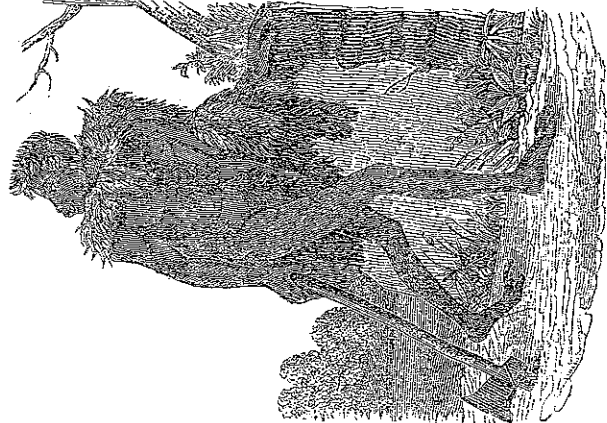


the existence of a god is demonstrable by reason, not to be content with the weapons drawn from its armour; but your divinitarians, like cowardly coveys upon their own dunghill, crow lustily over those who, not having the law on their side, cannot, like Mahomet, when the heap went down to them, go to the heap; or, to cut short this cock and hen part of the story, it is strangely inconsistent and absurd in such reasoners to check discussion, when they pretend to long so ardently for it; or to shun the most searching investigation of the arguments in favour of their god, creeds, and systems, if they amount to a moral demonstration.

The existence of a god, it is allowed is a knotty point to prove; but those who think by the road upon these subjects, have a knack of cutting all knots they can't untie by the tongue or the teeth; but when wagging the tongue or showing the teeth, or doing both together, don't answer, then our divines ape Alexander in their ceterous use of the long sword called the sword of state, which speedily settles all questions, and removes every kind of difficulty that hangs about such vulgar things as logic and argument; nothing so demonstrative the truth of their demonstrations as the sword of state and the strong arm of the law.

For ourselves, not desiring any armour but that of evidence and experience, no sword but the long and sharp one of reason, no kind of shelter save that of wit, evidence, and logic, we without scruple throw aside the ingenious objection of Wyttenbach, that no man can properly be called an Atheist, till it is declared what is meant by the term god; because the derivation of the term Atheist shows it to apply to one who is without god in the world. This indirect apology for the Atheist is rejected, not because it is insufficient, but because Atheism needs no apology. Christians as well as Deists admit that no one hath seen their god at any time, Moses and the hindparts notwithstanding, or can by searching prove such existence, so that those who pretend to have ideas of god, if they have them, have ideas without an archetype, which is an impossibility. Supposing the existence of an uncaused being, the cause and support of the visible universe, which may be called God, or anything else; the idea of such existence must first be produced in the mind before it is possible such a being could be known to exist; so that those who are atheistically inclined, and do not choose to avow it, may safely defy the whole world of intellect and faith conjoined, logically to show that they are so, though every man of sense may be morally sure of it; for, as before shown, proving a man to be an Atheist *logically*, is contingent upon a clear certainty that he is without a god in the world. This nice little quibble of logicians, we disdain to make use of; at once agreeing to the definition of an Atheist given by Lord Shaftesbury, as being complete, intelligible, and quite in harmony with our own

