON*; to abandon Subtlety and Syllogism in Philosophy, and betake ourselves to Observation and Experiment for the Investigation of Nature's Operations, and to Geometry applied to them for her general Laws. Natural Science in his Days wore but an aukward Face; and the best of *his* seems to have been drawn from the Ancients. Had he seen *Nieuentijt's Religious Philosopher*, or that plain primitive Man *Mr. Derham's Physico-Theology*, (a Book with whose pious Simplicity I am infinitely delighted) he must have altered his Opinion; and much more, if after a Demonstration of the Structure of the World, and of the eternal Laws by which the heavenly Bodies revolve incessant in their Orbs, he had read the deep Description of its Author, as the conclusive Stroke of the mathematical Principles of natural Philosophy by *Sir Isaac Newton*. But at the Time in which he wrote, his Observation was not altogether groundless; tho' I have nothing to do with the Comparison he makes between the Ancients and Moderns, farther than to fulfil my Promise, and give you a View of the Doctrine of the former concerning that Power they believed to be

Iett, 12. Pater Hominumque Deūque, Father of the
 { Gods and Men.

AND first, by inspecting their Records, and comparing their Relations it comes to be absolutely uncertain *where Jupiter* was born. The Stories of his Birth in a Cave of the Island *Crete*, or at *Thebes* in *Bæotia*, or on a Mountain in *Arcadia*, are but so many Traditions of the several Places where his Worship first grew famous in *Greece* and was celebrated with the greatest Pomp. The Reasons of its being so in *Crete* and *Thebes* are very evident because of *Minos* and *Cadmus*, two *Asiatic* Princes Founders of those States, having brought their national Rites into *Greece*: But the *Arcadians* being addicted to War and Pasturage, in a rough mountainous Country, became afterwards a rude fierce People in comparison of their politer Neighbours and yet retained more Traditions concerning the Birth, Education and Adventures of the Gods among them than the more knowing Tribes of the *Peloponnesus*. This I take to have been owing to their early Instruction, first by the Descendants of *Inachus*, and then by the *Danaïds*, in the Religion and Rites they brought from their several Countries; of which *Jupiter's* Worship in particular made a prime Part, as appears from the great Antiquity of his Oracle at *Dodona*; and these Traditions were preserved among the hardy *Arcadians* rather than among the Nations inhabiting

inhabiting the fertile Shores, for the same Reason Lett. 12.
that the ancient *British* Language is preserved
among the Mountains of *Wales* rather than among
the Gardens of *Kent*, or the Fields of *Devon*.

It rarely happens that a Religion professed in different Nations continues strictly the same as to Doctrine and Worship in them all: Variations usually ensue; and entail Disputes among the distant Votaries. If we survey the Religions now prevailing over the World, we will hardly find two Nations exactly agreeing in their Profession and Practice; while the zealous of each, hold their own particular Belief to be the only true Doctrine of Heaven. 'Tis thus I wou'd understand what *Cicero* relates of the Tradition of the ancient Divines concerning three *Jupiters*; the first and second of whom shou'd have been born in *Arcadia* of the *ETHER* and *CELUS*, and the third of *SATURN* in *Crete* *. The Creed-makers of the several Temples, and Directors of the solemn Rites have probably adopted the Doctrines and sanctified the Ceremonies peculiar to each Place; if they did not purposely contrive some Article of Dissent, or separate Usage, as a Badge of Distinction from the Rival-Worship. All Ages and Nations have afforded Examples of this envious unsocial Spirit; and none more flagrant

I 4

than

* Principio tres Joves numerant ij qui *Theologi* nominantur; ex quibus primum et secundum natos in *Arcadia*, alterum patre *Æthere* — alterum patre *Cælo*, — tertium *Cretensem*, *Filium Saturni*.
De Natura Deor. Lib. III.

Lett. 12. than the Devotees of the Rival-Temples on the two Mountains (their common Situation in the East) *Moriab* and *Gerizzin* ^b.

BUT the more authentic Tradition fixes neither the Time nor Place of *Jupiter's* Birth, but only agrees unvariably in his Parents, that he was the Child of *Saturn* and *Rhea*: that is, Men in all Nations who had any Religion have worshipped a Supreme Being from Time immemorial, whom they believed not to have created the World out of nothing, but to have first ranged its disordered Parts, and ever after to rule it at his pleasure. Two remarkable Circumstances are recorded of *Rhea's* Delivery of *Jove*, which tho' apparently different, or even contradictory, are exactly of the same Significancy: The first and best known bears, that his gloomy Parent, relentless TIME, had swallowed up all his former Progeny and covered them in Obscurity and Oblivion; and the second, that the terrible TITANS (jarring Principles of the Chaos) had themselves sat by *Rhea* in Childbirth, and received and tore in pieces all the Male-Children as soon as they were born ^c:
that

^b The Jews called the Samaritan Temple, in a Word of Greek Derivation, *Πελεθὺ ναὸς*, the *Dunghill-Temple*, and *שִׁכָר* *Sichar* (instead of *Schechem*) a Lye: And the Samaritans in return called the Temple of *Jerusalem* *כֵּת קִלְקֵלָתָא* the *House of Dung*, and since its Destruction *כֵּת מַכְתָּשׁ* *Ædes Plagæ, the House of Calamity*.

^c Ὅσπότε μὲν δὲ ΠΕΨΕΥΕΝ, παρὰ τὴν δ' ἐκάλεινον
ΤΙΤΗΝΕΣ, καὶ τέκνα δίσπων ἄρρενα πάντα.

See Page 49, Note 1.

ΕΠΗ ΣΙΒΤΑ!

that is, destroyed all the various Combinations ^{Lett. 12.} into which the Chaos had run, until a superior vivifying Power was produced, of all-mighty Influence to unite and preserve them. ' It was when first he reared his ethereal Head, ' that all Things spontaneous appeared in their ' proper Forms, the great Goddess *Mother-Earth*, the lofty Tops of the re-echoing ' Mountains, the wide-spread *Ocean*, and ' whatever the immense Heaven contains within ' it d. Before that, they had lain o'erwhelmed in the unfathomable Abyss, the Seminary of Being and Existence, where this supreme Power tells his Consort she could produce nothing without him; not tho' she betook herself to the utmost Boundaries of the Earth and Sea, where *Iapetus* and *Saturn* (*DESIRE* and *TIME*) are sitting joyless without a Ray of the enlivening Sun, or genial Breath of a refreshing Gale; but deep *Tartarus* circumfused around them.

Some such Idea as this of *Desire* and *Time's* being shut up in perpetual Darkness until they were

Ω βασιλεῦ δια σὴν κεφαλὴν ἐφάνη τὰδε ρείζ,
Γαῖα θεὰ μήτηρ, Ὀρέων θ' ὑψηλές ὄχθοι,
καὶ Πόντος, καὶ πάνθ' ὅπως ἔρχυός ἐνι θ' ἔλλαξε.

ΟΡΦ. ΥΜΝ.

See Page 86, and Page 91, Notes c and d.

Οὐδ' ἔκει τὰ νεώτατα πείραθ' ἱκῆαι
Γαίης καὶ πόντοιο· ἰὺ ἸΑΠΕΤΟΣ ΤΕ ΚΡΟΝΟΣ ΤΕ
Ἡμενοι, οὐδ' αὐτῆς ὑπερίονος ἡελίοιο

τέρπονται, οὐδ' ἀνέμοισι, βαθύς δέ τε ΤΑΡΤΑΡΟΣ ἀμφίς.

See Page 87 and 88, Note a.

ΟΜΗΡ. ΙΑΙΑΔ. Θ.

Let. 12. were delivered by a superior Principle of *Light* and *Being*, seems to have been wandering thro' the Mind of the celebrated *German Mystic* ; when in his enigmatical way, he says, “ *No-thing* hungrerth after *Something*, and the Hunger is *Desire*. So that Nothing is filled, and yet remains Nothing ; it is only a Property, to wit, *Darkness*. This is the Eye of the Abyss — the eternal Chaos, wherein all, whatsoever Time and Eternity have, is contained — its peculiar and proper Name is *Jeova*, (Existence).” Had this muddy Metaphysician been inspired by any gayer Muse, each of these abstract Notions had assumed a Person and Character, and like *Saturn*, *Iapetus* and the *Titans*, acted their Parts in the *Drama* of the Creation.

BUT you will readily observe in all poetical Accounts of the Generation of the World, that JUPITER is *Saturn's* youngest Child ; that is to say, the last and latest Production of Time ; and cou'd therefore have no hand in its original Creation: Among the Philosophers it was quite otherwise : few of them had any Notion of the Rise of the Universe from *No-thing* ; but they supposed *Jupiter* to be the eternal Principle of Life (so his Name plainly imports) that first modelled the mighty pre-existing Mass, and now governs and keeps it in order. The most authentic Fragment of the old mythological Philosophy, preserved by

• JACOB BEHM.

Diogenes

Diogenes Laertius, is a Summary of *PHERE-Lett. 12.*
CYDES SYRIUS's Doctrine concerning the Rise
of Things and Beginning of the World.
‘*Jupiter*, says he, and *Saturn*, and *Ceres*
‘ were eternal ; and *Ceres* obtained the Name
‘ of ΓΑΙΑ’ (*generating Earth*) after that *Ju-*
‘ *piter* had preferred her to Honour’.* These
few Words wou’d bear a large Commentary,
were there now any need to explain them
to You. They contain the oldest philoso-
phical Creed in the conciseſt Terms ; as if
he had ſaid, ‘ MIND and TIME and MAT-
‘ TER were eternal, and MATTER be-
‘ came a fruitful Mother after the all-mighty
‘ MIND had put honour upon it by endow-
‘ ing it with a Capacity of Generation.’ Take
a little leiſure to view theſe three Ideas ;
and to compare their Operations with what-
ever Accounts you have elſewhere heard of
the Beginning of Things*, you will find it well
employed ; and the Subject requires it.

THE Poets, on the other hand, underſtood
Jupiter to be a material Principle, of the
pureſt

* ΖΕΥΣ μὲν καὶ ΚΡΟΝΟΣ εἰς αἰὶ καὶ ΧΘΩΝ ἦν. ΧΘΩΝΙ
δὲ ὄνομα ἐγένετο ΓΗ, ἰπειδὴ αὐτῇ ΖΕΥΣ γέρας διδοῖ.

* Ὡς οὐρανός τε Γαῖα τε ἦν μορφή μία——

Ἐπεὶ δ’ ἐχωρίσθησαν ἀλλήλων δίχα,

Τίλινσι πάντα, καὶ ἀνέδωκαν εἰς Φάος

Διότρεα, Πήληα, Θῆρας, οὓς δ’ ἄλμη τρέφει,

Γίγας τε Θητιῶν. ——— ΕΥΡΙΠΙΔ. παρὰ τὸν ΕΥΣΕΒ.,

Πρωταρασχ. βιβ. α.

Lett. 12. purest Nature indeed, the vital vivifying ETHER, which they took to be the first original Source of Life, and celebrated him accordingly. It was he who quelled the Rebel-Titan-Gods, and established Harmony and good Order in the Creation; and it is *he* who by his immediate invigorating Power produces and orders all things in Heaven and in Earth, being now the supreme Parent and Ruler both of Gods and Men.

*Jupiter omnipotens, rerum, regumque, deumque,
Progenitor, genitrixque. —*

WHEN the elegant and unfortunate *Ovid* sat down to write his *Fæsti*, and was beginning to consider the Name and Nature of JANUS, from whom the Month of *January* and Entry of the Year is denominated, a sudden Light shone around him as he sat; the wondrous Form of the two-faced God presented itself to his View, and encouraged the terrified Poet to ask what he pleased concerning his Origin and Power. Addressing himself therefore with Reverence to the heavenly Vision, he first enquired *which of the Gods he was?* Since even Greece had no such Deity; and received this Answer:

‘ I am old CHAOS, the ancientest of Things:
‘ This ambient Air, and the three remaining
‘ Elements Fire, Water and Earth, were once
‘ one undistinguished Mass. ——— Whatsoever
‘ thou

‘ thou see’st around thee, the azure Heaven, *Left. 12.*
 ‘ the fleecy Clouds, the pathless Sea, and
 ‘ boundless Earth open and shut by my pow-
 ‘ erful Hand. Sole Guardian I sit of the
 ‘ immense World, whose eternal Hinges are
 ‘ only turned by me. — I preside over the
 ‘ Gates of Heaven attended by the *Seasons*;
 ‘ and guide even Jove in the Circumvolution
 ‘ of the Sky: Hence I am called JANUS^h.’
 And hence we may see both what the An-
 cients understood by *Jupiter*, and how many
 ways they had of expressing his Dependence
 upon the other Parts of the Universe, and the
 Necessity he lay under of governing it according
 to their several Natures.

BUT the Birth of *Janus* did not finally
 settle the new-made World: Other Deities
 were afterwards produced, who put the last
 hand to this mighty Frame. ‘ For after *Chaos*
 ‘ and Confusion disappeared, says the Muse of
 ‘ Memory to the same Poetⁱ, and Nature had
 ‘ separated

^h ME CHAOS antiqui (nam res sum prisca) vocabant;

Aspice quam longi temporis acta canam:

Lucidus hic Aer, et quæ tria corpora restant,

Ignis, Aquæ, Tellus, unus acervus erant. —

Quicquid ubique vides, Cœlum, Mare, Nubila, Tellus,

Omnia sunt nostrâ clausa, patentque manu.

Me penes est unum vasti custodia Mundi,

Et jus vertendi cardinis omne meum est. —

Præideo Foribus Cœli cum mitibus Horis

It, redit, officio Jupiter ipse meo.

Inde vocor IANUS.

FASTORUM Lib. 1. §. 4.

ⁱ POLYMNIA one of the three ancient Muses, denominated
 from πολλή μνήμη great Memory: See *Lucian's Treatise of*

Dancing.

Lett. 12. ' separated into its several Portions, tho' the
 ' Earth had sunk down with its Weight, and
 ' drawn after it the Sea, and the Heaven had
 ' mounted aloft with the ethereal Fires, yet
 ' neither Heaven nor Earth remained unmoved
 ' in their proper Place, nor would the lesser
 ' Luminaries give way to the Sun: Some vulgar
 ' God would often usurp *Saturn's* Throne, and
 ' any strolling upstart Deity wou'd put himself
 ' on the level with old *Ocean*, and take place
 ' of ancient *Tethys*. Things continued in this
 ' uncertain State until *Honour* and *Reverence* be-
 ' got *MAJESTY*, who filled Heaven and Earth,
 ' the Day she was born. *Awe* and *Dread*
 ' sat down by her, and all the three, being
 ' defended by *Jove's* Thunders from the At-
 ' tacks of the *Titans*, have never since stirred
 ' from the Side of^k this God, *who now rules*
 ' *Supreme, having rightly ranged all the Im-*
 ' *mortals, and allotted to each their particular*
 ' *Dignity*^l. In short, to have a just Concep-
 ' tion of ancient *Jove* let us first recollect *Zeno's*
 ' Definition of *NATURE*, *Ignem esse artificiosum*
 ' *ad gignendum progredientem viâ*^m, that it was

a

Dancing, and *Plutarch's Table-Conversations*. *Polyhymnia* was a later Name. *Hesiod* and the old *Grecian* Writers make but four Syllables of it.

^a *Affidet illa Jovi: Jovis est fidissima Custos;*

Et præstat sine vi Sceptra tremenda Jovi. OVI D. Fastor. V.

Ἰὺ δὲ ἱκασα

Ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπιφραδε τιμὰς.

HEIOA. Oroyor.

■ *Cicero de Nat. Deor. Lib. II.*

a plastic Fire, ever generating by Rule; and Lett. 12. then obey the most philosophical of all the Poets, while he bids us

*Look up and view th'immense Expanse of
Heaven,*

*The endless ETHER, in his genial Arms,
Clasping the Earth: Him call thou God and
Jove^a.*

AND now, my Friend! judge of the Propriety of his Designations and Claim to Dominion, when you have read what the other eminent Author (no *minute* Philosopher) takes to be one of the highest Steps in the Scale of Creation. ' ETHER, says he, or pure invifible *Fire*, the most fubtile and elastic of all Bodies, feems to pervade and expand itfelf throughout the whole Universe. If *Air* be the immediate Agent or Instrument in natural Things, it is the pure invifible *Fire* that is the *first natural Mover or Spring* from whence the Air derives its Power. This mighty AGENT is every where at hand; ready to break forth into Action, always reftlefs and in motion, actuating and enlivening the whole vifible Mafs, equally fitted to produce and

' to

^a 'Ορᾶς τὸν ὑψῆ, τότ' ἀπειρον Αἰθέρα

Καὶ γῆν περίξ' ἔχονθ' ὑψικραῖς ἐν αἰθέραϊς·

Τῷτον νόμιζε, τότ' ἡγοῦ Θεόν. ΕΤΡΗΠΙΔΗΣ.

Whence old Ennius has taken his,

Adspice hoc Sublime candens, quem invocant omnes
Jovem. —————

Lett. 12. ' to destroy, distinguishing the various Stages
 ' of Nature, keeping up the perpetual Round
 ' of Generation and Corruption, pregnant with
 ' Forms which it constantly sends forth and
 ' reſorbs; ſo quick in its Motions, ſo ſub-
 ' tile and penetrating in its Nature, ſo exten-
 ' ſive in its Effects, it ſeems no other than the
 ' *vegetative* SOUL, or *vital* SPIRIT of the
 ' World ^a.'

HERE is the true *Jupiter*, the Source of Generation and Principle of Life, that *cœleſtis, altiffima æthereaque Natura, id eſt, ignea, quæ per ſe omnia gignat*, as *Cicero* deſcribes it; that heavenly, moſt high, etherial, that is, igneous Nature, which ſpontaneous begets all Things, the ſuppoſed Parent of Gods and Men. Let us next conſider his *Juno*.

' THE AIR °, ſays the ſame ſagacious Author, is the Receptacle as well as Source of all ſublunary Forms — the great Maſs or *Chaos* which imparts and receives them. The Atmosphere that ſurrounds our Earth contains a Mixture of all the active volatile Parts of all Vegetables, Minerals, Foffils and Animals. Whatever perſpires, corrupts or exhales, impregnates the Air, which being acted upon by the ſolar Fire (here is literally *Conjugis in gremium lætæ deſcendit*) produceth within itſelf all ſort of chemical
 ' Operations;

^a See alſo the Introduction to BOERHAVE's *Chemiftry*.

° HPA, the Greek Name of *Juno*, is but a Tranſpoſition of the Letters of *Ἄνε* the Air.

‘ Operations ; dispensing again those Salts and Lett. 12.
 ‘ Spirits in new Generations which it had re-
 ‘ ceived from Putrefactions.—The AIR there-
 ‘ fore is an active Mass of numberless different
 ‘ Principles, the general Source of Corruption
 ‘ and Generation, in which the Seeds of Things
 ‘ seem to lie latent, ready to appear and produce
 ‘ their Kind whenever they light on a proper
 ‘ *Matrix*. The whole Atmosphere seems *alive*.
 ‘ There is every where *Acid* to corrode and
 ‘ Seed to engender in this common Seminary
 ‘ and Receptacle of all vivifying Principles P.’

SMALL is the Sketch I have here made out of these combined Powers; if you incline to see their Operations acutely investigated, and nobly described in a manly philosophic Language, you may consult the Original from which I have taken it. There you will find the true Foundation of the Marriage made by the Poets between these Kindred-Gods; and a little Reflection upon their several Natures will now securely lead you thro’ the Sequel of the Fable. No wonder if the ‘ mighty AGENT, pregnant with Forms, that keeps up the Round of Generation,’ should assume a thousand different Shapes to accomplish his Ends, and transform himself into the Figures of all the Animals that people the Earth and Sea: and as little, if the active Mass that surrounds our Globe, the AIR, whose wondrous
elastic

P Berkeley’s *SIRIS*, §. 137, &c.

Lett. 12. *elastic Spring* produces such Convulsions at the Approach of *Fire*, should be frequently embroiled with her imperious Mate. The repeated Adulteries of this generative Power, and the perpetual Jarrings between him and his Spouse will now give no great Scandal; nor when we consider at what Season of the Year the *Air* is most impregnated with *etherial* Seed, when it is, that all Nature teems, and every Tribe is prone to Generation, will we wonder at the *Cuckow's* being the Bird of *Juno*, carved on the top of her Scepter in *Argos*; or at *Jupiter's* transforming himself into this Messenger of the genial Spring, when he first enjoyed his reluctant Queen:

*It Ver, et Venus, et Veneris prænuntius ante
Pinnatus graditur Zephyrus vestigia propter.*

As Truth once lighted up shines on every thing around it, the same Thread of Reflection will guide us thro' the Labyrinth of a greater Mystery. For this Matron-Goddes, and Patroness of Marriage, became once a year a pure unspotted Virgin, upon bathing herself in a sacred Fountain in the *Argive* Territory: This grand Secret transpired some way from the solemn Initiations into her Mysteries; and the Name of the Spring, *Canatbo*, which produced the miraculous Alteration*. It has probably been a hot Mineral that acquired new Strength upon the Turn of the

† T. LUCRET. Lib. V.

* PAUSAN. Corinthiac.

the Year, and perhaps by Ebullition⁹, or Ex-
halations emitted on a Change of the Tempera-
ture of the *Air*, might be a Mark of the re-
turning Spring, and thereby a Source of Gain to
the artful Priest, and a Trap for the credulous
People. When the Fountain discoloured with
the Ablutions, no doubt, of the Goddess, or
seemed to boil in virtue of her bathing, the *Air*
was again in a proper Temper for Generation;
Juno was again become a Virgin, and it was
time to perform the annual Solemnity. Thus
you see how Circumstances that seem quite trivial
in themselves, and little silly-like Tales come to
represent some of the greatest Changes in Nature.
They appear mean only when they are not *un-*
derstood; and have therefore a Right either to
be studied e're they are contemned, or to use
Mr. B * * * *'s Reply to a Lord-Mayor, who
full of his bulky Dignity was answering disdain-
fully, ' he did not understand him : ' *Sir, I can-*
not mend your Understanding. Even the *Con-*
tradictions that shock us in a cursory Survey of
several Parts of Mythology evanish upon a stricter
Search, and appear not only consistent with
Truth, but essential to the Subject. *Jupiter* is
honoured with the Epithet of *beneficent*¹, and
loaded with that of *pernicious*²—He is *Jove*

K 2

the

¹ קנא Canaa signifies to grow red, muddy; to mix Water
with any thing that discolours it: and in Hebrew קנא Kenah,
in pl. קנאו Kenaath (Canatho) burning Jealousy, boiling
Wrath.

² ΖΕΥΣ σωτήρ, &c.

³ Ὀλοός.

Lett. 12. the *Deliverer*, and *Jove* the *Destroyer*. *Apollo*


his Son is the Source of Health and Author of the Plague : he is *Apollo* the *Soother* and *Apollo* the *Tormentor**, and as of his Father, so the best and the worst things are said of *Apollo*. How shall we reconcile these Extremes? By remembering what these Powers represent : By recollecting what the learned last-quoted Author says of ETHER or the pure invisible *Fire* that pervades and expands itself throughout the whole Universe ; “ that it is equally fitted to *produce* and to *destroy* ; keeping up the perpetual Round of *Generation* and *Corruption*, pregnant with Forms “ which it constantly *sends forth* and *resorbs*.”

As for *Phæbus*,—the Influence of the *Sun*, and his various Effects both upon human Bodies, and upon all the animal and vegetable Race, nicely account for his jarring Attributes. I will not enter into the detail : Your great Physician has explained the first Part of this Influence in a Treatise worthy of its Author†, which to you who know him, and my Esteem of him, is the highest Commendation in my power to give it : But that this God’s *musical Capacity*, which fell not within the Design of that admirable Work, should produce various, and even clashing Effects ; that the same Faculty (the Power of Music) should be the Source of great Pleasure

† ΑΠΟΛΛΩΝ μελίσσι. and

“ Effe quidem *Apollinem*, sed *Tortorem*. Sueton. in Augusto.

‡ De Imperio SOLIS ac LUNAR in corpora humana. R. MEAD, M.D.

and great Pain, is a Speculation too curious to Lett. 12. be slightly passed over. You may conceive of  it thus.

A STRAIN of Poetry stretched beyond its due Bounds turns to a Strain of Madness; and that same soft Vein of native Music, which when the Mind is in its natural State, breathes nothing but Harmony and Love, if raised to an extravagant unnatural Pitch, racks the lab'ring overburthened Breast, and breaks loose in Rage and foaming Ecstasy. Wild Looks, amazing Postures, Soul-rousing Sounds, commonly ushered the furious dithyrambic Song; and when heightened by Wine and proceffional Worship were as so many Steps that led to the tortured bacchanal State of tossing and roaring; and, like ravening Wolves or enraged Bears, rending in pieces whatever came in the way: driven to the Desarts and wandering in the Woods, Danger was their Delight, and Mischief their Pastime*.

K 3

In

* ——— Quæ in nemora, aut quos agor in specus

Velox mente novâ ?—Ut mihi devio

Rupes et vacuum nemus

Mirari libet! O Naiadum potens

Baccharumque valentium

Proceras manibus vertere Fraxinos

Nil mortale loquar: dulce periculum est

—Sequi *DÊUM!*

HORAT. Lib. III. Ode 25.

————— Μαινάδες

Χωρῶσι δ' ὥς' ὄρνιθες ἀρθεῖσαι δρόμῳ

Πεδίων ὑπὸ τάσσεις—ὥς-ε πολέμιοι

Ἐπεισεσθῆσαι, πάντ' ἄνω τε καὶ κάτω

Διέφρον.

ΕΥΡΙΠΙΔ. ΒΑΚΧΑΙ.

This Bacchic Passion is prettily imitated by the Cavalier Marino, in his *Sampogna*, Idillio III. Arianna.

Chi

Lett. 12. In this woeful State, the beautiful Order, the divine Harmony of the human Breast is defaced, the delicate Economy of the Passions reversed; Dissonance and Torture rack the distorted Soul, and wretched *Marfyas*, the Rival of Music, (the disorderly Din of the Passions, the wild Shout of Joy, or piercing Yell of Grief^x) is inevitably seized; first whipt by *Minerva*^y, the Goddess of Wisdom, and next hung up on a Pine^z, and truly flea'd alive.

Or the Blood that dropped from the rude Musician, sprung the *Panisci* and *Satyrs*; half Men, half Goats; great Dancers and Pipers, but with a Strain of their Original, lewd, petulant and mischievous. It was not long however before *Apollo* repented of his Cruelty: the Passions soon subside; the Mind returns by degrees to its natural harmonious State; and the Strings of his Lyre, which he had thrown away in the bitterness of Remorse, were gathered up by

*Chi mi spigne, chi mi tira ?
Qual Vertigine m'aggira ?
O che sogno ! o che vaneggio !
Danzar gli arbori quì veggio :
E' pur notte ò mezzodi ?
Nò, ò Sì ? —*

^x So his Name plainly signifies, מַרְפֵּיחַ *Marfecha*, *Marfyha*, *Marfyas*, *Vociferatio prae dolore aut gaudio*; *Exultatio*, *Luctus*: a Syrian Term, as *Marfyas* is a Syrian Story.

^y PAUSAN. Atticis.

^z It is an Allusion to his Name, which by the similar Sound would be striking in the original Tale; מֵרִישָׁה *Merisha*, *Trabs*: Syriac for a Beam.

by the MUSES, the mild Powers^a of Invention and Measure, who that they might no more be obnoxious to the like Disaster, added the ΜΕΣΗΝ or *Middle-String*: a strange Remedy one would think; but an effectual. It is the *Chord* that makes Music uniform and sedate; that prevents the ecstatic Leaps, the irregular Bounds, the Dissonance and Disproportion that set the Passions in an Uproar, and pour Madness and Misery into the human Soul. The Abuse of modern Music, I mean the confining it to awake or sooth the most effeminate Feelings, deprives us almost of any Conception of the ancient Extent and Power of this heart-melting Art. But to a delicate Ear, *that Sound can scarce be formed* which bears not a relation to some Passion and carries not a Resemblance of some inward Sentiment. The tender Structure therefore of the Mind can be soonest reached by its corresponding Sounds, and delighted or distracted according to their Combinations.

This is one of those elegant Strokes in the ancient Mythology, little understood, it is true, but so very apposite, and expressive, that under some Apprehension lest you should imagine it contrived or strained, I beg leave to conclude with assuring you, that it is related from the Original without Alteration.

I am, &c.

^a Vos lene consilium datis, et dato
Gaudetis almæ!

HORAT. Lib. III. Od. 4.

LETTER THIRTEENTH.

I AM just returned from a short Tour I had long promised to make in *D******, and find myself doubly in your debt for a couple of Letters.—The kind one by Mr. *R****** brought me welcome Accounts of your growing Health, and very certain Proofs of your Good-humour. It was put in my hand just as I was going to take horse; and the Hurry of Company that flocks about one in the Country left me not an Hour's Leisure to answer it. My Journey would have been every way agreeable but for some Remains of the Ill-humour raised in that County by the late Election: Families in opposite Interests carry it so high that, like Rival-Courts, or if you please, Rival-Toasts, a Visiter in one is but coldly received in another.

I WILL frankly confess to you the Vanity (if it be so) of my Wish, that my Friends should like me the better, the longer they know me; and particularly that they should ever find me incapable of so *mean* a Vice as Flattery, which at once prostitutes Truth and Manhood. In confidence of this Indulgence, I will venture to tell you, that your last Epistle gave me exquisite Pleasure. The just Sentiments of Men and Manners, and that true Taste of Life which with high Delight I perceive to be growing upon
you,

you, will be a constant Fund of Entertainment Lett. 13.
 to us both. How elegant is every Period of
 it! and how true! What an honest Indignation
 it expresses against your *vulgar Gentlemen*,—
 ‘ unfeeling Souls! incapable of Friendship, or of
 ‘ any higher Taste, than *Bagatelle et Bruta-*
 ‘ *lié!*—While at the same time, how amiable
 the Contrast! The easy, well-bred, generous
 Man, enjoying the true Relish of Life himself,
 and imparting like the Sun a Flow of Joy and
 Contentment to all about him. Well, Mr. * * * *
 I begin to believe it becomes no body so well as
 a real Gentleman *to be wise*: his genteel Man-
 ners and polite Language give a Grace to Wis-
 dom itself. They smooth the rugged Paths of
 Philosophy, unbend the Brow of austere Virtue,
 lend a new Lustre to Learning, and polish every
 Talent in Life. Your unaffected Reflections
 upon the most important Subjects, and under
 very various Aspects of Things, gave rise to these
 Sentiments, and confirmed me in the Opinion,
 that it is not in the retired Hermitage or lonely
 Cell, we are to look for the most exalting Prin-
 ciples or the noblest Practice.—Worth, Truth,
 Constancy, Contempt of Death, Improvement
 of Life, with all the shining Train of genuine
 Virtues. No—I find a Gentleman who lives
 much in the World; who has seen, and like
 SOLOMON, shared in its Joys, can really believe
 that the Measure of a happy *Lot* is not the
 Number of Days or accumulated Years; but

Lett. 13. a Discharge of the Duty of our Station, be it
 long or transient, with Dignity and Honour.
 To such a one we may say with great Propriety,

*Fælix, qui potuit rerum cognoscere Causas,
 Atque metus omnes et inexorabile Fatum
 Subjecit Pedibus, strepitumque ACHERONTIS
 avari!*

AND now, my Friend, that the worst is past, I feel a pleasing Serenity succeed the Gloom that for some Weeks hung over my Mind. I can now think of T * * * * without a Sigh; or rather perceive a silent Smile steal upon me at the mention of the agreeable Name; and have a strong Inclination to imitate the Doctor of *Derry*, who told his Patient, he must not relapse for three Days, until he should return to attend him. You must not have such another Fit until I can persuade myself to be less anxious about you: for I would not undergo the painful Apprehensions, nor live in the restless Agitation that tossed and tortured me during your last Sickness, for any Consideration. It is, I know, inseparable from a real Affection: *Quis enim securus amavit?* But then a Gentleman of your thorow Good-nature, will certainly out of regard to one who loves you, take every Precaution in your power, not to give him Pain. I am sure this will have weight with you: add to it the Warning you have had from your Constitution, not to trespass against it, nor trust it too far to
 its

its supposed Strength. Henceforth let no Persuasion, no Company, no Temptation induce you to risque that without which Life and all its Enjoyments are tasteless and burthensome; and in this respect,—*Fix your firm Resolve,*
Wisdom to wed and pay her long Arrear.

GREAT Reason has a noble Author to say, that it is *Cowardice*, *meer Cowardice*, that deters Men from Virtue and plunges them in Vice, when one round hearty Resolve would rid them of a Train of Miseries. 'Tis of a piece with an uncommon Phrase employed by a just and happy Writer, if there be one in Antiquity, *Sapere aude*; DARE to be wise. No Habit or Course of Life to which we have been accustomed but requires *Courage* to throw it off: And yet there is not a Friend or Companion you have, at least none worth keeping, who will like you the worse for being truly temperate. Let him even be a little loose himself, in his inmost Soul he must approve of you, and esteem you the more for being unlike him: For well knows my Friend, there is no necessity to lay aside Pleasantry and Good-humour, in order to assume Temperance and Integrity. We may be as serene, nay as gay as we please; and have much better Reason to be so, when once we have come to contemn *Vice*, and all the slavish Crew of Fears, Remorses, endless Pursuits and insatiate Cravings that attend her. It is true,

Lett. 13. true, the utterly Abandoned, the resolutely
 Wicked will look upon you as a Man of *another*
 Party, and turn your Conduct into Ridicule if
 they can. But would you wish for *their* Ap-
 probation?—for *their* Applause—whose Friend-
 ships are Leagues in Wickedness, only cemented
 by similar Lewdness? To pity the Persons of
 the Vicious, and assist them even in the Ills
 which their Follies have brought upon them is
 one of the first Lessons of Virtue and Dictates of
 Humanity. Are we therefore to love, esteem,
 or keep them company? Are we to behave to
 them as we would to Men exempt from their
 Faults and adorned with the opposite Virtues?
 Such a one is a sad worthless Fellow, without
 Morals or Conduct: you can trust him with
 nothing.—‘ But, said a noble Person of your
 ‘ Acquaintance, he is a shrewd witty Dog, and
 ‘ very entertaining; I’ll send and have him here
 ‘ while I stay in the Country. Mr. B * * * *
 ‘ my Neighbour is a knowing accomplished
 ‘ Gentleman; but he is devilishly sober, and
 ‘ looks so stay’d and speaks so accurate that
 ‘ I cannot bear him. Here *John!* Take a
 ‘ Horse, and ride quickly over to F.m,
 ‘ and tell *Will Wagginsh* that I expect him here
 ‘ to spend the Week with me; and desire
 ‘ the Servants, if Mr. B * * * should call
 ‘ To-day or To-morrow, to tell him that I
 ‘ a’nt at home.—I’m gone a visiting, d’ye
 ‘ hear? and don’t know when I return.’

INATTEN-

INATTENTIVE People, especially the mis-^{Lett. 13.} called Men of Pleasure (the meerest Drudges of the human Race) by living some time in this way, come at last to think every Thing decent and lawful that suits their Inclinations: While they are in a Career of Diversions, they really look upon Honour, Integrity, and Virtue as empty insignificant Sounds.

Virtutem Verba putant, ut Lucum Ligna—


So indeed they are to those who have no *Feeling* of the Things; such Persons receive much the same Benefit from all that can be said in Commendation of Worth and Wisdom, as the late serene Dauphin of *France* did from all the elaborate Editions of the Classics published for his Use. To them I would only recommend to go more *thorowly* to work, and if the Joys they pursue be genuine, to devote themselves wholly to them. They are but puny starveling Rakes in comparison of some of their Predecessors. I remember to have read of a celebrated Debauchee among the Ancients, the Business of whose Day it was, *to get drunk at Night*. This wise and ingenious Person (for so to be sure he thought himself) prepared for the Evening Campaign with great Address and Assiduity. He slept long, eat delicately, rubbed, bathed, aired and walked, just as much as would best fit him for the dear Fatigue of *being drunk*. When that grand Point was attained, like a
Man

Lett. 13. Man of Spirit, who had acted his Part with Dignity, and fully reached the Purpose of Life, he ordered his Servants every Evening to lay him on a magnificent Couch, and carry him in procession with decent Funeral-Pomp from his Salon thro' a Suite of Rooms to his Bedchamber, calling out triumphantly all the way, *BEBIOKE ---BEBIOKE, He bath lived, he bath lived;* the Form of Funeral Service for the *Dead*.

SERIOUSLY, my Friend, Intemperance, or Vice of any Species is but a sickly inconsistent Thing; and we are obliged to make great Allowances to be able to bear with it. You hate the whole, and you both hate and condemn the half-Knave: a Man who falsifies his Word, who eludes his Promises, shuffles in his Answers, or swerves in his Dealings, draws your Aversion; and most justly. But why hate by halves?—why censure one Vice severely and connive at another? Be consistent in your Judgement and Liking: Love not the private easy Companion in the public mercenary Traitor; nor approve the pretended Patriot, be he ever so flaming, in the private immoral Profligate *. I do not say that what is good in a vicious Character is not to be approved; nor deny but that the same Character may in different respects be virtuous

* It was an Ordinance in the admirable Constitution of *Sparta*, when any Person notoriously vicious made a wholesome Proposal to the Public, that some Man of known Probity should mount the Rostrum, and repeat the same Proposal, that it might pass into a Decree and be enacted in his Name.

virtuous and vicious ; much less do I embrace Lett. 13.
the Stoical Paradox, that all Vices are equally
pernicious and criminal : But I lay it down as
a sacred Maxim, That every Man is wretched
in proportion to his Vices ; and affirm the noblest
Ornament of a young generous Mind, and the
surest Source of Pleasure, Profit and Reputation,
in Life, to be an unreserved Acceptance of
VIRTUE. Take the lovely Guest but once
into your Bosom, resolve strictly and steadily to
follow her Dictates, she will diffuse a Joy and Se-
renity thro' your Soul, a Confidence and Cou-
rage thro' your Speech and Conduct, such as no
corrupt Heart ever felt, or guilty Hand put in
execution. This respects the important Parts of
Life ; as to the *pleasant*, they follow their
Betters. The sweetest Ingredient in Mirth is
Innocence ; it heightens and refines the Hu-
mour, and doubles the Relish of every Enjoy-
ment. I have seen many bad Men brutally
merry ; but never one of them quite open, easy,
and unchecked in his Mirth. That absolute
Serenity, that supreme Ease is the sole Gift of
VIRTUE. To her Chosen alone, she gives to
taste Gayety and Pleasure *unmixed* ; to drink
of the pure Stream that flows spontaneous
from conscious Worth, and Beneficence to
Men : To all others it is dashed and imbittered
in proportion to the Crookedness of their Minds,
Inhumanity of their Tempers, and Intempe-
rance of their Lives.

Lett. 13.  SHALL I wrong you in supposing you apprehensive of such a strict Resolution, as if it would lead you into thorny Paths, or confine you to a narrow Track, full of Scruples and Peevishness? Trust me, it will not. On the contrary, *Wisdom's Ways are Ways of Pleasantness, and all her Paths are Peace.* The peculiar Felicity of such a Temper of Mind, owing beyond controversy to our divine original Frame, is the *Simplicity* of its Directory. You need no intricate Systems, nor abstruse ambiguous Rules to lead you the Road of Happiness: *One* plain Principle will prove an unerring Guide in this flow'ry Path, for ever strew'd with fresh Contentment and unrepented Pleasure. Would you be exempt from Uneasiness; *Do no one thing you know, or but suspect to be wrong.* Would you enjoy the purest Pleasure; *Do every thing in your power you are convinced is right*^b. A little Attention to the *inward Monitor* we lamely call Conscience, will discover him to be your best Friend, faithful and true; fond and forward to do good, while he must be dragged reluctant even to doubtful Evil: for to approve of it open and undisguised, neither the Songs of the Sirens could ever allure, nor the Tortures of Tyrants ever compel him. No sooner does the Species of any Conduct, or Idea
of

^b — πάντων δὲ μάλιστα αἰσχύνει σαυτὸν.

Χρυσ. ΕΠΗ.

of any one Action strike upon the Understand- Lett. 13.
ing, than it is immediately remitted to this in-
corrupt Judge, who transmits it to the *Will*
brightened with his Approbation or blackened
with his Dislike; and if the inward Oeconomy
be sound, it is put in execution as good, or re-
jected as base, according to the Mark of his So-
vereign Controul. Deceived he may be in par-
ticular Instances, when Falsehood is presented
to him in the Garb of Truth; but bribed or
biased he never can, from the general Recti-
tude of his Intention, singly to promote the
Welfare of Men, by assuring them, nay by
making them *feel* that their Happiness depends
upon their acquitting themselves fully and fairly
of the Duties of Humanity. How often have
you heard it said of a private Gentleman, *He*
wou'd not do an ill thing for the World? Glo-
rious Character! and I hope more frequent than
is commonly believed *—a Character to be
courted, or to say it better *deserved* by every
Man who wishes to live happily; and to taste
genuine Pleasure.

Cou'd my Friend now take one other Step
with me? I know he *can* and fain wou'd I
assure

* Lasciando i Precetti di tanti savi Filosofi, diremo in poche
Parole, bastar ch' uno sia, come si dice, *Huomo da bene*; che in
questo si comprende la Prudenza, Bontà, Fortezza e Temperanza
d'animo, e tutte le altre condizioni che ad honorato Nome con-
vengono: ed Io stimo quel solo esser vero Filosofo morale, *che*
vuol esser buono; ed à ciò gli bisognano pochi altri Precetti che tal
Volontà. Cortegiano del C. B. Castiglione.

* L

Lett. 13. assure myself *He will*. If the Happiness of our Lives depend upon our Obedience to this *Home-Censor* lodged in every Man's Breast, it must needs increase in proportion to our Attention to his Dictates, and diminish according to our Negligence. What a Thought is there? what a Fund of uncloying Pleasure pointed out to a noble Youth in the Bloom of Life, as yet untainted with Vice and fond of real Fame? To live without Remorse, in blissful Ignorance of *inward Pangs*, we must do no one thing we but suspect to be wrong; to be truly happy, we must do whatever we believe to be right: But wou'd you exalt and refine this Happiness, you must be *at pains* to examine what is right, and *at pains* to put it in Execution^d. Startle not at the word; for in exact proportion to your Pains will be your Pleasure. In the ordinary Occurrences of Life, such a Conduct will procure you Peace and Plenty at home, and Respect and Confidence abroad; but in public Stations it leads to the highest pitch of human Felicity, and puts the Man who honestly aims at it in the direct Road to Heroism and Immortality.

Look around you, my Friend, and observe, whether the happiest (I do not say the richest) be not at the same time the best and wisest of your Acquaintance? while you can scarce meet

a

^a Τὸ ἐς-τὸ ἄλιον τοῖς ἀνθρώποις πάντων τῶν κακῶν, τὸ τὰς προλήψεις τὰς κοινὰς μὴ δύνασθαι ἐφαρμόζειν ταῖς ἐπὶ μέγας. Ἀρρίαν, εἰς ΕΠΙΚΤ. Βιβ. γ. §. κθ.


a Wretch who has not been made so by Vice or Lett. 13.
Folly; it is finely said by our old English Sa-
tirist,

**Much too worth the Man that misruleth
his Unwitteⁿ;**

A *Misrule*, that affects the Offender himself in the first Place, and but consequentially those who are connected with him. Such a Person, we say, is lost to all *Sense* of Honour or Shame. Think a little what may be the Meaning of that Expression. Is it not, that by a Course of Immorality he has vitiated his natural Perceptions of Right and Wrong, and dulled his Taste of Beauty and Virtue? This we commonly call, in a strong Metaphor, a *seared* Conscience, because it is callous and unfeeling; and then, the inward Monitor loses a great Part of his Power; his Voice becomes faint, and his Dictates feeble; tho' it rarely happens that he is so intirely perverted but that he rouses at Intervals, and speaks in a Tone that makes his Tyrant tremble. But he is much oftner *cheated*, than *born down*; as when our moral Rectitude is misguided, a false Species of *Good* passed upon us instead of the true, and the deluded Fancy taught to substitute some perverse partial End in which to place its Happiness, instead of the free Exercise of its native Faculties *in doing good*. This is done by the Excess sometimes of one Passion, and some-

L 2

times

Lett. 13. times of another: Love, Ambition, Envy and  Avarice take their turns in the succeeding Stages of Life, and present us with their Favourites in imposing Lights; which—no sooner vanish, than the Objects appear in their genuine Colours, and this upright Cenfor revokes his Approbation.

BUT the grand Sorceress, *fly Superstition*, approaches with an Air of Sanctity, and hoodwinks unhappy Men, not for any one Period as the other Passions, but alas! for Life. *Ensnared and hampered by the Soul*, as our comic Poet says, they look at things only thro' the magic Glass which the Enchantress holds up to them, and start amazed when presented to them undisguised. Thro' it they see *Nature reversed*, the World turned upside down, and curse the Creation to oblige its Author.

You, my Friend, are in little hazard of this gloomy Goblin: You know that Virtue, when genuine and sincere, gives a Dignity to human Nature; and can believe the noblest Genius of Antiquity when he scruples not to affirm That the Breast of a Man, adorned with Justice, Humanity, and Regard to the Laws, is the most august Temple that can be reared to GOD. It is from *Sirens* of softer Aspect and sweeter Voice, you have more to fear, tho' you have lately had a sufficient Discovery of their hidden Deformities. You have had a View of their nether Parts, and seen that the fair Face and alluring Song only
serve

serve to conceal the devouring Monster. Wou'd Lett. 13.
you effectually avoid them?—Betake yourself to

Knowledge, Virtue, and the Duties of a MAN :

‘ For when the all-wise Creator had formed
‘ the two Contraries, *Pleasure* and *Pain*, he
‘ found it impossible to reconcile the implacable
‘ Enmity subsisting between their opposite Na-
‘ tures:—but as there was likewise a Necessi-
‘ ty that they should at times occupy one and
‘ the same Subject, he blended their Extremities,
‘ and joined them so inseparably, that the one is
‘ never found in any great degree without the
‘ other. One sole Species of Joy escaped the
‘ fatal Tye, to wit the *Pleasures of the Under-*
‘ *standing* or contemplative Delight. She alone
‘ stretched herself beyond the Extremity of
‘ Pain, and leaving all her Sister Pleasures to
‘ wander with their grievous Associate on the
‘ Sides of Mount *Olympus*, (where the clear
‘ Sky is oft o’ercast) she mounted to the Top,
‘ where she basks serene in ambient Light,
‘ ever-streaming in perpetual Day.’

I am, &c.

L 3

LETTER

LETTER FOURTEENTH.

I SINCERELY congratulate your Return to Study and Retirement in so easy Circumstances and delicious a Situation: tho' I cou'd not chuse but smile, at the Change of your Sentiments along with your Practice. You not only read the old Stories of the Heathen Gods with pleasure, but are become a Judge of their Propriety; and I am taken to task for departing from the Standard of ancient Orthodoxy, the Writings of Homer, in making PAN to spring immediately from *Chaos*, while, according to the inspired Poet, he was the Son of *Mercury* and Grand-son of *Jove*.

THE Charge, I must acknowledge, is just: But with all due Submission to the Poet's Pretensions to Inspiration I can not admit his Writings to be the sole Standard, or even the purest Source of primitive Mythology. The ancient Bards who first went down to Egypt from Greece, have, in my opinion, a preferable Claim; and to the Fragments of their Compositions, and especially to the *Orphic Hymns*, I wou'd at any time appeal from Homer in a Point of *mystical* Theology.

From HOMER! say you, the Prince of the Poets—the Father of Science—the Interpreter of the Gods—and Instructor of Men!—

Be

Be not surprized; I confess my Opinion is un-Lett.14. common, and must appear highly heretical to a young Convert, zealous for the authentic Canon, the Basis of his mythical Creed. But Tradition and Truth, you'll allow, are not always of a Side; else you and I, like our docile Ancestors, had been paying Peter's Pence, procuring Masses to escape Purgatory or making Pilgrimages to St. Thomas a Becket: Nor would I have ventured on so ticklish an Assertion, had I not believed it capable of the clearest Evidence. And first, the Practice of the ancient Devotion in the heathen Church was not always favourable to our admired Poet. An accurate Writer, well versed in the old Divinity; but moderate, like a low-church Man, gives a formal decisive Testimony upon this Point. It is Pausanias I mean, in whom we see a lively Instance of a Man of very good Sense and great Learning being a true Believer in the Religion of his Country. 'The
' Thracian Orpheus, says he, was represented
' on Mount Helicon with TEΛETH, (*Initia-*
' *tion* or *Religion*) by his Side, and the wild
' Beasts of the Woods, some in marble, some
' in Bronze, standing around him. His *Hymns**

L 4

' are

* The Hymns which we now have under the Name of Orpheus are the very same which were revered by the ancient Greeks and used in their solemn Worship. Here is a convincing Proof of that important Point. In the first Speech of Demosthenes against Aristogiton in a Cause where Precedent was not favourable, 'Let us, says the Orator, overlooking all Custom or Wont, judge righteous Judgment: let us reverence EUNOMIA that loves Equity and preserves States; and severe inexorable ΔΙΚΗ

(RIGHT)

Lett. 14. ' are known by those who have studied the
 Poets to be both short, and few in Number.
 ' The *Lycomides*, an Athenian Family dedi-
 ' cated to sacred Music, have them all by heart,
 ' and sing them at their solemn Mysteries.
 ' They are but of the second Class for Elegance,
 ' being far out-done by Homer's in that respect.
 ' But our RELIGION has adopted the *Hymns of*
 ' *Orpheus*, and has not done the same Honour
 ' to the Hymns of Homer *.' For what rea-
 son, pray, but that the former contained a
 sounder Doctrine and more orthodox Divinity
 than could be compensated by Flights of Fancy
 or Smoothness of Verse? 'Tis not therefore
 without ground that I beg your Poet's pardon,
 and prefer the Testimony of a more ancient
 Bard,

' (RIGHT) whom Orpheus, our Instructor in the most holy
 ' Rites, places by the Throne of Jove, inspecting the Affairs of
 ' Men (*). Let each of us imagine her piercing Eye is now upon
 ' us, and think and vote so as not to dishonour *Her* from whom
 ' every Judge has his Name.'

Compare this with Orpheus' Hymn to ΔΙΚΗ or RIGHT.

Fair Justice' far-reflecting Eye I sing;

Who plac'd beside the Throne of Heaven's King,

Inspects the Life of all the Tribes of Men (*).

And you cannot doubt but that the Hymn referred to by De-
 mosthenes, is the same you have in your Hand.

(*) — τὴν ἀπαράτετον καὶ σεμνὴν ΔΙΚΗΝ, ἣν ὁ τὰς ἀγι-
 ωτάτας ἡμῶν τελετάς καταδείξας ὈΡΦΕΥΣ παρὰ τὸν τῷ
 Διὶ θρόνον φησὶ καθεμένην, πάντα τὰ τῶν ἀνθρώπων
 ἑφορᾶν. ΔΗΜΟΣΘ. κατ. ΑΡΙΣΤΟΥ. α.

(b) Ὅμματα ΔΙΚΗΣ μέλπω, παλιδερκέος ἀγλαάμορφου

Ἡ καὶ Ζηνὸς ἀνακλῆσθαι ἐπὶ θρόνον ἱερὸν ἴζει

Ὅρῳ αἰθέρι καθεστῶσα βίον θνητῶν πυλυφύλων.

ὈΡΦΕΩΣ ΤΜΝ. εἰς ΔΙΚΗΝ.

* ΒΑΡΕΤΙΣ.

Bard, PRONAPIDES, who passed for his Master, Lett. 14. and who in his Poem inscribed the FIRST WORLD, or *primary State of the Universe*, plainly says, That PAN, with his three Sisters the *Fates* were born at *one Birth*, not of *Mercury*, but of DEMOGORGON, the thinking active Genius that set the mighty Mafs on work, and produced every thing out of primigenial *Chaos*.

