

'Out of Cudworth' (early 1680s).

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Out of Cudworth

Democritus, as Laertius relates, was a great emulator of the Pythagoreans & seemed to have taken all his Philosophy from them, & held with Leucippus that the earth was carried about the Sun in a Vortex p 13.

The Pythagorick monads were atoms. ib.

Posidonius, an ancient & learned Philosopher, did (as Strabo & Empiricus tell us) avouch it for an old tradition, that the first inventor of atomical Philosophy was one Moschus a Phœnician, who as Strabo notes, lived before {the Trojan} war. Perhaps this Moschus was then that Mochus a Phœnician Physiologer {in Iamblichus} with whose successors Priests & Prophets he affirms that Pythagoras sometimes {sojourning at Sidon} (his native city) had conversed. p. 12.

Echphantus, Empedocles Pythagoreans & atomist{s} p 14, 15 Zenocrates {Heraclides} Ascl{epiades} Diodorus & Metrodorus Chius atomists p 16, 17. The generality of Physiologers before {illeg} atomists holding all sense to be touch, resolving all sensible qualities {in}to figures & that there was no black & white without sight nor bitter & sweet without tast{e} p 9, 17

Thales a Phœnician by extraction affirms that God made all things out of water. He was a Phœnician by ex{traction} & seems to have had thence his two principles of water & {divine} spirit moving upon it. {Sanchu} niathon puts a turbid dark chaos & a spir{it} {was affected} with love towards its own princ{iples}. Zeno} (also a Phœnician originally) tells us that Hes{iod's Chaos was} water & that the material {illeg}as well as earth was made out of water {illeg} So the new made heaven & earth or {illeg} Moses calls water. The spirit of God saith he {moved} upon the face of the waters.

Preexistence & transmigration of Souls p 23, 38.

Aristotle (Met. l. 1, c. 3.) tells us that the oldest Philosophers of all, they who first theolog{ised} made the Ocean & Tethys to have been the original of generation & for this cause the oath of the Gods is said to be by water (called by the Poets Styx) as being that from which they all derived their original. So Homer makes the Ocean to be the father {&} Tethys the mother of all the Gods. This Theology Aristophanes thus describes, as if at first there {was} nothing but Chaos. Then on this vast Abyss night spreading o're her black wings laid the first egg: whence sprang love (the worlds prolifick source) with golden wings: with fluttering o're dark Chaos gendered all the numerous store of Animals & Gods. p 120, 121. By night understand the invisible deity whome the Egyptians call & paint with an egg in his mouth & by Love the spirit with moved on the face of the waters. D^r Cudworth therefore is much mistaken when he represents this Philosophy as Atheistical.

Thales said that all things were full of Gods (as Aristot. de An. l. 1. c. 8 writes) p 124. Perhaps by Gods he meanes worlds

Anaximander his scholar held infinite worlds coexisting & successively generated & corrupted (Euseb Præp l. 1 p. 15 Plutarch) p 128. Anaximandri opinio est Nativos esse Deos longis intervallis Orientes Occidentisque, 3os innumerabiles esse mundos (Cic. de Nat. Deor. l. 1.) p 129.

Anaxagoras decayed for an Atheist merely because he held the sun to be a globe of fire & the moon to be an earth, that is denied them to be animated Gods. p 129.

Putabat Herodotus Hesiodum et Homerum annis ante se 400 circiter Theogonian in Græcia primos prædicasse p 211.

The love with formed the world out of Chaos, the first principle in the univers, the active cause of things, the chiefest of Gods. p 212.

The world made out of preexistent material & immaterial substances. p 215, 216.

A good & an evil Principle, (the son of God & Satan) called by the Persians Oromasdes & Arimanius, by the Ægyptians Osiris & Typhon. Theodosius in Photius calls the Persian Arimanius, Satanas. p. 222.

The millenium known to the Persian Magi. p 223.

Both Laertius & Diodorus represent it as the opinion of the ancient Egyptians that the world was generated or had a beginning, as also that the sun moon & other parts of the world were Gods. p 238.

Νυκτα Θεῶν γενετειραν, αἰεσομαι, ἡδὲ καὶ ἀνδρῶν. p 248.

Noctem concebro Genetricem Hominumque Deumque. Orpheus in his Hymn of night.

The Mus Araneus being blind is said to be deified by the Ægyptians because they thought that dark{ness} was older then light (Plutarch. Sympos l. 4, Qu. 5) pag 248

Orpheus saith he will sing concerning Chaos how all things were made out of it & concerning the much wise Love the oldest of all & self perfect with actually produced them all separating one thing from another. p 249.