occupied themselves in the solution of it; and if you do not say that merry andrews would have gone a better way to work it will be odd indeed; for like those creatures that by a certain sort of instinct to avoid pursuit darken the medium through which they pass, so have our clerical swimmers in the sea of knowledge a happy knack of leaving a long tail of obscurity behind. Instead of carefully collecting facts, and opening their mental exchequer to receive something solid in the way of experience, they in general rest contented in most shameful ignorance, rather than their pride should be mortified by any discoveries in science, hostile to their cherished opinions. Solicitous, for their own advantage, to maintain what they call the honour of the human species, and its superiority over the brutes, all that could flatter and soothe the delightful idea is that alone which has been said and collected. Any attempt to establish a relationship, however remote, between man and the inferior animals, has always been scouted as impious, an insult to the creator, in whose image they tell us we are made, and little short of blasphemy against the holy ghost. Hundreds of sermons have been preached against the unlucky Bulliver, who insisted that in his day there was a Kentish family all tailed. Anatolius after anathema was heaped upon Lockner, who in his *Miscellanea Curiosa* relates with great gravity and minuteness the case of a boy with a monstrous tail. As to Dr. Ferriar, who considered that the os coxycus must sometimes have an accidental elongation; and Dr. Grimcaut, who published many cases tending to give strength to the opinion that our forefathers were tailed animals also at first; both those gentlemen have been very roughly handled. The last-named doctor states, among other facts, as he styled them, that the islands of Moluccas, Formosa, and the Philippines, were at one time inhabited by whole races of men with tails. But to pass by all these, and the flagellations they received from our spiritual whips, for setting forth such *degrading* opinions, we need only refresh the reader's memory with the case of the famous Monboddo, who had such a predilection for monkey men that he has taken vast pains to prove that they formerly did wear tails; for insisting upon which antiquated notion he has been as soundly assailed as any man that ever lived. That his theory was incomplete and erroneous in many important particulars, it is presumed these papers will show; but that there is some truth in it will be as clearly proved. Lord Monboddo was ignorant of many particulars, without a knowledge of which he could not but blunder, as the following, from the "Origin and Progress of Language," will show: "A whole nation, if I may call them so, have been found without the use of speech. This is the case of the orang-outangs that are found in the kingdom of Angola, in Africa, and in several parts of Asia. They are exactly of the human form, walking erect,



(Fossil Man.)

THEORY OF REGULAR GRADATION.

I.

"I will show you now the earth has been reaped, how organic formation after organic formation has taken place, passing gradually from simple to compound bodies, and covering itself, as at this hour we find it, with plants and animals. In following matter through all its changes, noting its metamorphoses, from the most simple organization to the most complex, we shall find, without doubt, that point where man, brutish and savage, as at first he must have been, took rank among the creatures of the universe." (Fossil Man) of Bonard.

Nothing is more fatal to a common sense view of things, than the very prevalent habit of considering consequences before investigating and determining principles. It is not only illogical but absurd, and highly prejudicial to the cause of truth; for it fills timid minds with alarm, lest by a resolute and persevering search into the properties of matter and the nature of opinions, they may light upon results disastrous to their prejudices and perhaps fatal to their hopes of "singing hallday above the clouds." The rightly balanced, well ordered mind has the strongest assurance—an assurance drawn from the great fountain of human experience and the general analogies of things, that neither truth nor virtue are empty names, but real substantial blessings, whatever clerical obstructives may preach to the contrary. Take the question, the regular gradation of the human species, and note how philosophers have

idea. "A perfect Atheist (says he) is one who believes nothing of a designing principle or mind, nor any cause, rule, or measure of things, but chance, so that in nature neither the interest of the whole nor of any particulars can be aimed at." Not ourselves believing in any designing principle, mind, intelligence, cause, or what you will, distinct from the material world; believing, on the contrary, that something must have been from all eternity, therefore uncaused, and that uncaused something the universe—we are *perfect Atheists*. But to guard against a misconception of the above definition, I may be well to warn the reader that the word *chance* is not accepted by the Atheist as meaning an effect without a cause; for if we allowed such a stupid notion as that to prevail, theologians would speedily lay us by the heels; no, no, the word *chance* means nothing so absurd as an effect without a cause, but an effect the cause of which is not perceivable by our senses. According to Voltaire, we have invented the word to express the known effect of an unknown cause.