THE other venerable Author of their religious System, the old Man of *Ascra*, who so piously sung the Births and Kindred of the Gods, is accused by a knowing Divine in their way, of having corrupted the ancient Theology; and of having in particular perverted the Doctrine of *Saturn* the primeval God, by adding fabulous Circumstances of his own to the authentic Doctrine of his Ancestors. And in effect, the more we consider the Fragments of the very early Poets, the more we shall be convinced of the Corruption of the original instructive Mythology into a gross Legend of imaginary Persons, without *Morals* or *Meaning*. The ancient Hymns, sung in the Temples, were the most genuine Pieces of Theology. I say the *ancient*; for the modern were soon modelled according to the depraved Belief of the Country; as the unlucky Poet who drew a Sarcastm upon himself, by addressing *Diana* with the Epithets of λυσσάδα! φοιβάδα! μαινάδα! which by the by, if taken *cum grano salis* (as a Scots Divine said

Mad! Lunatic! Raging-Mad!

Lett. 14. said in explaining a Mystery) is no ill Description of her Qualities or Effects^b. The Ridicule that lies against it flows only from that common but delusive Rule of *judging of divine things by a human Standard*: whereas it is principally here that Mr. Bays's Maxim takes place, *When you tie up Spirits and People in the Clouds to speak plain, you spoil all*. Some such thing as this, I take your Author to have meant, when we are told, 'That the monstrous Stories concerning the Birth and Actions of the Gods, were certainly understood by the *first Grecian Sages*, who brought them from Egypt; but that afterwards, falling into the Hands of Men of warm Fancies, who thought they might invent as well as their Masters, there were many traditional Stories tacked to the former, sometimes untowardly enough, and sometimes so as to make a tolerable Piece of the *literal* Relation, but confounding when applied to the *Allegory*.' And in another place, distinguishing Mythology into *natural* and *artificial*, he points at the same Source of Corruption; 'That while a Poet is intent upon his Composition, the *first* is apt to run away with the Story, and confound its own Off-
' sp

^b In the Battle of the Gods, ILIAD XXI, Diana is reproach'd by Juno with being no Match for a Goddess, *Since Jove had only appointed her to be the Scourge of WOMEN, with Power to kill them at her pleasure.*

ἐπεὶ σε λέοντα γυναιξίν,
Ζεὺς θῆκε, καὶ ἔδωκε κατακτάμεν ἦν καὶ θείηδα, 'Ιλιάδ. Φ.
ENQUIRY pag. 50. 2d. Edit.

‘ spring, the *systematic* Mythology: whence Lett. 14.
 ‘ spring *clashing Circumstances, Inconsistency in*
 ‘ *Facts*, and impenetrable Obscurity in the
 ‘ Meaning of the Allegory’.

I confess I cannot help thinking, that instead of being improved, Mythology was spoilt when intermixed with *History* and *human Persons*: A Mixture that threw it off its Hinge; and from explaining Nature and instructing Men, made it a Rhapsody of inexplicable Wonders. With graceful Propriety it may be *applied* to human Transactions, when the Subject of the Narration will bear the *Ambages et Deorum Ministeria**; but it can never admit particular *Persons*, as Parts of its original Composition. Whenever *they* are introduced, the Story becomes a meer *unmeaning* Fable, and no Mythology. Nay the fewer of its own genuine Phantoms that are employ’d, the better; and the simpler the Tale, the more elegant the Application. The learned Antiquary lately mentioned, *Pausanias*, in his Description of the Territory of ELIS lets us know there was an Altar erected there to an extraordinary Deity, ΚΑΙΡΟΣ; (We wou’d call him *Opportunity*) and that there was an ancient Hymn sung at his Sacrifices, which celebrated the God *as the very youngest of all Saturn’s Children*: A plain Panegyric! and yet pregnant with

^d Ibid. page 213.

* Poetical Machinery, and Interposition of the Gods.

Lett. 14. with instructive Allegory. It contains all the Doctrine, which the later Greeks and Romans operosely painted in their *Occasio*, standing on a Globe, with Wings at her Feet, bald behind, and her Fore-top playing in the Wind; and all the Moderns have moralized concerning the Shortness of Life, the Improvement of Time and happy Conjunctions.

In the same manner, VENUS is beautifully said both by the grave * and gay † among the Ancients to have in her Retinue, the ardent amorous Boy, the Sister Graces in loose Attire, *Aglaïa*, *Thalia* and *Euphrosyne* ‡; to be attended by Youth, a wayward Thing without her; and her whole Train to be conducted by *Mercury* the God of Eloquence, and *Pitbo* the Goddess of Persuasion; and so far is extremely intelligible: But when she is made to be in love with *Adonis*, (if a human Creature be meant, as I believe is not) or married to *Anchises*, and made the Mother of a Mortal, she is quite out

* Εὐχόμενοι τῇ ΑΦΡΟΔΙΤΗ τὰς Μέσας παρεῖναι καὶ συνεργεῖν — καὶ γὰρ οἱ παλαιὸι τῇ ΑΦΡΑΔΙΤῃ τὸν ἙΡΜΗΝ συναξίδρυσαν, ὡς τῆς περὶ τὸν Γάμον ἡδογῆς μάλιστ' λόγῳ δεομένης· τὴν τε ΠΕΙΘΩ καὶ τὰς ΧΑΡΙΤΑΣ, ἵνα πείθουσαι διαπράττῳνται ἀλλήλων ἃ βούλονται, μὴ μαχόμενοι μηδὲ φιλονεικοῦντες. ΠΛΟΥΤΑΡΧ. Γαμ. Παραγ.

† Fervidus tecum Puer, et solutis
Gratiæ zonis, properentque Nymphæ;
Et parum comis sine te, Juventus,
Mercuriusque.

Horat. Carm. Lib. I. Ode 30.

‡ To be bright, blooming and gay.

out of my Sight—: if it be not a pretty way Lett. 14.
 of saying the Hero was a Bastard; and that
Anchises, while looking after his Cattle on
 Mount *Ida* had met with a straying Nymph,
 by whom he had the pious Founder of the
 Roman State.

‘ The most ancient Theology, says *Plutarch*,
 ‘ both of the Greeks and Barbarians, was
 ‘ natural Philosophy involved in Fables, that
 ‘ figuratively and mystically unveiled the
 ‘ Truth to the Learned,—as appears from the
 ‘ Poems of *Orpheus*, the Egyptian Rites, and
 ‘ Phrygian Traditions *.’ A Maxim that if
 kept in mind will at once enable you to distinguish
 the pure primitive Doctrine from later Inventions,
 and shew you the reason why I am so fond of
 the Fragments of the Sages, as to prefer them
 to the most laboured Productions of their Suc-
 cessors: If you will keep my Secret, I will
 own to you that I cou’d have listened to old
Pampho singing of mighty Jove, (or the vital
 vegetative Power that fructifies the Earth) ‘ as
wrapt in, Dung, of Horses and of Mules,
 with as much pleasure as to *Homer*, who is said
 by your Author or somebody he quotes, to
 have refined upon this gross Idea, and more
 elegantly and unmeaningly to have made his
 Jupiter ‘ *brandish the Thunders and compel the*
 ‘ *Clouds.*’

Of

* Περὶ τῶν ἐν Πλαταίᾳς ΔΑΙΔΑΛΩΝ.

Παρά Εὐσεβ.

Lett. 14. Of the twelve great Gods, the greatest, according to the *Egyptians*, was **PAN** or the *Universe*, to whom the highest Honours were paid. Next to him stood *Latona* or Night : *Vulcan* was next in Dignity ; and then *Isis* and *Osiris*, with *Orus*, or *Light*, their Son. That is, in western Language, That the Universe, comprehending Nature and all her Powers, lay o'erwhelmed in Darkness, until the igneous vivifying Spirit broke loose, and dispelled the Shade that for eternal Ages had been brooding over it : That then the Sun and the Moon shone forth, Parents of Light, presiding over the Generation of Animals, the Vegetation of Plants, and the Government of the Whole. Instead of this, **PAN** with the later Poets is the Son of *Mercury* and *Penelope*,—*Vulcan* of *Jupiter* and *Juno* ; and *Latona* a fine-haired Lady who brought forth *Apollo* and *Diana* in *Delos* or the *Ortygian Isle* ! 'Twas not without reason that *Alexander* the Rhetorician accused *Hesiod* of having play'd the Plagiary and ' both ' plundered and spoilt *Orpheus's* Theogony^h.

BUT happy, my Friend ! is the Doctrine that depends upon *Allegory* ; and thrice happy if to that Allegory it join a ductile sort of Mystery that shields it from Absurdities, and affords proper Solutions to its docile Professors ! They need not be alarmed at seeming Contradictions :

The

^h τὴν Ὀρφέως ὑποκλήψας — καὶ παραφθεύρας
 θεογονίαν. παρὰ Τζέτζην.

The Regions of Fable are wide and fertile: Lett. 14
 They resemble *Rabelais's* Iron-work Island, where
 Swords grew from the Trees, and Scabbards
 sprung like Mushrooms from the Earth; but
 so exactly under them, that every ripe Sword
 fell precisely into its own Scabbard without
 missing it an hair-breadth. PAN, if he cannot
 in one Sense, he may still in another be the
 Son of *Mercury*, if as *Cicero* says, the first God
 who bore that Name was not the Inventor of
 Speech or Patron of Merchants; but the Off-
 spring of *Uranus* and *Phanes*, or which is the
 self-same thing of *Celus* and *Dië*. The Repre-
 sentations of old *Hermes*ⁱ, liker the God of
 Lampsacus than the chaste Power of Eloquence,
 belong to this ancient Descent; according to
 which the Steps of Creation will be in this
 Succession. From hoary *Chaos* sprang *Ether*
 and *Light*, and from them arose *Order* and the
 Power of Generation. This Power was put
 in action by the sight of *Proserpine*, and pro-
 duced PAN or the Universe. Nor does *Mercury's*
 common Pedigree differ widely from this
 Genealogy, while he is called the Son of *Jupiter*
 and *Maia*^k; — which is as much as to say,
 ‘ That the Order and Contrivance appearing in
 ‘ every part of this vast Frame, and the Power
 ‘ of continuing it by Successive Generation is
 ‘ the

ⁱ ὁρᾷ ἔχων τὰ αἰδοῖα.

ΗΡΟΔΟΤ. Εὐσεβ.

^k From μάω cupio, perquiro: It came afterwards to
 signify a Midwife.

Lett. 14. ' the Child of *Ether* the Principle of Life and
 ' of *Maia*, Search or Desire.'

Thus you see what kind of Persons made up the System of the pure primitive Mythology, and that as soon as *History* and *Historical Persons* began to mix with it, so soon it began to be corrupted. Indeed, when any Adventure happening to a human Person, or any singular Quality of that Person is *mythologically* narrated, it is then properly *applied*, and not *corrupted*: when, for example, the Fortunes of Ulysses are always governed by Minerva; or his Father-in-Law's Genius for Stratagem, Thieving and Equivocation is ascribed to Mercury, who had adorned his Favourite *Autolycus* with his own Talents; in all such cases the Art is happily enough employ'd, tho' still on inferior Subjects. How soon it came to be debased is hard to ascertain. I believe as soon as it was misunderstood; and that must have been very early. The grand and general Source of Confusion in ancient Theology is the same that perverts a much purer at this Day, the *Stupidity* and *Superstition* of the blind and credulous Vulgar, always apt to take Representations for Things, as we see daily happen in Popish Countries. It had arrived at such a pitch before the Age even of *Heraclitus*, that speaking of their ordinary Worship, he exclaims against the gross Abuses introduced in it. ' The common People, says ' he, pray to these same Statues just as if one
 ' was

‘ was to talk to the Walls of a House, Lett. 14.
 ‘ knowing nothing about the *Gods* or *Heroes*,
 ‘ who or what they are, to whom they are
 ‘ praying !’ And in whatever City or State
 the common People had the supreme Power, as
 in many of the *Grecian* popular Governments,
 it was suspicious not to be of their Opinion, and
 unsafe to endeavour to rectify it.

THE second Source of Corruption was more
 particular, and flow’d from the Origin of their
 Religion, and the Method in which it was
 planted among them. The ignorant Tribes of
 the rude *Greeks* received the first Notices of
 Gods, and crude Ideas of their Worship, from
 politer People indeed, but whose Language they
 did not perfectly understand, and consequently
 could not conceive with great Exactness what
 their civilized Masters thought concerning their
 several Deities and different Modes of Devotion.
 Thus the *Affyrians* and *Phenicians* were
 taught by the *Egyptians*, the *Greeks* by the
Egyptians and *Phenicians* in the first instance,
 and at second hand by *Thracians* and *Pelasgi*,
 and taught the *Romans* in their turn. No
 wonder then there should be Mistakes in Mat-
 ters so mysterious, and made more so by the
 abstruse *symbolical* manner of treating them.

M

Even

ἵ Καὶ τοῖς Ἀγάλμασι τέλεισι ἔχονται, ὅποιον εἰ τις
 τοῖσι δομοῖσι λεσχῆυετο, ἢ τι συνάγκων θεῶ; εἰδ’ ἥρωας
 ὅτινες εἰσὶ.

ΗΡΑΚΛΕΙΤ. παρ’ Ὀρίγεν. κατὰ Κελσ.

Lett. 14. Even in the after-intercourse of these Nations, when Commerce or Conquest had made them mutually acquainted, and their respective Religions were established in their several Countries, upon finding any Ensign or Attribute belonging to their domestic Deity ascribed to a foreign God, they immediately concluded it to be one and the same *Numen*: Or if they found a Rite of Worship, or solemn Sacrifice peculiar to their God at home, offered to another abroad, they never scrupled to identify the Divinity; as the ingenious *Plutarch* pleasantly imagined the *Jews* to have worshipped *Bacchus*, from their using the Figure of a *Vine*, and the Name of *Levi*, (Λεβί) which he mistook for one of the *Bacchanal Cries* *.

THE first Poets were at the same time Philosophers: The latter was their proper Character, to which they made the other subservient, and used it as a Tool to convey their Instructions to Men. The second Race were mere Poets, who meant rather to amuse than instruct, and therefore selected the most striking Tales for the Entertainment of their Audience, and dwelt upon the most wondrous Circumstances of these Tales, with little regard to the Truth of the original Doctrine, or Justness of the Application. Corruption ensued in endless Deviations from the Intention of the first Sages, and by degrees, a total Oblivion of the Meaning of the Allegory. This the grand Critic seems to have had in view,

* TABLE-TALK, Book IV.

view, while he complains of the *Grecian Poets*, Lett. 14. as having only meant to gain Belief to themselves, and impress on their Audience an Opinion of the Truth of their Doctrines;—careless what became of Posterity, and therefore at no pains to give Reasons for their Assertions. Upon the Question, ‘If all Things be produced by the same CAUSE, why some are mortal and perishing; and others, like the Heaven and heavenly Bodies, everlasting and permanent? These *Ancients*, says he, having made the *Principles of Being* Gods, and all Things to have been produced by them, *Whatever*, said they, *drank Nectar or tasted Ambrosia became immortal, and whatever tasted not this life-giving etherial Food became subject to Death*. Now it is plain, that tho’ they may have used Terms well known to themselves in delivering the Doctrine of these *Causes*, yet they are unintelligible to us: For if it was only to sooth the Minds of their Hearers that they brought their *Nectar* and *Ambrosia* in play, then they are no real Causes of Immortality and continued Existence: But if they give them as real Causes as we understand them, How can any thing be immortal or eternal that stands in need of Food to support it? ”

You have heard too much of the Rise of Things, and Creation of the World, not to

M 2

conceive

” Μετὰ τὰ Φύσιν. Βίβ. β. § δ.

See the Rise of the Fable in the Derivation of the Terms above, Page 87. (b)

Lett. 14. conceive what he means by the antient Poets having *made Gods of the Principles of Being*: But that these were their *only* Gods, is what I will now prove to you from a more exalted Strain of the same Philosophy. After a sublime Description of *God* as the living, everlasting, best of Beings, and of the Motion of the Heavens, and Disposition of the Orbits of the Planets, he infers the Heaven to be ONE, since its eternal Mover is but *one*: ‘ But, continues he, there ‘ has been handed down to Posterity from the ‘ first Sages and Philosophers, a Doctrine left in ‘ the Form of a Fable, “ That these Heavenly ‘ Bodies themselves are Gods,—and that the ‘ “ Deity contains the whole Nature of things.” ‘ As for the remaining Parts of our Theology, ‘ ’tis thought they were added for better persuading the Multitude, and for their Usefulness in promoting Obedience to the Laws, and ‘ the good of the People. ’Twas for this the ‘ Gods have been said to be of human Shape, ‘ or to resemble some certain Animals, with ‘ other Legends consequential thereupon, and ‘ conducive to the Purposes above mentioned: ‘ From which ADDITIONS, if any one will ‘ separate the original Principle, and take only ‘ this, *That the Ancients thought the primary ‘ Substances of Things to be Gods*, he will both ‘ be induced to believe that they spoke divinely ‘ upon the Subject; and according to the common Fate (as every Science and Art is at first ‘ in-

‘ invented and perfected as far as possible, but Lett. 14.
 ‘ afterwards corrupted and lost) that these O-
 ‘ pinions of the Ancients have in the same
 ‘ manner, like so many *broken Reliques*, reached
 ‘ our Times: And this is all we can say concer-
 ‘ ning our religious national Doctrines, or those
 ‘ of their first Inventers who published them
 ‘ to Men “.’

MUCH more could he have said, had he thought it proper to expatiate upon the Abuses introduced among the several Nations of *Greece*: But there is a peculiar Beauty in the Caution and Tenderneſs with which he touches the public Religion of his Country. He ſays enough to let Men of Senſe ſee that he well underſtood the Purity of its philoſophical Origin, which he proceeds ſo far as to call *divine*, and yet at one diſcriminating Blow (ſoftned by a ſort of Apology) he cuts off the whole Train of inſignificant Deities and ridiculous Rites, which the Superſtition of After-ages had entailed upon the primitive Theology.

HIS Maſter, the Honour of Antiquity, proceeds with yet greater Circumſpection: And becauſe the Regulation he has made of Religion in his Commonwealth, and the Opinion he delivers as the Reaſon of it, are two ſtrong Inſtances how much the primitive Mythology was then corrupted, I will conclude this long Epiſtle with a diſtinct Account of both.

M 3

WITH

• Μὴτὰ τὰ Φυſικ. Β. 6. λ.

Lett. 14. { WITH respect to the first, he enacts it as a Law,
 ' That the current Traditions about the Gods
 ' shou'd neither be talked of in private, nor
 ' ever mentioned in public: But shou'd any
 ' one's Conscience be so tender as to think he
 ' could not abstain from rehearsing them without
 ' Impiety, in that case it shou'd be done; but
 ' only on certain solemn Days, and after offer-
 ' ing a great and expensive Sacrifice.' The
 Reason he assigns for this Statute is, ' That the
 ' explaining and reconciling these Traditions is
 ' a Work of immense Labour and Difficulty,
 ' and unhappy is the Man who engages in it.'
 From the Law it appears, that the Doctrines
 originally taught concerning the Rise of the
 Universe and Powers of its Parts were no longer
generally understood; else they had never made
 such impious Impressions on Peoples Minds as to
 oblige a humane Lawgiver to contrive a Method
 by which (without absolutely condemning or
 abrogating the national received Faith) they
 wou'd seldom or never come to their Ears:
 That therefore the Vulgar believed the castrating
 of *Celus*, the dethroning of *Saturn*, the Re-
 bellion against *Jove*, his Wars, Adulteries and
 Disasters *litterally*; took the Gods to be real
 human-like Persons, tho' of immortal Nature,
 and were accordingly affected by their Example.
 From the Reason of the Law it is evident, that
 the Traditions concerning the Gods were now
 become inconsistent, thro' the numberless Things
 added

added to the simple Doctrine just mentioned by Lett. 14. *Aristotle* of the *primary Substances of Things* being only Gods; infomuch that after infinite Labour it was no longer possible to explain and adjust them: Neither was it safe for any Man to attempt it, if he did not fall in with the prevailing Opinions. Mythology must have been very corrupt, when it extorted from so cautious a Writer, 'That it scarcely deserved a serious Consideration °.' But hardly durst he have ventured so far, had he been either an *Athenian* born, or had his great Pupil, and *Antipater* his Successor (with whom the Philosopher was extremely gracious) less overaw'd that giddy State.


As for the *Roman* Mythology, their Poets carried it still a Step farther from the Original, and made it for the most part merely *legendary*; that is, compiled from the traditional Tales of the *Greeks*, without once considering their Relation to the Subject. Not but that they had a real Mythology of their own, rude indeed, and simple like the Age in which it rose, consisting mostly of rural Deities, *Faunus* and *Silvanus*, *Pales* and *Pomona*, *Janus* and *Tellus*, and such like: Their other Gods they had from *Asia* and *Greece*, and their Rites principally from *Hetruria*: But their politer Poets write entirely in conformity with the modern *Grecian* Learning.

M. 4

JUNO

• Ἀλλὰ περὶ μὲν τῶν μυθικῶς σοφισομένων οὐκ ἄξιον
μετὰ σπουδῆς σκοπεῖν, Μετὰ τὰ Φ. βιβ. β.

Lett. 14. JUNO in the *Iliad* of *Homer* is indeed a constant Friend to the *Greeks*, and a sworn Enemy to the *Trojans*; but that cannot excuse her belying her own Character, so far as to be reconciled to a Mistress of her Spouse *Juturna*, to save her Brother *Turnus's* Life. The good Father *Bossu* does his best to account for this Incongruity. With great Gravity, and Respect for the Poet, he tells us that the Assembly of Gods with which *Virgil* opens his tenth Book, represents *the divine Nature divided into four Persons*,— as it were into so many Attributes, *Jupiter*, *Juno*, *Venus* and *Fate*, which he says may be lawfully added to the other three. That *Jupiter* is the Power of God, *Fate* his Will, *Venus* his Mercy or Love to virtuous Men, and *Juno* his Justice: That the Poet thus condescends to accommodate himself to our rude manner of conceiving celestial Matters, which makes us imagine, thro' the Weakness of our Understandings, these Qualities to be incompatible in the divine Nature. But it is pity the reverend Father should be obliged immediately to metamorphose the Justice of God, and transform it into *Air*, as he does *Juno* in the very next Page. There '*Eolus* signifies the Exhalations and Vapours, and these Vapours rise into the *Air* represented by *Juno*.' Such Explanations put me in mind of the *Argument*, as it is commonly called, prefixed to the several *Cantos* of the *Italian* epic Poets. *Dante* their
Leader

Leader must be allowed to have been originally Lett. 14.
 an emblematical Writer, and his Work, tho' 
 strangely inscribed a COMEDY, to be a true
 moral Fable : But his Successors *Ariosto*, *Marino*,
 and even *Tasso* himself, after indulging a lux-
 uriant Fancy in all the Pomp of Description,
 Wilds of Magic, and Mazes of Love, sit gravely
 down and compose a Moral to each Book,
 which they call the ALLEGORY. Those
 who can believe, and enter into it, receive
 double Pleasure ; being at once delighted with
 the flow'ry Descriptions, and instructed by their
 supposed Meanings : For after all, in this Ob-
 servation upon the learned *Bossù*, I am very con-
 scious of having unwisely for myself transgres-
 sed a Rule, *Never to scan mythological Matters*
too nicely. Could I have believed him, and
 been fully persuaded of the Truth of the My-
 steries he saw in the Poet, it must have doubled
 my Admiration, and consequently my Enjoy-
 ment.

Pol me occidistis Amici !

You know the rest,——and that I truly am,

Yours, &c.

LETTER

LETTER FIFTEENTH.

I WILL make you no Compliments upon the Ingenuity of your Objections, but tell you blantly, they were welcome to me upon many accounts: They let me see you were now fully entered into the Subject, and I hope into a Habit of Study and Way of Thinking you will never repent: At the same time, they made me review some things in different Lights, and with different Connexions, from what I had ever done before.

You ask first, whether the Meanings we ascribe to ancient Fables, be not for the most part *Conjectures* of the Moderns, who admire every thing that is ancient, merely because it is so, and torture their Brains to find out Meanings and Mysteries which the Authors or their Cotemporaries never thought of? Let me answer you by another Question, *Can you now believe it?* Can you read a Fable of *Esop*, and imagine it means nothing? No more can you now read one of the old Fictions, without looking for the moral or natural Lesson latent in the wondrous Tale. Take our great Lord *Bacon's* little Book *De Sapientia Veterum*, read it coolly, and disbelieve if you can. But to answer more directly; I say they are not mere modern Inventions, but what a very learned Writer^a wou'd

^a Pere SIMON. Hist. Crit. du V. T.

wou'd fain persuade us of Tradition, 'That by Lett. 15'
 ' its means a *Body of Religion* is preserved in
 ' the holy Catholic Church independent of
 ' written Records,' holds true in the learned
 World; a Body of mythological Doctrine having
 been preserved from the earliest Ages until now,
 and handed down from Generation to Genera-
 tion, varied indeed like its Betters, according
 to the Run of the Times, but still retaining
 enough of its original Purity to free it from the
 Suspicion of a Counterfeit.

' The greater Part of those who first began
 ' to enquire into Nature, and search into the
 ' Rise and Cause of the Universe, thought the
 ' *Principle* of all Things lay in that single
 ' Species we call MATTER. For *that* of
 ' which every Thing consists, of which every
 ' Thing is formed at first, and into which it is
 ' resolved at last, the Substance or Subject-mat-
 ' ter remaining still the same under a thousand
 ' Variations, *That*, they said, was the *Principle*
 ' and *Materia prima* of every Thing that
 ' exists. As for example, We do not say
 ' barely *that a Man is*, when he is either a
 ' good Man, or a good Musician; nor do we
 ' say *that he is no more*, tho' he shou'd lose his
 ' Probity and Skill in Music, because the Sub-
 ' ject-matter, the *Man*, still remains, tho'
 ' stript of these Qualities. It is the same in
 ' other Things; there must be some certain
 ' Nature or Being, either one, or more than
 ' one,

Lett. 15. one, which remains still indissoluble and uniform, while all other Things are made of it.

‘ BUT with respect to this *primary Substance*, whether it be one or more, and of what Species, they did not agree in their Opinions. THALES, who introduced that Philosophy, said it was *Water*, and affirmed that the Globe of this Earth consisted of *Moisture condensed*. He was probably led to this Tenet, by observing the Nourishment of every thing to be humid, by seeing Heat itself generated from Humidity, and Animal-Life extinguished where it fails. But *that* of which any thing is produced or generated, and without which it cannot subsist, is its *Principle* and *Origin*. For these Reasons therefore, he seems to have espoused this Opinion, and likewise because he saw the *Seeds* of all Things to be of a *moist* Nature, whose Principle of Being is *Water*. SOME there are, who believe that long before this present Generation, the very ancientest of the Philosophers, who first of all treated of the *Nature of the Deity*, entertained the same Opinion concerning the *Creation*. For they made *Ocean* and *Tethys* to be the Parents of Generation, and the Oath of the Gods, called *Styx* by the Poets, the most ancient and august of Beings: For the most ancient is the most honourable, and the most honourable is that by which we swear ^b.’ As this Testimony

^b Μετὰ τὰ Φυσικ. βιβ. α.

mony has dropt from the severest Pen that ever Lett. 15.
wrote upon the Subject, it plainly evinces that
the first Philosophy was thought to be couched
in Mythology ; or in other Words, *That the
early Fables were framed to convey a Doctrine
which is not a mere Conjecture of the Moderns.*


You ask next, Whether there be not many
of the ancient Fictions we do not now under-
stand at all ? Some I believe there are into whose
Meaning we have not yet penetrated— ; not
very many ; owing in the first place to the *Cor-
ruption* of the pure genuine Mythology, which
stript it of all Meaning, and of which you are
now sufficiently apprised ; and next, to the
SECRET RITES at *Initiations*, so carefully
kept from unhallowed Eyes, but which yet
daily clear up. There remain but few Parts of
Antiquity upon which the Sagacity and Labours
of the Learned have not poured new Light :
Rites and Doctrines before unintelligible are by
degrees explained ; and lately, a very learned and
lively Writer, in attempting to demonstrate the
divine Legation of *Moses* from an uncommon
Topic, has taught us, *en passant*, how the An-
cients veiled their solemn Lessons of Immortality
and a future State. It is certain that Mythology,
as it now stands, is not to be understood without
a wide and accurate Knowledge of the *religious
Rites* of the several Nations from whom the
Greeks received their Gods ; because upon some
significant Ceremony concerning the Nature,

or

Lett. 15. or traditional Tale concerning the Exploits of the Divinity depends the Key to the Legend, and sometimes the very *Name* of the God himself. As the early *Egyptian* Rites were all established by Law, were all recorded, were all typical and symbolical, the Type or Symbol came by an easy Transition, not only to signify obscurely, but directly to express the Thing typified: a grand Source of Error and Incertainty in the Foundation of the Allegory! But besides the original Type, any remarkable part of the divine Service, any mystical Mixture as in the Rites of *Ceres*, any striking Posture as in the Feasts of *Pan*, any uncouth Garb of the *Hierophant* or Priest, or any uncouth Quality ascribed to the *Numen*, was enough to fix an Epithet, and that Epithet to wear gradually into a Name.

YOUR Conclusion therefore, tho' very natural and very common, 'That what you do not readily understand has really no Meaning,' is a little too hasty, as you shall see in the very Example you propose of an unmeaning Fable. 'What cou'd *Homer* intend, say you, by making *Juno*, for instance, promise the youngest of the Graces in Marriage to the God of Sleep, if he wou'd seal the Eyes of all-mighty Jove

^c *Jupiter* from Ζεύ παλῆρ. *Ceres* from a Sheaf in Syriac. So ΦΟΙΒΟΣ, ΑΠΟΛΛΩΝ, ΗΡΑΙΣΤΟΣ, ΑΦΡΟΔΙΤΗ, ΔΙΩΝΗ, from their respective Qualities.

‘ Jove for a little Space? ’ Was it only to Lett. 15.
 ‘ adorn his Story with more Machinery, and 
 ‘ throw more Life and living Persons into his
 ‘ Dialogue?’ Tho’ it had been so, he would
 have been little to blame. But one single Re-
 flection will convince you, that such a Marriage
 was proposed with the highest Propriety: Think
 how fresh and how fair one rises from soft balmy
 Sleep,—how ghastly and haggard even a fine
 Face looks after undue Watching, and you must
 instantly believe, that the *youngest* of the *Graces*^a
 is indeed *married* to the soothing Power of Sleep.
 What is it that spoils so many fine Complexions,
 that deadens the brightest Eye, and blasts the
 Bloom of the gayer Females? Is it not keeping
 bad Hours, and divorcing the youngest of the
 Graces from the God of Sleep: ’Tis this unnat-
 ural part of high Living that chiefly pales
 the rosy Lip, disarms the sparkling Look,
 and robs a Beauty of her native Grace; a Con-
 sideration, you will allow, so weighty, that if it
 do not prevail, we may despair of ever seeing a
 happy Reformation. The other Sisters are dis-
 posed of with equal Significancy; the eldest a
 Mistress to Vulcan, there being little *Grace*
 without a genial Warmth, and the highest when
 it is lighted up to a Glow; while the remaining
 Sister is a constant Attendant upon the Queen of
 Love. Were Mythology in all its Branches
 equally

^a ΠΑΙΑΔ. Ἡ.

^b Πανθεῶν, *Panthea*, All-divine.

Lett. 15. equally intelligible with the Functions of the Graces, there would be little reason to complain of its Corruption. But tho' it had not been directly spoilt by injudicious Episodes tacked to the simple original Fable, some Parts of it may have become inexplicable thro' the Loss of the *Traditions*.

THE COURSE of *Time* since the World began, may according to VARRO be divided into three Periods; the unknown, the fabulous, and the historical. The *unknown* comprehends all that Space which the Ancients supposed to have passed from the beginning of Things, and of which we have not the least Knowledge. All that was then transacted, in their Opinion escaped the keenest Sight, and lay concealed—*beyond the utmost Stretch — of mortal Ken*. The *fabulous* began with the earliest Notices of Things, that is, in ancient Style, with the Birth and Marriages of the Gods, and continued thro' the heroic Ages until Records and History introduced Certainty, and unfabled Truth: Then commenced the *historical* Period, which has happily kept the same Evidence till now.

INSTEAD of this accurate Partition, the early Poets sung, ' That SATURN sprung of ' *Celus* and *Ops*, lurked long out of sight of ' Heaven, and likewise devoured his own Pro- ' geny as soon as they were born ' : This is plainly

* Itaque nec TEMPORIS Partus nec Abortus extant in Fastis.
BACON.

plainly the *unknown* Period, the $\chi\rho\omicron\nu\theta$. ἀδηλ θ . Lett. 15. of the Philosophers. ‘ He rendered his Father *Celus*, continued the Bards, incapable of Generation; and was himself treated in the same manner by *Jupiter* his eldest Son, who together with *Juno*, *Ceres*, *Pluto* and *Nep-tune* (the Air, the Earth, the Abyss, and the Ocean) were produced without his Knowledge and preserved against his Will. They conspired against their relentless Parent, seized and bound him with a Cord of Wool, never to be loosed while almighty *Jove* holds the Reins of Government.’ Here is the *fabulous* Period, $\chi\rho\omicron\nu\theta$. μυθικ θ , in the Sequel of the Story, comprehending the Birth and Adventures of the Gods, and the historical Period $\chi\rho\omicron\nu\theta$. ιστορικ θ in the Conclusion. TIME, tho’ it glide silent and almost imperceptible, is fast bound in the Revolutions of the heavenly Bodies, the softest and surest Bond in Nature: Their unerring Course subjects it to History, and chronological Rules, and will continue to keep it indissolubly chained, while the beauteous Frame and harmonious Order of the Universe remains the same.

HITHERTO the Fable of *Saturn* is pretty consistent and intelligible: But why did he fall in love with *Philyra*? Why transform himself into a Horse and shake Mount *Pelion* with his Neighing, to become the Father of

N

Chiron,

Lett. 15. *Chiron*, and Grandfather of *Ocyroe*? ' The Tradition is lost that shou'd explain it : at least I have met with nothing on the Subject that gives me Satisfaction. It wou'd not be difficult to frame Conjectures from their several Names, which allude to the Verdure of the returning Seasons, (*Saturn's* annual Children) and Swiftnes of their passing ; but the Ground-work is wanting on which they must be woven to appear genuine and satisfactory. Another Instance will make this still plainer.

SUPPOSE that amidst the Calamities that frequently beset the *Jewish* Nation the Book of their Law, whose Preservation is almost a Miracle, had perished ; and with it, as of other Incidents, the Memory of the brazen Serpent erected by their great Law-giver had been irretrievably lost, what cou'd we have now made of the Serpents erected at this day as *Talismans* * all over the East in imitation of that divine Pattern ? We might have groped in the dark, attributed them perhaps to the Power of *Mercury's Caduceus*, the magic Rod with twining Snakes ; or to *Esculapius'* Badge of Life and Health, a single Serpent wreathed round

* ——— Ipse Jubam cervice effudit equina
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.

VIRGIL. *Georg.* III.

† Φιλύρα χλωρά, Φιλύρινος χλωρός. Σουιδ.

‡ Ωκυρόη from ὠκύς and ῥέω. She was a Prophetess.

• See GLYCAS' Annals, Part III.

round his Staff; or to the mystical Veneration Lett. 15.
of the *Egyptians*, who have most of these *Ta-*
lismans, for that Reptile, to which they still
sacrifice " amidst all the Strictness of the Ma-
hometan Doctrine concerning the Unity of God,
and the Preciseness of the Christian Cophtis :
But we cou'd never have been thoroughly satisfied
of the real Rise of that Rite without the *ori-*
ginal Tradition. There are many Customs both
in sacred and civil matters, now prevailing
over the World that are upon the same
uncertain Footing. Mankind in this respect
are excessively docile, shall I say, or stupid.
A Rite once received is carefully kept up,
and even spreads, when the Reasons of its In-
stitution have been long forgot, or are quite
unknown. A learned Father of the *Latin*
Church has recorded a Complaint of *Seneca*,
‘ that after the example of the wicked *Jews*,
‘ (so he calls them) the greater part of the
‘ World had begun to lose the seventh Part
‘ of their Life in Idleness and Neglect of ne-
‘ cessary Business, in which Custom the Van-
‘ quished had given Law to the Victors.—
‘ Yet they, the *Jews*, says he, know the Cause
‘ of their own Rite, while most of our People
N 2 ‘ are

" The *Egyptian* Arabs believe the Soul of *Ogli Hassan*
the Son of *Sheik*, to be transformed into a Serpent that lurks
in the Cleft of a Rock near his Tomb, and works abundance
of miraculous Cures.

Dr. Pocock's Observations on EGYPT.

Lett. 15. 'are doing what they can give no Reason *why*
 they do it.' *

Now the original *Egyptian* RECORDS are wholly lost; as few of the *Assyrian* or *Phe-
 nician* remain: What Notices we have of them have transpired in their communication with neighbouring Nations, and reached us at *second* or *third* Hand from the Fountain. In what thick Darkness must this have involved some of their religious Practices? Hear the Lamentation of a true Disciple of theirs, whose Character is uncommon, and his Writings worth your Consideration,

JAMBLICHUS and his Master PORPHYRY were two of the most extraordinary Men in the later Ages of Learning: Both *Platonists*, of an exalted Genius, and unblemish'd Morals; but bigottedly biassed to their national Rites which were then beginning, not to be called in question (that the Philosophers had often done at their peril) but to fall in discredit with the Populace; and therefore, one would think, in favour with the Sages. *Porphyry* after the Death of *Plotinus* was esteemed the greatest Philosopher of his Age: Yet his vast Learning and piercing Thought cou'd not prevent his attempting to make an unhappy Association between

* Cum interim usque eò sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit, victi victoribus leges dederunt.—Illi tamen causas ritûs sui noverunt, et major pars populi facit, quod cur facit ignorat.

SENECA de Superstitione, apud Augustin, de C. D. Lib. VI,

tween *his* Philosophy and Religion ; nor the Lett. 15.
 unhappy Effect of so preposterous an Attempt
 as the reducing *divine* Mysteries to the Stan-
 dard of *human* Understanding.*—He trespassed
 against the invariable Maxim of the wise *Strabo*,
 ‘ That a mixed Multitude of Men and Wo-
 ‘ men can never be governed by abstract Rea-
 ‘ son, nor led by Rules of Philosophy. They
 ‘ must be struck with sensible Objects, allured
 ‘ with *Elysian Fields*, and terrified with *Tri-*
 ‘ *dents*, *Gorgons* and the forky *Bolts* of thun-
 ‘ dering *Jove*.’ He accordingly became one
 Instance, among many, of the Truth of the
 Observation made by the most learned of the
 Apostles in his Converse with the politer Na-
 tions, *That his Doctrine was to the Greeks*
Foolishness. Nor does the Philosopher seem to
 have been much better satisfied with the *Gre-*
cian or even *Egyptian* Theology. He made
 a fruitless Reformation upon the one in a fa-
 mous Treatise often quoted by the Fathers, *Of*
Oracular Knowledge, and is full of Doubts and
 Difficulties about the other. These he has pro-
 posed in a celebrated Letter to *Anebo* or *Nec-*
tanebo an *Egyptian* Priest, supposed to be ini-

N 3

tiated

* In *mathematicis* ac *physicis* per quædam antecedentia, sive Axiomata seu tu Principia voces, quæ refellere nequeas, mox certæ combinationis artificio concluditur id quo ipse stare compellaris. At contrà in *divinis* Silentium desideratur. Contentio respuitur, Syllogismus irridetur. Igitur quodcumque concludendum fuerit, eidem statim acquiescendum est.

I. REUCHLIN. De Verbo misifico. Lib. I. Cap. 15.

Lett. 15. tiated in their Mysteries, and therefore capable of giving the desired Solution.

ST. AUSTIN is of Opinion, that in this Letter *Porphyry* rather exposes the Absurdity of believing in these dubious Deities, than seeks Satisfaction concerning their Sanctity and Godhead ^a; and *Eusebius* retails Scraps of it, sometimes to shew that the Gods of *Egypt* were no spiritual immaterial Beings, but Parts of the material World ^a; and sometimes as unsuspected Evidence of the Inconstancy of the *Grecian* conjectural Theology ^b.

BUT JAMBlichus more firmly persuaded of the Reality of his Religion, and of consequence, more zealous than his Master, carries the matter so far, as to make the accurate Knowledge of the ancient Rites, and pious Practice of the solemn Invocations, the ultimate End and supreme Attainment of his Philosophy. By *their* means and theirs alone he believed *Mankind* cou'd be raised above their frail mortal Nature, cou'd be intimately united to the Gods, and in some measure made Partakers of their divine Power. This learned Man, a Lover of Mysteries, and a great *Ascetic*, assuming the Person of ANEBO the *Egyptian* Priest, has minutely answered his Master's Letter: So minutely, that while he discusses every Scruple and expatiates

^a PORPHYRIUS, consulenti similia et quaerenti, et pròdit artes et sacrilegas evertit.

De C. D. Lib. X. §. 11.

(^a) ПРОΠΑР. В.С. Г.

^b В.С. 12. κεφ. 1.

expatiates upon the Powers and Properties of Lett. 15.
the several Orders of the *Gods, Demons and*
Genii, his Answer has swelled to a pretty large
Treatise, *Of the Mysteries of the Egyptians.*

AMONG other shrewd Queries, *Porphyrus* had
ask'd, ' *What the barbarous unintelligible Names*
' *of the Gods wou'd be at ? and of the intelli-*
' *gible, Why in our solemn Invocations are the*
' *foreign Appellations preferred to those in a*
' *known Tongue ?*' To this the personated
Anebo answers :

' THERE is a *mystical* Reason to be given
' for such Usage. Consider — why have the
' Gods sanctified the whole Language of the
' *holy Nations, the Egyptian and Assyrian ?*
' For that same Reason we chuse to make
' our Addresses in the Dialect *nearest a-kin* to
' the Divinity '. This manner of Speech was
' likewise the *first and most ancient* of Tongues ;
' and they who first learned the Appellations
' of the Gods, having handed them down to
' us cloathed in their own Language, as be-
' ing peculiarly capable of expressing the Es-
' sence and Attributes of the divine Nature,
' we to this day unchangeably retain the sa-
' cred Sanction of such Tradition : for if any
' thing be proper to the Gods, it must be Per-
' manency and Exemption from Change.—
' Besides, the *eastern* Languages, which we
' call *barbarous*, have great *Emphasis*, great

N 4

Con-

συγγενὴ διαλέκῳ.

Lett. 15. Conciseness, are less liable thro' a multiplicity
 of Words to Ambiguity and Variations*,
 and are therefore better fitted for the highest
 purpose, *Prayer to the Immortals*. Away
 with Suspicions then, that fall far wide of
 the Truth, as if these ancient Names were
 used because the God invoked had been an
Egyptian, or had formerly spoke the *egyptian*
 Tongue: let us rather think, that the *Egyptians*
 having first of all the Nations on Earth
 enjoy'd the Presence and Conversation of the
 Gods, these same Gods take most pleasure
 in being invoked according to the *egyptian*
 Forms: Forms not devised by Impostors,
 nor contrived by cunning Men; but what
 above all things are most immediately identified
 with the divine Nature, unite us most
 intimately to it, and have almost the Virtue
 and Efficacy of the Gods themselves*.
 Can these be fantastic Fictions, without which
 no holy Rite can be piously performed? And
 much less can they be, as you seem to in-

sinuate,

* Whence I conclude the Philosopher's Proficiency in them to have been but slender, or his Prejudice strong.

* Here is the Source of the Power ascribed to Words and Invocations of invisible *Numens*, which they called ΘΕΟΤΡΨΙΑ. It came from the CHALDEANS, and along with it the Superstition about writing certain Names. *Nomen quod solis quatuor Punctis rite ordinatis CHALDAEI depingere solent, quorum consuetudinem modo pariter assumsere HEBRAEI**. Hence the Rabbinic Miracles wrought by the *Tetragrammaton* and *Shem-ham-phorash*; in virtue of which the travelling Jew Benjamin tells, that David Elni, a Magician, performed a Journey of ten days in one.

* REUCHLIN de Verbo mirifico, Lib. II.

' sinuate, Coverings or artful Concealments of Lett. 15.
 ' human Passions and human Frailties impi-
 ' ously ascribed to the Deity: No — these sa-
 ' cred Appellations, adapted to, and expressive
 ' of the Natures of the Gods, are not drawn
 ' from *this State of Mortality*; but on the con-
 ' trary, from the peculiar Attributes of the Gods
 ' themselves: Nor while we are using these
 ' awful Names have we Notions of the Na-
 ' ture of the *Gods* contrary to the reality of
 ' the divine Essence; but according to *that*
 ' *very Nature*, and according to *Truth*, as it
 ' has been delivered down to us from the *First*
 ' who instituted these sacred Rites of Wor-
 ' ship, we invariably persist in them: for, as
 ' I said, if any thing besit divine Institutions,
 ' it is *Immutability*. I conclude therefore, that
 ' we ought to preserve the ancient Terms and
 ' Forms of Prayer inviolate, like Sanctuaries, in
 ' the same order and condition we found them,
 ' without addition or diminution of a Syllable.
 ' A contrary Conduct has been the Cause that
 ' both the authentic Forms of Worship are
 ' now almost obliterated, and the very Names
 ' of the Gods effaced; so many Changes hav-
 ' ing been introduced thro' the *Grecian* Itch
 ' for Novelties and Contempt of Laws, that
 ' nothing has kept steady and permanent. For
 ' the *Greeks* are naturally *Innovators*, driven
 ' hither and thither by their own Levity.
 ' They have no fixed Principle to serve as Bal-
 ' last,

Lett. 15. ‘last, in themselves ; nor do they preserve what
 { of that kind they receive in *Tradition* from
 ‘ others : but quickly forsaking it, they trans-
 ‘ form and confound every thing thro’ an end-
 ‘ less Search of new Things and new Terms.
 ‘ Whereas the Nations by them called *barba-*
 ‘ *rous*, being constant in their Customs and
 ‘ uniform in their Manners, keep invariably
 ‘ to the same Forms of Speech and Worship ;
 ‘ and on that account are both agreeable to
 ‘ the Gods, and pay their Devotions in accep-
 ‘ table Stile, which it is unlawful for any Man,
 ‘ at any time to change.’

IT MUST have been in virtue of some of these *wonder-working Forms* that this pious Philosopher called forth EROS and ANTEROS, two *Genii* resembling beautiful Boys, out of the Fountains bearing their Names ; and was frequently seen at his Devotions by his peeping Servants, caught up into the Air, and the Colour of his Garments changed to a bright Purple. Had his Doctrine been observed, we should have better understood the real Sense of the ancient Lawgivers, and been less at a loss in tracing that Religion to it's Source, which from EGYPT and the EAST overspread the *western* World. It's Authors, no doubt, did their best to procure that Satisfaction to Posterity by repeated Sanctions, that none of their Institutions should be altered : For what Founder, civil or religious, but wou'd wish his Regulations

gulations to be sacred, and punctually practised Lett. 15.
while there are Men to observe them? }

BUT the perpetual Flux of sublunary Affairs; the Catastrophies of Nations and Vicissitudes of Dominion so inevitably absorb the Manners, Language and Religion of a Country, that no *human* Foresight, nor Reach of Thought has yet founded an unvaried Church, or established an everlasting State. In vain did the *Medes* and *Persians* ordain their immutable Statutes; in vain did the great ZOROASTER, tho' seconded by *Dodonean Jove**, forbid the *barbarous mysterious Terms* to be changed; in vain did the *Egyptians* or *Assyrians* institute significant solemn Rites, or the *Greeks* and *Romans* appoint annual Feasts, and enter into Societies to perpetuate their Celebration. All is obliterated and covered in Oblivion. *Adonis* is no more lost and found in *Egypt*; *Mylicca's* Temple stands no longer open for the Ladies at *Babylon*; the glorious *Olympics* are forgot in *Elis*, and *Augustus' Birth-day* slips unheeded over in spite of his Temples and *Flamens*, or the *Socci Augustales* sacred to his Memory.

WHEN therefore nothing but the *Rite* remains, whether preserved by stupid Practice, or barely recorded in History, and the TRADITION is lost, that shou'd explain it, no wonder

* Ἐχρησθηιάζοντο ἐν τῇ ΔΩΔΩΝΗ οἱ Πελασγοὶ ἐπ' ἀνέλωνται τὰ οὐνόματα τὰ ἀπὸ τῶν βαρβάρων ἥκοντα· καὶ συνέειλε τὸ μαντήγιον χρᾶδαι. ΗΡΟΔΟΤ. Εὐλείρη.

Lett. 15. wonder the Allegory shou'd be dark, and continue a proper Subject for critical Conjectures. But this, as I said, is not often the Case: Symbols carry natural Marks that strike a sagacious Mind, and lead it by degrees to their real Meaning. A Hint in one Author brightens the Obscurities of many others; as one single Observation of *Macrobius* proved the Clew to Abbé *Pluche*, how justly I say not, to unravel the whole Mystery of the *Egyptian, Assyrian* and *Grecian* Gods: Nay, the very Ruin of the ancient Rites has contributed not a little to their Illustration. How little soever it may seem plausible at first view, it is very certain that the *Roman Constitution*, for instance, cou'd never have been so accurately learned from *Roman* Authors, (who took no care to explain what every body knew as well as themselves) as from the knowing polite *Foreigners**, who lived at *Rome*, and wrote, not for *Romans*, but for the Instruction of their own ingenious Country-men that knew little about *Rome*, but it's Conquests and Power. Much in the same way, it is not from the Votaries of the several Religions into which the ancient Devotion had split, that we are to learn the Detail and Intention of their Ceremonies: it is rather from *Foreigners*, or even from *Enemies*, who pry'd into their Mysteries in order to expose them. Accordingly, there are many Gods and Goddesses among the *Greeks* and *Romans*, whose Powers

* POLYBIUS, DIONYSIUS of *Halicarnassus*, APPIAN, &c.

Powers and Attributes we shou'd scarcely have ^{Lett. 15.} understood without the assistance of the *Christian* Fathers. All the early pious Pen-men have contributed their Mite, and the most zealous for Profelytes, *Clemens the Alexandrian*, and the learned *Arnobius* have surpassed the rest in explaining and confuting the Modes of Idolatry.

HAD all the Nations of the World been of the *Eastern* Cast; had they been as stubborn as the *Jews*, as thoughtful and fullen as the *Egyptians*, as solemn and silent as the *Assyrians*, we had been less indebted either to Friends or Enemies for the Knowledge of their religious Opinions or Practices; the Rites had then reached us unvaried, and the Traditions been handed down inviolate like the *MISHNA*. But they fell unluckily into the Hands of the *GRECIANS*, an ingenious fanciful People, who, as no Friend of their Religion says^b, ' excelled
' all Mankind in Genius and Invention: They
' adopted the greater part of the first Traditions, which they amplified and made more
' marvelous with beautiful Episodes of their
' own. They diversified them afterwards with
' a thousand Colours, as having no other
' Intention than to sooth the Mind with the
' Pleasures of Fable. Hence *Hesiod* and the
' celebrated CIRCLE[†] of ancient Songsters
' introduced

^b ΦΙΛΩΝ ὁ Βύβλιος.

[†] A Collection of *Cosmogonies*, or Suite of Histories of the Creation, that made the ancient BODY of DIVINITY. See below, Note 2.

Lett. 15.^c introduced their Generations of the Gods,
 { their *Giant-Wars*, and *Titan-Fights*, and
 ' Castrations of Deities of their own Con-
 ' trivance. Their alluring Fictions hurry us
 ' so along, that they have even got the bet-
 ' ter of Truth *. For our Ears being accu-
 ' stomed to these Tales from our Childhood,
 ' and pre-possessed with the Tradition now
 ' of many Ages, preserve their fabulous Doc-
 ' trine like a sacred Trust. This co-operat-
 ' ing with Time, has rendered the once re-
 ' ceived Belief so indelible, that to tell real
 ' *Fact* seems mere Trifling, while the spurious
 ' Parts of the Narration pass for the genuine
 ' Truth.'

THESE are the chief Reasons of the great Variety of Opinions concerning ancient Rites; and of the many Disputes among the Learned about the Origins, Names, Powers and Ensigns of the Gods, and therefore of the many long Letters you have received on this Subject, from

Yours, &c.