The Ægyptians represented all their Gods not standing upon land but in ships upon the water p 24{illeg}

Aristotle affirms that all before him did κοσμοποιεω, that is all but a very few not worth naming p 250. The later Platonists & Chaldeans as well as Aristotelians held the world eternal p 251, 252. The former Chaldeans that it was made p 3{illeg}

The Pythagorick principles are the Orphick traditions. For what things Orpheus delivered mystica{lly} those Pythagoras learned when he was initiated by Aglaophemus in the Orphick mysteries. <1v> Pythagoras himself affirming as much in his book called the Holy oration (with yet perhaps not Pythagoras's but writ by one of his scholars) p 296. Proclus upon the Timæus.

Pythagoras as we are informed by Porphyrius & Iamblichus, learned something from all these four, from the Ægyptians, the Persian Magi, the Chaldæans & Orpheus or his followers. And accordingly Syrianus (MS. Coll. Caj. Cant. p. 14) makes the Orphick & Pythagorick principles to be one & the same.

It is Pythagorical to follow the Orphick genealogies. For from the Orphick tradition downward by Pythagoras was the knowledge of the Gods derived to the Greeks (Proclus in Timæum p 289) Cudw. p 299.

Orpheus {illeg} the body a prison wherein the soul is kept till its debts or faults be {e}xpiated (Plato) p 299.

Orpheus his Cosmogomia p 300. Suidas in Orpheo. Timotheus apud Cedrenum et in {Eus}ebij Chron

Orpheus his Trinity ib. & p 547.

Pythagoras his Trinity p 547.

Simplicius a zealous contender for the worlds eternity makes Moses description of creation a tradition drawn from the Egyptian fables. p 313. Simpl. in Aristot. Phys fol. 268 col 1.

Egyptians excelled {all} other mortals in wisdom p 311. Herodot. 1 Reg. 4. 30

The Chal{æan Cosmo}gomia 312.

The Indian Brahmins saith Strabo agreed with the Greeks in this that the world was made {& shall} {be} destroyed p 312.

The Egyptians were the first assertors of the souls immortality & of its Transmigration after death. (Herod. Euterp.) p 313. In what sense they & the Pythagoreans asserted it p 313, 314. Viz^t that the soule was for offences banished & descended by way of punishment into these earthly bodies & some by way of further punishment {sank} lower into the bodies of Brutes, but vertuous & pious soules should after this life enjoy a state of happiness in celestial bodies.

That under the religious rites & theology of the Egyptians, Persians, Syrians Indians & other nations was hidden a real learning & doctrine. p 314, 315

The Egyptians besides their sphinges had also Harpocrates & Sigalions in their Temples with were statues of young men pressing their lips with their finger. p 316 viz^t to signify that the young schollars of the wise should first learn silence, as Pythagoras taught his schollars.

Chæremon & others acknowledg nothing before this visible & corporeal world alledging for the countenance of their opinion such of the Egyptians as talk of no other Gods but the Planets & those stars that fill up the Zodiack or rise together with them, their Dæcanes & Horoscopes & robust Princes as they call them; whose names are also inserted into their Almanacks or Ephemerides together with the times of their risings & settings & the Prognosticks or significations of future events from them For he observed that those Egyptians who made the Sun the Demiurgus or Architect of the world, interpreted the Stories of Isis & Osiris & all those other religious fables into nothing but stars & Planets & the River Nile, & referred all things universally into natural or inanimate nothing into incorporeal & living substances. Hæc Porphyrius in epistola ad Anebo sacerdotem Egyptium — apud Euseb. Pr. Eu. l. 3 c 4. To with Iamblicus answers that these stars were the least part of the Hermetical institutions &c, that is the least part of those things he understood &c p 317, 319.

A dispute between Theuth & Thamus King of Egypt concerning the convenience & inconvenience of letters mentioned by Plato in his Phædus. Cudw. p 321. This Thamus Plato saith reigned in Thebes. p 340.

The destruction of the world by fire & restauration thereof an Egyptian doctrine p 328.

Hermes acknowledged a δημιουργος λογῶς του πάντων δε σπότης set over this world as governour, the son of the first being. p 330. Cyril. cont. Iul. lib. 1 p 33.

The Egyptian Trinity p 413, 414, or rather p 353, 354

The worship of the Gods being prescribed in the Pythagorean golden verses, Laertius saith the Gods of Pythagoras were the Sun Moon & Stars. p 371.

Against Anaxagoras for holding the Sun to be fire & the Moon an earth Plato in his book of laws thus lib 10 p 886. complains. When you and I, saith he, endeavouring by arguments to prove that there are Gods, speak of the Sun & Moon Stars & Earth as Gods & divine things, our young men presently being principled by these new Philosophers, will reply, that these are nothing but earth & stones with therefore cannot mind nor take notice of any humane affairs. p 381.

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The harmony of the stars in moving according to number & measure p 396, 397. The supreme God (signified by Sol with his harp) being the Coryphæus or præcentor.