If the word chance be used in any other sense, it is by religionists not Atheists; *perfect Atheists* having no objection to make them a present of it; but reserve to themselves the right not to use words in a manner so wildly absurd. The Atheist does not deny that the word *chance* always implies an effect, the term effect equally implying a cause; but the error of supernaturalists lies here, they presume *the universe to be an effect, and argue as though their presumption amounted to proof*. Spinoza, Vanini, Bacon, Locke, Voltaire, in short all who have written for or against the existence of a god, agree that something is uncaused, and therefore eternal. Spinoza establishes clearly that something exists, and from its existence argues its eternal existence. When Dr. Clark tells us, in his fourth reply to Leibnitz, that the Epicurean chance is not a *choice of will*, but a *blind necessity of fate*, he wrote at random; for though chance can never be a choice of will, the word meaning as above noted, a perceived effect of an unknown cause, it is foolish as unjust to talk of the Epicurean notion of chance as signifying a blind necessity of fate; all Epicureans knowing that necessity is neither *blind* nor *seeing*. The word necessity is expressive of the general truth, that matter does now, ever did, and ever must act *definitely and uniformly*.

So much for the word *chance*, which has been dragged forward upon all occasions by supernaturalists as positive proof of the absurdities of Atheism; but if they had taken the pains to *understand* Atheism, they would have known that its advocates content that in nature there is no such thing as confusion, the whole being necessarily what it is, and acting in virtue of its inherent properties. A character as remarked by Voltaire, never having existed except in the minds of a Homer or a Hesiod

THE ORACLE OF REASON.

ing the inspiration of Moses the fixed
winch to set out in search of plu-
taking it for granted that he was a
philosopher, and the account of beginnings
fiction, as given in Genesis, as the only
vera de veris, these doughty reasoners
everything satisfactorily square with their
views. Having upon their own autho-
rity, not only that Moses wrote the
Genesis, but also that they were writ-

get assumptions of the Brahmins and other eastern nations, in point of chronology and astronomy, could their extravagant claims be substantiated, *have a direct tendency to overturn the Mosiac system, and with it Christianity*. I have, therefore, with what success the reader must hereafter determine, laboured to invalidate those claims with all the persuading assiduity which a hearty belief in the truth of the former (the Mosiac system), and an unshaken attachment, not merely professional, to the latter system (Christianity), could bring and command. *2. 20*

backed by scripture, wherein it is declared that he who knoweth not love hath not seen God, for *God is love*. Now all the world knows that love is an abstract principle, *not a being* but a *mode of being*. Love was defined by the famous contereau Ninon de l'Enclos, as a sensation; and what else than a certain series and certain order of sensation can constitute that delightful state of human organism? The idea of motion is a simple idea, but to compare motion with motion, and to say of this it is greater and of that it is less; or by an act of the mind separate one part, either of a subject or a thing, from another; in short, to compare, to reflect, and judge as to nature and relationship of ideas or things, demands a power of abstraction, and all such ideas are properly abstract. It must therefore appear, that those who will have a god, at any expense of sense and reason; who erect their imaginary creature into a nothingless abstract principle, have reached the very outpost of folly, and can no further go; for to erect a principle into a something, conjure up as reality that which is purely ideal, is the continual delirium. There are no lengths this cocaine delirium will not carry men; and while wisdom is confined within very narrow limits, fully ranges *ad libitum* in and out of universes. By one class of thinkers their god is called motion: motion, say they, is God; by another class of thoughtful space is dignified by the appellation god, but then it must be empty space: an empty space being equal to a plenum, or full space, which of course would be no space at all. No, say these originals, pure empty space is deity; if so, deity is certainly in their nostrils, for they are empty enough. Another class, with the long name of Rationalists, or Rational Religionists, tell us that God is the living, active intelligence; an unponderable, indiscernible, non-understandable nondescript, which manifests itself in the bodies of intelligent organizations—

Blows out the breeze
Wot blows through the tressen.

Other equally lucid accounts of what God is might be given, but they are deferred for a future occasion. The patience of Job had no doubt some limits; and even though it had not, all readers are not Jobs, nor prepared to read a long list of supernaturalisms and fooleries all taken as a sort of reasoning, though nothing but absurdity, as nothing but pepper, is a sorry dish, that certainly spoils the finest appetite.