* ΕΥΘΕΝ ΗΣΙΟΔΟΣ ΔΙΤΕ ΚΥΚΛΙΚΟΙ περιηχημένοι,
 θεογονίας κ' λιγαντομαχίας κ' τιτανομαχίας ἐπλασαν
 ἰδιὰς κ' ἐκτομάς. οἷς περιφερόμενοι ἐξενίκησαν τὴν ἀλήθειαν.
 Παρ' ΕΥΣΕΒ. Εὐ. Προπαρ. βιβ. α.

LETTER

LETTER SIXTEENTH.

IN the fluctuating State of the Religion of *Greece*, when every body believ'd in what God, and worshipped him in what manner he pleased, a shrewd Man and great Traveller took it into his head to reform their Creed, and new-model their System of Divinity. For this purpose he stretched his travelling Privilege, talked of Lands where he had never been, and of Things which he had never seen, and which indeed existed no where; but were meer Creatures of his licentious Imagination. He told in what Country, and of what Parents each of the Gods was born, how they were educated, where they lived, and pointed out the Place of their Death and Burial.—He gave a Detail of their Tombs and Temples, whose Dimensions and Materials he described, and brought home their Inscriptions like a modern Antiquary. This was the famous EUHEMERUS the *Messenian*, a sort of Adventurer and Sea-Captain employ'd by *Cassander*, Author of the new Doctrine, *That all the Gods adored by the Greeks were deified* MORTALS.

THE Reception this Doctrine met with in *Greece* was different, according to the different Characters of the People. The Devout were scandalized, the Vulgar startled, the Philosophers

Lett. 16. Philosophers smiled, and the Half-thinkers, like those of our own Days, greedily swallow'd a new Topic from which to ridicule the received Religion. But in general *Eubemerus* was look'd upon as little better than an Atheist; his *Panchaian* Isle in the Eastern Ocean, his Temple and Tomb of *Triphylian* Jove, with his golden Columns and Inscriptions, were treated as impious Romances, and his Opinions only regarded by a Species of *Esprits forts* † in Greece and Rome, among whom was old Father *Ennius*, who translated his *Sacred History* into Latin.

BUT this, which was formerly a grand religious Controversy, is now turned a Point of pure Speculation. What in the Days of *Polytheism* raised the Indignation of the Priests, and inflamed the rival-Zeal of the Fathers of the Church, now raises a little Squabble among Antiquaries, as a Question of meer Curiosity: *Whether, to wit, all the Gods of Antiquity were not once mortal Men?*

THAT the primitive Philosophy, upon which the several Religions of the Ancients were originally grafted, was soon corrupted, appears already pretty evident: that it was so by the Introduction of *human Persons* into it as Gods, appears in part from the same Reasoning: But as many of the Fathers*, and several learned Men

* *EUBEMERUS*, omnes tales Deos, non fabulosâ Garrulitate, sed historicâ diligentia homines fuisse, mortalesque conscripsit.

AUGUSTIN. De C. D. Lib. VI. Cap. 6.

† Daring Wits.

Men of late, for whose Memory and Character I have a real regard, have revived the Opinion of *Euhemerus*, it becomes worth while to review that Hypothesis, and consider, whether it be well founded?

It is past doubt that many of the Gods, and especially of the Heroes worshipp'd in Greece, had been mortal Men: as mortal as *Pater Quirinus*, or *Divus Julius*, or any of their infamous Successors, who had Priests, and Shrines, and Sacrifices decreed to them after Death. The Question regards neither the later Grecian nor Roman Deities, but the primary great Gods of *Assyria* and *Egypt* *, the immediate Offspring of CHAOS, and Progeny of *Oceanus* and *Tethys*; whether these were meer Men deified by Superstition and Ignorance, or contrived Types and Representations of the Rise, Progress and Powers of the Universe?

THE Patrons of the former Opinion, said with great Plausibility, that it was very true the Gods had been allegoriz'd, Meanings invented, and much Ingenuity employed in adapting them to the ancient Fables: But that the Allegory came too late, after the Platonic Philosophy had dispelled the gross Notions of Idolatry, and dark Superstition had fled before the Light of divine Truth: 'That then

O

' the

* Νομίζουσι δ' ὡς Ἀιγυπτίους, εἰς ἩΡΩΣΙ οὐδέν.
 ΗΡΩΔΟΤ. Ἐν Ἰερπρ.

This Testimony is decisive as to EGYPT.

Lett.16. ‘ the fabulous sublime Theology pompously
 { delivered by the Ancients, was undertaken by
 ‘ certain modern Professors of Philosophy, and
 ‘ explained according to a Sett of Principles
 ‘ consonant to sound Reason, such as, *a MIND*
 ‘ *the Creator of all Things; incorporeal pre-*
 ‘ *existent Ideas; intellectual rational Powers;*
 ‘ after which, the Fables thus dressed out with
 ‘ their new Explications, were produced with
 ‘ greater Pomp than before.—While in the
 ‘ mean time, the Gods worship’d in all the
 ‘ Towns and Villages where Idolatry prevailed,
 ‘ *were wholly, without exception, Spectres of*
 ‘ *dead Men, or Images of Mortals long since*
 ‘ *departed^d.*’

THIS is so far true, that the later *Plato-*
nists did certainly attempt to reform the Hea-
 then Rites; to purge the old Religion, and
 new-model it upon the Purity of their Phi-
 losophy: And it is as true, that their Attempt
 so to do, proved a full Accomplishment of their
 Masters Prophecy, of its being ‘ a heavy labo-
 ‘ rious Task, and the Work of no very happy
 ‘ Man.’ But *their* ill Success, in reducing the
 ancient Fictions to modern Refinements, con-
 cludes nothing against the Doctrine of the pri-
 mary Gods having been originally intended and
 contrived to express the Parts and Powers of

NATURE,

^d Πάντες πανδημεὶ νεκρῶν εἰδωλα, καὶ ἀνδρῶν πάλαι
 καὶ τοιχομένων εἰκόνες. ΕΤΣΕΒ. Πρσπ. Β.6. β.

NATURE, which is all that is requisite for Lett.16.
our Entertainment. Nor is even *that*, per-
haps absolutely necessary, since we often al-
low ourselves to be deceived for Amusement,
nay, and lend a helping hand to carry on the
Cheat. Yet our Pleasures are purer when
founded on Realities, and instead of being meer
Chimera's of our own Fancies, come recom-
mended by Antiquity, consecrated by Nations,
and cherished by the greatest *Genii* among Men.

EUHEMERUS therefore and his Fol-
lowers, e'er we join in mortalizing the first
Divinities, must satisfy us, Why the poetical
Sages, Instructors of Mankind, termed their
grand Work, the Basis of their Doctrine, not
only a THEOGONY, or an Account of the
Birth and Pedigree of the Gods, but a Cos-
MOGONY^e or an Account of the Birth and
Creation of the *World*? or plainer still a Cos-
MOPOEIA^f *a making or framing of the Uni-
verse*? The Platonic Philosophy had no hand
in the *Cosmogonies* or Histories of the Cre-
ation written by *Taaut* or *Thoth*, by *Linus*,
by *Orpheus*, by *Musæus*, by *Epimenides*, by
Melampus, by *Phercydes*, by *Antipho*, by
Thamyras, by *Dromocritus*, by *Parmenides*,
O 2 by

^e ΔΙΟΓΕΝ. ΛΑΕΡΤ. Προοιμ.

^f Σουιδ. ΠΑΛΑΙΦΑΤΟΣ.

Lett. 16. by *Acusilaus*, &c *. or in any Part of the famous *Epic Cycle* †, that from *CHAOS* the Rise of Things, deduced the mythical History down to the *Trojan-Times*: Nor can any unbiaſſed Mind peruſe *Hefiod's* Theogony, and not perceive that he intends and plainly *profefſes* to deſcribe the Origin, and repreſent the Government of the World^h: And that the Plan of his Work, tho' interwove with many a diſjointed Tale, is ſubſtantially the ſame with *Orpheus's* *ΙΕΡΟΣ ΛΟΓΟΣ* or HOLY WORD, in which we are told the great Theologue of the *Greeks*, and Pattern of pious Poets explained Points of no leſs Importance than *the Births of the Gods, the Creation of the World and Formation of Man*ⁱ. 'Tis plain therefore, the Allegory *did not come too late*: It was not framed after the Fable, like modern Predictions,

after

* 'ΗΣΙΟΔΟΣ πρῶτον μὲν Χάος γενέσθαι φησὶν—καὶ μετὰ τῷ, δὴ τότε γένεσθαι, Γῆν τε καὶ Ἑρῶν. Παρμενίδης δὲ τὴν γένεσιν λέγει, Πρώτιστον μὲν Ἑρῶν θεῶν μητίσασθαι πάντων· Ἡσιόδῳ δὲ καὶ Ἀκασίλῳ ὁμολογεῖ.

ΠΛΑΤΩΝ. ΣΥΜΠΟΣ.

† Ἀρχεται μὲν ἐκ τῆς οὐρανῦ καὶ γῆς μυθολογημένης μίξεως. Φοτί. βιβ. ελθ.

^h Ἐἴπατε δ' ὡς τὰ πρῶτα θεοὶ καὶ Γαῖα γέγοντο, Καὶ ποταμοὶ, καὶ πόντος ἀπείριτος ὀιδματι θυῶν, Ἄσρα τε λαμπετόωντα, καὶ οὐρανὸς εὐρύς ὑπερθευ, Ὅι τ' ἐκ τῶν ἐγένοντο θεοί.— ΘΕΟΓΟΝ.

ⁱ Θεογονίας, καὶ κόσμου κτίσιν, καὶ ἀνθρώπων πλῆθος κτίσιν. ΤΙΜΟΘ. παρὰ Κεδρην.

after the Event : It was understood and receiv'd Lett. 16.
from the Beginning.

How fitly these Fables were contriv'd, how justly they represented Nature, and what Purposes they served among Men, are quite different Considerations ; and wou'd require a different Discussion, were it necessary to point out Beauties or Blemishes that are better felt than described ; that strike and please in proportion to every one's Genius and Capacity : For it is no vulgar Happiness to be entertained with this allusive shadowy way of writing, nor vulgar Penetration to comprehend its Force and Extent : A peculiar Cast of Mind is necessary to discover the Art of an ingenious Fiction, and truly judge of its Propriety and Elegance.

' THE human Genius, says an Oracle in
' Learning^k, is of two sorts ; Men of dry dis-
' tinct Heads, cool Imaginations, and keen
' Application : They easily apprehend the *Dif-*
' *ferences* of Things, are Masters in Contro-
' versy and excel in Confutation ; and these
' are the most common. The second sort
' are Men of warm Fancies, elevated Thought
' and wide Knowledge : they instantly perceive
' the *Resemblances* of Things, and are Poets,
' or *Makers* in Science, invent Arts, and strike
' out new Light wherever they carry their
O 3 ' Views.'

^k BACON. Org. nov.

Lett. 16. 'Views.' These are more rarely produced, easily smothered, and therefore appear at great Intervals. This acute Observation holds true, not only of particular Men, but of whole Nations: The *Eastern*, contemplative, fabulous, and metaphorical: the *Western*, blunt and plain, sticking to Fact, and content with naked Truth. When M. *Voltaire*, whose Sallies surprized and diverted us here some Years ago, shew'd his *HENRIADE* to M. *de Malezieux*, he was told by that able Judge, after a due Commendation of his beautiful Poem, that it wou'd not be much relished by his Countrymen the *French*; for, said he, *ils n'ont pas la Tête Epique*. With equal, or greater reason he might have said *ils n'ont pas la Tête Mythologique*. They have indeed neither Dignity of Manners to support the one, nor Strength of Genius and Extent of Fancy to taste the other. In Life they are wholly occupied with their *Savoir vivre*, and in Poetry with pretty little ingenious Pieces composed by the *Abbés* to read in the *Ruëllés* to the Ladies¹: No wonder their late Authors shou'd lean to the prevailing prosaic Taste^m; and that even such Men as the *Abbé Banier* and M. *Fourmont*, whom I mention

¹ Tout le Secret de la Poésie françoise consiste à faire de petits Vers aisez, ou l'on se contente de renfermer quelque sorte de Delicateffe de Sentimens doux et passionnez dont on fait l'Essentiel de la Poésie.

P. Rapin. REFLECTION xxxi.

^m De toutes les Nations de l'Europe la nôtre est la moins poetique.

VOLTAIRE Discours sur le P. E.

mention with the Honour due to their Learning, Lett. 16.
 should favour a System rejected by the greatest Men
 of every Age, and destructive of all true Poetry.

IF *Heaven* and *Earth*, *Ocean* and *Slime*,
Ether and *Air*, *Fire* and *Water* be human
 Persons deified, of what Type, or Symbol of
 any one Thing in the Universe may we not
 say the same*? The Rise and Relation of
 these Parts of the Creation to one another, their
 various Oppositions, Conjunctions and Effects
 were mysteriously sung by the first Sages under
 the Wrappers of Births, Marriages, Wars, Im-
 prisonments, and other Figures taken from the
 Affairs of Men: They have been so read and
 understood for more than three thousand Years,
 except when Ambition, Humour, or Interest
 have made it proper to find out that they
 were Mortals. ' Mankind, says the elegant
 ' *Fontenelle*, have an invincible Courage for
 ' what they are once fond of: Every one be-
 ' lieves the Discovery refused to others has been
 ' reserved for himself. Ten thousand Years
 ' hence there may be a Sett of *Litterati*, who
 ' will boast of confuting Errors that have been
 ' received for sixteen thousand before; and they
 ' will find People disposed to believe that in

O 4

' reality,

* Principes Dei COELUM et TERRA. Hi Dei iidem qui Ægypti SERAPIS et ISIS, et S. *Harpocrates* digito significat, ut idem princeps in Latio, SATURNUS et OPS. TERRA enim et COELUM, ut *Samothracum* Initia docent, sunt DEI MAGNI, et hi quos dixi, multis Nominibus.

M. TER. VARRO. De Lingua Latina Lib. IV.

Lett. 16. ' reality, the World is then just beginning to
 { open its Eyes.

THE Abbé BANIER's learned Work will open a wide Scene to your View: He endeavours to explain, the Rise, Progress and Extent of what we call *Paganism*: He traces the Principles from which the various Modes of Superstition first sprang, and points out their Effects upon Life and Manners. This Part of it is full of Instruction. There we see the Passions and Affections most necessary for private Happiness and the Preservation of Society grossly perverted, and find a large Detail of

Quantum Relligio potuit suadere malorum.

But while you read the cool Reflexions of this unpoetical Writer, it will not be amiss to carry a Consideration or two along with you. First, that he writes upon an *Hypothesis*, or Supposition, that the Fables of the Ancients are *historical*ⁿ; that is, that there are real human Persons couched under the Names of *Saturn* or *TIME*, *Jupiter* or *HEAVEN*, *Juno* or *AIR*, *Neptune* or *SEA*, *Ceres* or *EARTH*, and is every where endeavouring to trace that History to its supposed Original. This is the *Plan* on which he writes, and which it must be acknowledged to his Honour he has the good Sense not always to follow. For he makes

a

ⁿ La Mythologie et les Fables expliquées par l'*Histoire*.

a necessary Distinction between the *first Gods*, Lett. 16. whom (after *R. Moses Ben Maimon*, as I judge) he takes to be the heavenly Bodies, and, after-deified *Heroes*°. But neither does this Distinction remount high enough to the Principles of Creation, nor extend wide enough to all the Powers of Nature; nor does the learned Author, keep close to it in the Prosecution of his Work; but biased and clogged by his Hypothesis, instead of the primary Powers that produced, and permanent Parts that compose Heaven and Earth, he is constantly in quest of transient Mortals.

HIS chief Proof which he brings from *Herodotus* is scarce conclusive. That Author does not say that the *Greeks* thought all the Gods were born of Men; but only that tho' eternal they had a human (not a mortal) Nature; or, which is the real Sense, were of the Shape and Figure of a Man; whereas the *Persians* thought that Notion foolish and absurd, as indeed it is. The Word *ἀνθρωποφυής*, *made like a Man*†, has misled the learned Abbé; and

Inattention

° Je pretens prouver que les Dieux non seulement des Grecs, mais encore des Nations d'où ils les avoient reçus, ayent été des Hommes, si vous en exceptez les Astres, &c.

Mythol. Liv. V. Chap. 3.

† That this is the true Meaning of the Word appears from what *Hecataeus* says of *Moses* the *Jewish* Lawgiver, almost in the same Terms with what *Herodotus* says of the *Persians*; that "Ἀλλὰ μα μὲν θεῶν τὸ σύνολον οὐ κατεσκεύασε; διὰ τὸ μὴ νομίζειν ἌΝΘΡΩΠΟΜΟΡΦΟΝ.

Lett. 16. Inattention to what he certainly knew, that even
 { the *Epicureans*, who defined the Deity to be
 TO AIΩNION KAI TO MAKAPION; the
 ETERNAL and the BLESSED, yet affirmed
 he had the most beautiful of all Figures, that
 of a *Man*; for which they are deservedly ri-
 dicated, not by the Vulgar, who thought so
 too, but by the other Philosophers, who had
 sounder Sentiments of the divine Nature^p.

YOU ARE not therefore to expect poetical
 Entertainment from an Author who writes
 upon this Plan, nor to have the fair side of
 Mythology set in an advantageous Light : Not
 a word of the Wisdom of the Ancients, the
 Depth of their Conceptions, Strength of their
 Fancies, or Services in civilizing the Savage
 Tribes of Men. On the contrary, whether
 from a proper Deference to his Profession, or
 from some other View, he is constantly endea-
 vouring to render the ancient Mythology *odi-
 ous*, and with superfluous Pains confuting stren-
 uously what no body now believes. In so
 doing he may by some be thought to have
 acted

ΘΡΩΠΟΜΟΡΦΟΝ εἶναι τὸν θεὸν ἀλλὰ τὸν περιέχοντα
 τῇν ᾧν ΟΥΡΑΝΟΝ μόνον εἶναι θεόν, καὶ τῶν ὅλων κύριον.
 ἘΚΑΤΑΙΟΣ παρὰ ΔΙΟΔΟΡ. τὸν Σι. ἐκ τῶν Φωτ.

^p Habebit igitur Linguam DEUS, et non loquetur : denteis,
 fauces, palatum nullum ad usum, quæque procreationis causâ natura
 corpori affinxit, ea frustra habebit DEUS; nec externa magis
 quam interiora; cor, pulmones, jecur, cæteraque, detractâ uti-
 litate, quid habent venustatis? quandoquidem hæc esse in Deo
 propter pulchritudinem vultis (*Epicurei*.)

M. T. CICERO De Nat. Deor. Lib. I.

acted decently in his Station, or perhaps wisely for a Bishopric; and *thus* I wou'd chuse to understand his general Condemnation of the ancient Fables, and particular Arraignment of their Gods for permitting *Troy* to be sackt without good Reasons, rather than believe that he did not see the Danger of enquiring into the Nature and Attributes of the Deity upon Principles we do not fully comprehend. To judge of the Intentions of Providence by the Events that fall out in the World, Famines, Fires, Wars, Earthquakes, Pestilence or Storm, might lead the unwary into an inextricable Labyrinth. It is only with Assistance of superior Wisdom, that we can fully account for these dismal Shocks, that seem to make Mankind the alternate Sport of the Elements and their own Passions, and wind ourselves out of the Maze of clashing Principles.

BUT I am likewise apt to imagine that Imitation of a great Pattern whom he often quotes, has contributed to give this Turn to the Abbé's Pen; a Prelate of vast Parts, learned, eloquent, artful, and aspiring. By these Qualities he rose to the first Dignities of the *Gallican*-Church; while another of a finer Fancy and better Heart, humble, holy, and sincere, was censur'd at *Rome*, and disgraced at the *French* Court. Both were entrusted with the Education of *Princes*; and acquitted themselves of their

Lett. 16. their Duty in a very different manner. The
 { one endeavoured to make his royal Pupil noble, virtuous and just, a Father to his People and a Friend to Mankind, by the Maxims of the inimitable TELEMAQUE: the other, in his *Discourses upon universal History*, is perpetually turning his Prince's Eyes from Mankind to the CHURCH, as the sacred Object of his Care, 'from whose everlasting Stem who-
 ' ever separates is lost, and for whose Interests,
 ' in the Extirpation of Heresy, and Aggrandize-
 ' ment of her Ministers, he is, like his Father
 ' Lewis XIV. to exert all the Power he has re-
 ' ceived from God^a.' The one has employ'd the Charms of Mythology to make Virtue appear amiable to an aspiring Youth: the other employs his Eloquence in railing at it, and abusing those who use it. He can scarce speak with Patience of the ancient Fables, or hear of an Allegory to explain them.

' The filthy Histories, says he, of the Gods,
 ' their infamous Genealogies, their lascivious
 ' Loves, their Feasts, their Mysteries, were all
 ' allegorized: It was the World or the Sun
 ' that was understood to be the one supreme
 ' God. It was the Stars, the Elements, Fire,
 ' Air,

^a Etudiez, MONSEIGNEUR, cette suite de l' *Eglise*: — Employez toutes vos Forces a rappeler dans cette unité tout ce qui s'en est dévoyé, et à faire écouter l' *Eglise*: — Recommandez à vos Descendants l' *Eglise*, plus encore que ce grand Empire de vos Ancêtres.

Disc. sur l' Hist. Univer. Part. II. §. XII.

‘ Air, Water, Earth, and their various Com-
 binations that lurked under the Names of
 the different Gods, and Tales of their A-
 mours. Wretched and weak Refuge! For
 the Fables were scandalous, and all the Al-
 legories pitiful and forced.’ No doubt some
 of them were: But were they *all* so, M.
Bossuet? You have need of clear Proof of your
 Assertion: For so did not *Orpheus* think, nor
Pythagoras, nor *Plato*, nor *Zeno*, nor *Chrysi-
 pus*, nor the Fathers of Learning who invented
 Fables, nor the Restorers of it who explained
 them, nor even *Origen* the Champion of our
 Religion: Nay, nor you yourself when left to
 your own quick Perceptions, and less intent upon
 an unnecessary Refutation of Idolatry. Na-
 ture is stubborn, and Truth is powerful: For
 this same learned Prelate in the Sequel of this
 very Discourse, when his Zeal we may sup-
 pose was a little cooled, struck with the Just-
 ness and Elegance of these individual Allego-
 ries of the Gods, has himself explained some
 of them with great Beauty and Acuteness.

‘ ONE of the things, says he, that so
 much recommended *Homer*’s Poetry, was
 that

‘ Τὰ ΛΙΝΟΤ, καὶ ΜΟΥΣΑΙΟΤ καὶ ΟΡΦΕΩΣ ποιή-
 ματα, καὶ ἡ ΦΕΡΕΚΥΔΟΤ γραφή. — τὸ μὲν τάγμα
 τέλιν τῶν συγγραφέων ὀλίγον μὲν ἐφρόντισε τῶν αὐτόθεν
 ἐντευχομένων· μόνοις δὲ ἄρα τοῖς τροπολογῆσαι καὶ ἀλληγορῆσαι
 δυναμένοις ἔγραψε ἕκαστος τὴν ἰδίαν φιλοσοφίαν.

Κατὰ ΚΕΛΣΟΝ. βιβ. α. See below Note v.

Lett. 16. ' that he sung the Superiority and Victories
 ' of Greece over *Asia*. ' This Superiority lies
 not in the Conquest of that Country by the
Greeks, and the actual Destruction of it's Ca-
 pital: No; it consists, according to the saga-
 cious Bishop, in the Arrangement and Divi-
 sion of the Gods between the contending Na-
 tions. ' On the Side of ASIA was *Venus*, that
 ' is, Pleasure, foolish Passion, and Effeminacy.
 ' On the Side of GREECE was *Juno*; that is,
 ' Matron-Gravity and Conjugal-Love; together
 ' with *Mercury*, Invention and Eloquence, and
 ' *Jupiter*, or political Wisdom. On the Side
 ' of *Asia* was brutal and impetuous *Mars*;
 ' that is War made with blind Fury: On the
 ' Side of Greece, was *Pallas*; that is Military-
 ' Discipline and Bravery guarded by Judge-
 ' ment '.

Naturam expellas Furcâ, tamen usque recurret.

BUT perhaps these Allegories, thus explain-
 ed, mean only to *please*; and are recommended
 for meer Amusement. *That*, in my opinion,
 is enough; but not so in the eloquent *Pre-
 late's*. ' The Poets, Parents of Allegory, that
 ' were in every body's Hands, according to
 ' *him*, instructed more than they entertain'd:
 ' The greatest Conqueror look'd upon HOMER
 ' as his *Master* in the Art of Government.
 ' That

• Disc. sur l'Hist. Univ. Part III. §. V.

' That mighty Poet taught Men as much to Lett. 16.
 ' Obey, as to Command: For both he, and
 ' so many other Bards, whose Works are equal-
 ' ly grave and agreeable, aim at nothing so
 ' much as to celebrate the *useful Arts of Life* :
 ' They breathe nothing but the public Good,
 ' Love of their Country, Social Virtue, and
 ' that wonderful Civility of Manners we ad-
 ' mire among the *Grecians* : ' Nay, upon these
 very Allegories lay the chief Strefs of the public
 Instruction. ' By *their* means every *Greek*
 ' came to believe that Understanding and true
 ' Courage was his natural Character; and of
 ' consequence cou'd not bear the Thought of
 ' being vanquish'd by a *Barbarian* ; which, in
 ' his Opinion, wou'd have been a Sacrifice of
 ' Virtue to Effeminacy, of the Mind to the
 ' Body, and of real Valour to brutal Strength
 ' depending upon Numbers ' . ' Strange Effect of
 these pitiful, forced Allegories! One wou'd almost
 be tempted to think that the injured GENIUS
 of ancient Mythology had first stript M. de
Meaux of his priestly Prejudice, and then forced
 his Pen to make *Amende honorable* for abusing
 its Offspring. For this is not all: the same
 great Prelate has grievously forgot himself when
 he extols the Wisdom of *Egypt*, the Mother-
 land of Mythology, and represents the *Egypt-*
tians, it's Foster-Fathers, as kept in the steady

Lett. 16. Practice of Virtue, by a daily Meditation on
 { the Meaning of their significant Rites. ‘ One
 ‘ of their finest Contrivances, he says, to pre-
 ‘ serve their sacred Maxims, was to clothe them
 ‘ with certain Ceremonies that imprinted them
 ‘ upon People’s Minds : These Ceremonies were
 ‘ gone about with deep Reflexion ; and the se-
 ‘ rious thoughtful Temper of the Nation pre-
 ‘ vented their degenerating into unmeaning
 ‘ Forms.’

But were not the Stories of their *Gods* particularly scandalous ? No : they were particularly useful to nourish the noblest Passion of the human Breast. ‘ One of the things, continues
 ‘ this staunch Churchman, instilled with the
 ‘ greatest Care into the Minds of the *Egyptians*, was a Veneration and Love of their
 ‘ Country. EGYPT, they said, was the Dwel-
 ‘ ling of the *Gods*, where they had reigned
 ‘ for Millions of Years ; the Mother of Men
 ‘ and Animals, which her Plains, impregnated
 ‘ by the River, had produced, while the rest
 ‘ of Nature was cursed with Barrenness. The
 ‘ Priests who composed their Chronicles, com-
 ‘ prehending innumerable Ages, *filled them*
 ‘ *with Fables and Genealogies of their Gods,*
 ‘ *only to imprint the Antiquity and Pre-emi-*
 ‘ *nence of their Country upon the Minds of*
 ‘ *the People*.”

BE

” Ibid. §. III.

BE it so, *M. de Meaux*! They answered a Lett. 16. noble End in so doing: But it was not solely for that Purpose these Fables and Genealogies were either invented in *Egypt*, or propagated over the *East*. They were full of higher Instruction, conveyed plainly to the Wise, tho' veiled from the Vulgar. Of which I will produce one unexceptionable Witness, as free from Suspicion of Prejudice in their favour, as you were of practising the *Maxims of the Saints* *, when you were persecuting their Author. ' In ' *Egypt*, says the most learned of the Fathers, ' the Priests have a secret Philosophy concern- ' ing the Religion by Law established, con- ' tained in their national Scriptures; while the ' common People only hear certain Fables ' whose Meaning they do not understand. ' Were any one to hear these Fables from a ' *private Man*, and imagine he understood ' them without conversing with any *Priest*, ' or learning from one of *that* Order the *Egypt- ' tian secret Doctrine*, he wou'd be extremely ' ridiculous. What I have said of the Learned ' and Illiterate among the *Egyptians*, may be ' likewise said of the *Persians*, who have so- ' lemn Rites performed by the Wise-Men (*Ma- ' gi*) with Knowledge of their Reasons and In- ' stitution; while the superficial Multitude con- ' tent themselves with the meer outward Rite

P

or

* A Treatise writ by *M. de Fenelon*, and made the Pretence of prosecuting him.

Lett. 16. or insignificant Symbol: And the same holds true of the *Syrians* and *Indians*, and of all the Nations, that have Fables and Scriptures.

THE Testimony is clear and decisive: With it I leave M. *Bossuet*; who might have display'd his great Learning and magisterial Eloquence without Animadversion, had he more regarded Truth, and the injured Merit of the greatest Modern that has done Honour to Mythology. It is not easy to ascertain what shou'd make some warm Ecclesiastics (for the wiser are far above such Weakness) so angry at the Allegories of the ancient Poets, *now* when all danger from their Deities is over. Of old indeed, when Temples and Revenues belonged to them; when the Wealth and Dignities of the Church were annexed to the allegorical Devotion, and vested in its Teachers, no wonder the good Fathers should fulminate against the wild and impious Worship: But *now*, when the Struggle is long since over, when the Father of Gods and Men has not had so much as a Lamb offered, nor his Daughter a single Grain of Incense burnt upon any Altar for near a thousand Years, it is hard to tell what shou'd awake their preposterous Zeal, or make them so eager to mortalize the Emblems of Antiquity. Is there not, as I was hinting, some Infection

Τὸ δ' αὐτὸ καὶ περὶ Σύρων, καὶ Ἰνδῶν, καὶ πάντων, ἔσται
καὶ ΜΥΘΟΥΣ καὶ ΓΡΑΜΜΑΤΑ ἔχουσι, λεκτέον.

Κατὰ ΚΕΛΣ, βιβ. α.

Infection in the Case? Some secret Operation Lett. 16.
like *Plato's* Loadstone ^w, that communicates it's
Virtue from the primary Passion through many
inferior Links, (Iron-Rings all hanging by this
original Magnet :) These Rings successively operating in the Votaries of *Apollo*, were Poets, Players, Rhapsodists, and all the Retinue of the Muses down to the lowest Link, the affected Spectator, where Enthusiasm stopt. In the same manner, has not the reading the flaming Invectives * of the primitive Fathers who were actually in the Struggle, a little infected their Followers with the same fiery Spirit and indecent Language? *Eusebius* cannot endure to hear that the old Theology shou'd be applicable to the Powers of Nature, or capable of Allegory and a latent Meaning; but will needs

P 2

have

^w ΙΩΝ, ἡ περὶ Ἰλιάδου.

* Τὸν σὸν Μισοπώγωνα, εἴτ' οὖν Ἀντιοχικὸν—τότε μὲν ἡ πορφύρις μέλαν ἐποίησε, καὶ οἱ πάντα τὰ σὰ θαυμάζουσι κόλακες· νῦν δὲ πώγων ἐς-ὶ περιφθειρόμενον, καὶ περισυρόμενον, καὶ τοῖς συμπεποιηκόσιν ὁμῶς γελώμενον.

ΓΡΗΓ. Ναζ. κατὰ Ιουλ. Εασ. 571. ΤΕΥΤ. β.

† These polite, these civilized, these philosophical Nations deified the worst of Things, and the worst of Men; and replenish'd Heaven with such a Rout of Deities, as made it look more like a Jail full of Rogues and Villains than an Habitation of the Gods.—For when all is done, they were neither better nor worse than mortal Men. *Saturn* and *Jupiter* were known Tyrants in *Crete*, *Apollo* a common Fidler, the *Muses* Servant-Maids, *Esculapius* a Tooth-drawer in *Arcadia*, *Venus* a known Strumpet to *Cinyras* King of *Cyprus* not long before the *Trojan* War. These, and like these, were the Gods they worshipped. Dr. PARKER's Demonst. Part II. §. 39.

* Στηλιτ. α.

Lett. 16. have its Authors to have meant it grossly and literally of Gods, as understood and believed by the Vulgar. He is so full of this, that he finishes the first and begins the second Book of his *Gospel-Preparative* with assuring us, 'That these Theologies of the *Phenicians* and *Egyptians* were no *Fables*, nor poetical Fictions concealing a different Sense : But the Record or Testimony, as *they* wou'd say, of profound and pious Divines, containing a Doctrine older than all the Poets and Historians, to the Truth of which the Names and Notions of the Gods yet received over all the Towns and Villages of *Phenicia*, bear witness, and the Mysteries yearly performed in each : That this is plain both from other Writers, and particularly from the Confession of the most approved Theologues ; ' that the first and oldest Sages, Authors of ' the Doctrine concerning the Gods, had no ' Eye to *Nature* in their Compositions, nor ' allegorized the Tales concerning them ; but ' restricted their Meaning to the Letter of ' the Narration.' — So that, he concludes, we need not go in quest of strained Applications to Nature, of which the Facts themselves afford a plain Confutation.

ANOTHER Father of a clearer Head, tho' warmer Heart, goes not quite so far ; he seems to allow a little unwillingly, the first Fables to have had Allegories ; but says, most justly as
 ' to

to the later *Grecians*, that the Doctrine they contain'd was unfixed and variable. ' Let ancient *Orpheus*, says he ironically, present himself before a solemn Assembly with his enchanting Song and harmonious Lyre, that drew Woods and Wild Beasts after it: Let him invoke his *Jupiter* in the wondrous Words and transcendant Conceptions of his Theology :

*Most great, most glorious Jove! tho' wrapt in
Dung,
Of Horses, Sheep and Mules. — **

' Then let him consider their marvelous and allegorical Meanings ; and let his Doctrine, quitting these Portents, bewilder itself among the Depths and Precipices of a vague Theology : ' which last Stroke, by the by, I believe was meant as a Hit at *Porphyry* and *Jamblichus*, the then Patrons and Props of the new-modelled Mythology *.

WITH better Sense St. AUSTIN, after exposing the Absurdity of their Worship, starts the Objection ; that these same Rites have natural Allegories ; that is to say, they are Explications of the Laws of Nature, by which

P 3 the

* See above p. 173.

* Στηλιτ. α.

* "Ουτ' ο λόγος τοι τῶν Πορφυρίῃ ψευσμάτων καὶ ληρημάτων (ἀντιτάττειν) οἷς ὑμεῖς ὡς θεαῖς φωναῖς αἰάλλετε. Ἄυτοθ. β.

Lett. 16. the World was created at first, and by which it stills subsists: 'As if, says he, natural Allegories were the Matter in question, and not divine Truth; or that we were disputing what were the Rules of Nature, and not what was the Rule of God!' This is touching the Point: For how properly he distinguishes between the Laws of Nature and the Will of its Author, otherwise than between Cause and Effect, is not to our present purpose; but the Distinction between them as *Objects of Worship* is highly pertinent; and at the same time that it decides the Question between him and his then Adversaries, it leaves the ancient Sages in full Possession of their Allegory.

BUT why then does both he and the greater part of the Fathers favour the mortalizing Scheme introduced by *Eubemerus*; that all the Gods of the Ancients were once Men? For two Reasons: First it was a cheap and ready Method of Confutation, that rid them of all the Gods at once, like *L****'s shortest Way with the Dissenters*: Next it was the most *odious* Light in which they cou'd represent them. All the Ancients believed that dead Bodies were *impure*, and that whatever touched them was polluted and unholy until it underwent a proper Purification. This gave them a kind of Horror at whatever had a relation to a Corps, and made them shrink with Aversion from Sepulchres and Places of Burial, which they called

called *Sacred*^b in the first and worst mean-Lett. 16. ing of the Word. The most hideous Form therefore in which the ancient Temples cou'd be dress'd up, was to represent them as Tombs; and make the Worship performed in them pass for *funereal Rites* to the Carcasses of departed Mortals. To prove this, *Clemens* of *Alexandria* has made a large Compilation in his *Miscellanies*^c transcribed entire by *Eusebius*, and often referred to by the other Fathers: And as the Assertion was true *in part*, and that most People had neither Learning nor Leisure enough to make the grand Distinction †, it came to be generally admitted as true *in whole*. The succeeding Fathers took it upon the word of their Predecessors, and transmitted it to the Monks, who faithfully handed it down to later Times^d. Under this Prepossession many learned Moderns have gone upon various Scents in quest of the human Origin of the ancient Gods. Their several Attempts resemble the different Systems of Philosophy contrived to account for

P 4

the

^b — Intestabilis et *sacer* esto.

HORAT.

^c Περὶ τῶ νεκρῶν εἶναι τὰ φῶς τὰ καλουμένα αὐτῶν ἱερὰ τῶν θεῶν.

ΚΛΗΜ. ΣΤΡΩΜ.

† See ARISTOTLE, above p. 180.


^d Por feitos immortais e soberanos
No Mundo, a os Varões esforço e arte
Divinos os fizeram, sendo humanos:
Que *Jupiter*, *Mercurio*, *Febo*, e *Marte*,
Eneas, e *Quirino*, e os dous *Thebanos*,
Ceres, *Palas*, e *Juno* com *Diana*,
Todos foram de fraca carne humana.

LUSIAD. Cant. IX.

Lett. 16. the Phænomena of Nature. The Authors of these Systems are commonly so full and fond of one Principle of their own Invention, or at least of their own Applying, that by it's sole means they must needs explain the Structure, and unravel the Mysteries of the Creation. This Gilbert attempted by *Magnetism*, Dr. More by his *hylarchic* or Matter-ruling Genius, and M. des Cartes by *Matter and Motion*.

IN the very same manner, the excellent Abbé Pluche, whose Works I read with real delight, reduces the whole Gods of Antiquity to certain Statues or emblematical Figures set up in public Places in *Egypt* by way of Almanach, to warn the People of Seed-time and Harvest, or like Heralds to proclaim Peace and War: Our learned and unwearied Traveller Dr. P***, circumscribes them to a few of the first *egyptian* Kings: The Abbé Banier to real historical Persons, or dead Men deified; and the greater part, *Vossius*, *Bochart*, *Huet*, and of late M. *Fourmont*, will have the Gods to be *Scripture Worthies*, and their Legends to be *hebrew Tales* misunderstood.

BUT MYTHOLOGY is a vast and various Compound; a Labyrinth thro' whose Windings no one Thread can conduct us; 'since all 'the Powers of Heaven and Earth, whatever is, 'whatever acts, whatever changes, whatever remains the same, is by some congruent Image 'to

‘ to its peculiar Nature, variously painted in this Lett. 16.
 ‘ mimic Mirror of the Universe.’ The primary 
great Gods represent its principal Parts and
 Powers, the numerous *inferior* Train exhibit
 either the under-parts of the World and their
 Influences, or they belong to human Passions
 and human Transactions as connected with them:
 The rest are *Men* adopted into the number
 of Gods, and frequently *blended* with the
 original Deities.—To imagine all *these* can be
 reduced to *one* Class, and their infinite Rela-
 tions, Explications, Applications and Misappli-
 cations, through succeeding Ages of different
 Taste, and distant Nations of different Man-
 ners, can be traced and laid open by any *one*
 however ingenious System, is believing an Im-
 possibility. It is like seeking a full View of
 the World with the Light of a Taper; and an
 Attempt to subject the Vagaries of heated Fancy
 on such Subjects as Religion and Philosophy to
 a simple Uniformity. It may shew great Ac-
 cuteness, and greater Learning, as indeed it has
 done; but turns out at best a pretty ingenious
 Hypothesis, like *Des Cartes’ Vortices* or *Epi-
 curus’ Atoms*; a Fiction in the main with some
 mixture of Truth.

‘ THE finding all the Gods of the Ancients,
 ‘ says a learned Antiquary, to be *Jewish Pa-
 ‘ triarchs*, seems unsupported by every thing,
 ‘ but a pious Intention of doing honour to the
 ‘ Bible.

Lett. 16. Bible. For by what we can collect from
 { Pagan, or even Jewish Antiquity, the History
 of *that* People was less celebrated or known
 than of any People whatsoever: But known
 or unknown, continues the same Author, it
 is somewhat hard, methinks, that they will
 not allow *Greece* the honour of producing
 one single *Hero*; but that they must all be
 fetched from *Palestine*. One wou'd have
 thought the Number of the *Pagan*-Worthies,
 and the *Paucity* of the *Jewish*, might have
 induced our Critics to afford *those* some home-
 spun Heroes of a second rate at least: But
 this, it seems, would look so like a sacrile-
 gious Compromise, that an *Expedient* is con-
 trived to lessen this Disparity of Numbers;
 and MOSES alone is found to be *Apollo*, *Pan*,
Priapus, *Cecrops*, *Minos*, *Orpheus*, *Amphion*,
Tiresias, *Janus*, *Evander*, and *Romulus*, and
 about some twenty more of the *Pagan* Gods
 and Heroes. So says the learned and judi-
 cious Mr. HUET, who not content to seize
 all he meets with as lawful prize within
 the Waste of *fabulous* Times, makes cruel
 Inroads into the cultivated Ages of *History*,
 and will scarce allow *Rome* to have its own
 Founder. Nay so jealous are they of this
 fairy Honour paid to the Scripture, that I
 have met with those who thought it much
 incroached on, if we shou'd believe there

‘ was any other Origin of *Human-Sacrifice*, Lett. 16.
 ‘ than the Command to *Abraham* to offer up
 ‘ his Son. This contending for so extraordi-
 ‘ nary an Invention puts one in mind of those
 ‘ Grammarians who from a due Regard to the
 ‘ Glory of ancient Times, will not admit either
 ‘ the Great or Small Pox to be modern Discove-
 ‘ ries, but vindicate those inestimable Blessings to
 ‘ all-knowing Antiquity.’

A PREJUDICE therefore derived from the
Fathers, and a pious Desire to put honour upon
 the *Jews* have led many Men astray. Mis-
 guided by these, they have taken a slippery
 Road where *Resemblances* are mistaken for
Proofs, of the God and Mortal’s being one
 and the same Person. A Road full of Mazes,
 and frequented by Phantoms that promise to
 direct, and then deceive you. Many great Men,
 whose Names I truly honour, have wildly wan-
 dered in it, in spite of the widest Literature,
 and found, or *imagined* Resemblances, in vir-
 tue of which they concluded the most different
 Persons to be the same Individual. An Ex-
 ample will better convince you of the Fallacy
 of this way of reasoning; and in that very In-
 stance where they think themselves least obnox-
 ious to Delusion, I mean the Identity of the
Jewish Lawgiver with the *God of Wine*. The
 chief

Lett. 16. chief Points of Resemblance, collected with infinite Pains and Pomp of Learning, are these.

I. BACCHUS was born in *Egypt*, put into a Rush-Basket, and committed to the River: So was MOSES. II. *Bacchus* had two Mothers, and was very comely: So had *Moses*. III. *Bacchus* was bred in *Arabia*, from whence he issued and led wondering Nations after him by miraculous Feats: So did *Moses*. IV. *Bacchus* was a Legislator, and had a two-fold Law engraved upon two Plates*: So had *Moses*. V. *Bacchus* is painted with Horns, and always accompanied with a Dog: So is *Moses*^f. VI. In fine *Bacchus* and the *Bacchantes* handled Snakes unhurt, brought Streams with a Stroke of their *Thyrse* from the Rock, made Fountains flow with Wine and Milk, and Honey distill under their Steps: So did *Moses* in every point.

Now to shew how ticklish it is to trust to these Co-incidencies, let us suppose that we had known the History of *Romulus* the Founder of *Rome* with no more Certainty (as it is not with much) than we do the Conqueror of the *East*'s; that we had only a scattered Tradition about him equally vague with the mystic Hints about the *Nysean* God. In that Case, what should hinder some sagacious Sage to

* ΔΙΠΛΑΚΑ ΘΕΣΜΟΝ.

^f *Kaleb* in *Hebrew* and *Kalb* or *Kelb* in *Arabic* signify a Dog, the Name of *Moses*'s chief Favorite.

to affirm, that *Romulus* and *Moses* are one and Lett. 16. the same Person. For I. *ROMULUS* at his Birth was exposed in the River for fear of a great King: So was *MOSES*. II. *Romulus* was spared by the Water, and most fortunately preserved: So was *Moses*. III. *Romulus* was educated as a Shepherd, and kept his supposed Father's Flocks: So did *Moses*. IV. *Romulus* defeated and killed the King who had caused him to be exposed: So did *Moses*. V. *Romulus* led forth Tribes to new Seats, was a Lawgiver and Founder of a State: So was *Moses*. VI. *Romulus* introduced a Senate or Court of Elders into his new Polity: So did *Moses*. VII. *Romulus* was both King and Priest; and had a Brother more priestly than himself: So was *Moses*, and had a Brother the same. VIII. *Romulus* conquered Kings, and with Hands lifted up to Heaven, averted a Defeat, and obtained a Victory: So did *Moses*. IX. In fine, *Romulus* disappeared from among Men, prone to worship him as a God, the manner of his Death, and Place of his Burial being equally unknown: So did *Moses* in every point. If therefore the similar Circumstances of their Fortune and Atchievements prove *Moses* and *Bacchus* to be the same Person, much more must the same sort of Evidence prove *Moses* to be *Romulus*; and then, by the grand Rule of Reasoning, *Bacchus*, *Moses* and *Romulus* must

Lett. 16. must necessarily identify, and the *Italian* and *Arab* (if *Bacchus* be a Mortal) must be lost in the *Jew*.

THE Limits of Truth and Falshood are not always easily fixed : But especially in *mythical* Matters, their Barrier at this Distance of Time, is often like *Mabomet's* Bridge^z ; finer than a Hair, sharper than the Edge of a Sword, and so beset with Briars and barbed Thorns on each side, that to pass it without supernatural Assistance is next to impossible. What clearer Evidence of this than the Variety and Contrariety of the clashing Systems ? While some will have all the Gods of Antiquity to have been *Egyptian* SIGN-POSTS^h ; others *Egyptian* KINGSⁱ ; others *Thessalian* PRINCES^k ; others *Jewish* PATRIARCHS^l ; others KINGS of the several Countries where they were worship'd, or the COUNTRIES themselves^m. But if you descend from the general System to Particulars, even those who agree in the main differ widely in the detail. Of those, for instance, who transform the Heathen Gods into *Jews*, says one, *Saturn* is *Adam*, *Rhea* and *Até* is *Eve*, *Jupiter* is *Cain*, *Prometheus* *Abel*, *Lamech* *Apollo*, *Jabal* is *Mercury*, *Noëma* *Venus*, *Bacchus* *Noah*, *Janus* *Noah*, and *Phaëton*

^z *Al Sirât*, in *Arabic*, the Passage over Hell to Paradise.

^h M. l' Abbé *Pluche*. ⁱ Dr. P * * *. ^k M. le Clerc.

^l *Vossius*, &c. ^m M. *Bianchini*.

Phaëton Elias in his fiery Charⁿ. No, says Lett. 16. another, *Saturn* is *Noah*, *Sem* is *Pluto*, *Cham* *Jupiter*, *Japhet* *Neptune*, *Nimrod* *Bacchus*, and *Phut* *Apollo*°. No, says a Scholar of the former, *Saturn*, *Jupiter*, *Pluto*, *Neptune*, *Bacchus*, *Mercury* and the whole Train of the Gods center in *Moses* alone, and all the Goddesses in *Zipporah* his Wife, or *Miriam* his Sister^p. No, no, you are all wrong, says another, happy in a Discovery hid from the Critics, for three thousand Years, *CELUS* or the Heaven is *Terah*, *Saturn* is *Abraham*, *Rhea* *Sarah*, *Keturah* *Ceres*, *Hagar* *Pallas*, *Isaac* *Jupiter*, *Rebecca* *Juno*, *Ishmael* *Pluto*, the good *Jacob* the Giant *Typhon*, *Leah* is *Dione*, *Rachel* *Venus*; their Maid *Zilpah* is a younger *Rhea*, and *Bilha* one of the *Fates*: *Diana* was their *Family-midwife*; and their *Nurses*, *Bed-makers*, *Chamber-maids*, *Dressers*, &c. made the *Artemides* or *Nymphs* of *Diana's* Train^q.—Such is the Evidence that results from imaginary Resemblances between real and fictitious Persons; and upon such Evidence, supported by equivocal Allusions and tortured Etymologies, have the plainest Allegories been rejected, and emblematical Gods metamorphosed into the Chiefs of a vagrant Tribe, and the Implements of their Seraglio.


BUT

ⁿ Kircher, Vossius, &c.

^o M. Bochart.

^p M. Huet.

^q M. Fourmont.

Let. 16. BUT if contrariwise you pretend to argue,  not from a *Resemblance* between *Persons*, real or fictitious; but to fix a Person from the *Circumstances of a Fable*, your Footing is still more slippery. Mythology is not only a perfect *Proteus* herself, but communicates a transforming Virtue to all she touches; for that Person human or divine is not so real, whom with two or three Epithets muttered like Charms, and a small Variation of his Pedigree, she can not change into a Shadow. What Person more real than *Samson*, or whose Feats of Strength are to be more literally understood? Yet he and they are allegorized away by a very learned Man into the Subtleties of the Sceptical Philosophy. As *Atlas* and *Hercules* of old, because of their celestial Science were said to support the Heaven on their Shoulders, in the same manner, says he, the bodily Strength attributed to *Samson*, is to be understood *figuratively* of the Powers of his Mind, whose superior Penetration convinced him of the Incertainty of all things, and made him a *Sceptical Hero*. His first Exploit was to kill the Lion, in whose Mouth he found delicious Nourishment. The presumptuous *Dogmatist* is the Lion, out of whose Mouth he draws Arguments to confound him, and nourish himself in his own *Scepticism*. *Samson's* Foxes set on fire the Corns of the *Philistins*. The
Causes

Causes of Doubt collected by the Sceptic, and Lett. 16. tied together in one Chain of Argument, burn up and lay waste the Sciences, the Growth and Produce of the dogmatic Philosophers. *Samson* carries off the *Gates* of their Town and sets them upon a Hill. The *Senses*, the Inlets or Gates of Knowledge are shewn by the Sceptic to be so evidently fallacious, that it turns to a Demonstration exposed to public View. The dogmatical *Philistines* seize this slippery *Samson* at last, shear off his Speculations the Produce of his Head, where his great Strength lay; and tie him with their mighty insurmountable Argument, 'That if there be nothing certain, then the Foundation of Scepticism is uncertain likewise: So that he must either chuse to perish himself, or allow that Proposition to be certain, *that there is nothing certain.*' He chuses the former, includes his own fundamental Maxim in the general Doubt, and to be avenged for his two Eyes, involves himself and his Enemies in the same inevitable Ruin. But the prime Hieroglyphic in all his Story and the most pat for our Purpose is the *Jaw-bone of an Ass* with which he gave his Enemies such a notable Overthrow: With this natural Emblem of *Ignorance* and *Inconcern* he laid the bold Asserters of Infalibility by hundreds at his feet. He confounded the Pride of the self-sufficient Sophists; shew'd them they were but Asses; and weary with

Q

disputing,

Lett. 16. disputing, he drank sweetly of the Stream of Contentment that flows from a due Sense of our own Incapacity, and delivers us from the vain Pursuits and endless Disappointments that attend presumptuous Searches, and mock our Attempts to know beyond our mortal Nature and finite Capacity¹.

