

This is also corroborated by Thomas Bulfinch, who says, "The Druids taught the existence of one god, to whom they gave the name of 'Be'al,' which Celtic antiquaries tell us means 'the life of everything,' or 'the source of all things,' and which seems to have affinity with the Phœnician Baal. What renders this affinity more striking is that the Druids as well as the Phœnicians identified this, their Supreme Deity, with the sun. Fire was regarded as a symbol of the divinity.

The Latin writers assert that the Druids also worshipped "numerous inferior gods." * * * *

"The Druids observed two festivals in each year. The former took place in the beginning of May, and was called Beltane, or 'fire of God.'

The Druids, be it remembered, "were the priests or ministers of religion among the ancient Celtic nations in Gaul, Britain and Germany; and says Bulfinch, "They stood to the people of the Celtic tribes in a relation closely analagous to that in which the Brahmans of India, the Magi, of Persia, and the priests of the Egyptians, stood to the people respectively by whom they were revered."

In the earliest and latest editions of Mackey's "Lexicon," he discourses as follows:

1. "*Jah*. This name of God is found in the 68th Psalm, verse 4; Extol him that rideth upon the heavens by his name '*Jah*.' It is the Syriac name of God, and is still retained in some of the Syriac forms of doxology, according to Gesenius.

2. "*Bel* or *Baal*. This word signifies a lord, master or possessor; and hence it was applied, by many nations of the East to denote the *Lord* of all things, and the Master of the world. Baal was worshipped by the Chaldeans, the Moabites, the Phœnicians, the Assyrians, and sometimes even by the Hebrews. It has been supposed that the first Baal was the Chaldean Nimrod. This word is repeatedly met with in the Scriptures, both in allusion to the idolotrous worship of this god, and in connection with other words, to denote the names of places.

3. "*On*. This was the name by which Jehovah was worshipped among the Egyptians. It is this God of whom Plato speaks in his *Timæus*, when he says, 'Tell me of the God *On*;' which is, and never knew beginning. The Egyptians gave to this God the same attributes that the Hebrews bestowed upon Jehovah, and though we are unable to say what was the signification of *On* in the ancient Egyptian, we know that this word in Greek has the same signification of being or existence as in Hebrew. The Hindoos used the word *Aum* or *Aun*.

"I have made these remarks on the three names of God in Syriac, Chaldaic and Egyptian—*Jah*, *Bel*, and *On*—in the expectation that my Royal Arch companions will readily recognize them in a corrupted form, and thus be enabled to understand a mystery, which, I confess, was to me, at first, unintelligible.

Again, "*Bel*, *Baal*, or *Bul*, is the name of God as worshipped among the Chaldeans and Phœnicians."

On. "An ancient Egyptian word signifying the Sun, which was at one time worshipped by the Egyptians as the Supreme Deity. The City of *On*, in Lower Egypt, which contained a temple dedicated to the worship of this divinity is called in the Septuagint, '*Heliopolis*,' or the City of the Sun, and by Jeremiah (43. verse 13), '*Beth-shemesh*,' which has the same signification. In Genesis, (41, verses 45-50), we are informed that 'Pharaoh gave Joseph for his wife Asenath, the daughter of Potipherah, priest of *On*. *On* may therefore be considered as the