Let us, then, proceed to examine these three fanciful gods—motion, space, and intelligence. We have a clear idea of motion, as clear and definite as of our own existence. We are as sure that certain things, say steam and smoke, change their position with regard to other things, as we are sure that a man is not a horse. This is called local motion; but *motion* is sufficient, for to us there is no other than local motion; it

tion cannot have a better, if so good, a fate; for, though we may conceive of matter without motion, it would puzzle the Pope to have so much as an idea of motion without matter. When Aristotle says, "that god is a mind immutable and impassible, the eternal and most perfect animal, perpetually employed in imparting motion to the universe," we can make something of it even though it be rank nonsense; but the idea of a motion god moving every thing else, is rich, surpassingly curious, and worthy to be classed among the *varietal gibes*, not unlike the rainbow colours, pretty, but illusive, seeming to be something, but in reality nothing. We shall presently be on the high road to Wallaston's conclusion, that neither infinite space, nor infinite duration, nor matter infinitely extended, or eternally existing, nor by way of addendum, infinitely extended and eternal motion, can be a god: the last has here been proved, the rest will follow in order; nor do we fear that when the whole string of negatives are disposed of, the most sceptical believers in a god will be compelled to acknowledge, that a god, neither space nor matter, that is, neither something nor nothing, cannot be a god at all.

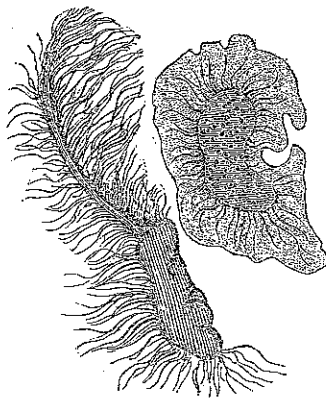
THEORY OF REGULAR GRADATION.

III.

"All living beings have, in the first place, formed part of a body like their own; have been attached to a parent before the period of their independent existence. The new animal, while thus connected, is called a germ; the separation constituting generation or birth. After this it increases in size according to certain fixed laws for each species and each race."

At the head of our first article upon this interesting subject, is an engraving, a faithful copy from the sketch of Boltard. It represents man *undeveloped*, as we are justified in supposing he was at that stage of his progress, when not exactly either monkey or man, yet combining within himself the general characteristics of each. Probably, like those ambiguous, doubtful kinds of matter, which are sometimes animal and sometimes plant, the human being was a true *oscillatoire*, at one period the character of monkey, at another that of man predominating. The assertion of Lawrence, "that the germs of animals increase in size according to certain fixed laws for each species and each part," will be shown to be groundless, and absurd, by facts of so authentic and convincing a character, that all thinkers will be compelled to conclude that such an assertion is directly opposed to truth. There are no fixed modes (laws as they are styled) for each species and each part, there being nothing *fixed* in the parts of nature, which are in a state of continual flux or change. We also enter our protest against the notion of life that the paragraph at the head of this paper tends to perpetuate. It

is quite unphilosophical; a spurious idea which has crept into the heads of scientific men, in consequence of their very loose and unscientific method of pursuing truth. It is the common error of certain extremely logical minds, when pretending to interpret nature in harmony with the grand principles of philosophy, to talk of living beings; for the use of these terms presupposes dead beings or dead substances. Now, no one is prepared to show that there are such things as dead substances; indeed, the notion of dead matter has long since been discarded by the most eminent physiologists. Life, we are told, is "a property of organization," which will do very well for people who are amused by sounds, thinking they have a new idea, when it is only a new word; but cannot satisfy any reflecting mind, which will require to *understand* words. Life is a property of organization. Well! What is organization? The only reply that can be given is, that organization is an assemblage of organs, made up of organized or living matter: so first we are told, with great gravity, that living matter is organized matter, and then, to clarify the explanation, we are told that organized matter is living matter, life being a property of organization, and organization itself, known by its display of vital properties. The Bishop of Landaff has some admirable remarks in his "Essays on Chemistry," respecting this fallacious mode of reasoning. "If it be asked," he observes, "what are the distinctive characteristics of mineral, vegetable, and animal life, as opposed to one another, I plainly answer, that I don't know any, either from natural history or chemistry, which can wholly be relied upon." Nor, it may be safely affirmed, does any one else. It would, indeed, be strange, if he did, seeing that there are no such "discriminative characteristics;" the distinctions which are the plague of science, usually drawn between dead and living, earthy, mineral, vegetable, and animal matter, have, as the learned bishop well observes, "no real foundation in nature, and should not be depended upon too far, as they often perplex and impede the progress of a free inquirer."