LET me now set before you another Allegory; the Explication of a Fable contrived by the Devil, says a Man of immense Learning, in order to expose a Prophecy before its Accomplishment. It is the Story of SILENUS, the Tutor and Companion of *Bacchus*; whose Name he derives from *Shil*, or *Silan*, in the same manner as from *Shîr* a Song the *Phenicians* derived their *Shiran*, and the *Greeks* their *Syrens*. ‘ It is said of *Shilo*, that to him
 ‘ shall the People be gathered for Instruction,
 ‘ and therefore *Silenus* is extremely learned,
 ‘ the Preceptor of the young *Bacchus*, and
 ‘ in *Virgil* sings of the Rise of Things, from
 ‘ *Chaos*, and the Formation of the World,
 ‘ which is a real *Cosmogony*. *Shilo* is represented as tying his Foal to the Vine, and
 ‘ to the choice Vine the Colt of an *Ass*. *Silenus* is always lolling upon his broad backed
 ‘ *Ass*, (*patulo ut semper Assello*) and an inseparable Companion of the God of the Vine.
 ‘ *Shilo* is to wash his Robes in Wine, and his
 ‘ Garment in the Blood of the Grape, like those

¹ LA MOTHE LE VAYER. Opuscule Sceptique.

‘ those *who tread in the Wine-Press*. To tread Lett. 16.
 ‘ the Grapes is the particular Function of Si-
 ‘ *lenus*. But nothing is so impious, as that they
 ‘ feign him to be always drunk, and his Veins
 ‘ distended with last Night’s Liquor, because
 ‘ it is just subjoined of *Shilo*, *his Eyes shall*
 ‘ *be red with Wine*. The Conclusion of the
 ‘ Prophecy is, *and his Teeth shall be white*
 ‘ *with Milk*; and therefore *Silenus’s Food* is
 ‘ Cheese curdled with Fig-Juice, and the Milk
 ‘ of a Cow †. The Devil, concludes this great
 ‘ Scholar, could not contrive a more ugly Tale,
 ‘ to profane the most holy Mysteries of our
 ‘ Religion, and expose them to the Ridicule
 ‘ of wicked Men^k.

BUT now see how the Tables turn! The Devil, according to another eminent Author, had not the least hand in the matter; but as he will needs have *Abraham* to be *Saturn*, *Isaac* *Jupiter*, and *Esau* to be *Bacchus*, and *Osiris* from his dwelling in Mount *Seir*; so he pretends, that *Silenus* can be none other than *Esau’s* Father-in-Law *Ana*, called likewise the *Seirian* (tho’ he was a *Hivite*) and that his Name is a Compound of *Seiri-ana*, *Sir-enah*, *Silenus*.

‘ BOCHART’S *Silenus*, derived from *Scbilo*,
 ‘ is, he says, a most extraordinary thing: It
 Q 2 ‘ is

† Καὶ τὸ πρὸς ἐπίας ἐστὶ, καὶ βόας γάλα.

ΕΤΡΙΠΙΔ. Κύνλωψ.

ῥ S. Bocharti CANAAN. Lib. I. Cap. 18.

Lett. 16.^c is true, the other Circumstances of that
 { Prophecy agree pretty well with the Pre-
 ceptor of *Bacchus*; but what is that but
 explaining one Mystery by another? The
 whole Detail of *Jacob's* Prediction¹ has
 hitherto been a perfect Riddle, and is ren-
 dered still more so by the Zeal of the Com-
 mentators. What I dare affirm is, that from
Schiloh, whose Meaning we know not, M.
Bochart ought not to have deduced the
 Term *Silenus*. That God is called an old
Satyr; and his Name was anciently pro-
 nounced *Seirénos*. Now if we recollect that
 the Satyrs of *Bacchus's* Retinue were none
 other than *Esfau's* Troop of *Séirim*, *Seirians*,
 then the old *Seirian*, *Ana*, is the true *Si-*
lenus^m. This *Ana*, we are told, found bot-
 springs in the Desert while he was feeding
 his Father's Affes; or as others read, found
Mules; and probably made use of them in
 his Expeditions with *Esfau* preferably to any
 other Animal, as having been the Inventer
 of their Propagation. Hence *Silenus* is al-
 ways mounted on his *Afs*, always accom-
 panies *Bacchus*, and schools the God amidst
 his Conquestsⁿ. What pity that the fair
Abolibama,

¹ GENES. XLIX. §. 10.

^m It is no strained Etymology of Σειληνός from σείω *quatio*, and ληνός *Torcular*: But I believe it really comes from سِيلان *Silan* or *Sailan* Fluxus, Fluxibilitas, and [1] *Ian* Vinum. The *n* in *Silan* is only accidental.

ⁿ M FOURMONT, Reflex. Crit. sur les Hist. &c. Liv. II. Sect. 3. Ch. 14.

Abolibama, *Ana's* Daughter, and *Ejau's* be- Lett. 16.
 loved Lady shou'd not be found to be the
 forlorn *Ariadne*? That his Mother *Rebecca*
 should not be *SEMELE* instead of *Juno*? or
 his eldest Son Duke *Eliphaz*, shou'd not be
Bacchus' first-born *Staphylus**, tho' plainly
 meaning a *Grape*; Nature's first Step in the
 Production of Wine.

WHOEVER goes in quest of Similitudes to a
 fav'rite Object, will be sure to find, or to imagine
 he finds them: neither Learning, nor Ingenuity
 can secure him from Illusion: nay the warmer
 his Fancy, the more slippery is his Footing;
 and the wider his Views are, without a cool
 and masterly Judgment, they but furnish more
 Phantoms to lead him astray. The *three States*
 which a great Man* had conceived the World
 was successively to pass thro', had so possessed
 his Imagination, that he believed them to be
 typified by the *Jewish* Temples. The first
 (*Solomon's*) represented the Earth before the
 Flood; the second, inferior to the first, repre-
 sented the present shattered State of the Globe
 since the Disruption of its fine Shell by
 the Deluge; and *Ezekiel's* Temple, the most
 beautiful of all, is to figure with the new Form,
 which this second Temple of the World will
 assume after the Conflagration. The *Cab-*
balists have a Notion that the Tabernacle made

Q 3

by

* Σταφυλός.

• Dr. T. BURNET.

Lett. 16. by *Moses* was a Model of the Universe in miniature; but when they come to explain every Part, they are as much at a loss how to adjust them, as the truly learned Doctor must have been to tell, What State of the Earth was represented by the *Jewish* Temple built under the later Kings, and destroy'd by *Titus Vespasian*? Thus you see what comes of Attempts to take Things off their natural Hinge, and hang them upon our own ingenious Suppositions: It proves an untoward Machine, which neither Learning nor Genius can keep a going.

BUT after wandering thro' so many different Schemes, wou'd you be content to have all the various Gods of the Ancients ranged, and set before you in one comprehensive View? They fall naturally into *three* Classes, and had Worshipers suited to them of *three* different Characters. I. The PARTS and natural POWERS of the Universe, called out of *Chaos*, said the Poets; formed in *Chaos*, said the Philosophers †, by an all-wise MIND that first regulated and still keeps them in order. II. GENII, or spiritual abstract Substances, supposed to exist in, or preside over these Powers; and III. HUMAN Creatures deified. The Worshipers of the *first* were the wise and know-
ing

† Δόξεε δ' αὖ καὶ Ἡσίοδος ὁρθῶς λέγειν, ποιήσας
πρῶτον τὸ ΧΑΟΣ.—ὡς δέον, πρῶτον ὑπάρξαι χώραν τοῖς
δύσι, διὰ τὸ νομίζειν, ὥσπερ οἱ πολλοὶ, πάντα εἶναί πε,
καὶ ἐν ΤΟΠΩ, ΑΡΙΣΤΟΤ. Φυσικ. Ακροασ. βιβ. Δ.

ing *Few*, who believed in one supreme God, governing all the subordinate Powers of the World. Lett. 16.

The Worshippers of the *second* were the middle sort of People, of good Sense in the Affairs of Life; but who had no Leisure nor Inclination to question the received Religion. The Worshipers of the *last*, and of every thing that had the Name of a God, were the unthinking Multitude, standing in awe of their Statues, and swallowing the literal Legend.

PYTHAGORAS taught that GOD, the first Cause, was imperceptible, invisible, incorruptible, and only to be apprehended by the pure intellectual Faculty of the Soul. The pious peaceful NUMA forbid the making any Statue or Image of God, after the Likeness of mortal Man or other living Creature; it being neither holy in itself to liken the Supreme exalted Nature to any baser Being, nor possible to attain the Knowledge of God otherwise than by the *Understanding*. While some natural Philosophers, Materialists, were bungling like *Spinoza*, or bewildered like *Des Cartes*, in their incoherent Schemes, ANAXAGORAS brought forth his divine Principle, *That when all things lay mingled in one mighty Mass, a MIND, all-wise and all-powerful, mildly interposed, separated the jarring Parts, and reduced them into order*; and in so teaching, says a severe Judge, ' *he seem'd like one who sees among the*

Q 4

' *Blind.*

Lett. 16. 'Blind'. ANTISTHENES the Parent of the *Cynics* affirmed, that *God* cannot be viewed with our mortal Eye, because he resembles no visible Thing; so that we need not imagine it possible to frame any Idea of him from Statues, Pictures, or any material Representation^b. XENOPHANES, with his wonted Tartness, said, that if the Ox or Elephant cou'd carve or paint, they wou'd certainly represent *God* under the Form of their own Species, and just with as good reason as *Phidias* and *Polyclete* had imagined he resembled a Man. Even the pious *Xenophon*, devout almost to Superstition, the great Patron of Sacrifice and Divination, if we may trust a learned^c Father, cou'd say, that tho' we might well discover the Immenfity and all-mighty Power of *God*, as he moved and governed all Things, being himself immovable, yet it is impossible to conceive the Form of his Countenance, or know his real Aspect. Nay much later, and in more bigotted, because more slavish Times, the inquisitive ADRIAN still prying into Futurity, and canvassing all the hidden Things in Heaven and Earth, built many a beautiful Temple, with ne'er a Statue or Image of the Divinity within it, nor e'er a Beast or Burnt-Offering allow'd in the Worship. A Song in honour of the *God*, or Hymn to the Hero,

^a ΑΡΙΣΤΟΤ. Μετὰ τ. Φ.

^b Apud Theodoret. Cyrenens.

^c Arnob. adv. Gentes.

Hero, solemnly performed on appointed Days, Lett. 16.
 was all the Oblation he thought cou'd be accep-
 table to the divine immaterial Nature.

I SHOULD make a long Letter, or rather a Book by itself, were I to tell you all that the ancient Sages, or PLATO singly, has said upon this Subject. I reserve the divine Philosopher for some Opportunity when I can do him more Justice: Let me conclude this part of the Proof of my Distribution of the Gods and their Votaries with the Words of his great, and for the honour of Learning, I wish I cou'd not add, ungrateful Scholar; a Man of the *keenest* Parts that ever wrote: ' GOD, says he, is always ' the Object of Admiration; and the more ' he is viewed, the more marvelous he appears. ' For God is *Life*; as the Action of MIND ' is Life. HE is the Source of *Action* and ' *Motion*: and self-existent Action is *his* Life, ' transcendent, and eternal. We affirm there- ' fore, that GOD is the living, everlasting, BEST ' of Beings; and that Life eternal, and unin- ' terrupted Duration is the peculiar Attribute ' of God, and constitutes his Godhead'. From these Testimonies I infer, that the wise and knowing *Few* among the Ancients acknowledged *one* all-wise MIND that first regulated the Parts and Powers of the Universe, and still keeps them in Order.

BUT

* ΑΡΙΣΤΟΤ. Μ. Τ. ΦΥΣ. β. 2. λ.

Lett. 16. BUT what will you say, when for *Examples*, of the *Middle* sort of People, I produce Men of no less Note than the learned *Varro*, and contemplative *Plutarch*? I am sorry for it; the Acuteness of the first, and Piety of the last, might have done honour to greater *Reach*: but hear the Creed of the former. ‘ As for
 ‘ my part, says he, I believe that God is the
 ‘ Soul of what the *Greeks* call ΚΟΣΜΟΣ, the
 ‘ UNIVERSE; and that the *World* itself is God*:
 ‘ But as a wise Man is so denominated from
 ‘ his *Mind*, tho’ he consist of Mind and Body,
 ‘ in the same manner the World is called
 ‘ God from the *Mind* that predomines. It
 ‘ is divided into two Parts, *Heaven* and *Earth*;
 ‘ and Heaven into other two, *Ether* and *Air*;
 ‘ and the Earth into *Water* and *Land*. The
 ‘ highest of these is the Ether, next Air, then
 ‘ Water, and lastly Earth. All which four
 ‘ Parts are full of living Souls; the Ether and
 ‘ Air of Immortal, the Land and Water of
 ‘ Mortal. From the utmost Circumference, of
 ‘ Heaven to the Orbit of the Moon, inhabit
 ‘ ethereal Minds, *the Host of Heaven*, who are
 ‘ not only understood, but *seen* to be the cele-
 ‘ stial Gods. Between the Moon’s Orbit and
 ‘ the Height to which the Winds and Rains
 ‘ ascend are aerial Beings not to be perceived
 ‘ by the Eye, but only by the Mind; and
 ‘ they

* It is the Orphic Doctrine: See ΠΟΙΗΣ, ΦΙΛΟΣΟΦ·
 published by H. STEPHENS.

they are called *Heroes, Lares, and Genii*.^{Let. 16.}
 This is the Sum of his Creed ; and of a piece
 with it is his System of Divinity.

THERE are, he says, three kinds of Theology, or three Methods of treating of the Nature of the Gods: one *mythical*, another *natural*, and a third *political*. They call that mythical which is most employ'd by the *Poets*; the natural belongs to the *Philosophers*; and the political to the *State*. In the first I named, many things are feigned contrary to the Nature and Dignity of the Immortals; such as that one God sprang from a Head, another from a Thigh, another from Drops of Blood; here we are told that the Gods stole, that they committed Adultery, that they served as Slaves to a mortal Man; and in short, here we find every thing ascribed to the Gods, which not only a Man, but the vilest of Mankind cou'd be guilty of. The second I mentioned is the Subject of the Books of the Philosophers, where you find many Questions put about the Gods; as, Who they are? Where they are? Of what, and what kind of Race? Of what Duration? If they be from Eternity? if they spring from Fire as *Heraclitus* thought? if from Numbers as *Pythagoras*? if from Atoms as *Epicurus*? With many other such Disquisitions, which our Ears can better bear in private within the Walls of a College, than in public Meetings abroad.

The

* Apud *Augustin.* de Civ. Dei. Lib. VII. Cap. 6.

Lett. 16. The third sort of Theology properly belongs to the Members of a State, and shou'd be known and exercised especially by the Clergy. It prescribes what Gods ought to be publicly worship'd, what Sacrifices it is proper for every one to offer, and what holy Rites to perform. The first Theology is chiefly adapted to the Stage; the second to the World; and the third to the State^f. That is to say, that *M. Varro* thought the chief Use of Mythology was *Diversion*; that the Books of the Priests were calculated for *Policy*, and the real Nature of the Gods was given, as *Solomon* says of the World, for Men to *reason on*. How far he carried his own Enquiries you have already seen; and shall now see that the good *Plutarch* did not carry his much farther.

IN his Treatise of *reading the Poets*, he is very careful to make a Youth distinguish when the *Name* of a God means directly the *divine Spiritual Substance*, or is only applied to certain Powers of which the Gods are Authors or Directors: ' Thus when *Homer* invokes
' *Jove, most glorious, most great, sitting on*
' *high, and governing all things*, it is, he says,
' the God himself: But when the Poet super-
' adds *Jupiter* as the Cause of all the Mischief
' that followed upon the fatal Strife between
' *Agamemnon* and *Achilles*——*Done was the*
Will

^f Ibid. Lib. VI. Cap. 5.

‘ *Will of Jove* * — it is no more the God, Lett. 16.
 ‘ but FATE. For the Poet does not think
 ‘ that *Jupiter*, the most beneficent of the
 ‘ Gods, contrives Mischief to Men; but very
 ‘ truly and properly points out the natural
 ‘ necessary Connexion of Things: to wit, that
 ‘ Prosperity and Victory is destinated to the
 ‘ State, to the Camp, to the Commander, who
 ‘ is most sober and vigilant: but if abandoned
 ‘ to Passion, they come, like the dissolute *Grecian*
 ‘ Chiefs, to split and mutiny, Disorder ensues,
 ‘ and a dismal Exit*.’

BOTH these learned Men believed in distinct
 spiritual Substances, bearing the Names of *Ju-*
piter or *Apollo*, or of any particular Deity :
 and if a *Varro* and a *Plutarch* did so, what
 may we conclude of the greater Part of the
 Senators of *Rome*, or Statesmen of *Greece*, who
 perhaps never called one of their Gods
 in question; or if they did, had but little
 Leisure for such Speculations. As for the *Vulgar*,
 their Credulity in later, as well as ancient
 Times, is so glaring, that it wou’d be losing
 Labour to exemplify it: But you sometimes
 find among them a solemn conceited Duncel,
 who at the same time that he believes the
 literal Legend, how gross soever and palpable
 it

* *Plutarch* is favourable to the Poet: *Jove’s Will* plainly
 relates to the Petition of *Tbetis*, and *Jupiter’s* Purpose in con-
 sequence of it, to put honour upon *Achilles* by reducing the
Greeks to such distress as should oblige them to implore his
 Assistance

* Πῶς δὲ τὸν νέου ποιημάτων ἀκούειν.

Lett. 16. it be, thinks himself inspired and a Favourite of Heaven. As a Character of this kind is entertaining in Theory, tho' odious in the Original, I will give it you as drawn by the greatest moral Painter that ever handled a Pen.

THE *Athenian* EUTHYPHRO was not only a religious, but a prophetic Person; and particularly remarkable for a most scrupulous Conscience that trampled upon all human Considerations of Duty, Consanguinity and Gratitude, when they stood in the smallest competition with his supposed Piety. He happened to meet with *Socrates* while the Philosopher was attending the Court for capital Crimes, some time before his Trial; and having heard what he was accused of, he condescended to encourage him, and made no doubt but he (*Socrates*) wou'd manage his Cause with Spirit and Success, as he himself hoped to do his own—'What, said the Sage, have you a Trial likewise to come on! Pray what may it be—do you prosecute or defend? *Euth.* I am the Prosecutor, *Socrates!* *Soc.* And of whom pray? *Euth.* Of one whose Prosecution seems as mad to the World, as my Prophecies seem wild to the People of *Athens.* *Soc.* Who may that be, *Euthyphro?* *Euth.* My own Father. *Soc.* Your Father! good Sir? *Euth.* Yes, my very Father. *Soc.* Well—but what is the Crime? of what do you accuse him? *Euth.* Of nothing less than
Murder

Murther. *Soc.* Heavens! *Euthyphro*! Sure the Lett. 16.
greater Part know not how to do things as

they ought to be done; that is not every
body's Talent; but only their's, who like *you*
have been blessed with great Attainments in
Piety and Wisdom.—

Euth. Ay, *Socrates*,
with great Attainments indeed! *Soc.* But pray,
give me leave, was it any near Relation that
was killed by your Father?—to be sure it
was; for you wou'd never prosecute your
Parent for the Death of a meer Stranger.—

Euth. Ridiculous! Why do you imagine, *Soc-*
rates, there is a bit of difference, in a matter
of Bloodshed, Whether the murdered Person
be your Kinsman or not? or that this is not
the single point to be considered, Whether the
Man were *justly* killed? And if justly, to say
no more of it; if not, to prosecute the guilty
Person, tho' he slept with you in the same
Bed, and eat at the same Table: For the Pol-
lution and Infection of Guilt is the same to
you, if you wittingly associate with the Criminal,
without sanctifying yourself and him by a legal
Prosecution of the Crime. The Person mur-
thered was a Doer of mine; and Overseer of
the Ditchers and Labourers at our Farm in
Naxos: he one day got himself drunk, and
in his Liquor fell upon one of the Workmen
he had a pique at, and dispatched him: Where-
upon my Father had him seized, and thrown
into some Hole or Ditch, bound hand and
foot,

Lett. 16. foot, sending a Messenger hither to *Athens* to take Advice of the Judge of *Criminals*, what was to be done with him. But in the mean time he never minded the Man he had bound ; but neglected him as a Murtherer in the Ditch ; as if it were no matter whether he perished or not ; as in fact he did ; for Cold, Hunger and Bonds killed him before the Return of the Messenger. And it is for *this*, *Socrates*, that my Father himself and all my Friends are enraged at me, because for the sake of a Murtherer I prosecute my Parent who neither killed him, as they are pleased to say, nor if he had killed him a thousand times, as he was guilty of a Murther, should any body mind what was done to such a Wretch ; besides that, it is a horrid thing for a Child to prosecute his Father for Murther. Thus they talk ; — but little — very little, are they acquainted with God : or in what respects *he* reckons things *holy* or *impious* in the Actions of Men. *Soc.* And do you then, *Euthyphro*, really imagine that you have such infallible Knowledge of the Things of *God*, and can so assuredly discern between what is *impious* and what is *holy*, that, the Case being as you say, you have no Perplexity, lest you should be perhaps doing a wicked thing in a capital Prosecution of your own Father — ? *Euth.* No — not the smallest : For then my Knowledge wou'd be of little avail — and your Friend *Euthyphro* wou'd differ

differ nothing from any common Man, unless he understood all these things with the utmost Certainty and Exactness. *Soc.* Well then, my dear Friend! Since it must be so as you say, I wish above all things to become your Scholar, that I may be able to cope with this same *Melitus* who has accused me of debauching my young Companions, and instilling wicked Notions into them about the Gods. For Heaven's sake, therefore, do — tell me what you say you so accurately know, and inform me, what it is you call real *Piety*, and what *Impiety*? and instruct me about Cases of Murther and such other weighty Matters. . . . But to do this the better, tell me first, whether Holiness be one single Thing, always consistent with itself, and always the same in every Action: and *Unholiness*, if I may use the Term, be not always its opposite, consisting of one individual Quality that renders any Action or Thing *unholy*, that is so. . *Euth.* Why to be sure, *Socrates*, it must be so. *Soc.* Well — now tell me precisely what it is you call *holy*, and what *impious*? *Euth.* I call that holy, for example, what I am now doing; the prosecuting any Transgressor either for Murther or Sacrilege; or any Person committing such a Crime; be it your Father, be it your Mother, or who it will: and the not prosecuting them I say is unholy and impious. For consider, *Socrates*, and I will give you a strong Proof that

R

such

Lett. 16. such must be the Law of God, as I have already
 said to others; and that it must needs be a just and
 righteous Thing to proceed against the impious,
 and not to spare, *whosoever* it be. Do not all Men
 believe *Jupiter* to be supremely good, and su-
 preinely just? And yet all agree that he laid his
 Father *Saturn* in Fetters, because he devoured
 his own Children; and that *Saturn* himself had
 even castrated his old Father *Celus* upon some
 such account: This every body believes; and
 yet People blame me for prosecuting a guilty
 Parent, and contradict themselves in so doing
 — while they praise in one what they blame
 in another, and say clashing Things of the *Gods*
 and *Me*. *Soc.* Why *Euthyphro*! that is the
 very Reason, why I wou'd chuse, if possible,
 to avoid *Melitus's* Accusation; because when I
 hear any body telling or talking such strange
 Stories of the Gods, I use to give them but
 a sorry Hearing; for which cause they pretend
 that I transgress, and am criminal. . . . But if
You, my Friend, who to be sure know all these
 Matters so perfectly, affirm them to be true,
 we must e'en yield the Point, and believe
 along with you. For what cou'd *I* pretend
 to say to the contrary, who have so often
 confessed that I know little about them? And
 therefore in the Name of *friendly Jove*, tell
 me truly, Do you in your Conscience believe
 that the Things told of *Jupiter* and *Sa-*
turn and the other Gods really happened, and
 were

were in Fact transacted as they are literally Lett. 16.
told? *Euth.* That I do most firmly, *Socrates*,
and know and believe still *stranger* — more
miraculous Things than these, of which the
rest of Mankind know little or nothing. *Soc.*
And you are persuaded that there was actually
War in Heaven; — Enmities, Strifes, and
dreadful Battles among the blessed Gods? and
believe those Relations of the Poets and other
pious Writers, in rememb'rance of which our
Worship is so diversified with significant Ce-
remonies; as particularly at our grand Festival *,
when *Pallas'* sacred Robe^b crouded with such
curious Representations is carried in solemn
Procession from the Town to her Temple in the
Cittadel: Shall we believe all that to be really
true, *Eutbyphro* — ? *Euth.* True — Sir! Ay,
and not only all that, but a great deal more;
things that when you hear them, I am sure
will *astonish* you, *Socrates*; and which, if you
please, I will instantly rehearse to you con-
cerning the Transactions of the Immortals.
Soc. Why that may be, Sir: But as we are at

R 2

present

* The PANATHENAIÆ.

^b It has probably been in imitation of the Robe made by
Jupiter, the Emblem of the Universe, described by the grand
Mythologist. ΖΑΨ ποιεῖ φάρῳ μέγα τε καλὸν καὶ
ἐν αὐτῷ ποικίλλει γῆν καὶ ὠγενον, καὶ τὰ τῷ ὠγένῳ δώμα-
τα. ΦΕΡΕΚΥΔΗΣ. MINERVA, or *Science*, (so her Name
signifies) sprung from the Head of *Jove*, contrived the Tex-
ture of the Universe; and so *HER* in Sacred Procession is
carried the Robe it's Emblem. See her Picture drawn more di-
vinely than ever *Grecian* drew it. PROV. VIII. §. 22.

Lett. 16. present engaged upon another Subject, we will,
 { if you please, wave the relation of those Wonders
 until a more proper Opportunityⁱ.

THIS knowing conscientious Person appears
 in the Sequel of the Dialogue to know little
 of the Duties of Life, and less of real Religion:
 Things, we must allow, that are too often se-
 parated; but not by those who have any just
 Notion of *Nature*, or of the Wisdom and
 Goodness of it's *AUTHOR*.

Yours, &c.

ἰ ΕΥΘΥΦΡΩΝ, ΠΛΑΤΩΝΟΣ.

LETTER

LETTER SEVENTEENTH.

‘ **T**IS enough, *my Friend!* I ask no more:
 ‘ You are quite satisfied that the primary
 ‘ Gods of the Ancients were intended to re-
 ‘ present the Origin and Economy of the
 ‘ Universe: and that the Aim of the early
 ‘ Sages might have been to introduce an awful
 ‘ sort of Science fit to instruct the Wise and
 ‘ restrain the Multitude. That this Science
 ‘ was artfully convey’d in such Images as
 ‘ were aptest to strike the rawest Fancy, while
 ‘ they gave infinite Scope to the most elevated
 ‘ Capacity. That it was no wonder such a
 ‘ *persuasive Power*, shou’d tame Savages,
 ‘ polish Barbarians, and extort a little Attention
 ‘ from the wisest of every Age since it first
 ‘ exerted it’s Influence upon Men.’ But, say
 you, has not this enchanting Faculty been made
 subservient to bad purposes? Has she not pa-
 tronized the Interests of Vice, and painted it’s
 Enormities in lovely tho’ lying Colours? She
 has, when misapplied or misunderstood: but
 no more than the other Powers of Poetry,
 the Influences of Eloquence, and even of
 Religion itself. Their Charms have all been
 prostituted to serve the worst of Causes; to
 ridicule Virtue, to undermine Liberty, to banish
 Morality, and vilify their Patrons and Professors.

R 3

Witness

Lett. 17. Witness the wild Wit of an *Aristophanes*^k, the Eloquence of a *Curio*^l or a *Cleon*^m, the seeming Sanctity of most Sectariesⁿ, the Fury of the *League*^o, or sly Hypocrisy of Father *Girard*^p. For what good thing is it that has not been some way abused? *Mythology* is but an Instrument, and may, like a Sword, serve the best of Ends in defending your Country,

or

^k The Comedy inscribed the *CLOUDS* is an execrable Attempt to expose one of the wisest and best of Men to the Fury and Contempt of a lewd Multitude, in which it had but too much success.

^l He first patronized, and then for an immense Bribe, betray'd the Cause of Liberty, and proved the chief Incendiary of the Civil War.

^m A professed Rogue; eloquent, humorous, and prone to promote bad and depress good Men.

ⁿ I shall mention two: *Mazdac*, a *Persian* Prophet, under *Cofru Cobad*, preached a Community of all Things, as the sole Way to Peace among Men. He had many thousands of Followers, and among the rest *Cobad* himself; from whom he obtained a Night of the Queen; and had certainly taken it, but for *Anushirwan* her Son's humble Entreaties; who, as soon as he came to the Throne, cut off *Mazdac* the Impostor's Head.

ABUL-FEDA.

About the Year 1125, *Tanchelin* a Fanatique, drew a great Part of *Flanders* after him. He appeared pompously dressed, in Cloath of Gold, with his Hair in Ringlets, curiously inter-twisted with Loopings of the same. He gave sumptuous Entertainments, and assumed mighty State. His chief Doctrine was that Christ's Obedience had freed us from the Obligation of the Law; that the Eucharist was of no avail for Salvation, and that the pretended Ministry of Bishops and Priests was an Abuse in Christianity. His Disciples were so besotted with him, that they drank his Urine, and took it as a singular Favour, that he would abuse their Wives and Daughters in their Presence.

MEZERAY.

^o Under Pretence of preserving Religion it occasioned inexpressible Misery: The Assassination of two Kings, the horrid Massacre at *Paris*, and the Desolation of *France*, were the chief Fruits of the holy League.

^p A Jesuit, that first stupified and then abused his Female Penitents: a recent Story.

or Friend in danger; and the worst by enabling Lett. 17.
 you to murder both. You seem to compre- {
 hend so truly how the Ancients applied it,
 that I wou'd not mention the Virtues they
 ascribed to this mysterious man-taming Science,
 had not their *Education*, and of consequence
 their Way of thinking been so different from
 ours, that their Conceptions give us new Hints,
 and are delivered in a more genuine manly
 Language than is compatible with our Manners.
 But before I mention the various Purposes it
 served, it will not be amiss to review the ge-
 neral *Source* of the Gods, and consider the
 Intent of their most solemn Ceremonies, as they
 are described by the greatest *Greek* and *Roman*
 (the Pattern and Copy) whose Writings have
 reached our Times.

ASTRONOMY and IDOLATRY, naturally
 conjoined of old, came hand in hand from
 the East. The first of Mankind who inha-
 bited *Greece*, seem to me, says PLATO,
 to have had no other Gods than those wor-
 shipped by many of the Barbarous Nations at
 this day; the *Sun* and the *Moon*; the *Earth*
 and the *Stars* of Heaven^a; insomuch, that
 they had not at first Names, not even for the
 Seven Planets. The Reason of this is, that the
 first who observed their Course, was not a *Greek*
 but a *Barbarian*. For it was in Countries
 blest with fair Weather and fine Summers,

R 4

such

^a ΚΡΑΤΤΑΟΣ.

Lett. 17. such as *Egypt* and *Syria*, that are remarkably so, where we find the first Observers of the Heavens. Their Inhabitants, seeing the whole Chorus of the Firmament at once, and always bright, as living in Parts of the World far remov'd from Rain and Clouds, have transmitted to us, and dispersed over all, Observations of the Heavenly Bodies, verified by the Experience of ten thousand Years or upwards. Where by the Inhabitants of *Syria* the Philosopher points at the *Chaldeans*, the greatest Observers of the World.

BUT the *Jewish* Doctors proceed so far as to name the Man, and condescend upon the precise Time when first Mankind began to commit Idolatry; and as they have generally some sort of Foundation wrested from the Letter of the Scripture for their Figments, they build their Opinion, that *Enos* first introduced Star-worship, upon an extreme obscure Sentence in the Original, which they translate, *Then was Profanation committed in calling upon the Name of the Lord*. Upon this Foundation the most learned of the Rabbins, *Moses* the Son of *Maimon*, introduces *Enos* discoursing thus: ' Since, ' said he, God has created these heavenly ' Bodies,

Ἦ Παλαιός γὰρ δὴ τόπῳ ἔθρεψε τῆς πρώτης ταῦτα ἐννοήσαντας, διὰ τὸ κάλλος τῆς θειότητος ὥρας, ἣν Αἰγυπτῶς τε καὶ Συρία ἰκανῶς κέκτηνται.

ΕΠΙΝΟΜΙΣ.

• GENES. IV. §. 26.

‘ Bodies, and placed them on high in their Lett.17.
 ‘ exalted Spheres; since he has put honour
 ‘ upon them, and uses them as his *Ministers*,
 ‘ it is but reasonable that *We* shou’d praise
 ‘ and extol, and put honour upon them like-
 ‘ wise: For this is the Intention of the blessed
 ‘ God, that we shou’d magnify and reverence
 ‘ whomsoever he hath magnified; just as a
 ‘ King desires that *his* Ministers shou’d be
 ‘ honoured, which is doing honour to the
 ‘ Prince himself.’

No SOONER, continues the Rabbi, had this Doctrine, sunk into their Minds, than they immediately began to rear Temples to the Stars, to do sacrifice, to praise and exalt them in Words, and bow down before them; thro’ a perverse Opinion of thereby obtaining the Favour of *God* who made them. This was the Foundation of Idolatry; and thus such of it’s Votaries spoke and thought as understood it’s real Origin; never imagining that there was no God beside these visible Stars: And for this reason the same Doctor, a Man of great Authority among the *Jews*, expressly prohibits his Disciples, to look up and contemplate the Beauty and Order of the Heavens, lest they shou’d be tempted to worship them; or to fix their Eye upon an Image to admire it’s Symmetry, lest in so doing it shou’d seduce their Heart; or lastly to read any Books concerning the Reasons or Rites of any other Religion than their own:

Nay,

Lett. 17. Nay, says he, we will not so much as turn our Thoughts upon the *Origin* of a different Worship, or consider how such an Opinion cou'd spring up in the Mind of a Man (in direct contradiction to his own Practice, in this very *Treatise of the Worship of the Stars*) lest we be betray'd by our own Meditations: for human Reason is too feeble and confined for Men, by it's means, to attain the genuine Truth; so that shou'd every one indulge his own narrow way of thinking, every thing in the world wou'd quickly go to ruin.

SUPPOSE, for example, a Man sit down to search into the Origin of Idolatry; sometimes he doubts of the *Unity* of the Deity, whether there may not possibly be two or more active life-giving Principles governing the World; sometimes he considers whether the World were really *created* (produced of nothing) or existed from all Eternity: then he falls a searching, what is by Nature *supreme*, and what *subordinate*? what necessarily pre-exists, and what necessarily is the effect of it? At other times he is perplexed about *Prophecy*, and doubts in his own Mind whether it be *real*, or perhaps a *Delusion*? — whether the *LAW** came indeed from Heaven, or was the Device of a cunning Man? In this wavering state, he knows not the Rules by which he ought to proceed, in order to arrive at the Truth; and so

* The five Books of MOSES, called the *Pentateuch*.

so by degrees slips into the Opinion of the *Lett. 17.*
Epicureans, who deny the Providence of God,
 or any kind of Intercourse between him and
 Men. Against this we are expressly warned
 in our Law, where we are commanded *not*
any more to walk after our own Heart, and
after our own Eyes to commit Whoredom^{*}:
 As if it were written, ‘ Let none of you follow
 his own Understanding, which is weak; nor
 flatter himself that by his own Reason and
 Meditation he can acquire Knowledge of the
 Truth.’ For as our Sages have said, *from*
following our own Heart comes Heresy; and
from indulging our Eyes comes Whoredom^{*};
 meaning spiritual Whoredom.—Now a *Jew*
 who turns *Epicurean*, is no longer a *Jew* in
 any thing he does; nor are such to be again
 received tho’ ever so penitent; because it is
 said ‘ All that go in to her shall not return,
 nor tread any more in the Path of Life.’
 But they are all *Epicureans* who consult the
 Thoughts of their own Hearts—with whom
 it is not lawful to converse or to answer them
 a Question; since it is written, *Come not thou*
near the Door of her House, and that all their
 Reasonings lead to Idolatry.

WOULD not you imagine from hence that
 the reverend Rabbins had a good mind to erect
 among

NUMBERS XIII. §. 39.

* כן אמרו חכמים אחרי לבבכם זו מינית
 ואחרי עיניכם זו זנות

^u PROVERBS II. §. 18.

Lett. 17. among themselves a sort of Inquisition? As in fact the Discipline is extremely severe which they exercise over those they call *Minnim*^v, *Men of a Kind* (Heretics): They treat them as if they were Creatures of a different *Species* from the holy genuine *Jews*; and frequently include *Christians* in the Appellation, whom they look on as Sectaries and Schismatics, that have separated from the everlasting Stem of their divine Catholic Religion. Were it in the Power of Priests in many Countries, as much as it is in their Will, to make their *Anathemas* effectual, a great Part of the World would be in a sorry Plight: But, Thanks to Liberty and Learning, the bitter Curses of the Rabbins are equally harmless to us *Britons* as the *Vatican* Thunders: —happy, that we need only take so much of their Doctrine, as illustrates the Philosophers Assertion, that the first Gods were the *Sun*, *Moon* and *Stars*, whose Worship came into *Greece* from the *East*.

BUT let us, if you please, take one Step further back; and to facilitate our penetrating into so remote Antiquity, let us keep Nature steadily in view, and not be startled at a Paradox that seems to present itself, to wit, That things of such opposite Natures as *Philosophy* and *Idolatry* had yet one and the same Origin. Men, says the grand Critic, were first prompted

^v מין *Species*. מינאי *Specialis*. מינים (*Minnim*) *Speciales*, Hæretici, Christiani.

prompted to apply themselves to Philosophy Lett. 17. by *Admiration* and *Wonder*: their early Wonder turned upon the most obvious Matters of Doubt and Speculation: afterwards, advancing by little and little, they began to enquire concerning things of more difficult Comprehension; such as the Reasons of the Changes of the Moon, of the Returns of the Sun, and Motions of the Stars: and at last they came to enquire into the Generation and Origin of the Universe itself. But the Man who *wonders*, who is at a stand how to account for what he sees, is still ignorant, and still in search of the Truth. Wherefore every real Philosopher is in some respect a *Mythologist*, a Lover of Fable and Allegory: For a *Fable* commonly consists of Wonders; and in order to comprehend these Wonders, and dispel the Ignorance that occasions them, Men applied to Meditation and Philosophy^w.

THAT the same Passion was the Source of Idolatry needs now no Proof: The Story told by the *Arabian Divines*^x of *Abraham's* being brought up in a dark Cave, and at his first coming forth, being so struck with the Appearance of the Stars, that he worshipped successively *Hesperus*, the *Moon*, the *Sun*, as his Creators, while they rose one after another; the

^w ΑΡΙΣΤΟΤ. μ. τ. φ.

^x Ab. Ecchellens. Arab. Hist. VI.