Socrates in his own Apology, as written by Plato acknowledges the Sun Moon & Stars for Gods. p 401

Plato's Gods were most of them fiery yet he affirmed the earth to be the oldest of the Gods. In his book de Legibus he insists much upon the Godships of the Sun Moon & Stars. The protestations, saith he, & adorations that are used both by the Greeks & all Barbarians towards the rising & setting Sun & Moon (as well in their prosperities as adversities) declare them to be unquestionably esteemed Gods. De Leg. 10 p. (Cudw p 403.

Plato's trinity. His third person Psyche the Soule of the world. p 406, 407, 551.

It hath been delivered down to us (saith Aristotel) from very ancient times that the Sta{rs} are Gods also, besides the supreme Deity with contains the whole nature. But all the things were fabulously added hereunto for the better per{suasion} of the multi{tude} As for example that these Gods are of humane form or {like to other} Animals {or} such other things as are consequent hereupon (Arist. Met. l. 14. c 8) Cudw p 417. So Aristotel took all the heathen Theology couched in fables, Allegories, & Hieroglyphicks devised only for promoting the worship of the Stars.

The Stoicks held that all the Gods (except Iove) were generated & that they shall all be {destroy}ed by fire they supposing them to be meltable as if they were waxen {& leaden} things {p} 425, 426.

The heathens, the Platonists made the animated world or soule thereof, (called by them {Psyche}) so{metimes} the second God, omitting the νοῦς or λογὸς & sometimes the third in their trinity of Gods pag 462, 463, 465. For they conceived every Star & Planet to be animated & therefo{re} to be Gods & their divinity they placed in their anima's. And by Plato's Psyche they under{stood} the anima of the earth extending far & wide.

Plato in his Cratylus writes of the first & most ancient in{habitants of Greece} That they seemed to him, like as other Barbarians at that time to have acknowledged no other Gods then such as were visible & sensible, as the Sun, & the Moon & the Earth & the Stars & the heaven, with they perceiving to run round perpetually called them θεοὺς from θέω that signifies to run: but that when afterward they took notice of {other} invisible Gods also, they bestowed the same name of θεοι upon them likewise. p 45{5}

Some thought the soul of the sun the highest God, some the soul of the world or earth, some acknowledged an higher deity p 456.

The ancient Germans as Cæsar affirms, Deorum numero eos solos ducunt quos cernunt et quorum opibus aperti juvantur, Solem, Lunam et Vulcanum. Yet he is contradicted by Tacitus & others have recorded that they acknowledged a supreme God under the name of Thau first & then of Thautes & Theutates. See Sched. de Dijs Germanis. Cudw p 459

When Pythagoras makes numbers the _{essences} | ^{cause} of all things, by numbers he means substantial Ideas. p 388 The Ideas of Pythagoras Parmenides & Plato were Gods: viz^t the souls of the stars &c p 553.

All the heathen Philosophers except Democritus Leucippus & Epicurus & those who make attoms & Vacuum the sole principle of all things supposed the whole world to be an animal & governed by providence. And the soule of the world was by the Stoicks & some others taken for the highest Numen. p 461, 462. See p 499. Some made the world or its soul the second God, some the third p 462, 463, 464, 465.

Pan the universal Numen plays upon the world as upon an instrument according to that of Orpheus, Ἀρμονίαν κόσμου κρέων φιλοπαίγμονι μολπῇ. p 483.

All the Heathen Gods but one God in several appearances & respects. p 479 to

It was the opinion of the Jews that Idolatry began with worshipping the Stars p 465, 466, 467, 468.

Love the second God framer of the world called by Orpheus Phanes, by Pherecides Syrus Iupiter p 529

The Persians worshipped the elements but condemned all statues & Images & were against Gods in Temples p 538.

The Egyptian Philosophers said that the Poets feigned Saturn Iupiter Iuno Mars &c to be so many persons existing to the deception of their Auditors p 531

One God displayed & worshipped in the several parts of the world p 530, 538, 539.

All the Theology of the Greeks from Orpheus. p 547.

The Trinity of Orpheus Pythagoras & other Heathens p 547, 8, 9, 550

Platos Psyche or third principle or God (by Aristotle's testimony) the soul of the world sup{posed} by Plato to be generated or created with the world p 552.

This whole corporeal world is made a god by the soule thereof. And the Sun is al{so} a God because animated; as likewise are all the Stars thereof Gods. [And a little after] <2v> That with is to these Gods & Godesses the cause of their being Gods must needs itself be the elder God or Godess [viz^t the soul of the world] Plotinus p 483 apud Cudworth p 593. So then the third had the soule of the world or Earth with they that supposed the earth in the centre supposed to be the cause of all the other soules &c.

