

other of evil. "The first is named God, the second the Demon." Thus speaks Zoroaster. God was Oromaze, the Demon was called Ahriman. But, between these two, he placed a mediator, named Mithras. Now, a time will come, fatal and foredoomed, when Ahriman, having scourged the world with innumerable plagues, will be destroyed and exterminated. The earth will then be made plain, like a smooth and level valley. Men will have one kind of life and government, common to all, and one tongue, and they will live in continual felicity. Theopompe writes that the powers of good and evil will combat, one against the other, in a strife which will last through a succession of ages. Finally, Pluto (the infernal power) will be vanquished, forsaken, and destroyed. After which, men shall be happy, and the God who has accomplished this triumph will repose from his labors in a manner suitable to his divinity.

Modern philosophy, aided by the Chaldean monuments and the Zend-Avesta, has re-habilitated the entire system of Zoroaster, of which Plutarch gave but an incomplete analysis.

Mr Layard thus sums up the Persian dogma: "Zaronan, Ormuzd, and Mithras compose a divine triad which represents thought, word, and action. Ormuzd, king of the firmament, created the world by his word. This word is, I am. Mithras, king of the moving bodies, of living creatures, and of the earth, king of the dead or the infernal regions, pronounces unceasingly the word, charged as he is by Ormuzd, to preside over the reproduction of created beings. His name signifies, even in Zend, the Word *Verbum*. His office is incessantly to combat Ahriman and evil, to diffuse harmony throughout the world, to serve as an example to men, and to fill the functions of mediator between Ormuzd and them; but not between Ormuzd and Ahriman, as Plutarch supposes. The text of the Zend-Avesta fully justifies my remark: 'I address my prayer to Mithras whom the mighty Ormuzd has created mediator on the high mountain, in favor of numberless souls dwelling on the earth.' Upon one the most celebrated monuments dedicated by the Romans to the worship of Mithras, and which was found in Rome, in a grotto of the Capitoline Hill, we read these words: 'Nama Sebesis,' pronounced by the God when plunging his sword into the body of the bull (a victim sacred to the Persian worship). These two words, the first of which belongs to the Persian tongue, signify, 'Glory to Sebesis,' the same as Ormuzd. This formula is an epitome of the prayer given in the sacred books of the Persians, which Mithras, his eyes raised to heaven, addressed to Ormuzd, imploring pardon for the sin committed by the first man and woman; the words of Mithras agree perfectly with those which Zoroaster ascribes to Ormuzd himself, the sense being: if Meschia (the first man) had not given to Ahriman a worship due to Ormuzd alone, 'his soul,' created pure and immortal, would have been established in bliss in the time decreed for recompensing pure souls.' The Mediator, the Word, the Mithras of Zoroaster, who was to restore harmony between heaven and earth, and to triumph over the evil one, according to Theopompe, is mentioned in Plato under the name of Aoyos. To sum up in a word, adds M. Layard, I shall say that the religious system of the Persians recognised a supreme, invisible, incomprehensible god, having neither beginning nor end; a triad ruling the world, and composed of this one god and of the other two gods, created an invisible, one of which fulfils the functions of mediator and saviour. Zoroaster, in fine, assuming to himself the quality of Messiah or liberator, announced to the entire world, that after his death should spring from him, in a miraculous manner, three sons—Oschederman, Oschederman, and Sosiosch. At the voice of this last, the whole earth will embrace the law. 'He will choose from the suffering world the seed of Daroudj, the two-footed (the unclean man), he will destroy the tempter, the bodies of the world will be pure.' Finally, 'this last liberator will effect the resurrection of the dead, and the renovation of bodies.' D'Herbelot, in his *Bibliothèque Orientale*, had already drawn attention to this important tradition of the miraculous birth of a liberator promised by Zoroaster. Here are his words: 'About Faradj, in his fifth dynasty, says that Zardascht (Zoroaster), author of the *Magoussiah*, had announced that the liberator should be born of a virgin.' We now understand why the magi will come to adore the divine son of Mary, in the stable of Bethlehem. 'An invariable tradition,' says M. Layard, 'speaks of them as coming from Persia, and as being the first who offered their homage to the Infant God, saviour of the world, at his birth.' The magi, disciples of the Chaldeans, had not forgotten the prophecy of the son of Beor: 'A star will arise in the midst of Jacob.'

China, cantoned in its isolation, as in the 'Invariable Milieu,' holds the same language on this subject as Persia. The minister Phi consulted Confucius, and said to him, "O, minister, are you not a holy man?" He replied, "By no effort of memory can I call to mind any one worthy of that name." "But," said the minister, "the three Kings, were not they saints?" "The three Kings," replied Confucius, "were endowed with superior excellence, and filled with an enlightened prudence, and an invincible courage; but, Khieou, saints they were none, that I know of." The minister resumed: "The five lords; were they not saints?" "The five lords," replied Confucius, "being endowed with an exalted goodness, exercised a divine charity and an unalterable justice; but, Khieou, saints they were none, that I know of." The minister questioned him again: "The three who bore the name of Augustus; were they not saints?" "The three named Augustus," replied Confucius, "may have done good in their time, but, Khieou, saints they were none, that I know of." The minister, seized with astonishment, said to him at last, "If such be the case, who is there worthy of the name of saint?" Confucius, moved, replied however with sweetness, "Khieou, I have heard it said that in the West would appear a Holy Man, who, without exercising any act of government, would quell disturbances; who, without opening his lips, would inspire a spontaneous faith; who, without effecting any changes, would produce naturally an ocean of meritorious actions. To no man has it been given to say his name; but, Khieou, I have heard that he alone is the true Saint." Here are words, not less explicit, which we borrow from Tchoung Young, recently translated by our learned Chinese scholar, M. Pauthier. "The wise prince," says