Lett. 17. the Story, I say, tho' good painting, is too long
 ~~~~~ for my Patience. I prefer a more authentic  
 Picture of the most early Idolatry, from that  
 admirable Draught of eastern Manners, *the  
 dramatic History of JOB*. ' If, says the truly  
 ' pious *Arab*, I gazed upon *Orus* (the Sun)  
 ' when he was shining, or upon *Iārēcha* (the  
 ' Moon) when rising in her Glory ; and my  
 ' Heart went secretly after them, and my  
 ' Hand kissed my Mouth, then may such and  
 ' such Miseries attend me ' . In mild Climates  
 and serene Skies the Worship of the SUN  
 must be very ensnaring. It is the most obvious  
 and general Species of Idolatry,—varied into a  
 thousand Shapes,—widely spread, and of the  
 longest Continuance : nor is it any wonder,  
 that Men ignorant of a higher Cause shou'd  
 adore so bright an Object, at whose Recess the  
 World mourns, the Heavens lowr, the Stars  
 abscond, and the Earth is stript of her Fruits  
 and Verdure : whereas, all Nature smiles at his  
 Return ; the Seas are calm, the Rivers clear,  
 the Sky serene, the Air benign, and Birds and  
 Beasts, and Plants and Men revive at the touch  
 of his enlivening Ray. No wonder the loss  
 of this ADONIS \*, or mighty LORD, shou'd be  
 loudly lamented in *Affyria*, in *Egypt*, in *Phe-  
 nicia*, and in all the Countries tinctur'd with  
 their

‡ JOB XXXI. §. 26.

\* אֲדֹנִי ADON, Dominus. אֲדֹנִי ADONI, Dominus meus.

their Traditions \*: or that his Return to im-Lett. 16.  
 pregnate the World with genial Vigour shou'd  
 be welcomed with the highest Demonstrations  
 of Joy. With whom shou'd the susceptible  
 Power of Generation, the mild VENUS, be in  
 love †? whose Absence shou'd she mourn when  
 he goes a hunting thro' the Monsters of the  
 Zodiac, and approaches too near the frozen  
 Bear ‡, but this mighty Source of Life and  
 Love? Most naturally wou'd the *Chaldeans*  
 call him *Baal* <sup>a</sup>, Lord of the World; the  
*Phenicians* *Beelsamen* <sup>a</sup>, Lord of Heaven; the  
 old *Egyptians* *Orus* <sup>b</sup>, or Light and Fire; the  
*Arabians*

\* See a long and accurate Account of their Mourning for  
 ADONIS in *Herodote's Euterpe*, and in *Plutarch de Iside et Osiride*,  
 to which join *Ezechiel's* Women bewailing *Thammuz*.

† *Alma VENUS Cœli subter labentia Signa*  
*Quæ Mare navigerum, quæ Terras frugiferentis*  
*Concelebras; per TE quoniam Genus omne Animantum*  
*Concipitur, visitque exortum Lumina SOLIS:*  
*Nam simul ac SPECIES patefacta est verna DIEI,*  
*Et reserata viget genitalis Aura Favoni*  
*Aërea primum Volucres, te DIVA, tuumque*  
*Significant Initum, percussæ Corda tuâ vi —*  
*Omnibus incutiens blandum per Pectore amorem*  
*Efficis ut cupide generatim Sæcla propagent.*

LUCRET.

‡ 'Αρκτο (the North.) See BION's elegant Ode on the  
 Death of ADONIS.

\* The most inquisitive curious Traveller that ever view'd a  
 Country, the natural and wise *Herodotus*, who was an Eye-  
 Witness of the Magnificence of his Temple, and Rites of his  
 Worship, calls him ΖΕΥΣ ΒΗΛΟΣ *Jupiter the Lord*. *Ju-*  
*piter* is of his own addition to explain the Nature of the God  
 to the *Grecians* for whom he wrote. *Bel* or *Belus* shews the  
*Chaldee* pronunciation then prevailed instead of *Baal*.

<sup>a</sup> בעל שמים *Baal-Sbamaim*: *Chald.* בעל שמים *Beel-*  
*Sémén* Lord of Heaven.

<sup>b</sup> אור *Ur*—*Orus*. See JOB XXXI. §. 26. and *Jamblichus*  
 of the *Egyptian Mysteries*.

Lett. 17. *Arabians Ourotaalt*<sup>c</sup>, the supreme Light ; the  
 { *Persians Orosmades*<sup>d</sup>, the gracious Light ; and  
 the later *Persians Mithras*<sup>e</sup>, the most Excel-  
 lent ; while the other Parts of the visible World,  
 the Moon, the Earth, the Sea, the Air, and  
 the brightest Stars, received a proportionable  
 but inferior Reverence.

THE Gods in whose Worship all the  
 EGYPTIANS agreed, were no more than *Isis*  
 and *Osiris*, the Sun, Moon and Earth : for  
*Isis* is sometimes *Diana*, tho' for the most  
 part *Ceres*<sup>f</sup>.

THE ancient PERSIANS neither built  
 Temples nor raised Altars ; but sacrificed on  
 the Tops of the highest Mountains to the  
 whole

<sup>c</sup> It would appear that in the Age of *Herodotus* the *Arabic*  
 was a little nearer the other *Aramean* Dialects than it is now  
 אור *Ur*, Fire, the *Arabs* now call نور *Nouro*, Light, and  
 نلر *Näero*, Fire : and עלין *Eelion*, the Exalted, is pretty  
 nearly גלו *Elin* and its Synonime — طلع, whence *Ouro-*  
*taalab*, according to the Genius of the Language, the most  
 high, or Supreme Light, and thence *Herodotus* formed his OU-  
 ROTALT. It was well he was so nigh it. See below Note †.

<sup>d</sup> See above p. 60.

<sup>e</sup> From the *Chald.* מִיתֵר *excellens, præstans, major* ; with the  
 servile (מ) מִיתֵרָא *MITHRA*. It signifies likewise *Plenty, Abun-*  
*dance* ; and alludes to *Jupiter pluvius*, for حار *mater*, signifies  
 to give Rain, to pass in a rapid Course, and make to swim  
 in Plenty ; all Effects ascribed to the Sun, as is well known  
 to those who understand the Symbols of the MITHRIAC SA-  
 CRIFICE.

<sup>f</sup> Θειὰς γὰρ δὴ οὐ τὰς ἀνθρώπων ὁμοίως Ἀιγυπτίοις  
 εἰδούνται, πολλὴν Ἰσιό'ς τε, καὶ Ὀσίριος, τὸν δὴ Διό-  
 νυσον εἶναι λέγουσι.

HERODOT. ΕΠΙΕΡΗΗ.

whole *Circumference* of Heaven, whom they Lett. 17.  
called *Jove*; and to the *Sun*, the *Moon*, the *Earth*; to *Fire*, *Water*, and the *Winds*, and  
to *these* alone they sacrificed from the *Begin-*  
*ning*\*. *Strabo* subjoins *Venus*, meaning, I  
suppose, *Astarte* the Queen of Heaven, whose  
Rites they had learnt of the *Assyrians* and  
*Arabs* \*.

THE first ARABS themselves had absolutely  
no Gods but the *Sun* and the *Moon*, as we  
are told by *Herodotus* †, and the later were  
*Zabians* all the Time of their Ignorance ‡  
and adored the Host of Heaven, until they  
were converted to the Worship of the one  
true God by *Mahomet*.

S

THE

\* Τέλειοι μὲν δὴ μουνόσι θύουσι (οἱ Πέρσαι) ἀρχῆθεν  
ἐπιμαθήκασιν δὲ καὶ τῇ ΟΥΡΑΝΙΗ θύειν, παρά τε  
Ἀσσυρίων μαθόντες καὶ Ἀραβίων· καλέουσι δὲ Ἀσσύριοι τὴν  
Ἀφροδίτην ΜΤΑΙΤΤΑ, Ἀράβιοι δὲ ΑΛΙΤΤΑ, Πέρσαι  
δὲ ΜΙΤΡΑΝ. ὁ αὐτ. ΚΛΕΙΩ.

\* ΣΤΡΑΒ. Γεωγρ. βιβ. 15. in fine.

† ΔΙΟΝΤΕΩΝ δὲ θεὸν μῦθον, καὶ τὴν ΟΥΡΑΝΙΗΝ  
ἡγέονταί εἶναι. — ὀνομάζουσι δὲ τὸν μὲν Διόνυσον ΟΥ-  
ΡΟΤΑΪΤ· τὴν δὲ Ουρανίαν ΑΛΙΛΑΤ. I take this  
*Alilat* to be a different Goddess from *Alitta* mentioned above.  
Note (g) : The former to be *Venus* (the Star called *Allat*,  
the Goddess, worship'd by the Tribe of *Thakif*, whose Temple  
was destroy'd by *Mahomet*'s Command the ninth of the *Hejira*,  
that is the Year before his Death) the latter to be the לילית  
of the *Chaldeans*, and the ילד or ילד Illato, the New Moon  
of the *Arabs*.

‡ So they call the Condition in which they lived before  
*Mahomet*.

Lett. 17. THE Inhabitants of ancient *Meroë*, the Metropolis of ΕΤΗΙΟΡΙΑ, did sacrifice to none of all the Gods, but to *Jupiter* and *Bacchus*; that is, in Terms of *eastern* Divinity, to the *Heavens* and the *Sun*, whom they most devoutly worshipped, and made Peace or declared War, as directed by their Oracle \*.

THE oldest Gods of the GRECIANS appear in their most solemn and ancient Oath, to have been Father *Jupiter*, the all-seeing *Sun*, the all-bearing *Earth*, the *Rivers* and *infernal Powers* <sup>n</sup>.

THE same appear to have been the Gods of the ancient GOTHs, whose solemn Form of Swearing was, \* So help me *Freia* (*Ceres* or *Earth*) *Thor* (*Jupiter*) and *Attin*, or *Odin* (*Neptune*) the Almighty, as I say the *Truth* <sup>i</sup>.

THE Gods worshipped by their Fore-fathers the ancient SCYTHIANS, were principally *Vesta*, the Bond of the Universe, *Jupiter* whom (with high Approbation of *Herodotus*) they called ΠΑΠΑΙΟΣ or *fatherly*, and his *Wife* the *Earth*:  
next

\* HERODOTE'S THALIA. ΜΕΡΟΨ, λέγεται Ἰουλι Μετρόπολις τῶν ἄλλων Αἰθιοπῶν· οἱ δ' ἐν ταύτῃ ΔΙΑ θεῶν καὶ ΔΙΟΝΥΣΩΝ μούρους σέβονται· τέλει τε μεσάλως τιμῶσι.  
ὁ αὐτ. ΕΥΤΕΡΠΗ.

\* ΖΕΥ πάτερ! ἴδθ' ἐν μητέων, κίρις-ε, μέγισ-ε!  
ΗΕΛΙΟΣ θ' ὅς ἀντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις!  
Καὶ ΠΟΤΑΜΟΙ, καὶ ΓΑΙΑ! καὶ οἱ ὑπένερθε καμόντες  
Ἀνθρώπους τίνυδον ——— ΟΜΗΡ. ΙΛΙΑΔ.

ΕΒΡΑ Semundi apud Hickes.

Next to these they worshipped the *Sun*, *Venus* Lett. 17. *Urania*, (the Moon) and *Hercules* and *Mars*, Powers of War<sup>k</sup>. Their Neighbours the *Massagetes* acknowledged no God, but the SUN alone\*.

THESE were originally the Gods of the greatest Nations: They were afterwards multiplied first by the Knowledge of the Philosophers, then by the Fictions of the Poets, and most of all by the Ambition, and Avarice, of the Priests, and Superstition of the credulous Vulgar. The Philosophers quickly ceased from making Additions to their Number. Some of them attempted afterward to reduce it: while the wiser accepted of the current Tradition, and contented themselves with taking the best Precautions in their power against it's bad Influence upon Morality. *Plato* in his *Timæus* pays a decent Compliment to the Religion of his Country, that though it's sacred Doctrines were delivered by the Descendants of the Gods without requisite Proof or proper Evidence, yet they were to be received and believed, both in Obedience to the Laws, and as coming from those who were sprung from the several Deities, and shou'd best know the Matters of their own Kindred. In conformity therefore, says the complacent Philosopher, to their Traditions, let this Account of the Ge-

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neration

\* ΗΡΟΔΟΤ. ΜΕΛΠΟΜΕΝΗ.

\* ο άυτ. ΚΑΕΙΩ.

**Lett. 17.** *neration of the Gods be received by us, and delivered to others: ' That of HEAVEN and EARTH were born Ocean and Tethys, and Saturn, and Rhea and their Children. That of Saturn and Rhea sprang Jupiter and Juno, and the Brother-Deities whom we all know; that when all these who either openly circumsolve in Heaven in our sight, or only appear as the Gods think proper, were compleated, the great God, Parent of the Universe, call'd them together and spoke thus.' His Speech to the new-created Deities is of higher Import than to decide a Question of meer Mythology; as you may perhaps hear at a fitter Opportunity: this Introduction to it plainly shews what regard a wise and knowing Man thought was due to the established Religion; and that the primary Gods of the Ancients were not understood to be deified Mortals, but Parts of the mighty self-moving Frame created by the first Cause: that such was the Sense of the Authors of this Doctrine, as such it had the Sanction of the Lawgivers, and was received by the States of Greece.*

HERE then is the Origin of a Distinction and the Reason of a Phrase frequently misunderstood; the *Dii majorum et minorum Gentium*, Gods of the greater and lesser Nations: the former were the Gods worshipped by the Egyptians

<sup>1</sup> HERMES ille ægyptius, quem trismegistum vocant, alios Deos dicit a summo DEO factos, alios ab Hominibus.

AUGUSTIN. De C. D. Lib. VIII. §. 13.

*Egyptians, Assyrians, Grecians*, and other great Lett. 17.  
and wise Nations, all agreed in deifying these  
primigenial Parts of the Creation: the latter  
were ascititious; or Gods adopted from obscure  
People among whom their Worship had taken  
it's Rise. These, the Philosophers and wiser  
of the Priests would not allow to be Gods,  
such as the *Theban Hercules, Esculapius, Castor,*  
and *Pollux*, because they had once been Men.  
The others were the *Cabeirim* or Mighty Gods  
of the *Easterns*, and the *Consentes*, the unani-  
mous or co-operating Gods of the *Romans*,  
worshipped over all the World; but whose  
Rites and Mysteries were particularly famous  
in the Islands *Samothrace* and *Lemnos*, and at  
*Eleusis* in the Neighbourhood of *Athens*. They  
were originally but two, *Heaven* and the *Sun*, the  
only Gods of the *Ethiopians*, from whom *Egypt*  
itself is said to have drawn both it's Religion and  
Learning: These were worshipped in *Samothrace*,  
and the *Egyptians* made them first six,  
then eight, and long afterward twelve, at which

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number

Relatum est in Literis, doctissimum Pontificem Scævolam  
disputasse tria genera tradita Deorum: unum à Poetis, alterum  
à Philosophis, tertium à Principibus Civitatis. Primum genus nu-  
gatorium dicit esse, quod multa de Diis fingantur indigna. Se-  
cundum, non congruere Civitatibus, quod habeat aliqua super-  
vacua, etiam quæ ob sit Populis nōsse: qualia sunt, non esse Deos  
*Herculem, Esculapium, Castorem, Pollucem*; proditur enim à  
doctis quod *Homines* fuerint.

Ibid. Lib. IV. §. 27.



Lett. 17. number the *Dii Cabiri dicti* Gods called *Cabirs*—  
or *Mighty* rested in most Nations<sup>1</sup>.

WHO these Gods were, and what was the Import of their Mysteries you may learn in one Sentence from the eloquent *Roman* already mentioned. In his first Book of *the Divine Nature*, he pretends to decline treating particularly of the holy august *Eleusis*, whither Nations came to be initiated from the utmost Ends of the Earth; nor will he search *Samothrace*, nor enquire too curiously what are the Objects of Worship hid in *Lemnos* amid the Thickets of a gloomy Wood, to which there was no access but in the Silence of Night: But he adds, ‘When they are explained, and their real Import examined, the NATURE of THINGS (the *Universe*) is rather laid open than the Nature of the Gods<sup>m</sup>.’ The Powers and Parts of the Universe were therefore the ancient *Cabir* or *mighty* Gods, and their mutual Connexions, Operations and Productions were typically represented in their Mysteries.

<sup>1</sup> There is no doubt of this in the polite States; and here is a Proof that the same number prevailed among the fierce People, that under the Name of *Getes*, *Goths*, *Almans*, *Normans*, &c. overran the *West*.

Old erri Aeser god Runigir ———.  
*Twelve are the Aesers to be worshipped.* ODIN’s Surname is *ASA*, the *Asiatic*; and from him the twelve Gods are called *Asas* and *Aesars*. The *Goths* were originally *Asiatic Tartars*.

EDDA ISLAND. Mythol. XIX.

<sup>m</sup> Prætereo *Samothraciam*, eaque quæ *Lemni*, nocturno aditu occulta coluntur, silvestribus sepius densa; quibus explicatis ad rationemque revocatis, RERUM magis NATURA cognoscitur quam DEORUM.

CICERO.

*Mysteries.* ' As for those, says the same great Lett. 17.

' Author, who will have the Gods whom  
' the World adores to be mortal Men taken  
' up to Heaven for their Bravery, Power, or  
' Fame, are they not void of all Religion  
' themselves. Yet this is the whole Plan of  
' *Eubemerus*, who presumes to narrate how  
' the Gods died, and to point out their Places  
' of Burial. But by so doing, whether does  
' he seem to have promoted Religion, or to  
' have ruined it from the Foundation?


By great Chance, the Names of four Gods  
of the *Lemnian* Mysteries have been preserved  
to us in a Citation from the Historian *Mnaseas*,  
*AXIEROS*, *AXIOKERSO'S*, *AXIOKERSA* and  
*KADMILUS*. They sound very barbarous, and  
have sufficiently exercised the Sagacity of the  
Etymologists; their ingenious Conjectures might  
have had better success had they more atten-  
tively considered *who the Gods were* whose  
Names they were attempting to explain. The  
Knowledge of Things is the best Interpreter of  
Words; and *Mnaseas* has left us a general Hint  
that the first is *Ceres*, the second *Pluto*, the  
third *Proserpine*, and the fourth *Mercury*: but  
by not attending sufficiently to the Nature  
ascribed to these Deities, Men of great Genius  
have lost sight of the Subject, and struck quickly  
off to other Views.

Lett. 17. THE ΘΕΟΙ ΚΑΒΙΡΟΙ, *Cabir-Gods*, were originally *Egyptian*. When *Cambyſes* the Son of *Cyrus*, was playing the Mad-man at *Memphis* after his Return from the unhappy *Ethiopian* Expedition, he not only murdered his Brother and beſt Servants in the Palace, but going abroad he broke up the Tombs of the Dead (hallowed Things in *Egypt*) and profaned the Temples of the greateſt Gods. Among the reſt he burſt into the ancient Temple of *Vulcan*, and made himſelf extremely merry with the little pigmy Statue of the God: But after that he would needs enter the Sacred Shrine of the *Cabir* or *Mighty Gods*, into which it is impious for any Man to ſet his Foot but the *Prieſt*: Here he not only ſcoffed and blaſphemed, but likewise burnt the Statues of the Gods. Theſe, ſays *Herodotus*, reſemble that of *Vulcan*, 'whoſe Children they pretend to be'. The *Cabir-Gods* therefore are the Powers and Produce of FIRE impregnating Mother-Earth in the myſterious Work of Vegetation; and in this view their hard Names become of eaſy Derivation \*. The firſt is the prolific







\* ΚΑΒΕΪΡΩΝ τ' ἀλάματα ὅμοια ἐς τοῖς τῷ ΗΦΑΙΣΤΟΥ. Τέτε δὲ σφίης παῖδας λέγουσι ἵναί, ΗΡΩΔΟΤ. ΘΑΛΕΙΑ. HERACLITUS ſaid that the Gods (i. e. the World and it's Parts) were originally from FIRE.






\* ΦΕΡΕΚΤΔΗΣ λέγει ἐκ Καβείρας τῆς Πρωτίως καὶ ΗΦΑΙΣΤΟΥ, Καβείρας τρεῖς καὶ νύμφας τρεῖς Καβειρίδας γινώσκει· καὶ δ' ὀνόματα αὐτῶν ἐς μυστικά.

ΣΤΡΑΒ. βιβ. ι. Θεολογικ.



profic *Strength* or *Warmth* of the *Earth* itself<sup>o</sup>; Lott. 17. the second the latent *Strength* of *Grain*<sup>p</sup> or  Power to expand itself by Heat and Moisture; the third that genial *Warmth* exerted<sup>a</sup> and in Action, or the vegetative Life of a growing Plant, and the fourth is the *Servant*, or *Creature* of these *Gods*<sup>r</sup>, laborious, inventive, and prone to Propagation<sup>r</sup>.

EXPERIENCE shews that the greatest Wonders cease to be so when they are frequently seen. Some of them pass daily before our Eyes

<sup>o</sup> From , in HIPH. , in Arabic  Roboravit, Virtute et Potentiâ imbuit, by translation, Conceptit, gravis fuit,  Erctis Terra: But as the CABIRS came of *Vulcan*, I prefer the *Chaldee*  *Aaxi*, succendit, accendit, calefecit, as the truer Composition. The Word runs through the *Eastern* Languages.  *Azza* Bullivit, ferbuit, accendit, commovit, expressing particularly *Fermentation*.

<sup>p</sup> From the same and  *Gberes* Frumentum. The few Fragments remaining of the *Hebrew* afford but narrow Notions: The *Syriac* and *Arabic*, copious *Dialects*, extend our Views of their primitive Analogy. In the latter  *Gbaras*, signifies to plant,  *Gbirso* Mucus, or generative Slime, (pag. 173.)  *Kirso*, Dung, and Urine of Cattle,  *Gbariso*, the first Shoot, or Germ, from whence *Adni-gberse*, Proserpine: the Derivation of whose *Greek* Name ΠΕΡΣΕΦΩΝΗ, see in the Note on *Sanchoniathon* below.

<sup>a</sup> The Feminine of the former.

<sup>r</sup> From  *Kadimon* or *Kadim*, Minister, Famulus, and  *Ilaben* Deus. *Kadm-iloï*. ΚΑΔΜΙΛΟΣ and ΚΑΣΜΙΛΟΣ, Mercury.-

<sup>o</sup> Supra. page 175. and join to it from *Herodotus* Ὅς τε δὲ τὰ Καθεύρων ὁργία μεμύηται, τὰ Σαμαθρήτικες ἐπιτελεουσιν, οὐδ' ὡς νῆρ' οἶδε (διὰ τίτ' αὖτ' ἙΡΜΕΩ ἀγάλαματα ὀρθαῖ ἔχουσι τὰ αἰδοῖα.)

ΕΤΤΕΡΠΗ,

**Lett. 17.** Eyes without Notice or Reflexion. The Sun rises, the Moon changes, the Stars revolve, in the View of thousands blind to so august a Scene. The Vapours mount, the Rains descend, the Rivers flow, the Tides return unheeded by the Bulk of Mankind: and much more unheeded spring th' unnumbered Tribes of the vegetable Race, except in so far as they contribute to the Sustainance or Conveniency of our Lives. We feed upon the Fruits of *Mother-Earth*, without considering what secret vivifying Power renews her Bosom with annual Pregnancy: what latent Virtue enables a Seed apparently dead to transform itself into a thriving Plant, or tow'ring Cedar; and what *Nymph* or *Hamadryade* animates and feeds the endless earth-born Family?

It had perhaps been well, cou'd I have introduced the Explication of the Nature of these hidden Deities, and the Import of their enigmatical Names, with some striking Ceremony. Cou'd I under Cloud of Night have led you trembling through the thick Mazes of a wild Wood into a Grotto's Gloom; and there hear a solemn Voice pronounce these fearful Names, *Aaxi-Erez! Aaxi-gbérez! Aaxi-gbërza!* and at every Sound made the sacred Image of the God to pass tremendous before you: Then have invoked the KADM-ELÖE to shew their Operations typified in amazing Symbols, you might possibly have stared

stared like a young Convert, turned Votary of Lett. 17. the *Cabir*-Gods, and never forgot their Rites while you lived.

AND now, my Friend, I suppose with your Assent I may venture to assert it to be a common Mistake, that Mythology belongs only to POETS; or to Poets precisely as *such*, I mean Makers or Composers of Verse. They have long, it is true, monopolized the Muses, as if they favoured none of the Sons of Science but themselves; and along with that Encroachment they have appropriated their Method of instructing by Fable and Allegory: But anciently it was not so: the inspiring Muse confined not her Influence: the Poet was not her sole Favorite: no, nor ever so much as when he was a real Philosopher. FABLE was the first Garb in which *Wisdom* appeared; and was so far from being peculiar to the Sing-song Tribe, that the Fathers of Science both Civil and Sacred adopted it as the best of Means both to teach and persuade. What Branch of Knowledge but has borrowed assistance from this mimic Power? What Piece of abstract Speculation has she not coloured with Imagery, or what practical Precept has she not enforced with Examples? Even in Conversation and Business, to what do we more commonly allude than to Esop's *Cock*, or his *Fox*, or his *Dog* deceived with his own Shadow? When a corrupt Resident lately meant  
to

att. 17. to delude his Country, and sell her to the common Enemy, he represented the sole Means of her Safety, her Union with *Great-Britain*, as hunting with the *Lion* who wou'd afterwards devour her. Often, indeed, have *Politics* borrowed the Dress and Language of Fable; a Language in which you can say without Offence a thousand ticklish Things not else to be mentioned: Things that would wound a tender Ear, and shock a darling Passion if nakedly told, glide gently down, like a bitter Pill in a mild Vehicle, when wrapt in a soothing Tale. Witness in Sacred Writ, the Story of *Nathan*, of the Widow of *Tecoa*, and to keep near the same Country, witness the inexhausted *Piercy*; whose fertile Fancy has painted the Courts of the *East*, and exemplified the Fate of Favourites in a thousand Tales, fitted to every Maxim of State.

WOULD you have a small Taste of this political Mythology? Here it is; a Sketch from a superior Genius, equally capable of excelling in other Parts of Science, as he does in his own Profession. ' WHEN *Jupiter* first  
' heard of the Death of his Son *Sarpedon*, in  
' the Rage of Grief he called *Mercury*, the  
' Messenger of the Gods, and gave him Orders  
' to go instantly to the *Fates*, and bring from  
' them the strong Box in which the eternal  
' Decrees were laid up. *Mercury* obeyed,  
' and went

• Lettres de M. VAN HOEV.

• went to the fatal Sisters, and omitted nothing Lett. 17.  
 • a wise and well instructed Minister cou'd  
 • say to make them obtemperate the Will of  
 • *Jove*. The *Sisters* smiled, and told him,  
 • that the other End of the golden Chain,  
 • which secured the Box with the unalterable  
 • Decrees, was so fixed to the Throne of *Jove*,  
 • that were it to be unfastened, his Master's  
 • Seat itself might tremble.' This elegant  
 Apologue is capable of a sublime Application:  
 but in meer human Affairs, were a Prince  
 about to sap the Foundations of his own  
 Grandeur, or a Minister about to disconcert  
 the Measures, or destroy the Men that kept  
 him in play, cou'd there be any thing more  
 apposite than to tell the Answer of the Fates  
 to almighty *Jove*?

BUT though there be no Science unadorned  
 by Allegory, it is in THEOLOGY that it tri-  
 umphs and sits upon it's Throne: that Method,  
 I mean, of teaching by Types, Allusions and  
 Parables, so common in the *East*, and with  
 which all their Compositions, sacred and civil,  
 so much abound. Yet it is a strong Phrase  
 used by a learned Prelate, 'That the Fables  
 • which were profane in other oriental Nations  
 • were *sanctified* in SYRIA, and confirmed  
 • by the Authority of God himself.' Not  
 meaning, to be sure, the mysterious Tales or  
 religious Doctrines of the neighbouring Nations,  
*Egyptians*, *Phenicians*, or *Arabs* to have been  
adopted



Let. 17. adopted and sanctified in *Palestine*; but that the *Method of instructing by Fable* was employed by the Heaven-inspired Pen-men in the Land of Promise, as well as by the Priests in *Egypt* and the Magi of the *East*: and in effect, some of the greatest Divines in all Ages have been the most eminent Type-makers. A Prophet can scarce open his Mouth but in Figure and Allusion; and the greatest Wisdom is frequently couched in the darkest Sayings. *Origen*, *Philo*, and *Tertullian*, Men of warm Fancies, if they be not the greatest Type-makers, are the greatest *Type-finders* in Antiquity; and accordingly it was, and still is, a principal Part of sacred Instruction, says a very knowing and modest *Jew*, to search into the ‘*mystical* Exposition of the Law, and *parab-  
‘ lical* Histories, not to be understood according  
‘ to the Letter, but in a *figurative* Sense, with  
‘ design to instruct us in some useful Precept  
‘ of Morality, according to the known Practice  
‘ of the *Orientals*.’ Another learned Man of the same Nation, but converted to *Christianity*, declares the *allegorical* Meaning to be highly necessary for preserving the Purity of our Religion; which most certainly wou’d be infected with *Judaism*, if we kept strictly to the *Letter*. ‘ We shou’d be ob-  
‘ liged,

‘ Quas Parabolas in Nationibus de quibus differui profanas modo vidisti, ex Sanctiores factæ sunt in Syria, et Dei ipsius autoritate roboratæ.

P. D. HUET. De Orig. Fab. Romanens.

‘ Is ABENDANA, Polity of the Jews.

liged, he says, to re-establish Circumcision; Lett. 17.  
 ' renew the Sacrifices and Burnt-Offerings,  
 ' and restore the whole Train of the legal  
 ' Ceremonies. Nor cou'd we without the  
 ' mystical Meaning, well answer the Enemies  
 ' of the Law and the Prophets; when they  
 ' ask in derision, Why ever God laid such  
 ' absurd Commands upon Men as to cut their  
 ' Fore-skins, kill a Lamb, or consecrate a red  
 ' Heifer?' But does not the knowing Convert  
 go too far in favour of *Allegory*, when he  
 concludes ' that the Laws of *Sparta* or *Athens*  
 ' would appear more reasonable than the *Jewish*  
 ' taken without their mystical Meaning, and  
 ' it's Explication " ?'

WE are indeed told, that Truth, *naked*  
*Truth*, in sacred Matters, is like the Sun in his  
 Brightness, which mortal Eye cannot stedfastly  
 view, without being dazz'led : but Allegory, the  
 Picture or Semblance of Truth, is compared  
 to the *Iris*, the reflected *Image* of the Sun,  
 which we behold with Wonder, and gaze on  
 with Ease. She is said to be the Daughter  
 of *Thaumantias*, or Child of *Admiration*; a  
 Passion when mixed with Delight the most  
 attractive and commanding in the human Breast.  
 The Mind therefore, says a pious Philosopher,  
 attaches itself with higher Satisfaction to the  
*Rain-Bow* of FABLE, than to the resplendent  
*Sun* of *simple* TRUTH.

CERTAIN

**Lett. 17.** CERTAIN it is, that our Sight turns too familiar with Objects it can command, and with which it is daily conversant. They lose their Dignity by degrees, and strip themselves of the striking awful Appearance they formerly wore. 'The sacred Horror of a holy Cavern, says an admired *Italian*, a religious Darkneſs, a devout mysterious Dimneſs, or dubious Conſine of Night and Day, produce incredible Reverence in the Worſhipper, and enhance the cloudy Maſteſty of the half-ſeen Object.' But how ſhall we underſtand what that eloquent Author immediately ſubjoins, when he firſt deſires us to reverence *Truth*, and then aſks, What other Religion in the World profeſſes more openly to walk *in the dark* than our own? Does not God, continues he, make his Abode in the reſplendent Abyſs of *inacceſſible* Light?— and though he be ſaid, 'to have made Darkneſs his hiding Place,' does he not for all that dwell in the pureſt Splendor; which being too daz'ling an Object for the human Eye, is therefore held forth to us under the Name of *Darkneſs*? Is not *Faith*, which flows from him, an obſcure myſtical Revelation — it's Instruments, meer *Symbols*, it's Oracles the *Prophet's* full of a thouſand Adventures that have all the Appearance of Type and Allegory? It is far out of my way to answer theſe

Questions :

Questions: but whatever Difficulties they might raise in Italy, I am inclin'd to believe, that a Protestant who thoroughly understands his own Principle, is the fittest to remove them.

So far however, we may safely assent to this learned Writer, that the End of sacred Allegory, was the Instruction of Mankind, which it obtained by two natural Effects of it's Influence on their Minds: First it impress'd them with an Awe of Religion, by the Majesty and Obscurity of the allegorical Meanings: and next enforced the Precepts of Virtue, and under cover of *pious Rites* recommended the Practice of them to the People. How justly the Opinion may be founded I pretend not to determine; but it has been long believed 'That the Divinity loved to be veiled; and that it's mysterious Substance disdained to be convey'd in plain Words into polluted Ears.' *Numenius*, the celebrated *Pythagorean*, having through I don't know what Caprice, undertaken to publish an Explication of the *Eleusinian* Mysteries, had proceeded but a little way in his Work, when some Goddesses appearing to him in a Dream, shew'd themselves standing naked, in an indecent Posture and infamous Place. From thence they chid him bitterly for his Attempt to divulge their Mysteries, as if thereby he had prostituted their Honour. For the same Reason *Diagoras* was banished from

T

Athens.

Lett. 17. *Athens*, and a Price set upon his Head; and  
 { *M. Attilius* the Duumvir was condemned as  
 a Parricide by the *Roman* Senate for having  
 only employ'd a common Clerk to copy over the  
*Sibylline Verses*. In such a Temper, and under  
 such Impressions, Men wou'd naturally fall to  
*allegorize*; that is, to hide their Conceptions of  
 divine Things under Coverings and Symbols;  
 and accordingly the Countries where Allegory  
 was most cultivated have been the most cele-  
 brated for their Religion.

*E G Y P T* above all the rest, the Mother-  
 Land of Mysteries is said to have hatched the  
 better Part of the Rites that prevail over the  
 World. 'It is a frightful Thing, says an emi-  
 'nent Divine, to consider their immense Di-  
 'versity. Yet they all agree in many Points;  
 'they have almost all the same Principles  
 'and Foundation; they agree in *Theſis*, pro-  
 'ceed by the same Steps, and keep even Pace  
 'with one another: nor is it any wonder,  
 'since they all took Birth in the same Coun-  
 'try and Clime; all of them invent and fur-  
 'nish Miracles, Prodigies, Oracles, solemn My-  
 'steries, holy Prophets, sacred Festivals, certain  
 'Articles of Faith and Creeds necessary for  
 'Salvation'.' It is for this Reason that the  
 first Poets, Masters in Allegory, *Linus*, *Or-  
 pheus* and *Musæus*, all instructed in *Egypt*,  
 were

¶ P. CHARRON de la Sageſſe. Liv. II. Ch. V. Page 351.

were called *Theologues*\*; and that such high Merit is ascribed to them in taming and civilizing rude Mankind\*. Their Method of doing it by *Parables* and enigmatical Fictions they learned, if we may believe a Father of the Church, from the *Jewish Prophets*; nay and many of their mythological Tales tend to typify the Attributes and Actions of the true God according to the same Author\*. Whatever be in that Assertion, great was the Veneration anciently paid to these Sages, and little less to their Successors. It was said of HOMER, for instance, ‘that as a Poet, he had in a manner *formed* and *disciplined* barbarous Greece; that for Instruction in the Management of all human Affairs he deserved to be taken up and got by Heart; and in a word, that it would be the Heighth of Wisdom to model one’s whole Life and Conversation upon this divine Poet\*.’ And taking all these venerable Bards together, they

T 2

were

\* *Existerunt Poetæ qui etiam THEOLOGOI dicerentur, quoniam de Diis carmina faciebant; ex quorum numero fuisse perhibentur Orpheus, Musæus, Linus.*

AUGUSTIN. de C. D.

\* Vivendi rationem quam moralem, civilemque Sapientiam licet appellare, primi omnium mortalium prisci POETAE in-  
dagaverunt.

PATRICIUS de Regno. Lib I. Tit. 2.

\* CLEMENS of Alexandria.

\* Ως τὴν ΕΛΛΑΔΑ πεπαιδευχεν οὗτος ὁ ποιητής· καὶ πρὸς διοίκησιν τε καὶ παιδείαν τῶν ἀνθρωπίνων πραγμάτων, ἄξιόν αὐναλάβουσι μαυθάνειν· καὶ κατὰ τῆσιν τῶν ποιητῶν πάντα τὸν αὐτὸν βίον κατασκευασάμενον ζῆν.

ΠΛΑΤΩΝ. Πολιτεῖα, 1.

Let. 17. were generally allowed to be the *Fathers* as it were of Wisdom, and *Leaders* in the Way of Knowledge. Their *allegorical Art*, was adopted into every Part of Life, and every Science was treated in *Metaphor* and *Allusion*. The first *Historians*, as well as the first *Philosophers*, were Mythographers or Writers of Fables. After what you have heard, I suppose the last may be pretty intelligible; but how is it possible to transmit real *History* in a Fiction? It is, I must acknowledge, a little strange; but read *Homer's* Account of the Wall raised by the *Greeks* round their Ships and Camp, and particularly the Destruction of it by *Neptune* and *Apollo*, (the *Sea* and the *Sun*) after their Departure, and you will see an elegant Conjunction of Fact and Fable. But there are two curious Instances of this Method of Narration in the most natural Author that ever wrote, and in the plainest of his Writings<sup>d</sup>; that wond'rous *Journal* of *Cyrus's* Expedition against his Brother, kept by *XENOPHON*; the most delightful instructive Record that ever preserved Virtue from Oblivion.

AFTER the first Repulse which that handful of hardy *Greeks* had given the perfidious *Persian*, they marched to the Banks of the *Tigris*. ' Here, says their General and Historian,

ε 'Οι πρῶτοι ΙΣΤΟΡΙΚΟΙ καὶ ΦΥΣΙΚΟΙ μυθεύσαντες.  
ΣΤΡΑΒΩΝ, βιβ. α.

<sup>d</sup> XENOPHONT. 'Αναβάσεως. βιβ. γ.

rian, we came to a great City, deserted and Lett. 17.  
 waste, called *Larissa*, formerly inhabited by  
 the *Medes*. It's Wall was twenty-five Foot  
 thick, an hundred high, and two Parasangs  
 in Circumference, built of Brick with a  
 Stone-Foundation of twenty Foot. This City  
 was besieged by the King of *Persia*, when  
 he drove out the *Medes*; but it was not in  
 his power to take it, until the SUN covered  
 himself with a Cloud, and kept under Dark-  
 ness, until the Inhabitants failed, and then  
 it was taken.

From thence the Army made one March  
 of six Parasangs to a vast Wall surrounding a  
 waste City, by name *Mespila*, formerly inha-  
 bited by the *Medes*: The Foundation of hewn  
 Stone finely streaked, fifty Foot thick and fifty  
 Foot high, upon which stood a brick Wall of  
 the same thickness, and a hundred Foot high,  
 six Parasangs in Circumference. Hither the  
 Median Queen is said to have fled when the  
 Medes were deprived of the Empire by  
 the *Persians*; whose King laid Siege to it;  
 but could neither take it by Storm, nor  
 through Length of Time, until JUPITER  
 thunder-struck the Inhabitants, and then it  
 was taken.

THESE two improbable Tales look quite  
 foreign and dissimilar as they stand interwove in  
 the plain persuasive Narration of that memorable  
 Retreat; and evidently bear the *Asiatic* alle-



**Lett. 17.** gorical Stamp both in their Turn and Expression. The *Easterns* to this day tell all grand Transactions *mythologically*; and are so accustomed to the *figurative* Stile, that it enters even into common Life. XENOPHON in his Passage through *Asia*, has picked up these Traditions from the People of the Country, and inserted them into his Journal just as he received them: I suppose that *one* of these Towns has been taken either while the Inhabitants were under Consternation during an Eclipse of the *Sun*, or from some thick *Vapour* raised by the Stagnation of the Canals drawn from the River; and the *other* during their Amazement at the Thunder's bursting just over their City.

POETRY, PHILOSOPHY and LEGISLATION, originally conjoined in one and the same Person, came in a few Generations to be separated into three different Characters \*. The *Philosopher* and *Legislator* stuck long together, and were never throughly disjoined; but *Poetry* which at first had been only a *Servant* to the other two, came quickly to forget her Station; to set up for herself, and take loose Flights, which shocked the Philosopher's Reason and the Lawgiver's Morality. Hence the early Grudge between the Professions\*; Wit and Wisdom at variance; and, in some States, Laws made to restrict *Musick* and regulate

\* Παλᾶια μὲν τῆς διαφοράς φιλοσοφία τε καὶ ποιητικῇ.

\* See Page 178.

ΠΛΑΤΩΝ, Πολιτ. 1.

gulate *Poetry*. But except in a very few, the *Bard* Lett. 17  
for the most part got the better: His amazing  
Tales, his harmonious Numbers, his seeming  
Sanctity and Pretences to Inspiration, gave him a  
great Ascendant over his Competitors. He spoke  
to the Passions, and touch'd the weak Sides of  
Mankind, and could not fail to become popular.  
The *Priests* quickly saw it, struck wisely in,  
joined Interests with the *Poet*, grafted their  
Rites upon his Verse, and secured his Reputation  
with their own Establishment. He celebrated  
their Temples; they recommended his Tales.  
He assured the Multitude that every consecrated  
Place was a School of Piety; they explained  
every Allegory into a Lesson of some Virtue,  
or Cure of some Malady of the human Mind.  
No Man, they said, cou'd ever hear the dread-  
ful Punishments described, that await those who  
transgress the Laws of Religion and Humanity,  
without feeling some Impressions of the *Awe*  
they are calculated to raise: That *Lycaon*, for  
instance, was transformed into a Wolf, and  
others changed into Trees, Birds, Stones, or  
condemned to dismal Tortures below, or pu-  
nished in their own Persons, or in their wretched  
Posterity. But whoever soundly believes them  
(as the Bulk of Mankind once did) will be  
thoroughly shaken; and so terrified while the  
Impression lasts, as either to abstain from such  
like Crimes, or at least have recourse to those  
who are imagined to have Power from the

Let. 17. Gods to absolve them! In short, continued  
 the Priests, Nothing so efficacious to sooth a  
 disturbed Conscience, to rowze a dejected or  
 curb a haughty Spirit, as a pleasing Rite or re-  
 ligious Allegory. Our secret Lustrations, our  
 solemn Processions and sacred Mysteries are  
 so many sovereign Charms to allay the Storm  
 of the human Breast: They give a loose to  
 some of them which must be evaporated either  
 this or a worse way, and calm others through  
 a kindly Persuasion of the Good-will of the  
 Gods being procured by their Performance.  
 Our public Feasts where *Dancing* and *Exer-*  
*cise* is used are of the first Sort; such as the  
 Progress of *Cybele*, the Sistrums of *Isis*, and  
 above them all, the Ladies Delight, the Pro-  
 ceSSIONS of *Bacchus*<sup>f</sup>: Returned from *these*,  
 the

<sup>f</sup> An ingenious Physician, in his Treatise of the *Tarantula*  
 says, though there be many really bit by that venomous Spider,  
 yet the *Women*, (by far the greater number of the Patients)  
 frequently counterfeit the Distemper by feigning it's usual Symp-  
 toms. For when they fall into any Languishment, either through  
 Misfortunes, unsuccessful Love, or Ailments peculiar to the Sex,  
 the lasting Grief brought on them by such Accidents degener-  
 ates into Melancholly and Despair. This is fed partly by  
 their Solitude, living like *Nuns*, and forbid the Conversation of  
 Men be it ever so innocent; and chiefly by the sultry Climate,  
 (*Calabria*) hot nourishing Food, their own adust Constitution,  
 Idleness, and such like. In this gloomy State, nothing delights  
 and refreshes them so much as *Music* and *Dancing*: And to  
 have their Fill of it, which is alone allowed to those stung  
 by the *Tarantula*, they say they are bit; and their Paleness,  
 Dejection, Difficulty of Breathing, Palpitations, and perverted  
 Imagination, like a Delirium, give a Colour to the Cheat.  
 This is so common in the South of our Country (*Italy*) that  
 these violent Dancings, so highly delightful to the Women, are  
 turned into a Proverb, and called *il Carnevaletto delle Donne*,  
 the Ladies little *Carneval*.

G. BAGLIVI. Diff. VI. de Tarant.

the weary Worshipping, being at a proper Pitch Lett. 17.  
 for ordinary Life, can afford to sit quietly down  
 at home, and mind his private Affairs. But  
 if upon any Disaster, the Mind be seized with  
 brown-eyed Melancholly; if evil Omens, or  
 long Solitude bring Dejection and Gloom, then  
 a *secret Sacrifice*, an *Expiation*, or other holy  
 Ceremony is the Cure: after it's pious Perfor-  
 mance the Cloud is dispelled, the Gloom gives  
 way, and the happy Devotée, now satisfied  
 with himself, and in good Terms with the  
 Gods, sees every thing look gay; the World  
 smiles; his Heart is full of the sweetest Hopes,  
 and all about him partake of his Good-nature  
 and Affability: So powerful is the Virtue of  
 our sacred Institutions! But if upon a Repe-  
 tition of these Rites at proper Intervals, that  
 Serenity of Mind be procured which makes  
 the Happiness of Life, must it not be acknow-  
 ledged that their Authors were wise, and Friends  
 to Mankind?

SUCH was the Language of the sacred Order  
 among the Ancients. The *Poets*, frequently  
 moved by internal Impulse, gave their cor-  
 dial Assent; and even the *Philosophers* partly  
 approved the same Doctrine. The old thought-  
 ful HERACLITUS called all holy Rites *AKEA*,  
*CURES*: And a later Sage, and zealous Disciple  
 of the Priests, gives us this Detail of their  
 Reasons. 'Some of the Rites, says he, that  
 are daily performed in the Temples have a  
secret

Lett. 17. ' secret and ineffable ' Cause of their Institu-  
 ~~~~~ tion : Others have been consecrated to the  
 ' Gods as their peculiar *Symbols* from the Be-
 ' ginning of Time : Others represent them in
 ' different Aspects (as genial NATURE has
 ' expressed invisible Proportions in visible Forms.)
 ' Others are meant as Marks of Honour, and
 ' aim at some certain Resemblance or Attri-
 ' bute of the Superior Nature. The second
 ' Class have been framed for *our* Good, in
 ' order to deliver *us* from disorderly Passions,
 ' or to rid us of other Distempers to which
 ' we poor Mortals are obnoxious.' In conse-
 quence of these Principles he explains the strange,
 and most shocking Instance of their Rites, the
 Consecration of the Phallus, into an ' *Emblem*
 ' of the POWER of Generation, whose pro-
 ' lific Virtue is thereby invoked to impregnate
 ' the Universe; for which reason that Cere-
 ' mony is for the most Part performed in
 ' the *Spring*, when the whole World receives
 ' a kind of Regeneration from the Gods.' As
 for the *obscene Forms of Speech* thought to be
 indispensable Parts of the Service, they are
 Remedies, or rather *Antidotes* against impure
 Passions —. ' All our Affections, he says,
 ' like

* SATURNALIORUM originem illam mihi in medium pro-
 ferre fas est, non quæ ad arcanam Divinitatis naturam refertur,
 sed quæ aut fabulosis admixta differtur, aut a physicis in vul-
 gus aperitur: nam occultas et manantes ex MERI VERI fonte
 rationes ne in ipsis quidem *Sacris* enarrare permittitur; sed si
 quis illas assequitur continere intra conscientiam tectas jubetur.

MACROB. Saturnal. Lib. I. §. 7.

like a stemmed Torrent, grow more violent, Lett. 17.
 the more they are restrained: But when they
 are gently indulged, and permitted moderately to exert their native Powers, they
 are quickly satisfied; after that, being soothed
 by a sort of Charm, they yield to Persuasion
 that wou'd have storm'd at Violence. Thus
 as we come to restrain our own Passion, by
 seeing the Rage of other Men, and it's dismal Effects represented upon the Stage, in the
 same manner by seeing obscene Sight's in the
 Temples, and hearing obscene Words, we
 are delivered from the Misery inseparable
 from the Actions.'

WHETHER this might not sometimes be true, I shall not at present enquire. That it was frequently otherwise I am very certain; and therefore perfectly agree in Opinion with one of the wisest and most learned Writers of Antiquity*, when after a high Commendation of the reformed Roman Rites, he desires that no body wou'd suppose him to be ignorant of the Use of the Grecian Fables. Some of them, he knows, explain the Works of Nature in gloomy mysterious Initiations; others are compos'd to comfort unhappy Men under Affliction; others to relieve us under Trouble of Mind, to rid us of Terrors and purge off black Opinions; and others for various laudable Purposes.

But

* IAMBALIX. BIB. Γ. §. 11.

* ΔΙΟΝΥΣ. ΑΛΙΚΡ. Αρχαιολογ. βιβ. β.

Lett. 17. But, says he, tho' I be as much apprised of this as any Man, yet I would incline to use them cautiously, and rather approve the *Roman* Theology: For I consider that the Advantages to be reaped from the *Grecian* Legends are but small, and confined to the few who have been at Pains to enquire into their Origin: Now there are not very many who are well instructed in this sort of Philosophy; while the rude unthinking Multitude commonly understand these mythical Narrations in the *worst* Sense; and fall into one of two Evils: Either an utter Contempt of Gods immersed in such Misery; or into an opinion that they need abstain from nothing base or unlawful, since they have the Gods themselves for their Patterns.

You see he allows the *Grecian Allegories* to contain a real Philosophy; and that those who are capable of enquiring into their Origin may be highly profited both in Speculation and Practice. In the former they unfold the Mysteries of Nature; in the latter they afford infinite Materials to moralize. A well-disposed Person may there find something fitted to every Condition in Life. Wou'd we live contented with our Lot, and not aim at higher things than are consistent with Mortality? Let us recollect the Fate of the *Giants* that attempted to scale the Heaven, and the Fall of ambitious *Bellerophon* from his winged Horse.

Wou'd


Wou'd we guard against Pride and an unbridled Tongue? There is wretched *Marsyas* hung up before our Eyes, and *Niobe* weeping for her Children till she was turned to a Stone. Wou'd we sooth our Minds under the Vicissitudes of Fortune, and Calamities of Life? Let us listen to the Complaints of *Apollo*, uttered in doleful Strain upon the Banks of *Amphyrssus* while he was doomed to feed *Admetus*' Sheep. *Lycaon* howling through the Woods, is a loud Warning to the Wicked and the Cruel; *Ixion* for ever rowling on the restless Wheel, to the Lewd and Lawless; and *Tantalus* tortured amid Streams with Thirst, to the Covetous and Insatiable. On the other hand, there is *Hercules* and the Train of *Heroes* who by Virtue and glorious Deeds have obtained Heaven and Immortality: or if you aspire not so high, the *Elysian* Fields and Groves, the Abodes of the Blessed, stand open to the *Pious*, and to those

Qui sui memores alios fecere merendo.

THESE are some of the trite and obvious Lessons to be learned from Mythology: What an Instructress then must this creative Faculty prove, when employed by a masterly Hand to paint the Charms of Virtue, and Deformity of Vice? To trace their several Sources, pull off their Disguises, and point out their Tendencies through

Lett. 17. through all the Windings of the human Heart!

Form to yourself the Idea of a monstrous many-headed Beast: Nay, shrink not from the Savage; he is nearer a-kin to us than we are aware. Imagine some of these Heads to be of tame, and others of wild Animals, which shoot forth all around the Creature by turns, and germinate at it's pleasure. With this Beast imagine the Nature and Genius of other *two* Animals to be compounded, that of a Lion, and that of a Man, so as to make only *one* Creature of all the three, but in whose Constitution the multifarious *Monster* shall predomine, then the *Lion*, and least of all the *Man*. Conceive it to be so vested with the human Figure, that to those who cannot see within it, but only view the Out-side, it shall appear to be *one* single Animal, and that a *real MAN*. Then imagine it allowed to act according to the several inward Springs of it's heterogeneous Frame; and after that, think coolly with yourself, *what Management would be most conducive to it's real Happiness* — ? Whether to feed and cherish the *various Beast*, to nourish the *Lion*, and starve the *Man*, so as he shou'd be dragged whither so ever the other pleased; while they are fighting, biting, and devouring one another, or to keep the Monster at under; to *tame* the *Lion*, and *cherish* the human Creature? In plainer Terms, Whether it be better to indulge the Instincts of

of an Ape, a Hog, a Fox, or Goat, and Lett. 17. *Lion-like* to tear whatever opposes them ; or  to curb these sprouting Motions, and act *like a Man*?—to temper the native Fierceness of our Make with the mild Principle of Humanity ; and chasten our *apish animal* Inclinations with the Majesty and Decency of a *superior Nature*^b ?

PROTEUS is said by those who wou'd deduce all Fable from *History*, to represent the various *Ensigns* used by the Kings of *Egypt*. *Plato* laughing, makes him an Emblem of the quackish Sophists, *Lucian* of the Players, *Eustathius* of Flatterers, *Cassiodorus* of Traitors, and *St. Austin*, which is the nearest, of *Truth*; for the real Allegory of *Proteus* is of deep philosophical Import : But the immense Diversity of the *human Heart*, the Vicissitudes in it of Virtue and Vice, the Successions of wavering Thought, the Storms of Passion, Contrasts of Desire, and Change of Pursuits, make it, if not a true, at least a happy Application, to call it a *perfect Proteus* ; now Fire, now Water, then a lifeless Lump ; by and by a Lion ; then a Bull, a Snake, or any Animal whose Instinct and Affections it pleases to assumeⁱ.

'Tis thus that Fable takes the Harshness from dry Philosophy, and by mixing its Precepts with Imagery makes them not only easy to apprehend,

^b ΠΛΑΤΩΝ. ΠΟΛΙΤ.

ⁱ AGOST. MASCARDI. Part. I. Disc. 2.

Lett. 17. apprehend, but their Impressions both agreeable and lasting. For no Measure of Verse, no Strength of Figures, no Pomp of Language, nor Art of Composition has such an insinuating Influence upon a young Mind as a *well-told wondrous Tale*.

AFTER all, what shou'd hinder one of a poetical Turn, laid down perhaps on the Bank of a Brook, or seated on the Brow of a Clif, commanding the Ocean, and viewing the august Spectacle around him; the Beauty and Order of the Heaven, the Oeconomy and Concord of the Earth and Sea —; then considering the Chain of Causes that keep the mighty Frame steady and invariable, what shou'd hinder him, I say to listen attentively to a Sage, who shou'd approach and tell him;
 ‘ Sir! I’ll give you the Clew by which to trace
 ‘ these latent Powers and satisfy your Curiosity.
 ‘ The great Foundation of Knowledge is the
 ‘ Principle of *Contradiction* or *Identity*; that
 ‘ is to say, that a Proposition cannot be true,
 ‘ and false at the same time; so that A is A,
 ‘ and cannot be *not* A, which single Principle
 ‘ is sufficient to demonstrate all Geometry:
 ‘ but if you intend to apply it to *Nature*,
 ‘ you must assume *another* Principle, that of
 ‘ a *sufficient Reason*, or that nothing happens
 ‘ without a REASON why it happens so rather
 ‘ than otherwise^k.’ He retires, and another
 advances—

^k M. LEIBNITZ.

advances— ‘ Sir! it is impossible that a Mountain Lett. 17.
 ‘ can be without a Valley; that the Whole
 ‘ should be less than a Part; that two and two
 ‘ should not make four, and that a Thing should
 ‘ be and not be at the same time. To suppose it
 ‘ otherwise would be turning Theology and Re-
 ‘ ligion into Ridicule, an Absurdity of worse Con-
 ‘ sequence than any thing I have mentioned ¹.’

SUPPOSE after these two great Men, and
 great they really were, an old mysterious My-
 thologist shou’d presume to succeed, and sing
 or say this ancient Tale, ‘ That the Goddess
 ‘ THEMIS ^m prior to the Formation of the
 ‘ Universe had three eternal Daughters, *La-*
 ‘ *chesis*, *Atropos* and *Clotbo*, upon whom the
 ‘ supreme consulting MIND, her Husband, be-
 ‘ stow’d the highest Honour. They were
 ‘ called the FATES, (*Lots* or *Shares* parcelling
 ‘ out the World) and had Power irremissibly
 ‘ to distribute Good or Evil to Mortals. I have
 ‘ likewise heard, might the Bard subjoin, what

U

I

¹ M. BERNIER Ecclairciss.

^m Possibility or Aptitude, the Wife of JOVE, to whom she
 bore the Fates. Orpheus says to her,

Ἡρώτη γὰρ τελέλας ἀγίας ὕνλοϊς ἀνέφνης
 Ἐκ σέο γὰρ τιμαὶ μακάρων μυστήρια θ’ ἀγνά.

THOU first to Mortals sacred Rites revealed st:

From THEE the Worship paid to every God,

From THEE their hallowed Mysteries proceed.


That is to say, that the eternal Relations of Things considered
 as influencing the Structure and Government of the World,
 were the Source of Religion, or of the Worship of these su-
 perior Powers, whose Connexions and Operations the Priests
 endeavoured to imitate in their Rites, and represent in their
 Mythology. See Page 51 and the Notes, and Page 88, Note ^b.

Lett. 17. ' I do not so well comprehend, that they were
 { the Children of NIGHT, or of that Dark-
 ' ness that preceded the Birth of PAN; that
 ' they were elder than TIME, and, what I
 ' better believe, that they preceded even an-
 ' cient CHAOS^a, but came to Maturity and
 ' Power when PAN first sprang from its eternal
 ' Womb. But wou'd you, Sir! have a more
 ' intelligible Genealogy, tho' the same in Sub-
 ' stance with the first and last; the *Fates* were
 ' the Daughters of NECESSITY^b: their Ha-
 ' bitation is the recess of a gloomy Cavern,
 ' where they live wrapt up in impenetrable
 ' Darkness, but whence they daily fly out in-
 ' visible, and govern Heaven and Earth, Gods
 ' and Men, according to their immutable Pre-
 ' scription.' To which of the three Instructors
 wou'd a Man of Taste listen with most Plea-
 sure?—To the last, say you, without doubt;
 but it wou'd still increase, if he condescended
 to speak a little plainer. That, my Friend,
 he can never do while he keeps to his Character
 as a Mythologist: But we shall, if you please,
 call an Interpreter or two, an Ancient and a
 Modern; and after hearing them, you may
 better judge of his abstruse Genealogies.

THERE are, says the one, certain eternal
 immutable *Relations* of Things, according to
 which the World was framed, and by which it
 is

^a *Lycius Delius*, older than HOMER, (perhaps OLEN the
Lycian, Apollo's Poet in *Delos*.) See PAUSAN. *Arcadic*.

^b From PLATO's *Timæus*.

is still governed. The Properties of a Triangle Lett. 17.
 can never agree to a Sphere, nor those of a 
 Sphere to a Cone. Every Piece of Matter requires a commensurate Space, and all Existence necessarily implies Duration: The same Body cannot have the Firmness of Iron and Fragility of Wood, the Consistency of Earth and Fluidity of Water. It cannot be crooked, and at the same time straight; heavy and yet light; a Circle and yet a Square. Each of these Properties is an eternal Law, by which Nature does and must proceed. For the Powers necessarily resulting from these immutable Relations were so ordered by their great Creator, as by the most admirable Mechanism to govern the Universe, and preserve the divine Harmony and Order in which it moves: while the apparent natural Ill in the World is the slight Concomitant of a much greater and more general Good.

It is my Opinion, says another, that the Divine Nature is but one, tho' called by numberless Names, according to the several Operations and Productions which are ascribed to God. We call him *living*, as the Author of Life; *eternal*, as he is from everlasting to everlasting; *thundering* and *etherial*, from these his Operations above; *fruitful*, *generative* and *paternal*, from his Productions below; *Saviour* and *Deliverer* with the highest Propriety; and to include all, he is denominated *heavenly* and *earthly*, after the various Effects of his Power

Lett. 17. and Providence, being himself the CAUSE of all things.—As to what is called NECESSITY, I take it to be nothing but his eternal and immovable Essence; to which the Fable of her Daughters the *Parcæ* and their fatal Spindle plainly points. They are three in number, according to the triple Division of Duration into *past*, *present* and *to come*. Their ever-running Thread is partly spun and wound up, partly just drawn out and twisting, and partly as yet on the Distaf. *Atropos* (Irreversion) the eldest, severs the *Past*: *Lachesis* (Allotment) the second, lays out the *Future*: And *Clotbo* (the young Spinster ^p) is always furnishing what is *Present*: So that the grand Transaction of Time is not ill represented in the Drama of the Fable.

‘ But, as *Plato* hath nobly said, all this is nothing but GOD himself, who, according to ancient Tradition, having the Beginning, Middle and End of all Beings in his Power, keeps one streight steady Course according to NATURE, with his inseparable Adherent Justice, always ready to avenge the least Deviation from its *divine Law* ^q.’

AFTER reading this beautiful Solution, methinks I hear you muttering to yourself, ‘THEMIS the Wife of Jove,—Mother of the FATES! Possibility—

^p There are different Arrangements of the FATES; this same Author makes *Lachesis* over-rule *Futurity*; and *Plato* makes her Province the *Present*, and *Atropos*’s *Futurity*: I have followed the Order that best suited the Subject, and the Import of their Names.

^q ANONTM. *περὶ Κοσμοῦ*.

* Possibility—Aptitude—Structure of the Lett. 17

* World—Source of Worship—Three Sisters—

* Triple Duration, all governed by one all-wise,

* all-just and almighty NATURE! Glorious

comprehensive View, if that be indeed the Meaning of the Tale, and we be secure from Illusion in the Application! I well know you are not easily satisfied; and in the present Case there is but *one* Way to obtain Satisfaction; that is to know the real Sentiments of the great Masters of Life and Philosophy; *who thought for themselves*, at the same time that they were comparing the Opinions of all their Neighbours, and particularly searching into the Treasures of the *East*; to know, I say, their real Sentiments of the Rise and Government of the World, and compare them with the allusive Tale. But how is that Knowledge to be attained? I hesitate a little to answer the Question: yet must ingenuously tell you, that if you indeed wish to enter into the Spirit of the early Sages, and view their genuine manly Conceptions of *Nature* and *Truth*; if you wish to feel their elevated Genius, and be truly acquainted both with their Head and their Heart, you *must of necessity be Master of their LANGUAGE*. No Interpreter, no Commentator, no Copier can save you from this Condition: Were *Mercury* himself to descend at your Prayer, and resume his ancient Office, you wou'd receive at best but faint, often false, often disfigured Ideas from his Interpretation.

Lett. 17. tation. What the judicious *Cervantes* says of Poetry, holds equally true of elegant Prose, and indeed more or less of all kind of Writing; 'That all Attempts to translate Verse into a different Language have always come short of the Beauty of the Original, let ever so much Labour be employ'd, or Abilities shewn in the Translation.' But all Fable is *Poetry*, and the truest Species of it is *Fable*. In this, you have often heard, the earliest Authors wrote; and even the unfabled Accounts, if I may so speak, of the grand Transactions of ancient *Chaos*, and the Rise of Things, are, in the Opinion of a knowing Divine, *poetically* and enigmatically told. 'The Reflections, says he, that are made in several Parts of the divine Writings upon the Origin of the World and the Formation of the Earth, seem to me to be writ in a Style something approaching to the Nature of a *prophetical* Style, and to have more of a divine Enthusiasm in them than the ordinary Text of Scripture; the Expressions are lofty, and sometimes abrupt, and often figurative and disguised; as may be particularly observed in that beautiful Speech of Wisdom recorded by *Solomon*; which is yet so obscure, that no two Versions I have met with agree in the Translation of that Verse:—and it commonly

'Todos aquellos que los Libros de Verso quisieron boiver en otra Lengua---quitaron mucho de su natural Valor: que por Cuydado, que pongan, y Habilidad que muestran jamas llegarán al punto que ellos tienen en su primer nacimiento.

D. QUIX. Lib. I. § 6.

commonly happens so in an *enthusiastic* or pro-Lett. 17.
 phetic Stile, that by reason of the *Eagerness*
 and *Trembling* of the Fancy, it does not al-
 ways regularly follow the same even Thread of
 Discourse; but strikes many times upon some
 other Thing that hath *Relation* to it, or lies
 under or near the same View'. Is it possible,
 do you think, to understand the bare Meaning,
 not to mention the Beauty and Spirit of such a
 Way of Writing by *Translations*? No—nor is it
 in many Cases possible to make any Translation at
 all, without losing not only the Elegance, but
 half the Sense; of which there is so pregnant
 an Instance in the Author lately quoted, where
 he explains the various *Greek* Names of *Fate*,
 that I dare challenge the greatest Linguist in *Eu-*
rope to make it perfectly intelligible to a Person
 unskilled in the Original'. *Plato* says prettily,
 that a Poet is ΤΡΙΤΑΤΟΣ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ,
three Removes from Truth, whose primary ge-
 nuine Essence, according to him, is the divine
 IDEA, the *Model* of the Creation. The visible

U 4

Forms

* Dr. T. BURNET's Sacred Theory.

* Οἶμαι δὲ τὴν ΑΝΑΓΚΗΝ ἕκ' ἄλλο τὶ λέγεσθαι πλὴν
 τῆς τοῦ (ΤΟΝ ΘΕΟΝ)· ΕΙΜΑΡΜΕΝΗΝ δὲ διὰ τὸ εἶρεν τε καὶ
 χωρεῖν ἀκολούτως· ΠΕΠΡΟΜΕΝΗΝ δὲ διὰ τὸ πεπερα-
 τῶσθαι πάντα, καὶ μηδὲν ἐν τοῖς ὅτι ἀπειρον εἶναι· καὶ ΜΟΙΡΑΝ
 μὲν ἀπὸ τῆς μεμερίσθαι· ΝΕΜΕΣΙΝ δὲ ἀπὸ τῆς ἐκείνῃ
 διαμερίσεως· ΑΔΡΑΣΤΕΙΑΝ δὲ ἀνυπόδραστον αἰλίαν ὅσαν
 κατὰ φύσιν· Αἴσαν δὲ αἰεὶ ὄυσαν. Περὶ ΚΟΣΜΟΥ.