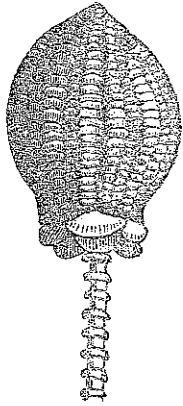
(Oscillatoire des murilles.)

ings, unwellings, and breakings of his own head with projects, devices, &c. we are led to the very threshold of the opinion so happily expressed by the late inimitable comedian Mathews, that these fine metaphysicians are a lot of people who pretend to teach all the world, what no one in the world knows anything about.

God, say some of these sordid people, is nothing so gross as matter, for to imagine a god with organs or parts would be ridiculous, and here they have some show of reason; for to speak of a god as a veigable, measurable sort of thing, is highly absurd; leading to the questions—what is the length of God, his breadth, thickness, and density; which must be anything but pleasant to the ears of orthodox people, who cannot fail to be shocked at the notion of Mahomet, that a god was a round body, rather big and very odd.

But it is not a little odd, that many clever people who can detect this fallacy, themselves, fall into another equally great, showing that the road of supernaturalism is full of holes and deep ruts, those tumbling thereon seldom escape us as something miraculous. Else it would strike intellects and shining abilities, should, while discarding the notion of a motion or a matter god, as ridiculous in the extreme, yet gravely insist that their god can be taught else than pure space; which idea, however absurd, it will be worth while to inquire into.

"Space (says Leibnitz) is in itself an *ideal* thing, like *time*. Space out of the world must needs be imaginary, as the schoolmen themselves have acknowledged. The case is the same with empty space within the world, which I also take to be imaginary." All those chimerical speculations about *withoutness* and *withness*, proceed from one false root—the talking for granted, as certain ancient philosophers, and some among the moderns of the Newtonian school, that there is a *real* something—nothing, called space; pure space!! empty space!!—spirit! pure spirit!! (of course far above *proof*) and the like, all which notions are "figments of the mind;" for, as Leibnitz has remarked, "there is no possible reason that can limit the quantity of matter, therefore such limitation can have no place; so space and spirit can have no place but in the disordered intellects of men; for space, or spirit, or both, if different from matter, and have more than an ideal existence, must, wherever there is an ideal quantity of matter—a conclusion reason rejects." (God and all, says Schelling, are quite equal ideas; it may be so, but is not all that is *something*, and if something, where is there room, even in human imagination, for pure space, or spirit. Thus, those sophistical reasoners, who will use two words to express the same idea, and insist that their god is all, yet distinct from the universe, separating *upon paper* the whole from itself; are driven, by their poverty of reason, to a desperately foolish conclusion; they will be well-dribbed notwithstanding.



(Enchirite, Lily-shaped animal.)

THEORY OF REGULAR GRADATION.

IV.

"With insects, fishes, birds, and marvellous animals (so called from their inanimate, or man-like, construction), which secrete, and give out medullary fluid, life is simple, unmeasured, and indivisible. If one member is cut off, the detached member is dead; so if a single organ necessary to life is destroyed, the whole is destroyed. It is impossible to make two beings parts in one being; for life is one and indivisible."

—FORWARD.

THERE is no royal road to knowledge, says the proverb, which, intimates that all who have ambition to travel that way, must labour; nevertheless, the road may be smoothed, and therefore, by the labour of light-net, though Colubet taught wisely that "nothing truly valuable was ever honourably obtained, without labour of some sort or other."