Plotinus made the souls of men of the same species with the soule of the world, & therefore {in} like manner venerable. p 593. Which doctrine was doubtless the ground of the {heathen} dæmonology, as the doctrine of the soule of the Earth or world was of their trinity. For I do not find that they assigned any other soule to the earth than that of the world.

{Quæ vero} traduntur a senioribus et antiquis in fabulæ figura dimissa posterioribus {qu}od Dij {sunt hi} et quod ipsum divinum continet naturam totam. Reliqua verò fabulose jam {adducta} sunt ad persuasionem multorum et ad usum qui ad leges conferens. Conformes {enim hominibus hos} & {ali}orum animalium quibusdam similes dicunt et his altera consequentia & dictis similia. A quibus siquis separans id existimans quod primum Deos existima{verunt} primas subs{tantias} esse: divine utique dictum esse putabis &c. Arist. Met l 14 c {illeg} ἡ Ἄgyptijs {Cophitis} Repha {Bo}ch{illeg}og. p 67) Ciun (ib. Minerva Neith.

Ⲙ Ammon

♂ {illeg}lo {Cophitis} ({Psycho p 87}) Heron

{Homo duas habet animas quod} ipsa Mercurij sacra scripta ostendunt) una est a primo intelligibili {participat etiam de potentia} opificis; altera vero nobis inditur ex circuitu cœlestium {mundorum ad quem} anima Deum speculatura revertitur. His positis, anima quæ nobis {advenit a mundis} mundorum quoque obtemperat motibus: illa verò quæ ab intelligibili {illeg}blic de myst. Sect VIII cap. 6

{Iamblicus} Sec. 1 cap 17 & 19 & alibi docet Deos in cœlis conspicuos cum substantijs incorporeis {conn}ecti. Iulianus idem docet. Et Aristoteles de intelligentijs disserens.

Per animam suam hic mundus Deus est; sed et sol Deus est quia animatus, et eadem de causa stellæ reliquæ sunt Dij. Plotinus p 483. Idem Plotinus (Eu. 5. l. 1 c. 2 animas humanas ejusdem esse speciei cum anima mundi et propterea similiter venerabiles esse dicit.

Othos et Ephialtes Aloï et Hiphimedes Neptuni filiæ filij mira magnitudine dicuntur fuisse. Hi singulis mensibus novem digitis crescebant. Itaque cum essent annorum novem, in cœlum ascendere sunt conati, qui aditum sibi ita faciebant. Montem enim Ossam super Pelion posuerunt &c Alij autem autores dicunt Neptuni et Hiphimedes filios fuisse Dianam comprimere frustra tentarunt. Hyginus Fab. 28.

Venus filia Iovis, Vulcanus Iunonis. Hyginus initio Fabularum.

(149) Iupiter Epaphum ex Io pellice procreatum in Ægypto regnare jussit. Is oppidum primum Memphim & alia plura constituit et ex Cassiopæa uxore procreavit filiam Libymen a qua terra est appellata. (Fab 150).

Postquam Iuno vidit Epapho ex pellice nato tantam regni potestatem esse curat in vanatu ut Epaphus necaretur, Titanosque hortatur Iovem ut regno pellant & Saturno restituant. Hi cum [in Gigantomachia] conarentur in cœlum ascendere, eos Iovis cum Minerva et Apolline et Diana præcipites in Tartarum deiecit. Atlanti autem qui dux eorum fuit cœli fornicem super humeros imposuit Hygin. fab. 149. 150.

Alcione Atlantis filia. Hygin fab 157 Auta ut est apud Pausan in Bœot

Melite Busiridis filia Hygin fab 157.

Atlas ex Oceanitide [i.e. ex Pleione Oceani filia] duodecim filias habuit, Hyades quinque quarum nomina Phæsyla, Ambrosia, Coronis, Eudora, Polyxo et Pleiades septem. Earum nomina hæc sunt, Electra, Alcyone, Celæno, Merope, Sterope, Taygeta, & Maia ex quibus Electram negant apparere propter Dardanum amissum Trojamque sibi ereptam. Hygin Fab 192.

Pan Capricornus est. Hyg. Fab 196. Dij in Ægypto cum Typhonis imanitatem metuerent, Pan jussit eos ut in ferias bestias se converterent quo facilius ejum deciperent, quem Iovis postea fulmine interfecit. Pan deorum voluntate quod ejus {m}onitu vim Typhonis evitarent in astrorum numerum relatus; & quod se in capram eo tempore converterat, inde Ægocerus est dictus quem nos capricornum dicimus. Hyg. ib.

Orion cum Dianam violare voluit ab ea est interfectus Hygin. Fab. 195.

Venus ex ovo quod pisces ad ripam evolverunt et super quod columbæ considerunt {illeg} est. Hæc postea Dea Syria est appellata. Hygin Fab 197

Iovis in India Thebas (urbem centum portarum) condidit. Hygin. fab. 275.