In the first and two last Names of *FATE*, I apprehend the
 Author to have mistaken the Etymology.


Lett. 17. Forms of Things make the first Step from it ; ~~our~~ Conceptions, or Ideas of them the second ; and the Poet's Allegories, or *Figures* of these Conceptions, the third. A Translation therefore must be a Remove further off ; and if he vary'd the Figure, which he cannot avoid in Languages of different Genius, he must be the *fifth* from Truth. Slight and slippery is the Hold of her at that Distance ; and absurd the Plan of searching for her in a Translation ! For do but consider ; the greatest Men of Antiquity, tho' endow'd with the sublimest Understandings, spent their Lives in Study, with an Application and Docility amazing to a Modern. When *Pythagoras* imposed a seven Year's Silence on his Disciples, he told them that he required but one half the Time which he had himself spent among the Priests in *Egypt*, (where he submitted to *Circumcision* into the bargain) in order to gain Admittance into their Order, and participate of their mystical Science. *Democritus* spent a long Life, in an unwearied Research of Truth, under the Direction of the *Chaldean* Magi, the *Egyptian* Priests, the *Indian* Gymnosophists, and of *Leucippus* the *Grecian* Author of the *Atomic* Philosophy. *Theophrastus* is characterized by *Plutarch* ΦΙΛΗΚΟΟΣ ΕΙΤΙΣ ΑΛΛΟΣ, *inquisitive if ever Man was*, and continued such beyond his ninetieth Year. His Master *Aristotle*, tho' of such Penetration as to be called by *Plato* the *Genius* of *Nature*, studied for twenty Years under

under the Direction of that great Man, who, Lett. 17.
 e'er he obtained himself the Title of the ~~divine~~
divine Philosopher, had been successively the
 Scholar of *Socrates*, of *Archytas*, of *Eudoxus* and
Eurytus near double that time, besides a Voyage
 we are told he made to the grand School of Re-
 ligion and Learning, the Kingdom of *Egypt*. Are
these Men's or their more metaphorical Master's
 Sentiments to be truly and justly learned in
 Translations? Numberless are the Mistakes
 which I cou'd point out in the most elaborate,
 authentic, and often revised Versions; but I
 shou'd be unwilling to depreciate well-meant
 Endeavours, whose Miscarriage detracts nothing
 from their primitive Merit. I chuse rather to
 give you a pleasant Instance of this kind, to
 which I was Witness myself.

It is not very long since a Gentleman, who
 did Honour to his Country while he resided at
Constantinople in a public Character, and who
 is now still more conspicuous by his Merit and
 Services, happened in Conversation to mention
 the Subtlety of the *Mahometan* Doctors, the
 Piety and Devotion of their Disciples, and pro-
 digious Extent of their Religion. As he is a
 Man of superior Knowledge and Probity, his
 way of speaking surprized an ingenious Youth
 who happened to be in the Company, and
 awaked a Curiosity natural to a young Mind, to
 see the *Basis* upon which so vast an Edifice
 leaned. He accordingly got a *French* Translation
 of

Left. 17 of the CORAN by their Consul *du Ryer*, and sat eagerly down to read it. But he was amazed beyond measure when he cou'd scarce make out half a Page of common Sense together. ' *This* ' the Foundation, said he, of a mighty Religion! this the Decider of subtile Disputes! ' and Rule of refined Morals! Impossible. ' Sir *E***** F****** to be sure ' knows the *East* better than any Man in *Britain*; but what can be the Influence of such ' Stuff as this?'

As ill Luck wou'd have it, an old *Latin* CORAN fell into his Hands much about the same time, which is utterly unintelligible; and instead of a Foundation of Faith seems to be the Production of Madness and Immorality. This completed his Astonishment; particularly *Sura XII.* in relating the History of *Joseph's* being sold by his Brothers into *Egypt*, and of his Mistress's Passion for him, (who, as her best Excuse, invited a Sett of Ladies to see him,) there is in that Translation an Expression about the Women, at his Entrance into the Room, too indecent to be repeated; but at which the Translator in a marginal Note exclaims, *O scædum et obscænum Prophetam!* O the obscene and filthy Prophet! My young Gentleman cou'd stand it no longer: he came flying to me with his Translation and Amazement, which appeared so painted in his Looks, and such Eagerness to tell it, that I cou'd

cou'd scarce hear him with tolerable Gravity; Lett. 17.
 nor can I yet think of it without Laughter. In 
 end however I took out the Book, view'd the
 Verse, and assured him there was neither Trace
 nor Vestige of such an Expression in the
 CORAN; but on the contrary a very modest
 Term that signifies to *prize highly*, or *greatly*
commend. Then looking here and there thro'
 the pretended Translation, I found it did not
 deserve the Name; and recommended to him
 a *new* one done by a modest learned Man * of
 equal Capacity and Candour, and who, for the
 Honour of our Country, I wish had met with
 the Encouragement due to his Merit. This sa-
 tisfied my young Friend *in part*; to do it
wholly, and to let him see that that Book, which
 we justly think replenished with Folly, may yet
 be the Object of Admiration, and almost Ado-
 ration † of greater *Numbers* of Mankind than
 any Book extant, as indeed it is, I read to him,
 from an *Eastern* Author, the Story of a deep
 Remorse and high Profession of Repentance it
 once produced in a Royal Breast.

THE powerful King of *Carisme*, possessed
 of the finest Countries of the *East*, (the ancient
Persia, *Media* and *Parthia*, and the mighty
 Tract lying to the East and South of the *Caspian*
 Sea

* MR. G. SALE.

† The orthodox *Muslims* believe the CORAN to be eternal
 and uncreated; having been writ from everlasting on the same
 Table by God's Throne that contains the divine irreversible De-
 crees, whence the Angel *Gabriel* copied it, and at proper Seasons
 brought it to *Mahomet*.

Lett. 17, Sea all the way to *India*) had connived at a barbarous Murder committed against the Law of Nations in the Person of an Ambassador from the great *Genghis-can*, and a Caravan of *Mogol* Merchants put cruelly to death in his Capital. That Northern Conqueror, bred in Hardships, the School of Heroes, issuing from the Mountains of *Tartary*, with the Posterity of these fierce Nations that formerly ravaged, and now possess *Asia* and *Europe*, had extended his Fame and Power over a great Part of the *East*: But Sultan MEHMED King of *Carisme*, elated with a Grandeur built upon the Ruin of the *Khalifs*, the *Selju*c Sultans, and later *Grecian* Empire, despised *Gengis-can* and his rude *Mogols*. 'What tho', said he to his Generals, 'they have vanquished some barbarous Pagan Nations, unskilled in military Arts; they shall find they have now to deal with different People, the brave generous *Mussulmen*, versed in War, who have conquered *Fars* ^u, and all the rest of *Iran* ^v; and whom no Nation, not the most warlike in *Asia*, has yet been able to withstand: Let us go and teach the rash *Tartar* the Difference between Us and the *Pagan Barbarians* he has vanquished.'

'The Generals obey'd: the Sultan's *Sangiac* ^w was reared: the great Trumpet the *Kerrena* sounded: the *Mangalay* ^x marched: the Armies met in the Plains of *Caracou*. A terrible Battle

^u PERSIA.^v HIRCANIA.^w The Royal Standart.^x The Vanguard.

‘ Battle was fought; which lasted from Sun-Lett.17.
 ‘ rising till Darkness covered the Earth ’; and
 tho’ the King of *Carisme*, and the noble Prince
Gelal-addin his Son, both did Wonders of Va-
 lour, yet on that fatal Day, of three hundred
 thousand fighting Men they lost one hundred
 and sixty thousand, and the Victory. It was
 then that *Sultan MEHMED*, stript of his vast
 Dominions, was forced to fly before the *Mogol*-
 Conqueror: and pursued from City to City and
 Fortrefs to Fortrefs, he wandered thro’ Defarts,
 until he arrived with a thin Retinue at a little
 obscure Town upon the Banks of the *Caspian*
Sea. Here the once haughty and now humbled
 Prince regularly assisted at the public Devotion,
 which a poor *Imam* performed in a mean
Mosque at the five stated Hours of Prayer; and
 one Day hearing the *CORAN* read, and Justice
 and Mercy recommended, his Heart melted,
 he burst into Tears, and made many ardent
 Vows to Heaven; promising in a loud Voice, if
 God would deliver him from the Dangers
 hanging over his Head, and re-establish him in
 the Throne of his Kingdom, that he wou’d re-
 ligiously thenceforth keep the *LAW*, and govern
 his People with Equity and Mildness.

I never saw deeper Attention than the curious
 Youth gave to this Story, tho’ brokenly read
 from the *Eastern* Author: but as the Impression
 was likewise very deep which the Absurdity of
 the

† ABUL-CAIR, the Historian’s own Words.

Lett. 17. the Translations and Difference of *Manners* had made upon him, I found it farther necessary to tell him, that tho' the *CORAN*, as being *principally* founded upon *Talmudical* Stories, and next upon *our* Scriptures *misunderstood*, was interspersed with palpable Ridicule, yet the *general* Design of it being to unite the three predominant but confused Religions at that time, *Zabians*, *Jews*, and heretical *Christians* in the Knowledge of *one* supreme God, and *one* simple Worship *, it was no wonder, in the Circumstances of the Prophet and his People, that it should obtain Belief. To convince him of this, I asked leave to give him a faint imperfect Idea of one Part of its Doctrine upon the most sublime of all Subjects, the DEITY.

“ GOD!—There is no other *God* besides
 “ him. HE it is who *lives*, self-existent for
 “ ever and ever. HE it is whom Sleep can never
 “ seize, nor Slumbers approach. To him be-
 “ longs whatever the Earth contains ; whatever
 “ the Heaven surrounds: and *who*, against his
 “ Will, dares intercede for the Crime of another?
 “ HE, and HE alone knows all things; pre-
 “ sent and to come ; while *Mortals* know no-
 “ thing but what his Pleasure reveals. The
 “ Extent of his THRONE outmeasures Heaven
 “ and Earth : the Preservation of all they con-
 “ tain is no trouble to HIM. He is GOD, the
 “ *lofty*

* GOLIUS in Append. ad Gram. T. *Erstenii*.

"lofty one and the great †:"—and after reading Lett. 171 it nearly in this manner, I assured the young Gentleman, as I do you, that how noble and exalted soever the Description may appear, it is but a dim Shadow of the Energy, Majesty, and Comprehension of the Original.

IF the Ideas then and forcible Expressions of an illiterate *Arab* (for such was *Mahomet*) admit of no adequate Translation, what Chance must the deep Conclusions and refined chaste Conceptions of an elegant *Grecian*, or allegorical Theologue have to be genuinely represented in a foreign Dialect? Undeceive yourself, my Friend! Resolve to go to the Fountain-Head, if you purpose to drink of pure untainted Knowledge. There plunge into the Stream, and take a Draught sufficient to quench a noble Thirst. The *Socraticæ Chartæ* * in particular, which explain

—*Quid Patriæ debitum, et quid Amicis;*

What to our Country and our Friends is due; and teach us *that* *SAPERE*, *that* *Wisdom* and *Sense* which *Horace* says is the Source of fine Writing *, are not to be learned in translated Scraps. You must, in the same Author's Phrase, *Socraticis madere Sermonibus*—'thoroughly imbibe the *Socratic* Doctrines,' e'er you be admitted to view the Goddesses *VIRTUE* and *SCIENCE* in the finest Dress they have yet appeared

† CORAN, *Sura* II.

* *Socratic* Writings; meaning *PLATO*, *XENOPHON*, *CEBES* and *ESCHINE*'s Works. * *De Arte Poeticâ*.

Lett. 17 appeared among Men. Mean time I'll give you a Glance of them upon the same Subject, *the fatal Sisters*, (which likewise includes the Doctrine of Transmigration) to raise your Desire of further Enjoyment. Cou'd I find *English* Terms equivalent to the Eloquence of the Man whose chosen Language was to be the Pattern of the Speech of the Gods, I shou'd make no doubt of its having the desired Effect; at present you must be contented with my good Intentions, and accept the Translation, if it be but barely intelligible.

ASOON as the Soul, says an old *Grecian* Tradition, is separated from the Body by Death, it takes its Flight towards its next Mansion; and first arrives at a solemn sacred Region, where the Earth opens in two great *Chasms*, and opposite to them, the Heaven in other two, contiguous to one another. Betwixt these sit the *Judges* of Men, who pass Sentence upon all that arrive, and according to its Import, direct the Souls of the *Just* to take their way by one of the *heavenly* Passages, and those of the *Unjust* to seek the nethermost of the *infernal* Roads; leading to the Place of Punishment destined for Tyrants, Traitors, Murderers and Oppressors; but which is chiefly filled with Princes who abused an absolute Power. The judged Souls therefore immediately pass thro' *one* of the earthly, or *one* of the heavenly Passages, and depart for their respective Abodes: and thro' the

the other two they as constantly arrive at the Let. 17.
 Place where the Judges sit. Those who rise
 out of the *earthly* Gulph, come there in
 wretched Plight, full of Filth and Mire; but
 those who descend the *celestial* Road, appear
 bright and pure, like' their Habitation: Both
 seem to be newly arrived from a long Journey,
 and with great Complacency go in a Body and
 lodge in a *Mead*: There they salute as old
 Acquaintance, and enquire at one another their
 several Adventures; those from under the Earth
 asking about the Things in Heaven, and the
 heavenly Guests the Transactions below. The
 former in relating their Fate, weep and wail
 at the Remembrance of all the Misery they
 saw and suffered in their infernal Progress of a
 thousand Years; and the latter tell with Rap-
 ture their high Enjoyments, and Sights they
 saw of ineffable Beauty.

AFTER having been seven Days in the Mead,
 the Souls must remove on the eighth; and
 making a Journey of four more, they arrive at
 a Place, whence they discover a *streight Body*
of Light, as it were a Column, reaching thro'
 Heaven and Earth, nearly resembling the *Iris*,
 but more pure and resplendent: At this they
 arrive in one Day more, and behold the Ex-
 tremities of the *Band* of Heaven, braced to the
 Middle of the Column; for this LIGHT is the
 Band of Heaven, embracing and keeping firm
 its whole Circumference, like the under-gird-
 ing

Let. 17. ing of a Galley. Dependent from its Ends, hangs the *Spindle* of NECESSITY, which with its eternal Twirl makes all the celestial Orbs to circumvolve; her *Distaff*, with its *Hook*, are of Adamant, and her Whirl a Compound of this and other Materials; its Form the same with those used on Earth, but such its internal Mechanism, that within the great outer Whirl, which is hollow and perforated, lies just such another, but less; and in the same manner a third and fourth, and so forth to the eighth, like Nests of Boxes fitted to one another, being in all eight concave Spheres, lying in Circles one within another, whose Edges appear above, but make the external Surfaces of one single Sphere around the *Spindle*^b, which passes clear through the Middle of the eighth and innermost.—By the Twirl of the everlasting Spindle, the whole is carried round in the same Circumvolution; but while it circumvolves, the seven inner Spheres move gently round in a contrary Direction: Of these the eighth revolves with the greatest Velocity; next to it, and equal with one another, the seventh, sixth, and fifth; the third appears to follow the same Course with the fourth, the fourth with the third, and fifth with the second,

^b Νῶτον συνεχὲς ἐνὸς σφονδύλου ἀπεργαζομένης περὶ τῇ ΗΛΙΑΚΗΝ. I make no doubt but this must either have been an Escape in the great Philosopher, or, which is more probable, the Blunder of a Copist; for the Sense requires it should be περὶ τῷ ΑΤΡΑΚΤΟΝ, and I have translated it accordingly.

cond, and the Spindle, with all its Orbs, turns Let. 17.
upon the Knees of NECESSITY.

ALONG with every Sphere is carried aloft a Syren, who utters one unvaried simple Note, but from whose composition with the rest, being eight in all, there results a perfect Harmony. Besides these, there sit round the Spindle, at equal Distances, each upon her Throne, the three FATES, Daughters of NECESSITY, *Atropos*, *Lachesis*, and *Clotbo*, arrayed in white Apparel, with Garlands on their Heads, and singing in Concert with the Melody of the Syrens; *Lachesis*, the Past; *Clotbo*, the Present; and *Atropos*, things to come. *Clotbo*, at times laying her right-hand upon the Whirl, drives round the outer Sphere, intermitting her Action: *Atropos*, with her left, does the same to the inner Spheres: And *Lachesis*, with either Hand, pushes round sometimes the one, and sometimes the other.

ARRIVED at this Place, the Souls go streight to *Lachesis*, when a certain Prophet first divides them into Classes; and then taking out of *Lachesis*' Lap, Lots and Patterns of Life, he steps up to an exalted Throne, and proclaims, Thus sayeth *Lachesis* (Alottment) the Child of NECESSITY, *Ye transient Souls! here is the beginning of a new Period, ending in Death to the mortal Race: Destiny shall not draw Lots for you, but you shall choose a Destiny for yourselves; whose Lot is first, let him*

Let. 17. *first choose his Life, which once chosen, he must of necessity lead: But Virtue is free to all; which, as every one prizes or despises, more or less of it shall be his Share; the Blame be on the Choice, and God be free! And having thus spoke, he scatters abroad the Lots, and each takes up that which falls by him, not being permitted by the Prophet to touch any but his own well-known Number. Then the Patterns of all the various Kinds of Lives that are lived upon Earth, are set in order before them, many more than the Souls that are to choose: There you have the Lives of all sorts of Animals, and all the sorts of Lives led by Men. There you have Kingships and Sovereignities, some lasting for Life, others cut short in the Middle, and ending in Leggary and Banishment. There are the Lives of Men celebrated for their Beauty and Comeliness, for their Strength, Bravery, and glorious Toils, for their high Descent and illustrious Ancestors; and of Women in the same manner: But there is no Distinction or Classing of Souls, because of the Necessity there is that the Soul should change according to the Life it chooses, and these are infinite in Number, varied and mixed with the Extremes of Poverty and Riches, Sickness and Health, and with all their intermediate Degrees.*

AND here indeed is the grand Danger, the Point that requires our prime Care, how to postpone

postpone every other Science, and, if possible, Let. 17.
 learn this supreme of Arts, *How to discern a*
wise worthy Life from an ignorant wicked one,
and make our Choice accordingly. For this
 Purpose we ought, while in *this World*, seri-
 ously consider what is the *real Value* of the
 Things most coveted in it; Beauty of Person,
 Strength, Wealth, Power, Honour, and high
 Birth, and what Effects they produce either
 singly, or intermixed and compounded with
 some of their Contraries; and when about to
 leave it, we ought to set out on our Journey
 to the Grave, with this Opinion bound to us
 as with an adamantine Chain, *That Virtue is*
Happiness, and Vice Misery, in all their Re-
spects and Tendencies; lest possibly our Mind
 should even there be struck with the Desire of
 Pomp, and such other dazzling Evils as su-
 preme Power, Usurpation, and illegal Gran-
 deur, for whose sakes Men make irreparable
 havoc of their fellow-creatures, and suffer
 yet worse Tortures themselves. On the con-
 trary, we ought to stick to the *middle Life*,
 and fly the Extremes on either hand, both in
 this mortal State, and in that which succeeds;
 for this is the *Happiness* of MAN.

AND now, the various Models and Manners
 of Life being ranged in Order, so as every
 Soul may chuse in its Turn, the *Prophet* again
 proclaims, *'The last by Lot, if he wisely choose,*
'and worthy live, may assure himself of a

X 3

'happy

Let. 17. *happy Life; wherefore let neither the first in order be careles, nor the last despair.* Their the Soul advanced to whom the *first* Lot had fallen, and chose *the greatest Kingdom*; but through Sensuality and Folly did not sufficiently consider the Circumstances of the Choice, nor perceive that it was inevitably accompanied with Extirpation of his Family, eating his Children, and other execrable Deeds; wherefore viewing it at more leisure, the Soul was confounded, and made a hideous Outcry, neither abiding by its Choice, nor the Conditions fixed by the *Prophet*, nor taking Blame to itself, but loudly accusing the Gods, and Fortune, and every thing rather than its own Folly. The Soul who made this wretched Choice, was of the Number of those who had come last from Heaven, and who had lived its former Life in a regular well-governed State^c, where it had acquired the Habits of Virtue by meer *Custom*, without *Reason* or *Philosophy*; and of that sort who come from Heaven, not a few are caught in wrong Choices, as having never tasted Misery; whereas the far greater part of those who come from the Earth, have both suffered themselves, and seen the Sufferings of others, and are in no Hurry to make their Choice; by which Means a Rotation of Happiness and Misery prevails among the Souls, to which the *Chance* of their various Lots likewise

^c A Touch, as I conceive, against Crete and Lacedemon.

wife contributes. For suppose that one should always, when they come into the World, seek in earnest after Wisdom, if at the same time their Lot do not happen to be the last, that Person must stand a fair Chance not only to live happily on Earth, but in going and coming, never to travel the black infernal Road, but only the smooth celestial Way.

It is an entertaining Sight to see how the several Souls pick out their different Lives, a Sight both piteous, and ridiculous, and strange; because, for the most part, they make their Choice from some odd Circumstance of their former Life. There you may see, for Example, the Soul that once animated the famous *Orpheus*, making choice of the Life of a Swan, through Hatred of the Sex that cruelly murdered him, and Disdain being again born of a Woman. *Thamyris*, the Poet and Musician, chose the Life of a Nightingale; and *Swans* and others of the musical Tribe, exchanged their former for the State of Men. A remarkable Soul, that of *Ajax* the Son of *Telamon*, refused to revive a Man, from a Memory of his Disgrace in the Judgment of the Arms, and chose the Life of a *Lion*. After him, *Agamemnon's* Shade advanced to chuse; and that he might not be again murdered by a Spouse, he preferred the Life of an *Eagle*. *Atalanta*, famed for her Speed, happening about the Middle of the Choice to spy the Honours de-

Let. 17. fined to an *Olympic Wrestler*, could not pass by it, but chose the athletic Life of a Man. On the contrary, the Son of *Panopeus*, *Epeus* the Mechanic, preferred the Nature of an inventive artificial Woman, weaving curious Webs, and contriving new Patterns of Needlework. *Iberfites*, the Buffoon, took up with the Life and Manners of a Monkey : And last of all the Soul of the celebrated *Ulysses* advancing to chuse, and recollecting all the Fatigues and Dangers he had formerly undergone, and wishing now for Respite from the Toils of Ambition, and Risques of Battle, went a great while about looking for the Lot of a private, obscure, unoccupied Man. This with Difficulty it at last found thrown somewhere aside, and despised by all the rest; and taking it fondly up, solemnly affirmed, that had its Lot been first in Order, and at full Liberty to pick out among them all, this Life it would have chose, and none other.

OF the other Animals, in the same Manner, many went into the human Nature, and many into the different Species of their own, the Cruel and Ravenous into the *Wild*, and the Harmless and Gentle into the *Tame*, making all the Mixtures and Combinations imaginable. But when the Choice is over, and every Soul has got the Life it is to live, they all proceed in order to *Lachesis*, who appoints a *Genius* to each, the Guardian of the Life they chose; and

and Accomplisher of its particular Lot. His Let. 17.
 first Business is to lead them to *Clotho*, in order to ratify under her Hand, and from the Run of the potent Twirl of her Spindle, the Fate they elected for their own. After they have been touched by it, he next leads them to the Thread of *Atropos*, giving an irrevocable Sanction to the Decrees of *Clotho*. From hence, without once looking back, they all pass directly under the Throne of NECESSITY, and through it they go. When all are passed, they march together in sultry suffocating Heat to the Plain of OBLIVION, a naked dreary Region, without Tree or any Thing produced by Earth, and there they encamp by the Banks of the River *Inconcern*, whose Water no Vessel can hold. Of this every one must drink a certain Measure; and those who are not saved from it by Understanding, drink more than enough, while whosoever drinks forthwith, forgets every thing, and falls asleep. But about Midnight Thunders begin to break—Earthquakes ensue, and every Soul is of a sudden hurried aloft, and some one way, some another, shoot like Stars into a new Birth.

TRY your Taste, my Friend, by these allegorical Images of the Rise and various Periods of Mortality. If you can read this long Letter with Pleasure, I pronounce you no mean Proficient in Mythology; and if the latter Part of it give you particular Satisfaction, I should

Let me should think my Pains well-placed, and congratulate you on a higher Attainment. Absolve me, in the mean time, from my Promise of explaining *Hecate* and *Pandora*, or any other Allegory; whoever understands the Doctrine of the *Fates*, has a Key to the better part of the ancient Emblems. Let me therefore conclude with telling you two Things about this Relation of the invisible World. First, that the Philosopher does not tell it as originally his own, but makes his Master (*Socrates*) repeat it as a Story told by one *Eros* a *Pamphylian*, who being wounded in a Battle, lay nine Days for dead on the Field, and the Carcasses beginning to putrify, was found sound on the tenth, and carried home to be buried. Two Days thereafter being laid on the funeral Pile, he came to Life after having been twelve Days dead, and related to his Friends all his Soul had seen in its Progress while dislodged from the Body. Next, that this Relation concludes his Body of *Politics*, as his *Timæus*, or History of the Creation, introduces his *Laws*; being both employed as powerful Restraints from Vice, and Persuasives to the Practice of Piety and Virtue. Nor can I refuse myself the Pleasure of observing, in favour of a more refined Theology, that the Doctrine of the Ancients about their *Gods*, that is, of the *Creation*, and its constituent Parts, generally leads to the happy Idea of one *supreme eternal BEING*,
from

from whom all Things first sprang, and who *Let. 17.*
first put, and now preserves them in Order; or
where it has no such Tendency; it is a Child
born by Superstition to wild Fancy, full of crude
Conceptions, which only amuse without in-
structing. WISDOM never yet contrived a
World without a GOD, all-mighty, all-boun-
teous, all-wise at the Center. May You,
My Friend! always so reason, and so live, as
to think of him with Pleasure!

I am, &c.

L E T T E R

LETTER XVIII.

Let. 18. **I**N good Earnest, it would seem I have cut out more Work for myself than I was aware, and raised an inquisitive Spirit, which I cannot wish entirely to *lay*, though I find it will cost me some Pains to feed and keep it quiet. It is indeed a natural and noble Curiosity, after hearing so much of the Allegory and Imagery in which the Ancients wrapt their Opinions concerning the Rise of Things and Creation of the World, to enquire *what these Opinions really were when stript of their Coverings?* and an obvious Connexion, to take, as you have done, another Step, and ask *whether they were false or true?*

To answer the *last*, would be to write upon the most abstruse Parts of *Metaphysics* and *natural Philosophy*: a Task I hope you will dispense with my undertaking, upon so easy Terms as telling you, that I believe they were neither absolutely *true* nor *false*, but *mixed*, part *Truth*, and part *Falshood**; and as for the rest, let me only remind you of the cautious Plan of the *Jewish* Education†: so far

I

* Vera sunt quæ loquuntur POETÆ, sed obtentu aliquo, specieque velata. LACTANT. Lib. I. Cap. II.

† 'In our Schools *natural Philosophy* is to be learned from the first Chapter of *Genesis*; upon which account it is called *the Study of the Work of Creation*; which being incumbered with

I can soundly direct you, on condition that Let. 18.
 you ask no farther: For should you next de-
 sire to know what *Rabbi*, what *Father*, what
Annotator you must take for your Teacher or
Hierophant, I must stop short, and declare my-
 self not a little at a loss to whom I should pre-
 ferably recommend you.

How the *private* Instructors among the
Jews, acquit themselves of their arduous Task,
 is not perhaps worth enquiring; but the most
 knowing of their *Writers* have taken different
 Roads, and explained many Things *oppositely*
 to one another*. The same Fate has attended
 the learned Moderns who have undertaken to
 adapt the short Hints we have of *natural*
 Things in holy Writ, to the Principles of Phi-
 losophy that prevailed in the several Ages in
 which they lived. These Attempts were par-
 ticularly frequent in the beginning of this, and
 end of the last Century, when Knowledge of
 every kind streamed like Light through the
 western World; while others, who imagined
 that

* with great Difficulties, is not wont to be publicly explained,
 but only in *private* to the Party that desires it. As for *Meta-*
physics, neither is this Study to be otherwise attained to, it be-
 ing grounded upon the first Chapter of *Ezekiel*, which is look'd
 upon as no less difficult, and therefore not to be explained but
 with the like Caution. Is. ABENDANA. *Polity of the JEWS*.

* The *Jewish* Commentaries are of three sorts: 1. *Literal*;
 such as those writ by the *Carraim*, that by *R. Ben-Melec*, and a
 very few others. 2. *Allegorical* and *moral*; such as *Tarchi's*,
Ramban's, and the far greater Part of their Writers. 3. *Kabba-*
listical and *mysterious*; such as the *Sepher Jetzirah*, or Book of
 Creation of *R. Akibah*, the *Zohar* of *R. Simeon Ben-Jochai*, and
 all the *Siphri* and their *Burim*, i. e. *Illustrations*, or Sub-com-
 mentaries.

Lect. 18. that the current Opinions could not be so well *reconciled* with the sacred Doctrine, and who for that Reason believed them to be *false*, thought it advisable to frame a *new Philosophy*, that would better quadrate with the received System. With the same Views one very lately endeavoured to extract a Set of Principles by a sort of *Kabbala* founded upon Letters and a new Punctuation, which should at once confirm our Belief, and highly improve our natural Knowledge. Yet all this Variety of different Methods, and different Interpretations, neither derogates from the Authority of the primitive Doctrine, nor is it any reason why some *one* of its Glossators should not have hit upon the Truth.

IT is true, such Attempts have been made directly contrary to the Advice of the pious Lord *Verulam*: ‘The greatest Caution, he says, should be used against a Mixture of *Superstition* and *Theology*: It spreads wide Corruption through Philosophy, and does Mischief both to Systems and their Parts: For the worst of Things is *Error deified*, which ought to be regarded not as a *Defect*, but as a *Pest* of the Understanding when attended with groundless Veneration. Yet some of the Moderns have, with the utmost Levity, so far indulged themselves in this Illusion, as to endeavour to found a *natural Philosophy* upon the first Chapter of *GENE-*

SIS,

“^a *Sic*, the Book of JOB, and other Parts of the *Let.* 18.
 “*holy Scriptures*; preposterously searching for
 “the *Dead* among the *Living*: A Folly the
 “rather to be restrained, because from the un-
 “wholsome Mixture of Things *human* and *di-*
 “*vine*, arises not only a fantastic Philosophy,
 “but an heretical Religion. ’Tis therefore the
 “most salutary Method to apply *Faith* only
 “in Matters *that to Faith belong* ^b.”

WE accordingly see some of the wisest Men,
 those who best understand the real Interests of
 Religion, who have most promoted it by their
 Writings, and adorned it by their Lives, take
 a quite different Course^c. They fix the due
 Limits between Faith and Philosophy: They
 are at pains to shew, that the great Ends pro-
 posed by the former, could be better compas-
 sed, and its great Objects more properly repre-
 sented in a *popular* than a *philosophical* Strain;
 and with comprehensive Views, and enlarged
 Hearts, have at once revered Truth, re-
 moved Objections, and done Honour to their
 Profession. Difference of Opinion there has
 been, and will be while there are *Men*; and
 the

^b ORGANUM NOV. Part. II. Aphor. 65.

^c See Dr. SAMUEL CLARKE’s *Demonstration*, &c. Part II.
 Dr. BUTLER’s *Analogy*, &c. Dr. A. A. SIKES’s *Principles, De-*
fence, and Treatise of Demoniacs. Dr. T. BURNET’s *Sacred*
Theory, Book II. Ch. 8. and *Short Consideration of the Excep-*
tions against it. Dr. FORSTER’s *Usefulness*, &c. in the *INRO-*
DUCTION; and hear the great Christian Critic; ὅτι μὴ ὀικο-
 νομῆσαι τίσις τις μυθικὰ δεικνύμεναι διὰ τῶν θείων γραφῶν, πᾶσις ἡ
 οἱ ἀκραιστάτοι τῶν τῷ λόγῳ προσιόντων πεπιγυῖκας: τίς οὖν αὐταί,
 οἱ ἐνυμῶντες ἡ ἀτυφειομολογεῖν μὴ ἰδύσθαι. ΠΡΙΤΕΝ. Φιλοκαλ.
 κριφ. α.

Let. 18. the more abstruse the Subject, the wider the Difference : But that does not hinder the *Good* and the *Wise* of every Age, from perceiving which Side has the greatest Tendency to promote Piety and Virtue, and befriending it to the utmost of their Power.

YOUR *first* Question, What were the *real Opinions* of the Ancients concerning the Creation of the World, though not quite so knotty, has yet its own Intricacy. They were very various, and, like the Moderns, went widely afunder, when they came to enter into any Detail. The best View I can give you of them, is first from a venerable *Phenician* FRAGMENT that is said to have stript the ancient *Cosmogonies* of Fable, in order to tell plain historical Truth ; and next from the *Pythagoric* Doctrine concerning the Creation, explained and refined by the Master and Model of *Athenian* Ingenuity.

THERE are few Remains of Antiquity more famous, than the Comments and Controversies of Critics have rendered a *Fragment of a Phenician History translated into Greek*. It is preserved by *Eusebius* in his Preparation for the Proof the Gospel, and contains, or pretends to contain, like the *Theogonies* of the old Legislators, the original Belief of the *Phenicians* concerning the Creation, or more properly the *Formation* of the World, the Birth of the Gods, and Invention of Arts, extracted by

SAN-

SANCHUNIATHON the Son of **THABION**, first **Lct. 18.** from the hieroglyphical Books of *Taaut*, the primeval Archives of **EGYPT**, and then from the other *Phenician* Records. It is pity it should have reached us in such extreme Disorder; mangled, interpolated, and in short, *such* as we might expect so abstruse a Piece coming to us at *fifth* hand. For **I. TAAUT**, the Inventer of *Letters*, and first *Recorder* among Men, wrote that Part of it relating to the Rise of Things, in Signs or sacred Sculptures^k. **II.** These Signs and Records were compiled by the *Priests*, and embodied with the other Books of the *Phenician* Theology. **III. SANCHUNIATHON** the Son of **THABION** extracted it from the *Phenician* Records and Books of *Taaut* 'by conjecture from the sacred Characters, and Marks which his Sagacity found out, to enlighten us, intermixing it with his own Allegories^l.' **IV. PHILO**, a Native of *Byblos*, translated it from the *Phenician* of *Sanchuniathon* into Greek, with his own Interpolations and Comments; and **V. EUSEBIUS** gives it in Scraps from *Philo*, we know not in what Order, nor how much re-interpolated,

Y

lated,

^k Ταύτ' εὐρέθη ἐν τῇ Κοσμογονίᾳ γεγραμμένα ΤΑΥΤΟΥ καὶ τοῖς ἐκείνου ὑπομνήμασι· ἔκ τε φοχασμῶν καὶ τεκμηρίων ὧν ἰσάρεται ἡ αὐτοῦ διάνοια· καὶ εὐρε, καὶ ἡμῶν ἰφωτισμῶν (ΣΑΓΓΟΤΥΝΙΑΘΩΝ) ΦΟΙΝΙΚΩΝ διὰ λόγια παρὰ ΕΥΣΕΒ.

^l Ταῦτα πάντα ὁ ΘΑΒΙΩΝΟΣ παῖς, πρῶτος τῆς ἀπ' αἰῶνος γενομένης Φοινίκῃς ἱεροφάντης, ἀλληλορρήσας, τοῖς τε φυσικοῖς καὶ πνευματικαῖς ἀναμύξας, παρέδωκε τοῖς ὀργάνοις καὶ τιθέσιν κληίδοις ΠΡΟΦΗΤΑΙΣ. Ἀβθ.

Let. 18. lated, there being no less than *ten* Breaks, some of *Philo*, some of *Eusebius*, in the Thread of the Narration. I will give it you as free from Mixture, and as genuinely *Phenician* as its maimed Condition, and the little we can know of a lost Language, permits.

SANCHUNIATHON'S History of the CREATION.

‘ **T**HE BEGINNING of all Things
 ‘ was a *dark breathing* AIR, or *Gale* of
 ‘ *darksome* BREATH^m, and a *turbid* CHAOS
 ‘ obscure as NIGHT: These were infinite, and
 ‘ without End of Duration. But when this
 ‘ *Spirit* or *Breath* fell in LOVEⁿ with its own
 ‘ Principles, and a *Mixture* ensued, that Mix-
 ‘ ture was called DESIRE^o: This was the
 ‘ Source of all *Creation*: It did not know its
 ‘ own *Creation*; but of its Conjunction with
 ‘ that *Spirit* sprang MOOT^p, *Slime*; and of
 ‘ MOOT sprang the Seed of *Creation*, and the
 ‘ Generation of the Universe. It was framed
 ‘ in the Form of an EGG^q, and MATTER
 ‘ issued

^m See Page 49—51, and especially 174.

ⁿ Page 49—85—94—97—125.

^o Page 138.

^p *Telo*, says *PHILO*, τινὲς φασὶν ἸΑΤΥΝ· οὐ δὲ ὑδατώδους μίξεως πρὸ τοῦ. *ORPHEUS* and the *Greeks* call it the ἰλύς πρωτογέντης, *primigenial Slime*, before the Elements were separated; allegorized, it turns to *THOTÉ*, *Tethys*, Wife of the Ocean, and Mother of the Gods.

^q ΔΟΝ ἀρχὴ γένεως.—*QOPHIC*. See Page 128.

‘ issued forth, and the SUN, and the MOON, Let. 18.
 ‘ and the STARS both small and great.—Of
 ‘ the AIR illumined by the fiery Gleam from
 ‘ Earth and Sea, WINDS were generated and
 ‘ CLOUDS, whence ensued vast Effusions of
 ‘ WATER from above. These, when sepa-
 ‘ rated and drawn from their Place by the
 ‘ Sun’s Heat, met in the Air in mutual Shock,
 ‘ and begot LIGHTENING and THUNDER.

‘ Now there were certain Creatures void of
 ‘ Sentiment of which other *intelligent Crea-*
 ‘ *tures* were made, called ZOPHASÊMIN^r,
 ‘ *Spectators of the Heaven*. These at the Noise
 ‘ of the Thunders awoke; and, startled at the
 ‘ Crack, in Earth and Sea MALE and FE-
 ‘ MALE were moved.—Then of the Breath
 ‘ COLPIAS^r (the *Voice of the Mouth of God*)
 ‘ and his Wife BAU^r (*Darkness or Night*)
 ‘ were produced ÆON^u *Existence*, and PRO-
 ‘ TOGONOS *First-born*, Mortals^w: Of them
 ‘ came GENOS *Generation*, and GENE^x *Race*
 ‘ or *Progeny*:—From *Generation* the Child of
 ‘ *Existence* and *First-born*, sprang three mortal
 ‘ Children, LIGHT, FIRE, and FLAME^y.

Y 2

• They

‘ צִפְי־שֵׁמַיִן Tzophe-Sêmaïn.

‘ קוֹל-פִּיָּה Kol-pi-iah.

‘ בֹּהוּ Bohou.

‘ From פִּיץ Fuit; whence the Greek ΑΙΩΝ.*

‘ Not everlasting, but transient. I take the Word ἀνδρας to be an Addition of the Translator.

‘ Greek Terms as plain as Ἀνδρας and Πρωτογονος.

‘ See Page 35. The Arcadians went annually to a Vale called ΒΑΘΟΣ, *Depth*; where, near a miraculous Fountain, Eruptions
 of

Let. 18. ' They invented Fire by Attrition of Wood,
 ' and taught the Use of it: They likewise begot
 ' Children of transcendant Size and Strength,
 ' who gave their Names to the Mountains*,
 ' *Cassius, Libanus, Antilibanus* and *Brathy*.
 ' Of these sprang MEMROUM^a, *Heaven's*
 ' *Height*.—MOTHERS then gave Names, as
 ' they prostituted themselves to the first MALE
 ' they met. — MEMROUM dwelt in *Tyre*,
 ' contrived Huts of Reeds, and had War
 ' with his Brother OUSOUS^b *Lightening*, who
 ' first made a Covering of a wild Beast's Skin.
 ' Storms of Wind and Rain having broke
 ' down the Trees about *Tyre*, they took fire
 ' and burnt the adjacent Wood. OUSOUS
 ' taking a Trunk, and lopping off the Branches,
 ' first adventured upon it to go to Sea, and
 ' erected two Pillars to WIND and FIRE.—
 ' Many Ages thereafter, of MEMROUM's Race
 ' were born *Hunter* and *Fisher*, Inventers of
 ' *Hunting* and *Fishing*; and after whom *Hun-*
 ' *ters*

of Fire like Whirlwinds, frequently burst through the Ground.
 ' Here the *Giants*, they say, fought with the Gods; and here,
 ' for that Reason, they do Sacrifice to the THUNDER, to the
 ' LIGHTNING, and to the STORM.' PAUSAN. *Arcadic*.

* Γένεσι δ' Ὀρεσιν πατρὶς, διὰς χάριτας ἐκείνων. ΗΞΙΟΔ.

^a Had not *Philo* explained this ὑψηλόν, *Heaven-high*, I should have translated it the *Waters above*, from עֲלֵי Waters, and עֲלֵי High. The Ancients imagined there was a Store of Water above, as well as in the Abyss below, as their Word in the dual Number seems to imply: But now I suppose the first Letter of עֲלֵי the *Heaven* has been lost.*

^b From the *Chaldee* נִינִי Fulgura; which, because of its Affinity to נִינִי Fidis, signifies likewise *Visiones*.*

ters and Fishers were so denominated. Of Let. 18. these again sprang two Brothers, Inventors of Iron, and Iron-work. One of the Brothers, Gold-Sword, studied Eloquence, and Charms, and Prophecy. He found out a Hook and Bait, Line and Rod; and first of all Mankind sailed the Sea; wherefore they adored him as a God after Death, and called him DIAMICHIVS^b, the Bewailed. His Brother first invented Brick-walls. Afterwards arose two Youths of his Race, called the one ARTIST, the other EARTHMAN: They contrived to mix Stubble with Brick-Clay, to dry it in the Sun, and make Roofs. From these came other two, named the one CORN-LAND, the other LABOURER or PEASANT, whose Statue and portable Shrine was held in high Veneration in Phœnicia. The Byblians distinguish him with the Appellation of the greatest of the Gods^c. They added Courts and Yards to Buildings, and contrived Enclosures and Grottoes; of them are all Peasants and Hunters, who were called Claymen and Wanderers. They begot AMY-

Y 3

NOS

^b From the Syriac ܕܡܝܚܐ Dèmeba Lacryma.*

* While the Jews and Phenicians were speaking nearly the Dialect of Canaan, the Epithet ܫܕܕܝܐ Shaddai, the powerful, seems to have been equivocal to three; ܫܕܕܝܐ Vastator potens, omnipotens; ܫܕܕܝܐ Agricola, and ܕܡܝܚܐ Genius, Dæmon. It appears that Philo has blended the two first.*

Let. 18. ^d NOS^d, *Truth and Wealth*; and MAGOS^e,
 { ^e *Forefight or Knowledge*, who taught Men to
 ' live together in Villages, and tend their
 ' Flocks. From these again came MISOR^f
 ' and SYDIC^g, *Liberty and Justice*, Inventers
 ' of Salt^h. Of Mysor, Liberty, came TAAUTⁱ,
 ' Letters, (the Invention of the finer Arts)
 ' and of Sydic came the DIOSCURI^k, mighty
 ' Sons of Jove, whose Priests were Sacrificers^l,
 ' skilled in the Mysteries of Nature^m, and who
 ' first invented a Ship, (Authors of Commerce).
 ' To

^d From אֱמוּנָה *Emunab*, Nom. Fem. *Veritas*; or the Chaldee מַמְּוֹנָה *Mammōnab*, *Wealth*.*

^e So I suppose *Philo* has rendered חֲרָטָם *Chartam*, one skilled in NATURE, ΦΥΣΙΚΟΣ, a *Chaldean Magus*; or perhaps חֲזִיָּה *Choseh*, *Videns*, a *Seer*; a Prophet who, like the Chaldeans, sees Futurities in the Stars.* See *Esaiah*, Ch. xlvii. Ver. 13. addressing the בַּת כְּשָׁדִים *Daughter of the Chaldeans*.

^f *Philo* explains it* ΑΛΥΤΟΙ, *loose, disentangled*. The Syrians say שֶׁרִי *Séri-solutus*, and with the Servile מֶשֶׁרִי *Mesori*.

^g צַדִּיק, *Tzadic*, *Justus*: one of the tritest Words in all the Eastern Tongues.

^h All is tasteless without them: an Allegory, I suppose, added by *Sanchuniathon*.

ⁱ I am inclined to think that *Taaüt* is pure *Egyptian* for LETTERS, from תָּא *Taan*, *Signum Nota*, such as the *Egyptian* Letters especially were: thence אֹתוֹת *Ottotb*, *Signa Literæ*, and with the ת transposed from the Middle, or the *Coptic* Article Tⁱ. put before it *Taaöt*.*

^k Kings and Judges were *Jupiter's Sons*:—Εξ δὲ ΔΙΟΣ βασι-
 λῆες. HΣΙQA.

^l CORYBANTES, *Sacrificers*, is a plain Transposition of the Chaldee קוֹרְבָּן *Courebān*, a Victim, or any Oblation to a God. The Phenician Priests perpetually calling for *Courebans*, the Greeks called them *Corybantes*. The same Word signifies *Fighters*; thence the armed Priests of the Syrian Goddess. From the first Acceptation is the *Corban* mentioned in the Gospel.*

^m SAMOTHRACIANS, *skilled in Mysteries*: All the Explanation of SYDIC's Genealogy is an Addition by *PHILO*. See p.

* To these succeeded the Inventors of Botany, Let. 18.
* of Cures for Bites, and of Charms or Spells.ⁿ

* AT the same time was ELIOUN^o, the Most
* High, and a Female BEEROUTH^p, Springs
* or Moisture; of whom came TERRESTRIAL,
* or Earthman, called also HEAVEN; and his
* Sister, of the same Parents, called EARTH.
* HEAVEN, succeeding to his Father's King-
* dom, took his Sister EARTH in Mar-
* riage, and had by her four Children, ILLUS
* (THE GOD^q) or SATURN, Time; BETY-
* LA^r, the Virgin; DAGON^s, Corn; and AT-
* LAS^t, Knowledge of the Seasons. HEAVEN
* had likewise much Offspring by other Wives;
* which made EARTH jealous, and rail at him,
* until they parted asunder: But HEAVEN, tho'
* separated from her, came back when he plea-
* sed, and having by Force approached her,
* again retired; attempting likewise to destroy

Y 4

* the

ⁿ Such the TELCHINES are described.

* It is just עֲלִיֹן *Elion* sublimis; whence Ἥλιος *Elios*, the Sun: *Elion* and *Beeroth*, the Parents of Heaven and Earth, are without Father and Mother themselves.

בְּעֵרוֹת *BEEROTH*, Springs: The Most HIGH operating upon Moisture, produced *Heaven* and formed the *Earth*, according to the Ancients.*

^q אֵל *EL*, or *EIL*, GOD, the Strong: χρόνος γὰρ οὐκ ἦν πρὸ κόσμου. ΦΙΛΩΝ. ΙΟΥΔ.

^r בְּתוּלָה *BETULA*, the Virgin, meaning *VESTA*. See Page 58, 61, 62, and 86.*

^s דָּגָן, *DAGAN*, Corn, meaning *CERES*.

^t Page 52. (n) r. Among the *Phenicians* he seems to have corresponded with the *JANUS* and *VERTUMNUS* of the *Latins*. The Pole or Axis of Heaven turned on his Shoulders; and the *Arabs* call a Lever أَطَالُ *ATALO* to this Day.*

Let. 18. the Children he had by her^a: But EARTH
 having gathered Assistance, stood on the De-
 fensive; and TIME came to Maturity, with
 the Advice and Aid of this mighty MER-
 CURY^b his Scribe (*Invention and Records*)
 took part with his Mother, and repulsed the
 Attempts of HEAVEN.

SATURN, or TIME, was the Parent of
 Pallas and Proserpine^c; the latter dying a
 Virgin, by Advice of the former and of
 Mercury, he made a Scythe and Spear of
 Iron. Then Mercury having said Spells over
 TIME's Allies, inspired them with Ardor to
 fight for EARTH against HEAVEN; and by
 this means TIME engaging with HEAVEN,
 drove him from the Kingdom, and reigned in
 his stead. In the Battle a fav'rite Mistress of
 HEAVEN was taken big with Child. TIME
 gave her to DAGON in Marriage, in whose
 Possession she was delivered of the Burthen
 of her Belly begot by HEAVEN, which was
 called DEMAROUS, *Lord of Plenty*. Then
 suspecting his Brother ATLAS, at the Sug-
 gestion of Mercury, he buried him under
 Ground.

^a HESIOD, Theogon. Ver. 156.

^b Page 175.

^c PROSERPINE is פְּרִי-סֶפְחָה *Peri-sephuna*, *Hidden Fruit*, Covered Seed; who generally dies a Virgin, if her Head be not cut off every Year by TIME.

^d From מְלִי דָאִי, *Copia*, *Possessio*, and מְלִי מָרָאן *Dominus*. Of the first is the Arabic دَاو, *Habens*, Possessor; and the Syriac ܕܐܘܬܐ of the last, is in the Greek Genitive Δυνα-
 τος.

" Ground *. His other Auxiliaries were called Let. 18.

‘ ELOEIM^a, the Gods.

‘ TIME having had a Son SADID^b, *Effer-*
 ‘ *vescence*, he dispatched him through Suspi-
 ‘ cion with his own Sword, and in the same
 ‘ manner cut off his *Daughter's* Head; so
 ‘ that all the Gods trembled at the Designs of
 ‘ TIME. But HEAVEN then in Exile, sent
 ‘ his eldest Daughter ASTARTE^d, a Virgin,
 ‘ with two other Sisters RHEA and DIONE^e,
 ‘ to destroy TIME privily. These his Sisters
 ‘ TIME took and made them his *young Brides*.
 ‘ His Father informed of this, sent other
 ‘ Forces against him, the SEASONS and FATE,
 ‘ with other Allies, whom TIME likewise con-
 ‘ ciliated to himself, and kept in his own
 ‘ Power. Then the God HEAVEN invented

‘ BAI-

* The GREEKS said it was his Children, not his Brother, he hid under Ground. See Page 85.

^a אלהים ELOHIM; the Plural of the Word used by the *Affyrians, Syrians, Phenicians, Hebrews, and Arabs*, for God; and which being most used in that Number, has given Scope to *Criticism*.

^b אזיד AZID, or ADSID, Chald. *Efferbuit, Ebullit*: سديد SADIDON, or SADID, Arabic, *Sanies, Putrefactio*, the Effect of Fermentation. It is remarkable, that an analogous Word سديدات Saidaton, or Saidat, signifies a *Holocaust*, or *whole Burnt-Offering*, and is so used GENES. xxii.*

^c PROSERPINE's. See above, Note (*).

^d The elder VENUS. Ἡ δὲ ΑΣΤΑΡΤΗΝ Φόινιξας τῆς ΑΠΟΘΑΙΤΗΝ εἶναι λέγουσι. She had her *Phenician* Name from the Fecundity of Flocks, אשטרת ASHTOROTH. *Greges*. See Page 91, Note ^e.

^e Ibid. Note ^d.

Let. 18. ^f BAITYLIAS^f, having produced *animated*
 { *Stones*.

‘ TIME had by *Astarte*, the genial Power,
 ‘ seven Daughters, the *Titanesses*^g or *Artemi-*
 ‘ *desfes*, and as many Sons by *Rhea*; the
 ‘ youngest of whom JUPITER was deified
 ‘ from his very Birth^h. Then *Dione* brought
 ‘ him two Females, and *Astarte* gave him
 ‘ likewise two Males more, DESIRE and
 ‘ LOVE.—*Sydic*, Justice, married to a *Tita-*
 ‘ *ness*ⁱ, produced *Esculapius*, *Health*; and to
 ‘ TIME were further born in *Peraia*^k, a *Land*
 ‘ of Fruit, younger *Time*^l, of his own Name,
 ‘ *Jupiter Belus*, or the LORD, who is *Apollo*^m.
 Along

^f See Note ^g immediately preceding, compared with Page 58.
 Τα παλαιότερα, καὶ πᾶσι τοῖς Ἕλλησι, τιμὰς δίδωσι αὐτὴ ἀγαλμάτων
 εἶχον ἄγροι λίθοι. ΠΑΥΣΑΝ. Ἀχαϊκ.