Our readers have seen in former numbers, engravings representing two kinds of living matter—the *protéea elegant*, changing protæus, called infusoria, microscopic animals, atoms, monads, &c., and the *oscillatoria des navailles*, balancer of the walls, that is to be found at the bottom of running waters, in shady places, but rarely in dirty or fetid waters. The reader will remember that we described its chief singularity to be doubtfulness of nature, some naturalists classing it among plants, and others among animals. "If this (says Boitard) may be called matter, hesitating as it were upon a border territory, between animals and plants, *Leveillé*, enchirite, an engraving of which is given above, seems as though struggling to determine the phenomena of what we call life."

This, what we call life is worth reflecting upon; for, as before shown, the vulgar idea of life has no foundation in the nature of things—life not being matter, but a property, not a thing or things, but the condition of all things, each molecule, as each man, having its portion. This reflection opens a new and rich mine of philosophy; for the condition, or manifestations of a thing, cannot be the thing itself, any more than the motions of a horse or steam-carriage, are the horse or the steam-carriage. "Death is nothing, and nothing death," says my lord Rochester; and with equal truth, it may be affirmed, that life is nothing and nothing life; for life, or vital function, is nothing more than a certain series of phenomena matter exhibits, and death is no other; the *kinds* of phenomena only, being different. It was observed by

Priestly, that all animal and vegetable organization, took its source in the transformation, or change, of what he called green matter. This is noticed by Boitard, who adds that it was confirmed by Edwards, who taught that green matter is formed of grains, or particles, endowed with motion, and identical with the notions of Müller; and, finally, Treviranus and Dittmar, have recently established, by most testable facts, that the basis of the most simple vegetables, executes *animal motions*, spontaneously flying the light of the sun and taking refuge in the shade.

A crowd of authorities may be cited to show that all distinctions between animal and vegetable life, is an illusion; nor will it be difficult to prove, that the boundary line usually drawn between minerals and vegetables, can serve no useful end, or proceed from any other than false assumptions.

Dr. Hall in his work on the Nature or Physiology of Plants, published at Edinburgh in 1777, remarks, "that the chain of beings is continued from animals to plants, and that it is vain to attempt to establish any rules, by which plants may be distinguished from animals in all cases," while Dr. Percival, in a paper of acknowledged merit, on the "Perceptive Power of Vegetables," has laboured with great success to establish the opinion, that plants, as well as animals, are endowed with perception in different degrees.

The study of natural history is peculiarly interesting, and more than any other, independent of books, wanting nothing in those who would excel in it than patient and shrewd observation.—No book can teach what nature is so well as nature itself. By this we mean, that the best way to know what a thing is, is to examine it thoroughly; and one glance at a lily will give a better idea of what it really is, than all that has been written by the poets.

The lofty follower of the sun,
Said when he sold, shuts up her yellow leaves,
Drooping her head, and when he warms returns
Points her enamoured bosom to his rays.

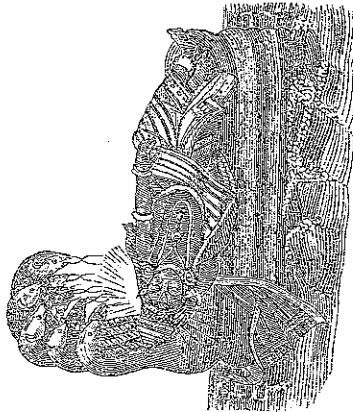
Those who have watched the motions of a sunflower, will gain nothing by reading a dry detail of it in books.

One of the most remarkable plants, is the *dionaea muscipula*, or Venus's fly trap, the leaves of which are so sensitive and irritable, that if a fly alight upon them they close and squeeze it to death; a remarkable fact, when we consider, that when the plant catches the fly, it feeds upon its victim! The fresh-water polyopus has been regarded by Duffon and others as the last of animals and first of plants, but upon grounds difficult to understand; for the singular kind of matter or creature, called polyopus, seems to give no more signs of animal existence than the plant above described, except that it moves from place to place, by a sort of voluntary motion, while the fly-trap of Venus, instead of seeking for its food, waits

for, and after catching, consumes it. Boitard calls the enchanter an animal, which he says is remarkable on account of the long stalk upon which it is carried; that the reader may perceive has a great number of articulations, or joints. Now it sounds oddly to talk about animals with stalks; but this will not appear strange at all by and by, when the reader perfectly understands that what some naturalists call animal others call plant, or vegetable; while a third will have it to be both plant and animal; the fourth, that all *that* is animated, the only difference being in the degree of vitality—which perhaps will be nearer truth and sound philosophy than the others.

