

tem that was, or is, or can be. It was full of the most fantastic and degrading absurdities, and yet it seems to have had a kind of dignity through the pomp which attended it, and by the pretended mysteries, learning, and philosophy which supported it. The ancient Egyptian philosophers held the eternity of mind and matter, and represented one Great Mind, or Being, as presiding over all other gods in the spiritual and material worlds. Thus they held the fact, it is true, of One Supreme Being, but they failed to know and worship him as he is, and they degraded him, by making gods to divide his glory. They kept up this fact as a dim traditional truth, but though they held it, it was a mere philosophical myth, to give consistency to an idolatrous theory, and that they might have a divine parentage for every thing, real or imaginary, which they might choose to worship. This Supreme Mind was the god Ammon—evidently called after their progenitor Ham, if indeed it was not an actual deification of him—in whose honor the city of No Ammon, or Thebes, was called, and where was the splendid temple which, though dedicated to him, was in fact their pantheon; and where were also, the great schools, or colleges, of religion and philosophy. To Ammon, was joined their supreme goddess Neith, or Neitha, and from these two came the whole offspring of divinities, to which, according to the supposed offices they held, religious service was paid. This was the department of their system which may be called their *celestial* idolatry.—They had next, the god Osiris, united to the goddess Isis, and which seem to have been the chief powers of earth, hades, and the infernal regions, Osiris had attributed to him many functions similar to the Pluto of the Greeks; and that he took charge of the souls of men after death, and according to their doctrine of metempsychosis, had the power to send the soul to animate another body, whether of a reptile or a man, as he judged the former merits deserved. From Osiris and Isis there was another offspring of lesser divinities, with their several powers and offices. This was the second great department of their system, which may be called their *infernal* idolatry. It was worship to the celestial gods to do them all good; and to the infernal gods to do them no harm.—To these innumerable, great and little gods of good and evil, they had a third department, which may be called their *terrestrial* idolatry, or visible objects of worship, such as the Nile, the crocodile, the serpent, and the cow.

The whole system was an immense conglomeration of the conceptions of the imaginative and the devotional, run mad, and no efforts of power, and