^g Page 49, 51, 85.

^h Page 86, 137, 140, 143.

ⁱ Justice and good Order, joined to a sound Constitution,
 produce قلب عز - *Aaz-kélpho*, Ἀσ-κλησις, *The Power of the*
Heart; or, *The Virtue of Converting*, from Sickness to Health.
 As these Words sound nearly like *לב קלב* *Ish-Keleb*. Some
 will have *Esculapius* to mean the Dog-man, a Dog being often
 among his Symbols.*

^k פֶּרִי PERI, *Fruit*; פִּירַיָּה PIRAIA, *Fruitful*, to wit, *Coun-*
try.*

^l TIME distinguished and divided into Seasons; or *Time mea-*
ured by the Course of *Jupiter Belus*, the Sun, and other hea-
venly Bodies, whom *Proclus* therefore calls "Οργανα τῶ χρόνου, *the*
Tools of TIME.

^m I am apt to believe that *Philo* has writ ὁ καὶ Ἀπόλλων. *EM-*
FEDOCLES said there were two Suns, δύο ἥλεις, τὸν μὲν ἀρχίτυ-
 πον, τὸν δὲ φαινόμενον, one visible in the Heavens; the other his
 Archetype and Original; and all the Ancients agree in calling the
 SUN but the *Child of ETHER*, as being only δόχημα καὶ ὄχημα
 αὐτοῦ, the *Receptacle and Vehicle of FIRE*. It is the *Egyptian*
 and *Phenician VULCAN*, who is אֲבִי אֵשׁ, FATHER-FIRE;
 the Sun is only his Child. See Page 89.*

‘ Along with them were produced PONTUS, *Let. 18.*
 ‘ *the Sea*, and TYPHO, *subterraneous Fires*,
 ‘ and NEREUS, *Fluidity*, the Father of the
 ‘ *Ocean*. Of Pontus, the SEA, came SIDON,
 ‘ *the Fish-town*ⁿ, and NEPTUNE, *sailing*.
 ‘ SIDON’S Sweetness of Voice first found out
 ‘ the Melody of a Song^o; and to DEMAROUS,
 ‘ Lord of Plenty, was born MELICARTHUS^p,
 ‘ or *Hercules, Prince of the Town*.

‘ After these Things there was again War
 ‘ between HEAVEN and SEA. He retiring,
 ‘ joined DEMAROUS, *Lord of Plenty*. This
 ‘ Lord attacked OCEAN, was put to Flight, and
 ‘ vowed a Sacrifice. But in the thirtieth and
 ‘ second Year of his Reign and Power, THE
 ‘ GOD, or TIME, lay in Ambush for his
 ‘ Father in a certain Place in the Middle of
 ‘ the Earth, and having got him in his Power,
 ‘ castrated him near Springs and Rivers. There
 ‘ HEAVEN was consecrated, his (creative)
 ‘ Breath stopp’d, his Blood dropped into the
 ‘ *Springs and Rivers*^p, and that Place is shewn
 ‘ unto this Day. AND

ⁿ Sea-faring People are idle in fine Weather, and apt to sing. The ancient Mariners had no sooner fixed their Sails, than they set a Bowl upon the Table, and began to pour out Libations and to sing: ‘ The Ships of *Tarshish* did sing of Tyre in the Market: ‘ She was replenished and made very glorious in the Midst of the ‘ Sea. *Exek. Ch. xxvii. Ver. 25.*

• Compounded of מלך, *Melec*, Prince or Lord; and קרתא, *Kartha*, Town: The Epithet of *Phenician Hercules*—Whence the *Greek Fable of Leucothoe and Melicertus*. Sp *Melinus*, who was thrown from the *Tarpsian Rock*, endeavoured to become King of *Rome* by Distributions of Corn among the Populace.

^p They retain some of the genial procreative Power of recent Heaven. See Page 97, 100, 106, 107.

Lct. 18. ' AND now ASTARTE the mightiest, JUPITER, Lord of Plenty,* and ADOD Prince of the Gods; the first or sole (also a Torch) governed the World with Consent of TIME. Astarte adorned her own Head with the Horns of a Bull, Emblems of Royalty (of Fecundity and Power) and thus going round the World, she found a Star dropp'd from the Sky, took it up, and consecrated it in the holy Isle of TYRE. TIME likewise going round the Globe, gave the Government of Attica to his Daughter Minerva; and in a Pestilence and vast Mortality, he offered his own only begotten Son in a Burnt-offering to his Father HEAVEN, and was circumcised

* ZEYΣ ΔΗΜΑΡΟΥΣ.

Here is the grand Revolution, and final Settlement of the Universe after the Creation was completed. TIME having exhausted the productive Virtue of HEAVEN, makes a kind of Cession of the Government to the first Cause of Generation, (P. 91, Note d) to the Lord of Plenty, and to the one Sole GOD. ASSYRII Deo quem summum maximumque venerantur Adad nomen dederunt: (it should be Abad) ejus nominis Interpretatio significat UNUS. Macrobi. Saturn. Lib. I. § 23. It is from TYN AHAD, unus, according to Macrobius. I have sometimes thought it was TYN HAOD (with the emphatic T) THE PRINCIPLE, THE CAUSE, whence TYN OUD, a Burning Torch.*

LUCIFER; the Morning-Star sacred to Astarte or Venus, and peculiarly adored in Tyre: the same painted by HOMER, as,

The Star benign, that fairest in the Sky,

Proclaims th' Approach of rosy-fingered Morn. OΔΥΣ. N.

But I have not met with the Tradition that should explain that Circumstance of its being fallen from Heaven; unless we understand it according to the Sabian Doctrine, that the Power of Generation formerly residing in Heaven, fell from it in process of Time to the Earth, and was now transferred to the MORNING-STAR worshipped in TYRE.

The Notes marked with an Asterism, explain such of the Phenician Names mentioned by SANCHUNIATHON, as are neither paraphrased by Phile, nor truly deduced by subsequent Commentators.

‘ fed himself with all his Allies. Not long Let. 18.
 ‘ after he deified his Son MUTH, *Death*, born
 ‘ of *Rhea*, whom the *Phenicians* call PLUTO.
 ‘ Then he gave *Byblos* to the Goddess BAAL-
 ‘ TIS (the LADY) called *Dione*; and *Bery-*
 ‘ *tus* (the *Fountains*) to NEPTUNE, and to
 ‘ the other great Gods of Land and Water,
 ‘ who also consecrated the Relicks of PONTUS,
 ‘ the SEA in *Berytus*, the City of Wells.

‘ BEFORE this, the God TAAUT had, in
 ‘ Imitation of HEAVEN, expressed the Ap-
 ‘ pearances (Aspects) of the Gods TIME and
 ‘ DAGON, and the other Deities in the sacred
 ‘ Engravures of Letters—To him (TAAUT)
 ‘ TIME, going afterwards to the Land of the
 ‘ South, gave all the Kingdom of *Egypt* to
 ‘ be his Royal Seat.”

HAD *Sanchuniathon's* great Work reach-
 ed us entire, it would have been a valuable
 Curiosity. This Specimen of the Translation,
 lame and maimed as it is, shews the irrepara-
 ble Loss we have sustained in the perished Re-
 cords kept by the Priests in the chief Cities in
Egypt, and all over the *East*; but especially
 in the grand Temples of *Thebes*, *Memphis*,
Babylon and *Tyre*. Those kept by the *Jewish*
 Priests under divine Direction, in the Temple
 of *Jerusalem*, make a considerable Part of
 holy Writ; and tho' they be Chronicles of no
 learned nor mighty Nation, tho' they be ge-
 nerally

Let. 18. nerally confined to their own little State, and
 ~~~~~ it be a nice Point to adjust their Chronology,  
 yet their meer *historical* Use (setting aside  
 higher Considerations) makes us justly regret  
 the Originals of which they are but Abridge-  
 ments, and to which they so often refer.

IF we review the ancient *Cosmogonies* that  
 have reached us, *Hesiod's* Birth of the Gods,  
*Ovid's* Transformations, *Silenus's* Song in *Vir-  
 gil*, and the *Phœnician* Theology, we shall not  
 find them precisely restricted to a History of  
 the Creation, or Production of the Universe;  
 they take generally a Step further; they pro-  
 ceed to the History of the first Ages, inter-  
 weave the Inventions of Arts, and as it were  
*account* for the present Face the World wears;  
 the *Origins* of Nations, *Appellations* of Places,  
 and *Manners* of Men. The Works of the pri-  
 mitive Bards already mentioned, that were  
 collected into one Body, and made the old  
*theological System*, deduced their allegorical  
 Tale, not quite so far as *Naso* prays the Gods  
 to do his Verse:

——*ipsoque ab origine Mundi  
 ad mea perpetuum deducite tempora Carmen,*

‘ from the very Origin of the World to his  
 ‘ own Times ;’ but down to the Commence-  
 ment of the *historical* Period; that is, to the  
*Trojan War*.

SAN-

SANCHUNIATHON's Work, as it now stands, Let. 18. seems to have been a Composition extracted from *two* Cosmogonies by the Author, and interspersed with a *third* in the Paraphrase. It contains therefore, I. The pure *Egyptian Doctrine*, written by TAAUT in Marks and sacred Sculptures; being, I suppose, no more than a *simple Genealogy*; that is, the *Sign* of the God, with a Mark for Marriage, and a Symbol of Parentage or Issue. II. The *Phenician Theology* compiled by the *Priests*, intermixed with Traditions about the Invention of Arts, and with *Sanchuniathon's* own Allegories. III. Shreds and Similitudes of the *Greek Mythology*, so interwove by *Philo*, that though I have omitted many, several yet remain not easily untwisted from the Thread of the Narration. We may accordingly perceive a threefold Doctrine, discovering itself in different Strains throughout the Fragment; a *natural*, a *moral*, and a *political Mythology*. The first, written by *Taaud*, comprehends the Rise of Things, and the chief Transactions until the Dethronement of *Heaven*. The second lies principally in the *moral* and *historical* Episodes of *Phenician* Extract; such as the Descent of *Demarous* and *Sidon*, the Progeny of *Misor* and *Sydic*, and the Invention of Arts *inserted before* the History of *Elioun* the Most High. The *political* Part, and all the

Illustra-

Let. 18. Illustrations, seem to be Trappings added by the Translator to *Sanchuniathon's* Allegories: According to him, *Egypt* the Land of Learning and Parent of Writing, is given to *Taaut*, LETTERS; and *Attica*, the Country of Science, early famous for military Skill, is assigned to *Pallas*, CONDUCT and KNOWLEDGE. He even condescends to explain to his *Grecian* Readers the Eyes and Wings with which the Easterns accoutred the Image of TIME, and the other Gods, with many minute Circumstances, which I have waved in the Translation.

THIS Remain of Antiquity is too curious not to have raised Disputes, and treats of too great and interesting Subjects not to have afforded abundance of Play to Fancy, and room for Conjecture. It has been condemned as wholly spurious<sup>a</sup>, it has been defended as perfectly genuine<sup>c</sup>; it has been applied as a Prop of a new System in *historic Fable*<sup>d</sup>, (that the old *Saci*, or *Celtes*, were the true *Titans* and Gods of Antiquity) and has been treated as an unintelligible Rhapsody from beginning to end. But the greatest Pains, and most exquisite Learning, have been employed in finding out the Similitude or *Sameness* of this *Phenician*,

OR

<sup>a</sup> M. Dodwell, Father Simon, Monfaucon, Stillingfleet.

<sup>c</sup> Vossius, Bochart; but especially Dr. Cumberland and M. Fourmont.

<sup>d</sup> Pere PEZRON, *Antiquité des Celtes*.

or rather *Egyptian* Tradition of the History of Let. 18. the Creation, with that delivered by the *Jew-<sup>ish</sup>* Lawgiver. The Parents of Eastern Criticism<sup>a</sup> were contented to find in it, 'Some Sparks of Truth concerning the *Creation of the World, the Origin of Idolatry, and the Abuse of the Names of God* intermix'd with Fables:' But some of their learned Successors, particularly a knowing Prelate of our own Country<sup>b</sup>, and a Professor of uncommon Erudition in *France*<sup>c</sup>, have attempted to demonstrate a marvellous Harmony between *Sanchuniaton* and *Moses*.

As I make not the least doubt, of the good Intentions of these eminent Authors, in taking such indefatigable Pains, they have in so far the fairest Claim to Thanks and Commendation: But whether these Pains were at the same time *wisely* bestowed; or whether, (supposing they had as fully agreed in proving their Point, as they have widely differ'd) it were truly calculated for promoting their pious Purpose, is still, methinks, a Question.

It has been thought by Men of the truest Judgment<sup>d</sup>, to be a suspicious Symptom of any Rite or Ceremony in Religion, if it resembled a known Practice in the Heathen

## Z Superstition.

<sup>a</sup> Scaliger, Selden, Bochart, Marsham, Kircher, &c.

<sup>b</sup> Dr. Cumberland, Bishop of Peterborough.

<sup>c</sup> M. Fourmont, Professor of Arabic in the Royal College of France, &c.

<sup>d</sup> Dr. CONYERS MIDDLETON's Parallel of the Roman and Heathen Rites.

**Let. 18.** Superstition. And just on the contrary, many more have thought it no small Confirmation of the Truth and Antiquity of our Worship, that Traces of it were to be found in most Parts of the old Idolatry. ‘ It is, surely, says the contemplative Physician, already quoted, a blamable Curiosity to try the Truth of the *sacred Scriptures* by their Agreement with *human Writings*; to prove the Book of *Ezra* to be genuine, because it agrees with *Megasthenes*, or is confirmed by *Herodotus*. As for my own part, I cannot deny my superfluous and unsuccessful Curiosity in this Matter, until that silly Story of *Justin’s* about the *Jews* let me see my Folly; *that they were driven out of Egypt, because of some Plague or Leprosy*.’ But, in direct Contradiction to this, says a learned *Gleaner* in Antiquity, ‘ When I read these Prophecies (of *Esaiah* and *Jeremiah*) and such other Pieces of Scripture, and compare them with the ancient Authors, *Herodotus* and *Xenophon*, it is impossible to describe the Joy, — the Rapture — that instantly diffuses thro’ my Heart.’<sup>f</sup> This puts me in mind of the different Judgments passed upon the famous *Orphic Hymns*, which you have so often heard mentioned as the most curious System of *Grecian*

<sup>e</sup> Sir THOMAS BROWN. See a different Opinion in CHARACTERIST. Vol. III. Miscell. 2. § 1.

<sup>f</sup> *Exprimi nequit quanta voluptate, quanto gaudio illico perfundar.* G. JAMESON *Spiciliegia Antiquit. Egypt.* Cap. V. § 13.

*cian* Divinity. A keen Critic never took them Let. 18.  
up, but he thought he was perusing the De-  
vil's *Prayer-Book*; or, to speak more properly, *Satan's genuine Liturgy*:<sup>s</sup> And the Wonder of his Age for Learning, JOHN PICO, Earl of *Mirandola*, thought them a *Treasure of sublime and mysterious Theology*<sup>h</sup>; as did another Man of immense Reading, *Kircher*; who even undertook to demonstrate their perfect Conformity with the *Hebrew Siphri*, and *Hieroglyphics of Egypt*<sup>i</sup>. Amid such Diversity of Sentiments, you see, however easy it may be to agree in an authentic Original, it is vastly difficult to fix upon a proper Commentary; which, after all, every Man chuses according to his *Reach*, and *peculiar Propensities*.

How various, for Example, are the Decisions; how much of the History of *Paradice* and *Fall* of the first mortal Pair is *allegorical*\*, and how much is to be understood strictly according to the *Letter*? Many have believed the miraculous Trees of

Z 2

Life

<sup>s</sup> DAN. HEINSIUS. Arisarch.

<sup>h</sup> IO. PICI Com. Mirand. CONCLUSIONES.

<sup>i</sup> OEDIP. T. II. P. I.

\* In veteri Instrumento, si præter *Historiam* nihil spectes, et audias, 'ADAM è limo conditum, Uxorculam e dormientis latere furtim subtraham, Serpentem illecebrâ Pomi sollicitantem mulierculam, Deum ad auram inambulantem, Romphæam foribus præfidentem'—nonne putes ex HOMERI officinâ profectam Fabulam?—At sub his Involucris quam splendida latet Sapientia!

DES. ERASMI CHILIAD. III. ΣΕΙΛΗΝΟΙ ΑΑΚΙΒ.

Let. 18. *Life and of Knowledge* \*, to point to the former: But PHILO, a fanciful Platonic Jew <sup>k</sup>, and ORIGEN, a fanciful Platonic Christian, incline to think the whole Transaction, from Beginning to End, the Trees, the Rivers, the Cherubs, even to the *Coats of Skins* <sup>l</sup>, made for the recent Exiles from *Eden*, to be a perfect *Allegory*. St. AUSTIN seems very willing to accept of the *Allegory*, if, at the same time, you will believe the Relation to have been *real Fact* <sup>m</sup>: But another learned Father, more strictly orthodox, ties it rigidly down, in every Circumstance, to the literal Meaning, and confutes the Jew and the Christian, as equally heretical

\* Voyez LETTRES FANATIQUES. Lettre septieme.

<sup>k</sup> Κατὰ τὸν θεῖον ΠΑΡΑΔΕΙΣΟΝ ἔμψυχα καὶ λογικὰ τὰ φῦτα πάντ' εἶναι συμβεβηκε, καρπὸν φέροντα τὰς ἀρείας. — ταῦτα δὲ μοι δοκεῖ συμβολικῶς μᾶλλον ἢ κυρίως φιλοσοφεῖσθαι. — ἐγὶ γὰρ δεινμαῖνα τύπων ἐπ' ἀλληγορίαν καλῶντων. ΦΙΛΩΝ ΙΟΥΔ. περὶ Κοσμοσ. Μὴ γάρ τοσαύτη καλᾶσχοι τὸν ἡμέτερον λογισμὸν ἀσέβεια ὡς ὑπολαβεῖν ὅτι ὁ θεὸς γεωπονεῖ καὶ φυτεύει παραδείσους.

Τὸ αὐτὸ Νομῶν ἱερῶν ΑΛΛΗΓΟΡΙΑΙ.

<sup>l</sup> ΩΡΙΓΕΝΗΣ καὶ εἰκόνα φησὶν ἀπολωλεκῆναι τὸν ΑΔΑΜ· ἐνθεῶν φησὶ καὶ τὰς χιτῶνας τὰς δερματίνους ἐπιστημῆνασθαι τὴν γραφὴν, ὅτι (ὁ θεὸς) ἐποίησεν αὐτοῖς χιτῶνας δερματίνους, καὶ ἐνέδυσεν αὐτοὺς, τὸ σῆμα, φησὶν, ἐν. — ἀλληγορεῖ δὲ λοιπὸν ὅσα περ δύναται τὸν τε Παράδεισον, τὰ τε τῆς ὑδατὸς, καὶ τὰ ἐπάνω τῶν οὐρανῶν, καὶ τὸ ὕδωρ τὸ ὑπὸ κατὰ τῆς γῆς.

ΕΠΙΦΑΝΙΟΥ κατὰ Αἰρησ. βιβ. β.

<sup>m</sup> Τὰ περὶ τὸν Ὅφιν, ὡς ἀνιπράσσοιεν τοῖς τῷ Θεῷ παραγέλλμασιν — ὅτι Παράδεισος, ὃν περιφύκεναι λέγεται ὁ θεὸς ἐν Ἐδέμ καὶ ἀναβολὰς; καὶ μὴ τὸ ἐξαναστάσκειν ἐκ τῆς γῆς πᾶν ξύλον ὠραῖον εἰς ὅρασιν, καὶ καλὸν εἰς βρώσιν, καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τῶν παραδείσων, καὶ τὸ γινώσκον καλῶς καὶ πονηρῶς ξύλον, πάντα ταῦτα ἐκ ἀζιμῶν τροπολογεῖται. — καὶ ὁ ἐκβαλλόμενος ἐκ τῶν παραδείσων ἀνθρώπος μὲν τῆς γυναικὸς, τῆς δερματίνης ἡμφισμίνος χιτῶνας, ἧς διὰ τὴν παραβάσιν τῶν ἀνθρώπων ἐποίησεν τοῖς ἀμαρτήσασιν ὁ θεός, ἀπορρήλιν τινα καὶ μυρτικὸν ἔχει λόγον.

ΩΡΙΓ. κατὰ Κελο. βιβ. δ.

<sup>n</sup> Commentaria in GENESIN.

heretical upon that Point<sup>n</sup>. ‘ I have avoided, Let. 18.  
 ‘ says a great Modern, to mention MOSES’S  
 ‘ *Cosmopœia*, because I think it is delivered by  
 ‘ him, rather as a *Lawgiver* than a *Philoso-*  
 ‘ *pher*, which I intend to shew at large in  
 ‘ another Treatise, as not thinking that Dis-  
 ‘ cussion proper for the vulgar Tongue.—His  
 ‘ Account of the Creation consists of two  
 ‘ Parts; the first of which describes the great  
 ‘ general Masses of Matter, and the disorder’d  
 ‘ State of Things; and proceeds upon the  
 ‘ same Principles, and observes the same Or-  
 ‘ der which the ANCIENTS have constantly  
 ‘ observed :—And in this almost all the Chri-  
 ‘ stian Interpreters agree with us, that the  
 ‘ *Mosaïc ΤΟ ΗΥ ΒΟΗ Η*, is the same thing as  
 ‘ the CHAOS of the *Ancients*; that the Dark-  
 ‘ ness, described by *Moses*, is their TARTA-  
 ‘ RUS, and EREBUS, and NIGHT; that his  
 ‘ *Incubation of the Spirit, or Breath of GOD*,  
 ‘ is collusive with the Birth of PHANES,  
 ‘ EROS, or LOVE. So far *Moses*, and the *old*  
 ‘ Philosophers agree: But *here* he breaks off  
 ‘ his philosophic Strain, and takes up another  
 ‘ Method; a *human*, or, if you like it better,  
 ‘ a *theological* Strain; in which, having en-  
 ‘ tirely neglected the various *Motions* of the

Z 3

‘ CHAOS,

<sup>n</sup> Φάσις, ὃ οὗτος, ἐπισκομαλίζων, ὅτι μὴ ἄρα βυροδέψης ἦν ὁ  
 ΘΕΟΣ ἵνα χιλῶνας δερμαλίνους τοῖς περὶ τὸν Ἀδὰμ ποιήσῃ. μηδέπω ζῶν.  
 τεθυμένων· ἐν δὲ καὶ ἐτύθη ζῶα, οὐκ ἦσαν, φησὶ χιλῶνας δερμαλίνους,  
 ἀλλὰ τὸ γήινον ὃ περικείμεθα σῶμα. — ὁ Θεός, ὃ ἄπειρε, δερμαλίνους  
 φέσει χιλῶνας, ἀνευ ζῶων, ἀνευ τέχνης τινὸς ἀνθρωπίνης καὶ πολυμορφῆς  
 ἐρπασίας ἠθέλησε γίνεσθαι· καὶ ἅμα δίδων ἐπίοισι τοῖς περὶ τὸν ἈΔΑΜ  
 ΕΠΙΦΑΝΙΟΤ καὶ αἶμα Αἶμα.

βιβ. β.



Let. 18. ' CHAOS, according to the Laws of Nature,  
 ' and overlooked the *Action* of divine Love  
 ' upon it, and its consequent successive Chan-  
 ' ges, into various *Strata*, *Regions*, and *Ele-*  
 ' *ments*; having, I say, superseded all these,  
 ' he has framed a *popular* Relation of the Rise  
 ' of Things, in the manner we all know °.

THE Description of the *Elysian* Fields by  
 the ancient Poets, Philosophers, and Divines,  
 is thought to have been originally borrowed  
 from *Moses's* Draught of Paradise †. ' If we  
 ' compare, they say, the Ease, the Pleasure,  
 ' the Delicacies of the Place; the Mildness of  
 ' the Climate, the Fruitfulness of the Soil,  
 ' and constant Serenity of the Sky, we will  
 ' find the Terms differ in the different De-  
 ' scriptions, but the *Subject* and *Sentiments*  
 ' exactly the same.' From *Moses's* EDEN, said  
 the Fathers, *Plato* took his Idea of the Gar-  
 den of the Gods, in which *Porus* and *Penia*  
 (Plenty and Want) begot *Cupid*, or Desire ‡;  
 nay, all the Heathen Mythology, according  
 to others, took its Rise from the Truth of the  
 Scriptures misunderstood; insomuch, that there  
 is no one Fable which is not founded in Fact,  
 and all of them bear the same Resemblance  
 to some part or other of the sacred Canon, as  
*Deucalion's* Deluge does to *Noah's* Flood †.

A

° Dr. BURNET's Theory of the EARTH.

† Ε, φασίλας τῷ καὶ ἡμᾶς παραδείσου. I. NAZIANZ. Αὐγ. x.

‡ EUSEBIUS, ORIGEN, CLEMENS.

† HORAT. TURSELLINI Histor. Epitom.

A pious Prelate, says he could very easily demonstrate, ' that no small Part of the *Heathenish* Mythology and Divinity, was fetched from *Hebrew* Stories and Practices; — and that when they invented their poetical Deities, their Dreams were the Offspring of some *real Things* which they had seen, or heard out of the Book of God\*. This, in the Opinion of another great Scholar, already mentioned, does no small Honour to holy Writ. Full of *French* Vivacity, after unrid- dling, as *he* imagines, the Names of *Celus*, *Saturn*, and *Jupiter*, which, to his Astonish- ment, no Mythologist had ever dared to ex-

Z 4

plain :

\* Dr. S. PATRICK, Bishop of Ely, in his *Mensa Mystica*, Introduct. The four Instances he gives of this, are very curious. I. CASSANDRA, in her prophetic Fury, calls *Hercules τριώνυχος λέων*, the three-night Lion, whom the sharp-tooth'd Dog of Neptune took within his Jaws. This the good Bishop, after *Is. Tætzæz*, takes to be originally from the Prophet JONAH's having been so long in the Belly of the Whale. *Lycophron* seems to have alluded to the three Nights in which *Hercules* was begot, and to his Combat with *Cerberus*. II. The Stories of *Iphigenia* and *Julia Luperca's* being to be sacrificed, and a Hind and Panther offered in their Stead, are founded on the real Histories of *Isaak* and *Jephtha's* Daughter. Human Sacrifice, and Persons devoted to Death, was an ancient wide-spread Rite. III. The wondrous Cave of the *Nymphs*, described by *Homer*, *Odyss.* XIII. and ingeniously commented by *Porphry*, is an Allegory of Man's Conception in the Womb, and is stole from *Psa.* cxxxix. §. 15. *I am fearfully and wonderfully made*. IV. The *Lydian* Priests, mentioned by *Pausanias* (Ἡλιανῶν α.) who laid unkindled Wood on their Altar, invoked an unknown God (I suppose to the *Greeks*) and immediately and infallibly (πάντα ἀνίστην) the Wood took Fire, is a Perversion of the History of *Elias's* Miracle in calling for Fire from Heaven, to confound the Priests of *Baal*. These *Lydians* have been *Zabians*, Priests of *Baal*. See Page 90 in the Notes,

Let. 18. plain<sup>t</sup>; that is, having made *Terab* the HEAVEN, *Abraham* TIME, *Isaak* ETHER, and *Jacob* TYPHON, he immediately subjoins, 'that the *Scripture* appears now, as it were, in a new *Majesty*; which, for certain, very few People would have thought it could have ever acquired<sup>u</sup>.' And in consequence of this Way of Thinking, an Author of the same Nation has composed an entire Treatise, *Of the Conformity of ancient Fables with the sacred Remains of Jewish Writings*<sup>w</sup>.

COULD Numbers ascertain Truth, there would be no Difference of Sentiment on the Subject; the far greater Part of Authors having ranged themselves on *this* Side the Question. But others, no less Masters of Reason, are of a different Opinion: One of these has endeavoured to prove, 'that *Idolatry* is worse than *Atbeism*;' or, in other Words, 'that unworthy affronting Worship, with respect to

\* Une chose étonnante: jamais aucun Mythologiste a-t-il osé dire, qu'il savoit la cause des noms de *Jupiter*, *Cronos*, *Ouranos*, &c.—Je dis moi, que les voici decouverts—Voilà donc ce que l'on cherche depuis trois mille Ans, la Raison du Nom d'*Uranus*:—Quiconque ne sent pas cela, ne sent rien.

M. FOURMONT *Reflex. Crit* Liv. II. Sect. III. Ch. 2.

¶ Tranchons le mot: un Lecteur, homme d'esprit, aimant la vérité (Je le suppose dégagé de tous Prejugés) sera ravi non seulement d'apercevoir ici ce que l'on cherche depuis 3000 Ans, la *Naissance du Paganisme*, & l'*Origine de ses Dieux*, mais aussi de remarquer (Affertion qui frappe à présent les Yeux comme l'Eclair qui passe de l'Orient à l'Occident) de remarquer, dis-je, 'Que l'Ecriture paroît dans une *Majesté* comme NOUVELLE, à laquelle certainement peu de gens se seroient attendus.'

*Ibid.* Sect. IV. Ch. 17.

¶ Conference de la *Fable*, avec l'*Histoire Sainte*. Par M. de LAVAUR.

‘ to the Object to which it is addressed, is *Let. 18.*  
 ‘ worse than no Worship at all :’ Which, if  
 true, must it not necessarily follow, ‘ That  
 ‘ any Connexions, Similitudes, or Allusions,  
 ‘ between the idolatrous Rites of the *Egypt-*  
 ‘ *tians, Phenicians,* or other Heathens, and our  
 ‘ *spiritual* Devotion, are rather disadvantage-  
 ‘ ous ; and, instead of illustrating, seem to  
 ‘ cloud the Purity of our Religion ?’ So that,  
 rather than search for new Resemblances,  
 ought not we, in good Conduct, to aim at  
 disproving the old ? Thus far seems to be cer-  
 tain, that any Doctrine, carrying its own Evi-  
 dence, stands in no need of weak collateral  
 Proofs to support it ; since the greatest Differ-  
 ence that can be done to *Truth*, is to tack  
*Falsehood* to it, as if it were of the same Qua-  
 lity. The Patch raises Suspicion of the Sound-  
 ness of the Piece ; as an unskilful Pleader ruins  
 a good Cause, by resting it on an inconclusive  
 Argument. The truest Service therefore, that  
 can be done to any reasonable Doctrine, is to  
 represent it in its own genuine Simplicity ; to  
 strip it of the old useless Accoutrements,  
 with which it had been equipped by, perhaps,  
 very well-meaning Men, and remove the rot-  
 ten Props that portend imminent Ruin. The  
 fair Pillar of TRUTH totters when officiously  
 shored up, and threatens Subversion : It can  
 only stand poised by its *own* native Weight,  
 and rest upon its *own* immediate Foundation.  
 The

Let. 18 The *Mosaic* Accounts of the Creation, and  
 ~~~~~ Genealogy of Mankind, need no strained un-  
 natural Applications from mythological Wri-
 ters, to support their received Authority: 'Tis
 quite enough, if, by comparing the *Egyptian*
 Traditions of the Rise of Things from *Sanchun-
 iathon* or *Taaut*, we find some Traces of the
 Origin of that Assertion, ' *That the Hebrew*
 ' *Lawgiver was instructed in all the Wisdom*
 ' *of the EGYPTIANS* ².'

I am, &c.

² 'Επειδή ΜΩΣΗΣ πάλιν σοφία ΑΙΓΥΠΤΙΩΝ.


Περὶ τῆς ΑΠΟΕΤ. Κ. φ. ζ.

• L E T T E R

L E T T E R X I X .

TH E R E is an Observation which, tho' Let. 19.
 it lie not within every one's Compass, is
 very entertaining to those who can ground it
 upon a wide Knowledge of the Fates of Na-
 tions, and upon just Views of human Nature.
 From a Survey of *these*, it would seem, ' that
 ' among the People called *Heathen*, there has
 ' happened, as of Policy and Power, so like-
 ' wise a sort of CIRCLE, or *Succession of RE-*
 ' LIGION.' I do not mean, that the several
 religious Rites were propagated by Conquest
 or Commerce, along with the other Arts of
 Life, from one Country to another; *that* we
 find in every History: But that in Religion
 itself, as considered among the *Heathen* Na-
 tions (that is, all Mankind excepting the *Jews*)
 we may observe *a certain Progression from*
Purity to Star-Worship, from Star-Worship to
Polytheism, and thence to the grossest Idolatry:
That in some Ages a Distaste of Superstition re-
tains, in consequence of which Reforms are set
on foot; Purity is retrieved, and zealously af-
ected: But new adopted Deities from some
Out-skirts of the Scheme, make way for a Mul-
tiplication of Mysteries, and that for a Relapse
into Ignorance and Credulity.

A

Let. 19.  A DEDUCTION of every Step of this Observation, and Instances adduced to verify it, would be no easy Undertaking. It might regulate the Plan of so vast and various a Work as that of the laborious *John-Gerard Vossius*, OF THE ORIGIN AND PROGRESS OF IDOLATRY: For had there been less Detail in that immense Collection, and more Connection of the Changes in Religion, with the Changes in Government and Manners, it would have been much more instructive. His vast Learning wanted but such a Clew to prevent his being lost in the Labyrinth, and as it were o'erwhelmed with the inexhaustible Subject. My Views are confined to the two remotest Steps of the Revolution; which will yet require all our Attention, as the tracing them leads through some of the most untrodden Paths in History and Literature.

As far as we can penetrate into the dark Recesses of ANTIQUITY, the most ancient Worship upon Record in the World, seems to have been that of ONE ALMIGHTY GOD, Governor of all Things: A Worship that does not appear to have been confined to any one Nation or Tribe, but to have prevailed all over the EAST, and principally in *Chaldea*, its perpetual Seat. This is that Religion which is still known under the Name of *Zabism* among the Eastern Writers, whose early

Professors worshipped neither in Temples, nor by Images, but offered Prayer with Odours immediately under Heaven, the Habitation of *the Most High*, the Patriarch, or Head of the Tribe, being commonly both *Priest* and *King*. Let. 19.

WHEN the Prophet, whose Doctrines now fill the finest Countries of the Globe, first asserted his divine Mission, his Countrymen, the *Arabs*, were immersed in gross Ignorance, and as tenacious of their Pagan Superstitions, as they are now of *Islamism*; for it is rare that Religion wholly changes the Character of a Nation, unless it have first altered the Constitution of their civil Government. To the North and West of them dwelt *Jews* and *Christians*, a large Mixture of both having likewise settled in *Arabia* itself; but to the *East* lay the People long famous under the Name of *CHALDEANS*, zealous Teachers of a refined sort of Idolatry. Now the *Arabs*, new Converts to the Belief of *one* God (the first Article of *their* Apostle's Creed) were to be distinguished from all the rest, and warned against the Infection of the surrounding Sects, of whom he commonly classes four together; *Jews*, *Zabians*, *Christians*, and *Magians*^a. He calls the first three frequently *Scripturals*, People who found their Faith upon a Book, and arms his Followers with Answers to their Objections, as many of them were apostatizing

^a AL CORAN. Suras II. V. XXII.

Let. 19. zing to the ZABIANS, *Easterns*^b; by whom he
 no doubt means the Inhabitants of *Chaldea*.

MAHOMET was himself illiterate: He frequently glories in it, and makes it a Proof of his Mission from Heaven; since it was impossible a Book of such divine Eloquence as the CORAN, should be the Composure of an ignorant Prophet^c. The *Moslems* accordingly admire and adore it: They make it not only the Rule of their Life, but the Standard of their Style, and Model of their Language: They borrow every Term used in it, and are perpetually alluding to it in their Writings. Among the other Sects, finding the *Chaldeans* mentioned by their Prophet under the Appellation of *Zabiin*, *Easterns*, they retained the Term; and by translating many of their Books, have made a Name unknown to the *Greek* and *Roman* Writers famous thro' the World.

FOR some Generations the *Khalifs*, *Mahomet's* Successors*, were barbarous bloody Enthusiasts. They declared War against the Learning, as well as the Religion of other Nations, and burnt all the Books they could lay Hands
 on.

^b صبح signifies the *Morning*; and thence, by a Metaphor, common to most Languages, the *East*. An Adjective formed from that, is, صابون Orientales, *Easterns*; and, by an easy Transition, *Apostates*, who change their Religion, and particularly who turn *Zabians*.

^c نبي الامي *Nabi al omeion*. The untaught Prophet, ignorant as he came from his *Mother*. CORAN, Sura VII.

* نليفة *Khalifaton* (vulgo *Califa*) Successor, Vicarius. The four acknowledged by the orthodox *Sonnites*, were *Abubèr*, *Omar*, *Osman*, and *Hali*.

on. The Destruction in particular of the celebrated *Alexandrian* Library, was the greatest Wound ever received by Literature. But about the Beginning of the third Century of the *Hejira*, the Conquest of rich and polite Nations, having by Degrees divested the *Arabs* of their former Fierceness, they turned this Contempt of Knowledge, and Hatred of the Means of it, into the most ardent Pursuit of Science that ever possessed a People.

*Mutavit mentem Populus levis, & calet uno
Scribendi studio—*

For not contented with the infinite Productions of their own fruitful and fiery Genius, with indefatigable Pains they set themselves to translate, into their wondrous Tongue, all the principal Authors in History, Poetry, Philosophy, Medicine and Mathematics, that were in greatest Vogue among the conquered Nations. Thus they have *Plato* and *Aristotle*, *Euclid* and *Archimedes*, *Hippocrates* and *Galen*, and even *Homer* and *Livy*, speaking the Language of the victorious *Moslems* *.

IN the Beginnings of this happy Disposition, the Books of the *Zabians* could not escape their Curiosity. They were writ in a Dialect of their own Speech, and contained both the Philosophy and Religion that had been

* While EUROPE was immersed in Barbarity and Monachism, all polite Learning passed under the Designation of *Studia Arabum*.

Let. 19. been long prevalent over the *East*. The great Historian, ABUL-FARAGI, says, ' That the Religion and Rites of the *Zabians*, in the current Opinion of the *Arabian* Doctors, were the very same with those of the ancient *Chaldeans*; that their chief Seat was in *Haran*, on the *Chaldean* Border, where they had their grand Temple on the Top of a Hill^d: It was called the City of the *Zabians*, and was so famous as the prime Residence of the Sect, that a *Harani* and a *Zabian* were equivalent Terms^e. The chief Points of their Doctrine are these:

' THEY believe the World to be eternal; governed by a co-eternal MIND, whom they worship under the Symbol of *Fire*; they pay a proportioned Reverence to the *Sun*, its apparent Source, and to the *Moon* and *Stars* participating of the same celestial Nature. In consequence of these Principles, they invented significant Rites, and pious Practices, expressive of their Veneration, and calculated, as they thought, to obtain the Favour of these inferior Rulers of the Universe.' This is precisely the Religion of the old *Chaldeans*; and this the eastern Sages call the

^d HISTORIA DYNAST. Dynast. IX.

^e Gentile nomen حراني *Harani* Haranita, sæpe usurpant solet pro صابي *Sabi* Sabita, qui est Cultor Stellarum. The *Sabians* go in Pilgrimage to *Haran*, in the same Manner as the *Mahometans* go to *Mecca*, and *We* were wont to go to *Jerusalem*.
GOLII Not. ad *Alfragan*.

the primary and most ancient Religion in the World. In this, says the most learned of the Rabbins*, was *Abraham* educated among the *Chaldees* his Countrymen; and this was the Foundation of the Religion practised by the *Magi*, or Priests of the *Assyrian*, *Median*, and *Persian* Empires. Let. 19.

HERE then we find the first Point of our Circle, *early Purity in Principle and Practice*. For the learned and candid *Shahrestan* assures us, that the *Zabians* continued firm in the Belief of one supreme God themselves; and that the Arguments brought by them to convince others of the Unity of his Godhead, were unanswerable^f. Now that this *Zabian* Principle of the Worship of one God by Prayer and Incense, was not confined to any one Tribe or Nation, appears evident from the Authority of our holy Scriptures: There we find a *Canaanitish* Prince, MELCHIZEDEC, King of *Salem*, the Priest of the most high God^g.

—*Cbi con una sola Verga*
Reggea l'humane e le divine cose^h.

We find another of the petty Princes of *Palestine*, ABIMELECH King of *Gerar*, so little surprized with a heavenly Vision, as to expostulate freely with God himselfⁱ. *Laban*

A 2 the

* R. MOSES Ben Maimon.

^f Apud POCOCK,

^g GENES. xiv. § 18.

ⁱ GENES. xx. § 4, 5.

^h *Battista Guarini.*

Let. 19. the *Syrian*, and *Bethuel* the *Chaldean*, may be perhaps supposed, as *Abraham's* Relations, to have received some traditional Knowledge of *one God*, handed down from him, tho' mixed with *Teraphim*^k, or Image-Worship: But patient and righteous *JOB*, tho' an *Arab*, and absolute Stranger to the *Jews* and their Law, and living in the same unfettled pastoral Way as some of the *Arabian* *Shieks* do now, is a shining Instance of the same Belief; a Belief not peculiar to that good Man, but common to all his Friends, who, tho' born of different Tribes, and dwelling in distant Lands, zealously maintain the sovereign Sway of one supreme Ruler of the World.

IN later Times, we find *JETHRO*, *Moses'* Father-in-law, a Priest in the Land of *Midian*^l, of no Idol, we may suppose, nor false God (else such honourable mention had never been made of him, nor Affinity contracted with him by the great Enemy of Idolatry) but blessing the true God for his Goodness to the heaven-guided Lawgiver, and offering a Sacrifice, of which *Moses* and *Aaron*, and all the Elders of *Israel*, were Partakers^m. *Balac*, King of *Moab*, as a Descendant from *Lot*, may have been led to acquiesce in the Power of God, to bless and to curse whom he pleases:

But

^k GENES. xxxi. § 34.

^l The Province of *Hejaz* in *Arabia*, upon the East Coast of the *Red-Sea*. The Town, near the Head of the Gulph called *Median*, now demolished, is the *Mediana* of *Ptolemy*.

^m GENES. xviii.

But BALAAM the Son *Beor*, tho' dwelling Let. 19.
in *Aram* (*Syria*) in the Mountains of the East, }
takes up his Parable under the uncontrollable
Direction of divine Inspiration ^a.

If we take a wider Circle, and look farther
around us among other Nations, we will learn
from *Herodotus*, the Father of History, ' That
' the EGYPTIANS gloried in being the *first* of
' Mankind who built Temples, reared Altars,
' and erected Statues to the Gods.' They had
then none before ; and even the *first* Temples
of the *Egyptians* themselves, according to an-
other Author, ἀξόαντοι ἦσαν, *had no Statue in*
them °.

THEIR Rivals in Antiquity and Religion,
the old CHALDEANS, had, in Process of Time,
built a Temple at *Babylon*, the Wonder of the
World for Magnificence and Grandeur : But
so late as the Days of *Herodotus*, ' there was
' no Statue in that Temple ; nor did any mor-
' tal Creature (as was supposed) pass the Night
' in it, excepting one Lady at a time, a Na-
' tive of the Country, whom the God fa-
' voured, said the *Chaldean* Priests, and was
' pleased to call to his Couch by Name ^p.'

THAT the PERSIANS of most early Time
were no Idolaters, but worshipped one God,
the Creator of the World, under the Symbol

A 2 2 of

^a NUMB. xxiv. § 12, 13.

• ΛΟΥΚΙΑΝ. περί Θείας Συγ.

^p ΑΓΓΑΜΑ δὲ οὐκ ἐν εὐδὴν ἀνέστη ἰνδρυμῶος, &c.

ΗΡΟΔΟΤ. ΚΑΙΣΙΩ;

Let. 19. of *Fire*, is acknowledged by all their Historians, and has been set in the clearest Light by our excellent Mr. *Hyde*¹. Their Zeal for this Principle, seems to have carried them to great Extremes, and made them tolerate no Way of Worship but their own. A Strain of it may have possibly mixed with *Cambyjes*' Madness, in the Havoc he made of the *Egyptian* Divinities²—and influenced the Conduct of *Xerxes* in demolishing the *Grecian* Temples, and defacing their Statues wherever he passed. As this was the constant Practice of the *Persians*, the apocryphal Author of the Book of *Judith*, seems to have stretched it to the portentuous Reason given for the King of *Nineve*'s Expedition against the whole Earth, 'That all Nations, Tongues, and Tribes, 'might worship *Nebuchadnezar*³, and call 'upon him as their only God.'

THE GREEKS and ROMANS had their Religion at second hand from powerful and knowing Nations, but who had departed from their first Establishment, before their Intercourse with European People⁴. It is not therefore to be expected, that *these* should be wiser than their Masters, and exercise a Purity they had never received. Yet there are many Traces of noble

¹ De Religione veterum PERSARUM. ² See above, p. 280.

³ Not the *Babylonish* Conqueror; but a King, whose Name or Expedition is no where else recorded in History.

⁴ See above, p. 177.

noble Simplicity, shall I say, or, in more fashionable Stile, of a rustic Plainness to be seen in the Rites of both Nations. Let. 19.

‘ FOR the first hundred and seventy Years, ‘ says M. *Varro*, after *Romulus*, there was not ‘ a Statue in any Temple at ROME^u:’ And, in exact Conformity with that learned *Roman*, *Plutarch* assures us, ‘ that anciently there was ‘ no Image of a God, either painted or carved, to be seen among that People; that ‘ for the first hundred and seventy Years of ‘ their State, they built Temples indeed, and ‘ offered Sacrifices, but there was no Statue ‘ placed in the Shrine, nor Likeness contrived ‘ for the Divinity^w.’ Even the rude illiterate GERMANS, so late as the Age of *Tacitus*, retained thus much of the ancient Opinion, ‘ that it was foolish to endeavour to coop up ‘ the Gods within Walls, and impious to ‘ frame any Image of them in the Similitude ‘ of the human Countenance^x:’ And, to say the Truth, the first Statues erected for them, hardly deserved the Name, being only great Stones set on End^y, generally square^z, some-

A 3

times

* The first Statue that was cast at Rome, was much later. ROMÆ simulacrum ex aere factum CERERI primum reperi, ex speculo Sp. Cassii, quem regnum affectantem pater ipsius interemerat. PLIN.

^w See p. 247. ^x Cohibere parietibus Deos, atque in ullam humani oris speciem assimilare nefas existimant.

De Meribus GERMANORUM.

^y The Word מַעֲבָדָה, which the Jews are prohibited to erect, does not strictly mean a Statue or Image, but what the Greeks called ΣΤΗΛΗ (Cippus, Titulus) a Pillar, or Column; a Stone set

Let. 19. times conical ^a, sometimes pyramidal, or semicircular ^b, and frequently quite rough and unhewn ^c, without Touch of a Tool.

BUT

set on End as a Monument or Memorial, such as that which Jacob erected between him and Laban. And Jacob took a Stone, and set it up, מַצֵּבָה A STATUE. GENES. xxxi. §. 45.

^a The Statues of the oldest Mercury (see Page 175) were originally long square Stones: The Athenians first put an old Man's Head on them, and afterwards, taught by the Pelasgi, added the Symbol of Generation. MACROBIUS. The Statue of the MOTHER of the Gods, brought to Rome from Phrygia, was a great black square Stone. Festus Pompey says, she is called ΚΥΒΗΛΗ and ΚΥΒΗΒΗ, from ΚΥΒΟΣ a CUBE, to shew that she was the Foundation and Basis of the UNIVERSE.

^a The ancient PHENICIANS had an Image of the SUN, which they believed not to have been formed by human Art, but to have fallen immediately down from Heaven. It was a large black Stone, round and broad at the Bottom, but diminishing by degrees, and terminating in a slender Point. HEROD.

Simulacrum Deae (VENERIS) non effigie humana: continuus Orbis, latiore initio tenuem in ambitum, Metae modo, exurgens. TACIT.

I remember a pleasant Reason assigned by a learned Antiquary for this Figure of the Goddess; *Pur Io mi ricordo di haver letto che questa Figura rappresenta l'OMBILICO del Corpo humano; ed è dato a Venere perche si crede che la Libidine alle Donne sia e cominci in questa parte.* VINCENZO CARTARI. The SUN's being the Center of our Planetary System, is the real Reason both of the umbilical Figure of these Statues, and of the constant Tradition, that DELPHI was the NAVE of the Earth: in Sign whereof, they kept in the Temple a Stone of white Marble cut in that Shape, and religiously wrapp'd up in Swaddling-cloaths.

^b The MEGAREANS worshipped a great Stone in the Form of a Pyramid, under the Name of Apollo. Their more elegant Neighbours, the ATHENIANS, had him in human Shape, but with a Head long and sharp, in the Form of a Pyramid. PAUSAN. A small Globe split in two, and one of the Halves set on the Top of a Pole, was the Object, or rather Symbol, adored by the ancient PEONIANS.

MAX. TYR.

^c The oldest Idol of the Arabs, was MANAH, a Goddess, like VENUS and FATE, worshipped under the Form of a great unhewn Stone. SHAHRESTAN. The Statue of the Thespian CUPID, was a rough Stone untouch'd by a Tool. PAUSAN. And see Page 346, Note ^f.

BUT as the EAST seems always to have led Let. 19.
in Matters of Religion, and that Purity re-
mained longer untainted in that devout Cli-
mate, than in most Parts of the Earth, let us
take a nearer Survey of its early Establish-
ment.

AND first, let us remember that ORIENTAL
Wisdom was always in the highest Reputation;
so high, that the *Jewish* Prince, celebrated as
the wisest of Mankind, is magnified by the
Comparison: ‘His Wisdom, we are told,
‘was greater than the Wisdom of all the *Sons*
‘of the EAST, than all the Wisdom of the
‘*Egyptians*’^d. And that we may not hesitate
about the Preference, the Wise-men of EGYPT
itself, the Privy-Counsellors of the Nation,
that boasted the sublimest Science, and looked
on the Sages of all other People, as little bet-
ter than *Children*; these very Men are intro-
duced by the most knowing of the Prophets,
as founding their Claim to Knowledge upon
their EASTERN Descent, and thereby fairly
allowing the Superiority of their *Chaldean*
Masters’.

NOR was this a short-lived Reputation, that
flourished for an Age, and then vanished: It
surmounted even their national Calamities;

A a 4

and,

^d III. KINGS IV. §. 30.

אֵךְ הָאֶחָד מֵאֲנֹכִי אֶל־פִּרְעֹה בֶן־חֲכָמִים אֲנִי בֶן־מְלָכִי־קְדָם
How will ye say unto PHARAOH, *I am a Son of the Wise, a*
Son of the Kings of the EAST: So קְדָם ought to be translated,

ISAIAH XIX. §. 11.

Let. 19. and, like the *Grecians*^f of old, and the *Chinese*^s of late, enabled the Vanquished to give Law to the Victors. These knowing and polite Nations civilized the rude *Roman* and rugged *Tartar*, their Conquerors; and, in the same manner, the haughty *Mede* and hardy *Persian*, submitted to the Lessons of their *Chaldean Subjects*, both in Religion and Policy. They are particularly celebrated for their Skill in *Astronomy*, which a part of them afterwards abused, by applying it to *Horoscopes* and *Divination*^h. But the History of the *Wise-men*, as our Translation renders the *MATOI*, (*MAGI*) of the Originalⁱ, guided by a *Star*, portending, or rather announcing, the Birth of a King to the *Jews*, does great Honour to the

^f GRAECIA capta ferum victorem cepit, et artes
Intulit agresti LATIO. HORAT.

^s Of the two and twenty Families that have reigned in *CHINA*, three were *Tartars*, who quickly adopted the *Chinese* Manners and Literature. See *Viaggi di M. Marco Polo Gentiluomo Venetiano*, Anno 1297. *Abdalla BEIDAWI*. Edit. *Muller*. *ANNALES SINICAE*, &c.