VEESHNU SLUMBERING

During a Cæpæ, an Astronomical period of a thousand ages, upon the serpent Ananta.



(Copied from a sculptured rock in the Ganges.)

SYMBOL WORSHIP.

IV.

"It is not unreasonable that this history may contain like the Mythology of Greece and Rome, a great deal of real matter of fact, though enveloped in dark and figurative representations. Through the disguise of these, we may discern some imperfect records of great events, and of revolutions that have happened in remote times, and they, perhaps, merit our attention the more, as it is not likely that any records or ancient Hindu history exist, but in this obscure fantastic dress."—ASIATIC RESEARCHES.

It is related of the famous Solon, that when travelling in Egypt, he was thus addressed by a sage of that ancient nation—"You Greeks are always boys; not one comes to be old. You are young in your minds; that comes by ancient tradition; you return no learning that is *grey with old age*." We are not informed what was the precise reply of Solon, to the severe remark of the Egyptian sage; but it is certain that, though the Greeks were a witty, they were by no means, an inventive people; with abundance of talent, they were not distinguished by their genius. There was little originality about the Greeks, and almost all that is valuable in their philosophy, was drawn from the rich stores of

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familiarly about gods and devils, as though they were their pot companions, forcibly remind us of Zoroaster's conjurer, who knew all about what was passing in the stars, and in the heavens, but was quite ignorant that his own house was in flames.

The writings of both Hindoo and Egyptian sages repudiate the idea of an absolute creation. The Hindoos have a fabulous account of all things proceeding from eggs. According to Abraham Rogers, an old writer, who had inquired with great diligence into the fables and philosophy of the Brahmans, or Hindoo priests, they affirm that there are several worlds, which do at one and the same time exist in divers regions of the universe; and that there are several successive ones, for that the same world is destroyed and renewed again, according to certain periods of time. They say also, that our terrestrial world began by a certain golden age, and will perish by fire. Lastly, they repeat the doctrine of the *eternum mundum* (mundane, or world egg), comparing the world to an egg. All acquainted with Asiatic literature in the least degree, are aware that the mundane egg is among the devices which are allusive to the creation of the world.

Brahma, or creating force, and Veeshnu, or preserving force, were the first and second persons of the Hindoo philosophical trinity. Brahma being the personification of goodness, which men have always associated with the idea of creation; while Veeshnu was the personification of light, which all know is necessary to the preservation of bodies, as vegetables, trees, &c. and all living creatures. "Goodness and light (says Mr. Wilford*) create and preserve; and in this reflection we have direct indications of the origin of the respective characters of the Indian deities, Brahma and Veeshnu. On the other hand, evil and darkness desolate and destroy; and therefore are personified by Ahuman (sometimes called Mahatoo) and Seeva; but from evil, or what is called and appears to be evil, though in fact only a less degree of attainable good, arising from a change of place or circumstance, emanate and unforeseen felicity frequently results; while from the *apparent destruction* of one being another newly modified springs, as in the dying vegetable the seeds of new life are contained, and generation vigorously germinates from the very bed and bosom of putrefaction." These ideas, which are beautifully simple, and in harmony with the soundest principles of philosophy, were shadowed forth by signs and symbols innumerable, which those who could understand were but few. The priests of all ancient nations, as observed by Drummond, had their esoteric, or secret, and their exoteric, or *published* doctrines.†

All kinds of ridiculous stories are related of

* See Essay in Asiatic Researches.

† Preface to Ezechus Judaicus.