Confucius, "seeks from superior minds and intellects a proof of the truth, and, consequently, he has a profound knowledge of the Celestial mandate; for a hundred generations has he been awaiting the coming of the Holy Man, and he is not subject to our errors. Let this sovereignly-just man appear, with his virtues, his powerful faculties, and the people will not fail to testify their veneration for him; let him speak, and the people will yield implicit faith to his words; let him act, and the people will not be wanting in expressions of joy. Thus, the renown of his virtues is an ocean which inundates the empire on all sides; it reaches even to the barbarous nations of the southern and northern regions; wherever ships or caravans resort for trade; wherever the powers of human industry can penetrate, in every place under the canopy of heaven, in every spot on this globe unillumined by the rays of sun and light, or fertilised by the dews of heaven and the morning mist; all human beings, who live and breathe, cannot fail to love and revere him. For this reason is it said that his faculties, his mighty powers, and virtues exalt him to the heavens." Reading these surprising words, one might take them for a paraphrase on the inspired ones of Israel. "The nations shall walk in His light, and the Kings in the splendor of His glory." "Arise, O Jerusalem, and stand on high, and look about towards the east and behold thy children gathered together from the rising to the setting sun by the word of the Holy One rejoicing in the remembrance of God."

India, with its multiform incarnations of Vishnu, speaks as China and Persia. We have already touched on this point. The parable of the Prodigal Son, forming the fourth chapter of 'Lotus de la Bonne Loi,' one of the best known of the sacred books which compose the voluminous literature of the Buddhists, has been translated within the last few years by M. E. Burnouf and Foucaut. Mankind is there represented, as in the gospel, under the figure of a son, separated for many years from the tenderness of fathers. "We have gone astray, we are powerless, we are incapable of any effort of ourselves," say the sages. Beghovat brings them the law, which they had not yet heard. Struck with surprise and admiration, filled with extreme joy, they rise up, bend the right knee to the earth, bow profoundly, and join their hands before Beghovat. Their gladness equals that of the Prodigal Son who has once again found his father.

"The islands wait for thee," had said the inspired Prophets; halting through long ages the coming of the desired of nations. It is not a little surprising to find the echo of this inspired word in the two Americas, those vast continents whose existence the ancient world surmised, but never realised. "A frightful serpent," say the Salivas, "formerly ravaged the borders of Orinoco. The God Para sent his son from heaven upon the earth to combat this formidable serpent. The monster was vanquished and killed. Para then said to the demon, who dwelt in the body of the reptile, 'Begone to Hell, accursed one! Never shalt thou re-enter my house.' "The North Americans are not less explicit than those of the South. "An ancient prophecy," says M. Humboldt, "led the Mexicans to hope for a beneficent reform in their religious ceremonies; the burthen of this prophecy was that Centeoth, in the end, would triumph over the forces, of the other gods, and that human sacrifices would give place to innocent offerings, such as the first fruits of the harvests." It is a translation in the artless idiom of the savages of the well known prediction of Malachi. "For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation." The dogma of the rehabilitation is found in all the traditions of the human race, closely linked with that of the original fall. "The woman of the serpent, called also the woman of our flesh, because the Mexicans regarded her as the mother of all mortals," continues M. Humboldt, "is always represented in connection with a great serpent, and other paintings present to us a spotted snake, cut in pieces by the great spirit Tezcatlipoa, or by the sun personified, the god Tonatuch, who appears to be identical with the Krishna of the Hindoos, celebrated in the Bhagavata Pourana, and with the Mithras of the Persians. This serpent, overthrown by the great spirit when he takes the form of one of the subordinate divinities, is the genius of evil—a true *Kakodaimon*." Finally, to complete these conceptions on a point of such leading interest, M. Humboldt adds:—"We find in several rituals of the ancient Mexicans, the figure of an unknown animal, adorned with a collar and a kind of harness; but pierced with darts." From the traditions which have been preserved to our time, it is the symbol of suffering innocence; as such, the representation recalls the lamb of the Hebrews, or the mystic idea of an expiatory sacrifice, destined to appease the anger of the Divinity.

Astonishing unanimity of hope and belief in a liberator, throughout the most distant and widely removed regions of the globe! The Mediator of Persia, China, India, and the two Americas, was invoked in the forests of the North, under the snowy vault of the Scandinavian sky, by Vola, the sacred prophetess, in the assembly of the gods. Again, we have, under the title of Volupa, that strange hymn which M. du Ménil calls the "Song of the Sibil," and M. Ampère, the "Apocalypse of the North." The traditions on which this ancient poem rests, belong to the most ancient Scandinavian Mythology. Here the gods are cosmic beings, not heroic personages. It is a fragment, or more, the re-union of several fragments, which contain a summary of the principal Scandinavian myths, called to mind rather than retraced, by some fine strokes of a poetry often obscure, always fantastical, occasionally sublime." Having retraced the origin of the world, the creation of man, and the labors of the gods, Vola relates the coming of the evil genius and the perseverance of men which followed as a consequence. Her strain becomes elevated:—"The plain where Saturn and the good gods," she continues, "will meet in combat has a hundred days march in length and breadth. Behold the place which is assigned to them." Everything connected with this great combat, whose issue is to decide the destiny of the world, is "developed," says M. Ampère, "with the complaisance of a prophet who menaces his enemies." Finally, victory will remain with the Gods, the world will be renewed, and the reign of justice will commence, never more to end.