^h Tu ne quaesieris scire, nefas, quem mihi quem tibi
Finem Di dederint *Leuconoe*: neu *BABYLONIOS*
Tentaris numeros. HORAT.

CHALDAEIS sed major erit fiducia: quicquid
Dixerit *Astologus* credent à fronte relatum
HAMMONIS. JUVENAL.

Annum diemque ultimum vitae jampridem suspectum habebat (*Domitianus*) Horam etiam; nec non et genus mortis. Adolescentulo *CHALDAEI* cuncta praedixerant. SUTON.

ⁱ Ἰδὲ *MATOI* ἀπὸ ἀνατολῶν παρέρχοντο. *MATΘ. B. α. St.* IONATIUS says the Splendor of the Star was ineffable; and struck all who beheld it with Amazement; for all the other Stars, together with the *SUN* and *MOON*, attended it in a Chorus, while in Lustre it outshone them all. XIV. *Epist. ad Ephes.*

the Science of these *eastern Sages*, and wonderfully quadrates with their constant Contemplation of the Host of Heaven. Let. 19.

DISTANCE of *Time*, and Want of *Records*, permit us not to determine the precise Period when the *Chaldeans* departed from the Purity of their primitive System. But as in all human Societies, there is a Mixture of good and bad, of noble and base, it would seem that a meaner Set of them had early prostituted their Science to Incantation and Magic^k; while the sounder and superior Part renounced them for so doing, and acquired such Reputation by their upright Conduct and celestial Science, as, like other divine Lawgivers, to be thought worthy of Empire^l. It is past doubt, that before they were known to the *Arabs*, under the Name of *Zabians*, they had superadded to their first Principle of *one supreme GOD* (to which they inviolably adhered) a second Principle, of the *heavenly Bodies* being, as it were, his *Ministers*, and *Mediators* between him and sinful Men. Upon this they built such a Train of

^k See ISAIAH xlvii. § 12 and 13, where by the שִׁמְשֵׁן-חֲנָנִים the *Society of the Heavens*, or *Heaven-Companions*, which we have translated *Astrologers*, seems to be meant the separated, or, if you please, the consecrated Body of the *Chaldean Astronomers*; and by the *Star-gazers* and *monthly Prognosticators*, the *Fortune-tellers* and *Genethliacs*. They still swarm in the EAST.

^l Ἀφώριστο δ' ἐν τῇ βαβυλωνίᾳ καλοικία τοῖς ἐπιχωρίοις φιλοσόφοις τοῖς ΧΑΛΔΑΙΟΙΣ προσεγορευομένοις, οἱ περὶ ἀστερομανίαν εἰσι τὸ πλέον προσποιεῖνται, δι' οὗ καὶ γενεθλιαλογεῖν ὥς οὐ κατεδέχοντο οἱ Ἕεροί. ΣΤΡΑΒ. BIB. 11. See also his Account of *Mojis*, in the XVI Book, under the Article of SYRIA.

Let. 19. of superstitious Practices, performed in Honour
 ~~~~~ of the brightest Stars, as made some fancy  
 them to be denominated <sup>m</sup> from these Objects  
 of their Worship, which favoured strongly of  
 Idolatry. High Devotion, like other Passions,  
 when divorced from Understanding, stands on  
 the Brink of a Precipice, with a Descent so  
 slippery, that, without some Counter-Passion  
 to keep the Poise, down it hurls into Super-  
 stition and Folly <sup>n</sup>.

‘ THESE visible *Planets*, said they, these  
 ‘ glorious incorruptible Orbs, are the eternal  
 ‘ Habitations of GENII, or Vehicles of pure  
 ‘ spiritual Substances, which animate them as  
 ‘ the human Soul does the Body, and by  
 ‘ whose Ministry and Interposition, the su-  
 ‘ preme Being (whom they call the God of  
 ‘ Gods, and Lord of Lords) governs the  
 ‘ World, and disposes of the Fates of Men.  
 ‘ It is *they* that reveal his sovereign Will to  
 ‘ Mortals, and by *their* Means his Bene-  
 ‘ fits are conveyed to the Inhabitants of the  
 ‘ Earth.’ At first therefore, continues my  
 Author, they offered up their Prayers to these  
 Ministers

<sup>m</sup> From **צָבָא שְׁמַיִם** TZABA-SHAMAIM, the *Host of Hea-*  
*ven*.

<sup>n</sup>

Diverse Bande

Diversi han Riti, et Habiti, e Favelle.

Altri adora le Belve ; altri la grande

Commune Madre ; il Sole altri e le Stelle :

V' è chi d' abominevoli Vivande

Le Menfe ingombra, scelerate e felle.

E'n somma, ogn'un che'n quà da *Calpa* siede

Barbaro è di costumi, empio di fede.

TASSO.

Ministers of the divine Will; then they proceeded to burn Incense and make Oblations, such as they thought most agreeable to their supposed Natures. They accurately observed their Rising and Setting, their Conjunctions and Aspects, their *Houses*, as they are called, or Mansions among the Constellations, dividing the World among them, and assigning such and such a Species of Being to each particular Planet's Administration. According to their Number, they made a successive Revolution of Time in seven Days, which we call a *Week*, and consecrated each Day to its *Guardian Planet*; a Custom that, from them, has spread thro' most Nations, and seems to favour the Assertion of the *Jewish* and *Arabic* Authors, that their Religion, as it is among the oldest in the World, has likewise spread itself over the Face of the whole Earth.

BUT in process of Time their Rites multiplied, and their Worship grew more sensual. Their mediatory *Planet*, they observed, frequently withdrew from their Sight, while they stood in constant Need of his Intercession and Influence. They therefore formed to themselves *Figures* or *Schemes*, mystically representing the Powers and Properties, not only of each Planet, but of the *Lord of all*, and his chief *Attributes*. These were put in a sort of *Shrine* of a proportionable Form, to which they paid a pious Reverence.

THUS

Lect. 19. ' THUS the Shrine of the FIRST CAUSE was  
 set over all the rest, and received their prime  
 Devotions. Under it was the Shrine of  
 MIND, or *Understanding*; then the Shrine  
 of PROVIDENCE, or *Forefight*; then of  
 SPIRIT; and, last of all, the Shrine of  
 NECESSITY—all of a perfect *spherical* Fi-  
 gure, denoting *Eternity*°. After these, stood  
 the Shrine of *Saturn*, an Hexagon, or Fi-  
 gure of six Angles; then the Shrine of *Ju-*  
*piter*, a Triangle; of *Mars*, an oblong  
 Square; of the *Sun*, a perfect Square; and  
 so of the other Planets.' Now, from the  
 Worship paid to these mystic *Shrines*, and  
 symbolical Representations, intelligible to few  
 but their Priests, it was natural for a new Sect  
 to form itself, fond of a *real Image*, or rather  
 a *fancied Likeness* of the favorite Planet<sup>p</sup>.  
 This they made of such Metal as they ima-  
 gined was most consonant to its Nature; of  
*Gold*, to the Sun; of *Silver*, to the Moon;  
 of *Iron*, to *Mars*;—and thereby fixed the Tra-  
 dition of the Names given to Metals by the  
*Chymists*, which is equally received over the  
 World, as their Doctrine of the *Days* of the  
 Week.

° PHILOLAUS, the eminent *Pythagorean*, says the *Circle* was  
 consecrated as the Symbol of the GODS, *ὡς αὐτὸν θεῶν ἡ τροχὸς*, as  
 they were *Intelligences*. Action within the Agent, which the  
 Schoolmen call *Actus immanens*, is the Action of MIND: Such,  
 they say, is a Circle put in Motion. DAMASCIUS.

<sup>p</sup> There are two Sects of ZABIANS, says *Shabrestan* الهياطل  
 اصحاب, *Shrine-Worshippers*, and اصحاب الاشخاص *Image-Wor-*  
*shippers*.

Week. Then offering, at the proper Hour Let. 19.  
and precise Minute of the Day consecrated to  
the Planet, the most grateful Perfumes and  
Sacrifices, which they always burnt entire,  
they believed that the pure spiritual Intelli-  
gence, descending from its Orb at their Prayer,  
alighted on its *mystic Symbol*, said the better  
fort; on its *real Image*, said the more sensual,  
which it animated, and made sometimes to  
speak, and at other Times appear in Dreams  
and Visions, to reveal the Will of the most  
High God, and direct its pious Votaries to  
their own Advantage<sup>9</sup>.

HERE we find the *second Step* of our Pro-  
gression, the Introduction of *Star-Worship*  
among a People who formerly adored *one only*  
God, and who still pretended to implore his  
Blessing thro' the Mediation of these his sup-  
posed Ministers. In order to describe the  
*third*, we must shift the Scene, and take leave  
of the *Zabians*; for we never read of their  
falling into gross *Polytheism*, and deifying  
every thing around them. But the Task would  
be now equally superfluous as endless. Let us  
content ourselves with this general melancholy  
Truth, 'That there is no Nation known in  
' History, which in some Period or other of  
' its Duration, has not been addicted to ab-  
' surd Ceremonies, and plunged in some Spe-  
' cies of Idolatry.' Could any Nation have  
hoped

<sup>9</sup> Pocock. Specimen Hist. ARABUM.



Let. 19. hoped for Exemption, it must have been a *chosen* People, selected from all the Tribes and Families of the Earth, to be holy Patterns of a pure Worship, and, as it were, Guardians of a divine Dispensation<sup>r</sup>. And yet we are assured, by the most unsuspicious Authority, that it was quite otherwise; no Race or Society of Men having more quickly<sup>r</sup> or grossly abandoned the noble Simplicity of their primitive Institution, tho' visibly revealed from Heaven, and supported by a Succession of the most striking Miracles. Their *Zabian* Neighbours continued much longer untainted, nor did they ever arrive at such a Pitch of Stupidity and Corruption, as the stubborn *Hebrews*<sup>r</sup>. But if your Curiosity should lead you


<sup>r</sup> Baste por Prueba de la Excelencia del Pueblo de *Ysrael* el haverlos DIOS escogido por Pueblo *Suyo* de entre las Naciones del Mundo, y por el *Caso divino* sobre su Multitud, hasta que llegaron todos ellos al grado de la *Prophecía*, y pasó la cosa a sus Mujeres.—(Los Patriarcas) fueron el *Corazón* del genero humano, y su *Tesoro*—y los demas fueron como *Cortezas*.  
CUZARI: Discors. 1.

<sup>r</sup> EXOD. xxxii. §. 8.

<sup>r</sup> It does not appear, that ever there was a People so prone to Idolatry as the *Jews*, before they were carried Captives to BABYLON. *The Number of thy Gods are according to the Number of thy Cities*, O JUDAH! says one of their Prophets (1); who likewise affirms, that, to the Astonishment of Heaven and Earth, no Nation had such Proneness to change their *false* Gods as the *Jews* to abandon the *true* (2) He paints this in the strongest Metaphors that human Language or human MANNERS can afford (3). But thro' all their History, they are chiefly reproached with *two* Sorts of Idolatry; first, the Worship of BAAL, and secondly, of ASHTEROOTH. Sometimes these are joined, as GODS worshipped by *one* People, and sometimes distinguished

(1) JEREM. ii. § 28. (2) Ibid. § 30, 31, 32.  
iii. § 1, 2. compared with EZECH. xvi. § 25, 26.

(3) JEREM.

you to inquire into the Degeneracy of this *Let. 19.*  
 very *Chaldean* Tribe, so pure at the beginning,   
 and so long uninfected, you will find it painted  
 in strong Colours by a very learned *Jew*<sup>u</sup>,  
 who yet does them not the Justice they have  
 met with, both from *Christian* and *Mabometan*  
 Writers<sup>w</sup>.

THEIR Doctrine is nearly the same with  
 that delivered by PLATO, in the Person of  
 the celebrated DIOTIMA, a learned Lady,  
 whom *Socrates* owned as his *Mistress*: Not  
 in

tinguished as Gods of different Nations. The first is frequently  
 used in the plural Number, BAALIM; and the last is always  
 so. The *Jews* were originally CHALDEANS (4) or, as we are  
 elsewhere told, their Father was an *Amorite*, and their Mother  
 a *Hittite* (5); and from a small Tribe grew, in 430 Years, to be  
 a numerous People in EGYPT. Now the *Chaldeans*, their  
 Forefathers, besides the most High God, worshipped the Host of  
 HEAVEN, the BAALIM (see Page 89, Note <sup>a</sup>) and the *Egypti-*  
*ans*, their Masters, for whose Country and Customs they retained  
 such Fondness, worshipped the Ox, the Heifer, the Calf, the  
 Goat, the Ram, in short עֲשֵׂתֵי דָּוָה THE FLOCKS. No wonder  
 if a superstitious Nation, sprung from one Country, and modelled  
 in another, followed the Worship of their Progenitors and Lords.  
 That this was their Practice, appears plain from the *Golden*  
*Calf*, compared with the Speech of one of their greatest Cap-  
 tains: 'Now therefore put away the GODS which your Fathers  
 served on the other Side of the RIVER (*Euphrates*; that is, the  
 CHALDEANS) and in EGYPT; and serve ye JEHOVAH. And  
 if it seem evil to you to serve JEHOVAH, choose you this Day  
 whom you will serve; whether the GODS which your Fathers  
 served on the other Side of the RIVER, or the GODS of the  
 Amorites in whose Land ye dwell?' The *Chaldeans*, on the  
 other Side the River, worshipped the BAALIM, and the *Egypti-*  
*tians*, and their Neighbours the *Amorites*, the ASHTEROH.  
 But this must not be confounded either with אֲשֵׁרֹת GROVES, the  
 Place of Worship; nor with אֲשֵׁרִים pl. masc. signifying a col-  
 lateral Object, STATUES.

(4) GENES. xi. § 28, 31.

(5) EZECH. xvi. § 3.

<sup>u</sup> MORRH NEVO. Lib. III. Cap. 29.

<sup>w</sup> GREGOR. ABUL. FARAGI. Dr. POCOCK.

**Lect. 19.** in the Sense that Term is used in Town; but meaning a holy Prophetess, from whom he professed to have learned abundance of fine Things upon the most important Subjects, and which neither he, nor his illustrious Pupil, durst venture to publish as their *own*. From her he learned, as his Scholar makes him say, ‘ that the *Species* of GENII is a *middle Nature*,—something between *Gods* and *Men*. As such, its chief Employment is to ‘ serve as the Organ of Communication between ‘ twixt them, to convey the Transactions on ‘ Earth to the Gods, and explain to Mortals ‘ the good Pleasure of Heaven: For this great ‘ Purpose, it is placed in the *Middle* between ‘ both, filling the apparent empty Space, and ‘ connecting the mighty Extremes of the ‘ WHOLE. Thro’ this *middle Species* of Being, *Prophecy*, in all its different Shapes, ‘ and all the Science of the Priests about sacred Matters, is conveyed to Men; such as ‘ *Sacrifices, Ceremonies, Prayers, and Charms*; ‘ and, in a word, every sort of *Divination* and ‘ *Jugglery*: For the *divine* Nature never immediately mixes, nor communicates with ‘ the *mortal*; but, thro’ the Canal of this ‘ *Species of Genii*, all Communion and Inter- ‘ course between Gods and Men, is carried on, ‘ whether awake or asleep \*.

It

\* Δία τέτυκτο καὶ ἡ μαρτυρὴ πᾶσα χωρὶς, καὶ ἡ τῶν ἱερῶν τέχνη τὴν τι πρὸς τὰς θυσίας καὶ τὰς τελετὰς καὶ τὰς ἐπιπλάδας, καὶ τῆς μαρτυρίας καὶ ΓΟΗΤΕΙΑΝ. ΠΛΑΤΩΝ. ΣΥΜΠΟΣ.

It is not at all improbable, that the learned Let. 19. Philosopher may have drawn this Doctrine from the same Source, whence it was generally believ'd he had his Knowledge of the *Soul's Immortality*†. However that may be, it is certain, that a *Subordination of Deities*, or different *Orders* of celestial Powers, is a very ancient, and especially an eastern Tenet. We find Traces of it in most of their religious Systems; nay, and sometimes their Divinities not only *subordinate*, but even *opposite* to one another. Thus the CHALDEANS, immoveable in the Belief of one *supreme* Being, yet laid it down as a fundamental Principle, 'that his  
' Will and Benefits were conveyed to Mortals  
' by the sole Ministry of *spiritual Substances*,  
' in the same Manner, says *Shabrestan*, as the  
' Orthodox of other Religions, Jewish, Chri-  
' stian, and Mahometan, believe he employs  
' Men like themselves.' Thus the ancient MAGI built their Belief and Practice upon two Principles, LIGHT and DARKNESS. They called the first KADIMAN\*, the *Ancient* or *Eternal*; and the second AHRAMAN\*, the

B b

Latter

† I know, says *Pansias*, that the CHALDEANS of *Assyria*, and the *Indian* MAGI, were the first Asserters of the Immortality of the Soul of Man; an Opinion that has been since adopted by PLATO the Son of *Aristo*, and some others of the *Grecian* Philosophers.

MESSENIAC.

\* From the *Chaldæe* 𐤒𐤕𐤍 *Prioritas*. *Primordium temporis*, comes the numeral in the same Dialect 𐤒𐤕𐤍 *Primus*, *Principium*.

\* It is plainly from 𐤒𐤕𐤍 *Auchéran*, *Chald.* *Posterior*, *Ultimus*.

**Lct. 19.** *Latter* or *Created*. Some said these Principles were opposite and *coeval*; others, that they were opposite but *successive*; and these Sects continued disputing, until their great Reformer ZARADUSHT, or *Zoroaster*, taught them that neither *Kadiman*, nor *Abraman*, were *eternal*; but both created by the *one eternal GOD*, who had no Companion nor Equal, and of whom he forbid to frame any Statue or Likeness, but only to worship him under the Symbol of *Fire*<sup>b</sup>.

THESE various Creeds and Institutions will appear less strange, if we cast an Eye backward upon the many monstrous Heresies that sprang early up in the primitive Church<sup>c</sup>; and if we recollect that some very learned Men of late, have intermix'd Opinions not unlike *Plato's* and the *Zabians*, with the Doctrines of Christianity. It is the famous POSTEL that I have chiefly in my Eye, who in the former Part of his Life was the Wonder of *France*, and indeed of all the Republic of Letters. His Reputation was such, that many Princes had Recourse to him in Questions of Literature; nor did he lose it but by an Attempt to become a *Catholic Apostle*, and to convert by his *superior Reason* all the Nations of

<sup>b</sup> See EXOD. iii. § 2. xxiv. § 17. xl. § 34, 38. LEVIT. ix. § 23, 24.

<sup>c</sup> See *Epiphanius* and *Irenaeus*, chiefly on the MANICHEES and Gnostics.

of the Earth to Christianity. For this Purpose he wrote under a very apposite Name, *(Elias Pandocbæus, or Receiver General)* his *PANTHENOSIA*; *five Tubæ penultima Clan-* Let. 19.  
*gor*: That is *Universal Unity, or the Sound*  
*of the last Trumpet save one.* There he pre-  
tends to demonstrate the Consistency of all  
Sects; *Jews, Mahometans, Heretics, Pagans,*  
with the *Christian Doctrines.* He maintains,  
that *all Nations* knew from the Beginning,  
and practised the self-same Religion in Sub-  
stance, tho' under different Symbols: He even  
enters into a Detail, and affirms that the Books  
of *Zohar, Rabboth, and the Medrashim* (Col-  
lections of *Jewish* Comments and Traditions)  
proceed from the very same Spirit that dicta-  
ted the *Gospel*; and in short, that the *Chal-*  
*lani, the Magi, the Gymnosophists, the Chal-*  
*dean, Egyptian, and Jewish* Prophets, are all  
of one and the same Original<sup>d</sup>.

THE best Key to this Conduct, is to tell  
you, that this great Man was, at times, a lit-  
tle crazy, though with some lucid Intervals.  
The *Conversion of all Nations*, was the tick-  
lish String of his happy Enthusiasm, which  
at illumined Hours, made him drive an  
Idea entertained by many in a lesser Degree,  
to the Pitch of Extravagance I have repre-  
sented. Among many great Names I could

B b 2

men-

<sup>d</sup> G. POSTELLI de Origin. Cap. xvii.

Let, 19. mention, the ingenious Abbé *Pluche*, who has transformed the *Egyptian* Deities into Puppets dressed up for public Signals, allows the *primitive Religion* to have been *pure*; and the Worship of *one* God to have been settled as the traditional Practice *all over the East*: And another Author, of fluent Expression and good Intentions, seems to have writ a long learned Romance\*, only to shew that all the Heathen Nations, not only held the Principle of Unity in the Godhead, but had Notions of the most mysterious Points of our Belief concerning his Being and Providence.

Tho' these Views of the Consent of Nations be perhaps stretched full as far as they will bear, yet their humane Tendency, *to make all Mankind happy*, surely pleads for some Grains of Allowance. Who can doubt but the good *Postel's* Heart was overflowing with Charity, when his Head was warm with a fancied Resemblance or Identity of all the Religions in the World; and feeding his Hopes of being the glorious Instrument of a total Coalition? Let us therefore, in consideration of so beneficent a Temper, smile at his Sallies, and cease to wonder, if finding every where Traces of spiritual Intelligences, Ministers to the *Most High*, he adopted the *Zacharian* or *Platonic* Principle into his apostolical Theory,

\* *Voyages de Cyrus.*

Theory; and now pursue the next Step of Let. 19.  
our own.

‘ TIME was, says a sagacious *Rabbi*, when  
 ‘ the whole Earth was covered with Blindness  
 ‘ and Error, some few of the *Patriarchs* only  
 ‘ excepted. One Nation said there was no  
 ‘ *first* CAUSE, nor any Part of the Universe  
 ‘ that cou’d with greater Propriety call itself  
 ‘ a Creature than a Creator, since the Whole  
 ‘ was *eternal*. Another said the *Empyreum*,  
 ‘ or celestial Sphere, was eternal, the Author  
 ‘ of all Things, and adored it accordingly.  
 ‘ A third believed that *Fire* was the Sub-  
 ‘ stance and Cause of Light, and of the stu-  
 ‘ pendous Productions we see in the World,  
 ‘ for which they adored it; and said the *Soul*  
 ‘ too was *Fire*. Others, and the greater Part,  
 ‘ worshipped the *Sun*, the *Moon*, the *Planets*,  
 ‘ and the Figures of *Animals* formed in Like-  
 ‘ nesses to those in the *Zodiac*. Others wor-  
 ‘ shipped their *Princes* or their *Wise-men*;  
 ‘ and all agreed, that it was impossible for  
 ‘ any thing in the World to swerve from the  
 ‘ Course of Nature.

B b 3 .

‘ THINGS

• Je montre par mes Ecrits qu’au dessous de la Trinité il y a  
 nécessairement *une première Intelligence*, qui contient toutes les  
 Intelligences du monde, tant humaines comme angeliques, qui  
 de leur Naturel toutes sont bonnes;—de laquelle *première Intel-*  
*ligence*, qui est premierement émanée comme la Lumière du So-  
*leil trinum*, ou comme l’odeur du corps odorant, et en après est  
 créée formée et faite, et unie principalement à la seconde Per-  
 sonne qui est passive—&c.

APOLOGIE de GUILLEAUME POSTEL, M. S. de la  
 Bibliothèque du Roi.



Let. 19. ' THINGS continued in this State, proceeds  
 { the Rabbi, until the PHILOSOPHERS, Men of  
 ' a fine subtle Wit and profound Meditation,  
 ' discovered and confessed that there must be a  
 ' FIRST CAUSE, almighty and supreme, whom  
 ' no created Being can resemble. But they  
 ' erred in the Progress of their Reasoning ;  
 ' saying, that tho' GOD created, he does not  
 ' now operate in the World in general, much  
 ' less in Individuals, nor direct particular Events;  
 ' which they thought too mean to fall under  
 ' the Cognizance of so exalted a Being, espe-  
 ' cially as he never innovates nor alters their  
 ' original Nature.'

AND now, *My Friend!* we have reached  
 the grand revolving Point of our *Circle* :

*Magnus ab integro Seclorum nascitur Ordo  
 Pollio ! et incipient magni procedere Menses :*

The *Point* when sound PHILOSOPHY brought  
 Men back to ancient Simplicity in Belief and  
 Worship, in Times of the greatest Supersti-  
 tion and Fondness of splendid Ceremonies.  
 To shew this in its genuine Light, I have  
 chose the Testimony of a staunch *Jew*<sup>f</sup>, as  
 the plainest and least liable to Exception :  
 But either he confines the latter Part of his  
 Observation solely to the *Epicureans*, who de-  
 nied

<sup>f</sup> Rabbi JUDA the *Levite*, Author of the excellent *Dialogue*  
 inscribed CUZARY.

nied the *Providence* of GOD<sup>s</sup>, and whom, Let. 19.  
 for that Reason, all his Nation cordially  
 hate, or he is highly unjust to the other pious  
 Philosophers; for even those who by their  
 deepest Researches cou'd not find out the  
 Almighty to Perfection, who were perswaded  
 that in *him* we live, and move, and have our  
 Being, but cou'd not decide whether he were  
 a Principle separate from the Universe, or the  
 vital Source of Life and Existence diffused  
 thro' the Whole, even *those* asserted and ad-  
 mired his *Providence*.

A GREAT Astronomer and Mathematician  
 concludes his Construction of *Aratus'* Sphere  
 with this remarkable Doubt, and its Solu-  
 tion. 'There is a Question put, says he, whe-  
 ' ther JUPITER (the supreme God) be *ma-*  
 ' *terial*, or an *active* Principle; whether he  
 ' be a *Living Soul* animating the World, or  
 ' a *pure Intelligence*, or some *superior Power*  
 ' far exalted above the Heavens, and by Na-  
 ' ture *immoveable*?' As for *Aratus* he has  
 mentioned the Name of *Jupiter* in the com-  
 mon Acceptation, as the *Basis of Being*, and  
*Foundation of the Universe*: But one of two  
 is certain, 'That either the all-disposing *Pro-*  
 ' *vidence* of the Deity reaches and acts thro'

B b 4

' the

\* Καὶ ἡ ΘΕΙΑ ΦΥΣΙΣ πρὸς ταῦτα μηδαμὴ προσαγείσθω· ἀλλὰ  
 αἰτίτητος· διατηρείσθω, καὶ ἐν τῇ πάσῃ μακαριότητι· ὡς ἐν τῷ τοῦ μὴ  
 πρᾶχθῆσθαι ἅπαντα περὶ τῶν μείωσιν ἀντιλογία μάταια ἐστίν.

ΕΠΙΚΟΥΡ. Μήλωρ.

Lct. 19. ' the WHOLE, and that his Essence, extend-  
 ' ing throughout, is the *Bond* of its Union ;  
 ' or, that he is a *separate Being* acting accord-  
 ' ing to the *Names* given him by the Anci-  
 ' ents, (who ascribed the Good of every Event  
 ' to God) to point out his Perfections: They  
 ' call him *generative* and *parental* JOVE, *so-*  
 ' *cial, supplicative, regal, governing, friendly,*  
 ' and *hospitable*, the *Counsellor*, the *Thunderer*,  
 ' the *Deliverer*, and such like: Or, in more  
 ' intelligible Terms, JUPITER, the Source of  
 ' Being, the Bond of Relations, and Director  
 ' of Birth ; the Author of Society, the Hearer  
 ' of Prayer, the Governor of Kings and Na-  
 ' tions, the President of Friendship, the Pro-  
 ' tector of the Stranger, the Inspirer of Coun-  
 ' sel, and first Cause of whatever happens in  
 ' the natural or moral World<sup>h</sup>. His al-  
 mighty Hand holds the unerring Ballance that  
 weighs the Fates; and hard by his Throne,  
 on Right and Left, stand the two inexhaust-  
 ed Urns, the one filled with Good Fortune  
 and Happiness, the other with Misfortune and  
 Misery. Out of these, this Father of Gods  
 and Men, mixes to every Mortal his Dose of  
 Life; and as he tempers the destined Draught,  
 so are their Days embittered with Disasters, or  
 flow serene in Ease and Prosperity<sup>i</sup>. From  
 its Pedestal hangs the wond'rous Chain of Gold,  
 that

<sup>h</sup> ΛΕΟΝΤΙΟΥ ΜΗΧΑΝΙΚΟΥ Διείρησις Σφαίρας.

<sup>i</sup> ΟΜΗΡΟΣ. ΙΛΙΑΔ. Ω,

that binds the Planets to their Spheres, and Let. 19.  
suspends the Sea, and Earth, and Air, and  
all they contain, inseparably linked to his eter-  
nal Throne<sup>k</sup>.

THESE Pictures, drawn by the Ancients, of the *divine Providence*, are too lively and striking to need any Explication: But it is with Diffidence that I enter upon the Sequel of my Enterprize, to transmit the Conceptions, or copy the Stile of the Language judged worthy to be spoken by the Gods, especially on such a Subject as the *Creation* and *Government* of the World: Let me attempt it, upon two equitable Conditions: First, that you remember where it was the great Philosopher lived and wrote — among a giddy People, nursed in Ignorance, drunk with Power, and jealous of their national Superstitions —: Next, that you make a large Allowance to me, beyond what *Timæus* asks, before he enter upon his exalted Theme.

SPEECH, says he, should bear some Proportion to the *Subjects*: But as no Words can fully express their Essence, or reach their Substance and internal Nature, we must be content if we can deliver some Likeness or Image, such as may convey a Shadow or Semblance of the Truth. ‘ If therefore, my Friend! of  
‘ the numberless Doctrines which many have  
advanced

<sup>k</sup> ΣΕΙΡΗΝ χρονοῖαν ἐξ ἑκατόβιη περιέσταις.

Πάντες δ' ἐξ ἑκατόβιη διόλ, πᾶσαι τε διαίταν. ΙΑΙΑΑ. ●.

Let. 19. ' advanced concerning the *Nature of the*  
 ~~~~~ ' *Gods, and Creation of the World, we are*  
 ' not able to make out an *exact* and *consistent*
 ' *Scheme*, you must not be surprized, but be
 ' pleased if we can reach a *probable one*; re-
 ' membering, that both I who speak, and you
 ' who hear and judge, have no *divine*, but
 ' an imperfect *human Nature*; whom it there-
 ' fore becomes, upon such *high Subjects*, to
 ' rest satisfied with *probable Accounts*, without
 ' morose Enquiry into the Matter.

LET US THEN DECLARE, for what Reason the Author of Being and Creator of the World, at first composed the wond'rou Frame?

HE IS GOOD:—BUT ENVY OR ILL-WILL is in no respect incident to the GOOD: Exempt from *these* it was his Will, that all Things should be made as like to *Himself* as possible. With *this* Intention, finding all visible MATTER, not in a State of Rest, but tossed to and fro, in a wild irregular Motion, *He* first brought Order out of Confusion, as the preferable State. For it was and is utterly impossible, that the *best of Beings* should produce that Thing which is not the *best* and *fairest* the *Materials* admit of. Wherefore contemplating, he saw, that even among material Objects, nothing void of *Thought* could, in whole or in part, ever compare for Excellency with

with what was possessed of *Intelligence*; and Lect. 19.
 then, that it was impossible *Thought* should
 reside in any Substance but in *Mind* or *Spirit*.
 HE therefore endow'd a MIND with Intelli-
 gence, and conjoining that Mind to the im-
 mense material Frame, he finished the mighty
 Work, the Fabric of the World, with the
 highest Beauty and Perfection of which its
 Nature was capable.

THUS, in a *probable* way of Reasoning, we
 must needs conclude, that the Universe is,
 in truth, an *animated thinking Substance*, so
 formed by the Fore-knowledge of G O D." Then the Philosopher proceeds to give an Ac-
 count of the Composition of the Elements,
 of the Formation of the Heavens, of the spher-
 ical Figure of the Universe, and of the har-
 monic Proportions, concurring in the Produc-
 tion of the immaterial thinking Substance
 which animates the WHOLE. *This*, as its
 Father who begot it, perceived to be self-
 moved and self-subsistent, and the Image of
 the eternal *Gods*, he approved and was glad,
 and went on to liken it still more to the ori-
 ginal *Model*. Wherefore as it is an eternal
 animated Substance, he resolved to render the
 whole Creation, as far as possible, *the same*.
 But since the Nature of an immortal Sub-
 stance cannot be perfectly adapted to *gene-
 rated Matter*, the great Architect contrived a
 certain

Let. 19. certain moving Semblance of *endless Duration*.

Having therefore put the Heavens in order (*Duration* or *Eternity* continuing still the self-same individual Thing) he framed a progressive Imitation of it, perpetually encreasing by Number and Quantity, which we call *TIME* ¹. For *Days*, and *Nights*, and *Months*, and *Years*, (all Parts of *Time*) did not exist until the *Heavens* were made, and were by him ordained to co-exist along with the *Heavens* how soon they were set a going. It is true that *Men*, when they speak of *Past* and *Future*, improperly and inadvertently apply these Parts of *created Time* to *eternal Duration*: But in sound Reason, we can with Propriety only say, of the latter, that *IT IS*; while *it was*,

¹ So our plaintive POET :

———— The long destined Hour
From everlasting Ages growing ripe,
That memorable Hour of wond'rous Birth,
When the dread Sire on Emanation bent
And big with Nature, rising in his Might
Called forth *Creation*. ——— Then *TIME* first was born,
By Godhead streaming thro' a thousand Worlds.

And with still greater Mastery and higher Colouring,

———— From the great Days of Heaven,
From old *Eternity's* mysterious Orb
Was *TIME* cut off, and cast beneath the Skies;
The Skies which watch him in his new Abode,
Measuring his Motions by revolving Spheres,
That horologe Machinery divine :
Hours, Days, and Months, and Years, his Children, play
Like numerous Wings around him as he flies;
Or rather as unequal Plumes, they shape
His ample Pinions, swift as darted Flame
To gain his Goal, to reach his ancient Nest,
And join a new *ETERNITY*, his Sire,
In his *Immutability* to rest.

THE COMPLAINT. Night II.

was, and *it will be*, should be solely applied Let. 19. to progressive Existence, proceeding Step by Step in Time. For these Expressions (*it was*, and *it will be*) denote successive Movements: But the other (Eternal Duration or Existence) is for ever the same, indivisible, immovable, without possibility of its becoming elder or younger, or that it should be said to be *now past*, or that it is yet *to come*. In a word, nothing can be applied to it, which Generation, or the receiving a Beginning of Existence, makes us apply to sensible Objects; *these last* being all Portions of Time, which revolves in successive Periods, and only imitates ETERNITY.—

TIME therefore began with the Heavens, that as they took Rise together, they may be together dissolved, if such Diffolution shall ever happen. It was formed upon the Model of the ETERNAL NATURE, and made as like to it as possible; the Model having existed for all Eternity, and the Copy being to exist for all Time, of which alone it can be said, *it was*, *it is*, and *it will be* hereafter. Such then being the Decree and Purpose of GOD concerning the Formation of Time, the SUN was produced, and the MOON, and the other five Stars commonly called Planets (Wanderers) in order to generate TIME, and to divide and preserve its Numbers, Their several Bodies were

Let. 19. were first formed by *God*, and then placed in the Orbits which they were severally to describe, seven in Number as they are seven; the *Moon* in the Orbit nearest the Earth; the *Sun* in that next above it; the *Morning Star*, and that consecrated to *Mercury*, he ordained to circumsolve with equal Velocity as the *Sun*, but with a contrary Tendency; whence it comes to pass, that they frequently overtake, and are overtaken in the same Place by one another, both the *Sun*, and *Mercury*, and the *Morning Star*. As for the other *Planets*, if one were to treat of them all, and account for their Movements, it would exceed the Bounds for which they are here mentioned.

THEN the *Pythagorean* proceeds to rehearse some of the Causes and Consequences of their Motions—and particularly their being animated with living Souls^m, capable of receiving and executing their Creator's Command: He mentions the Production of Light in the *second* Orbit; the Generation of *Day* and *Night*, of *Months* and *Years*; and the *grand Period* of the Revolution, when all the heavenly Bodies return to their first Starting-place, and in the same Order they were at first whirled off, begin their Circumvolutions anew. After that he describes the Creation of the remaining animated

^m Διομῶις ἰμψύχοις σώματα δαδόντα ζωὰ ἰγνήθη, τότε προα-
 ρισθῖ ἰμαδι.
 TIMAIOS.

animated Parts of the Universe. They were Let. 19.
to be of four Sorts. First, the celestial Race
of the *Gods*; next, the pinioned Inhabitants
of the Sky; then the watery Shoals in the li-
quid Element; and, lastly, the Animals of
the dry Land. After explaining the igneous
Composition of the first, whom he calls *visi-*
ble and begotten Godsⁿ, he subjoins the cele-
brated Passage already mentioned^o, ‘That
‘as for the *other Deities* (besides these hea-
‘venly Bodies) it was above his Capacity
‘to describe their Natures, or comprehend
‘their Generation: But that we must believe
‘those inspired Persons, who, as they them-
‘selves say, are Descendants of the Gods, and
‘who, some way or other, have come at a
‘clear Knowledge of their Progenitors. No
‘matter tho’ what they say be destitute of
‘probable or necessary Proofs: We cannot re-
‘fuse our Assent to these Children of the
‘Gods, both as they profess to relate their
‘Family Concerns, and likewise in due Obe-
‘dience to the Laws.’—But the great CREA-
TOR having finished the Production of his ce-
lestial Progeny, called them all together, and
spoke in this Manner:

“GODS of the *Gods*! whose Maker I am,
“and Author of your Powers, which pro-
“ceeding from Me, if I so will, shall never
“be

ⁿ Τα πρὸς θεῶν ἱερατῶν καὶ γνηστῶν φύσεως ἰχίτο τίλο. Ἄντοδ.

^o Page 275.

Let. 19. " be dissolved ! Whatever hath been tyed, can
 " be unloosed ; but to undo what has been
 " well done, or destroy an harmonious Frame,
 " is malicious and evil. Wherefore, as you
 " have once received a Being, immortal in-
 " deed, or indissoluble, you are not ; yet
 " shall you never be dissolved, nor taste the
 " Destiny of Death ; my unchangeable Will
 " being a greater and more authentic Security
 " than the Bonds of Life, in which you were
 " bound at your Creation. Now then at-
 " tend and learn what I appoint and enjoin.
 " Three Species of mortal Creatures are yet
 " to be made : While these are wanting, the
 " *Heaven* will be imperfect, which would not
 " contain every Kind of living Creature, as it
 " must do to be entirely compleat. But were
 " they to be generated by me, and receive
 " under my Hand the Sources of Life, they
 " must likewise prove immortal, and be on
 " a Level with the *Gods*. In order therefore
 " that they may both be *mortal*, and that the
 " WHOLE may indeed be compleat, do you,
 " according to your Natures, undertake the
 " Work, and imitating my Power in the
 " Production of *yourselves*, finish the Ani-
 " mal Creation. As for that Part which
 " is to be stiled *immortal* and *divine*, and
 " which will be the *leading Principle* in such
 " of them as always wish to follow RIGHT
 " and Us, *that* I myself will create, and de-
 " liver

“ liver over to you : Then, for what remains, *Let. 19.*
 “ do you, interweaving the *Mortal* with *Im-*
 “ *mortality*, form and generate Animals, nou-
 “ rish them with Food, and receive them to
 “ your Bosom when fallen to Decay.”

THUS HE SPOKE: — and turning again to the *eternal CRATER*, in which he had mixed and tempered the *Soul of the Universe*, he poured on the Remains of the celestial Creation, and mixing them together nearly after the same manner, but not now so pure and genuine as before; nor all equally so, but of a first, second, and third Alloy, he compounded the mighty Mass, and distributed *Minds* equal in number to the Stars — a Mind to every Star; in which having placed them as it were in a Chariot, he shewed them the *Nature* of the *WHOLE* of THINGS, and fixed their *irrevocable* Laws. ‘ First, that *one common Ori-*
 ‘ *gin* should be allotted to all, that no one
 ‘ might have less than another at the Hands
 ‘ of his *Maker*; but that when they were
 ‘ disseminated each into the *Organ of Time*
 ‘ (heavenly Body) proper to them, they should
 ‘ produce the most religious and God-like of
 ‘ mortal Creatures, *MAN*. But as the *human*
 ‘ *Nature* was to be twofold, the better Sex was
 ‘ to be called the *Male*. And since they were
 ‘ of course to be transplanted into *Bodies*, now
 ‘ in Contact, and now at a distance from fur-

C c

‘ rounding

Let. 19. *rounding Objects, in the first place one general Sense must be natural to all, especially a Perception of external Violence: Next, mutual Love, but mixed with Pleasure and Pain; and along with these Fear and Anger, with all their Consequences, and all their Contraries. These Passions, if they can command, they shall live in Justice and Felicity; but if commanded by them, in Wrong and Misery: And whosoever lives well his allotted Time, shall after Death return to the Habitation of his congenial Star, and there lead a blessed Life; but failing, he must at next Birth assume the Female Nature. Both Male and Female, after a thousand Years, shall by Lot enter upon a second State, and chuse what kind of Life each pleases to lead; when it shall sometimes happen, that a human Soul shall come to animate a wild Beast; and if even there it do not refrain from its wonted Wickedness, it shall, at the various Turns of Birth, always change to that Species of a Brute, whose Manners it last copied: Nor shall it ever be disintangled, and arrive at the End of its Sufferings, until it hath performed an equal Period to that in which it contracted its Dross and Dregs, the Cause of its Deformity; and then having mastered by Reason the irrational tumultuous Appetites arising from*
Fire

- ‘ Fire and Water, Earth and Air, it re-attain Let.19.
- ‘ the purer Species of its *first* and *best* Exi-
‘ stence.’

THE eternal Laws of *Being* and *Happiness* thus established, that the Creator might be free of the Evil incident to the Creature, he disseminated the MINDS he had made, some into the *Sun*, some into the *Moon*, some into the other *Members* of TIME : And after their Dissemination, he empowered the recent Deities to form *mortal* Bodies, and whatever was to be joined with the human Soul. This, and all that ensues upon their Conjunction, *they* are to frame and govern in the best and most excellent manner possible, that the mortal Creature may not prove the Source of Evil to itself. And now the CREATOR, having thus ordained all Things, remained in his *first* Estate, worthy of his Nature ; while his *Sons* observing their Parent's Command, and receiving at his Hand an *immortal Principle* of a *mortal Creature*, imitated their Maker ; and borrowing a Particle from each of the four Elements, Fire, Water, Earth and Air, which they were again to repay, they fitted them together, and created MAN.

WHETHER *PLATO* drew his Doctrine concerning these *inferior* Gods, *Intelligences* animating the Sun, Moon, and Planets, immediately

Let. 19. mediately from CHALDEA (where they had them ranged into

Thrones, Dominions, Princedoms, Virtues, Powers, and considered them as Attributes and Emanations of the *supreme Being*^a) or whether it was traced back from the first Ideas of his national Religion to their *eastern* Source, is at present of little Importance. The Question that calls our Attention, and arises from the Subject, is, How natural it must be in consequence of such Doctrine, for blind Devotion to lead Men into *Star-Worship*, even while the Unity of the *Most High God* was demonstrated by the *Zabians*, and the Eternity and unchangeable Godhead of the great CREATOR, was asserted by *Pythagoras* and *Plato*? So true it is, that new adopted Deities, from some Outskirts of the Scheme, make way for a Multiplication of Mysteries, and that for a Relapse into Ignorance and Credulity.' This affects not only the bewildered Bulk of Mankind, but even those who profess to follow a more refined Plan, and to practise the sublimest Piety. For many Ages after *Plato*, his

* **אוריאל Uriël**, the FIRE or LIGHT of GOD. **גבריאל Gabriel**, the STRENGTH of GOD. **עבדיאל Abdiël**, the SERVANT of GOD. **מיקהאל Michaël**, WHO IS LIKE GOD? And in the Book ascribed to *Enoch* (which seems to have been a *Chaldean Allegory* of the World, as *Sanchuniathon's* is a *Phœnician*) the chief Angel is SEMEXAS, the prime Servant of GOD שמש the SUN. AMARIEL, the WORD of GOD. ARAKIEL, the MARSHAL of GOD. RAMIEL, the ARCHER of GOD, the ΕΚΗΒΟΛΟΣ of the *Greeks*, &c. The *Jews* make frequent mention of Angels after the *Babylonish* Captivity.

his Followers continued to teach nearly the same Doctrine concerning the Deity: But in later Times some great Proficients in his Philosophy, seem, I say *seem*, to have substituted the Power of the SUN to that of a supreme MIND and eternal PROVIDENCE^b.

THIS is that alluring Worship of the grand *Luminary*, the Source of Light and Life in the material World, which I observed was the widest spread and of the longest Continuance. It is not confined to our Hemisphere; it reaches round the Globe, and co-extends with the human Race; there being hardly a People who, at some Time or other, have not paid Homage to his all-chearing Ray. Take one curious Instance of a great Nation, who are at this Day *solar* Idolaters.

IN *North America* there is a fine Country, lying between thirty-three and thirty-seven Degrees of North Latitude. It is a vast Valley, bounded on the East and North by a Chain of high Mountains called the *Apalates*; by the barbarous Province of *Tagouësta*, or *Tegesta*, on the South; and on the West by the *Rio del Spirito santo* (which they call *Hitanachi*) and some little Hills that lie between it and the *Cofakites*. The present Inhabitants of this Country, have no Records but Tradition: They have the *Complexion*, *Features*, *Hair*, and particularly the *Eyes* of

C c 3

the

^b IQYAIAN. YMN. iis. BAΞIAEA HAION. MACROBIUS.

Let. 19. the most northern *Tartars*; as also a great Resemblance of their Manners, Language, and Government. Two Tribes, the *Housta-mins* and *Elamins*, wander yet through the Wilds of *Florida*, in the *Tartar-Fashion*. The rest were persuaded by their *Paracouffe* (Prince) MAYRDOC to settle in *Apalachia*, about nine or ten Days Journey from the Sea, with which they communicate by means of the *Hitanachi*, which discharges itself into the Gulph of *Mexico*.

THE APALAKITES, planted in a happy Soil, soon tasted the Sweets of good Order and Policy. They turned populous, sent Colonies southward, and were, in their Turn, attacked by the northern *Cosakites*. Part of these coalesced with the *Apalakites*, and Part having been expelled, wandered down to the Sea-Coast, passed over into the *Antilles*, and were termed *Caraïbes*, that is, *Strangers*, or *Warriors added* to the Nation. As for their Religion, the *Apalakites*, and most Part of the *Americans*, worship the SUN, whose Beams they believe to be of such Virtue, as to give Life and Motion to every living Thing: From *him*, they say, the various Species of Animals draw Vigour and Health, the Hills and Vales their Fruitfulness, and the World itself its Stability and Duration. Their daily Worship is simple and pure; they stand in
the

the Door of their House; they salute him at *Let. 10.* his Rising, and sing Hymns to his Praise. On solemn Days, instead of putting Beasts to Death in Honour of the Source of Life, they burn Perfumes, and celebrate in Songs his Glory and Beneficence. This is accompanied with Alms to the Poor, and such Presents to their *Jaouäs* (Priests) who are likewise their *Physicians*, as are necessary for their Subsistence. Their grand Temple is a spacious CAVE of wond'rous Form and Extent, on the Top of Mount *Olaïmi*, about three Miles distant from *MELILOT*, the Capital of the Province of *Bemarin*, and the royal Seat.

NOR was the Doctrine of MAN's Creation by the GODS, confined to *Asia* or *Greece*; it came northward with the Descendants of the *Tartar* Tribes that over-ran *Europe*, the *Goths* and *Vandals*. ' The GODS, said these ' Northerns, made the first MAN of an *Ash-Tree*, and called him *Askur* (*Æsc*) and his ' Wife *Embla* (*Embla*). They were at first ' lifeless Lumps, without Speech or Motion; ' until three of the celestial Race, mighty ' and mild *Æsars* (*Æsers*) coming to a certain Place, found the wretched *Æsk* and ' *Embla* lying helpless on the Beach. *Breatb* ' they had not, nor *Blood*—neither had they ' *Reason*, nor a beautiful Face. ODIN gave ' them

C c 4

Let. 19. ^c them Breath, HENER Reason, and LODUR
 gave Blood, and a beautiful Face ^c.

IT must be allow'd that *Philosophy* and *Religion* make not always a good Association; yet I cannot recollect any one Instance of Learning's having flourished in a Nation, without introducing the Belief of *one supreme Being* among its prime Favorites. Keep the Restriction steadily in View, that it is of the *Heathen Nations* I speak, and you may consider them as most *religious*, or rather as most *sincere* in their Religion, when they are most *simple* and virtuous in their Manners;—not in the highest Meaning of the Expression, but leaning to that Part of Virtue we call Sobriety and Innocence: But they are *purest* in their Belief at the Period of their greatest *Knowledge*; which however belongs only to a chosen *Few*, and can never extend to the Generality of an idolatrous People. *Plutarch*, in one of his Treatises, speaking of a future State, tells, That when Philosophy was at its Height in *Athens*, a comic Writer, the celebrated *Menander*, with two or three Lines of a Play, had filled all *Greece* with Terror and Superstition. Great must his Character have been, and no less their Credulity! *Human Life* is the veriest *Proteus* in the World. The Manners of Men and Nations are in a perpetual Flux; their Laws, Customs, and Religion,

^c EDDA SEMUND. ex *Voluspá*. Apud Hicckes.

Religion, like their Habits, are ever shifting Lect. 19.
Modes ; and, as the humorous Poet says, {

——— *Now natural, now strange ;
Subject to Time, and Whim, and slippery Change.*

But, with his Permission, that Instability is not wholly owing to *Caprice* : Could we trace their History, unravel their Politics, and compare Circumstances and Conjunctions, we would find that the *Necessity of their Affairs*, in the various Turns of their Fortune, produced the Variation.

THE *CIRCLE*, *My Friend!* is drawn ; my Promise is fulfilled ; the Opinions of the *ANCIENTS* concerning the Rise and Government of the World, are faithfully set before you. You have, in the general Plan of *Mythology*, first the *grand Key*, ‘ That the
‘ Powers producing, and Parts composing
‘ the Universe, were their greatest Gods ;’ and then the *Out-Lines* directing to the peculiar Nature of their several Deities. Shou’d we descend lower, and enquire into all their Attributes, Rites, and Operations, the Detail would be endless, and not very satisfactory. Who can pretend to ascertain the particular *Aspect of Things*, that *pleasing Proportion*, or *fascinating Species*, that every speculative Man, of a different Country and Character, took for a *View of the Divinity* ? Less still
can

Let. 19. can we be absolutely sure of their Symbols and Ceremonies, depending upon the deep-laid Designs of a Priest, or the heated Imagination of a Poet. The minute Application must be therefore left, as *Religion* was, of old, to every one's own particular Turn and Extent of Capacity.

NATURE IS FULL OF WONDERS;—Her Operations are marvellous; her Proportions divine; their Effects are striking and powerful; and the finer the Genius, — the wider the Understanding, the more lively are the Sensations of her silent Beauties. But according to the infinite Varieties of the human Mind, both as different in itself, and more diversified by the various Modes of *Education, Climate, Accidents, and Train of Life*, so different are our Conceptions of *Nature*, and of the Powers and Connexions that influence Mankind.

Now, Time was when each of these Powers, and every Type and Resemblance of them, was *deified*; when their mutual Dependencies, Sympathies, Antipathies, and chief Operations, figured either as Steps of a *Pedigree* in the Genealogy of the GODS; or as *War in Heaven*,—Plots and Counter-plots among the jarring Deities, which were sometimes amicably adjusted, and sometimes ended in such fatal Catastrophies as Castrations, Usur-

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Usurpations, and Imprisonment; — not told **Let. 19.**
alike in every Nation; — but *differently*, as
the Causes above-mentioned made them strike
differently upon the Mind of the *Patriarch*,
Priest, or *Lawgiver*, that modelled the In-
fant-State: — While above them all,

The POET's Eye, in a fine Frenzy rolling,
Did glance from Heaven to Earth, from
Earth to Heaven;
And as Imagination bodied forth
The Forms of Things unknown, the Poet's Pen
Turn'd them to Shape, and gave to airy Nothing
A local Habitation and a Name.

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