But when tins wind fell in love with his own principles, and a mixture was made, that mixture was called desire or cupid *(πoθoς).*

“ This mixture completed, was the beginning of the (*χτιoεως*) making of all things. But that wind did not know its own production ; and of this with that wind was begot­ten *Mot,* which some call *Mua,* others the putrefaction of a watery mixture. And of this came all the seed of this building, and the generation of the universe.

“ But there were certain animals which had no sense, out of which were begotten intelligent animals, and were called *Zophesemin,* that is, the spies or overseers of hea­ven ; and were formed alike in the shape of an egg. Thus shone out *Mot,* the sun and the moon, the less and the greater stars.

“ And the air shining thoroughly with light, by its fiery influence on the sea and earth, winds were begotten, and clouds and great defluxions of the heavenly waters. And, when all these things first were parted, and were separated from their proper place by the heat of the sun, then all met again in the air, and dashed against one another, and were broken to pieces, whence thunders and lightnings were made ; and at the stroke of these thunders the fore-mentioned intelligent animals were awakened, and frighted with the sound, and male and female stirred in the earth and in the sea. This is the generation of animals.”

After these things Sanchoniatho goes on to say, “ These things are written in the Cosmogony of Taautus, and in his memoirs ; and out of the conjectures and surer natural signs which his mind saw, and found out, and wherewith he has enlightened us.”

Afterwards declaring the names of the winds north and south, and the rest, he makes this epilogue : “ But these first men consecrated the plants shooting out of the earth, and judged them gods, and worshipped them ; upon whom they themselves lived, and all their posterity and all before them ; to these they made their meat and drink offerings.” Then he concludes : “ These were the devices of worship, agreeing with the weakness and want of boldness in their minds.”

Let us suppose Eusebius to have been as weak and cre­dulous as the darkest monk in the darkest age of Europe, a supposition which no man will make who knows any thing of the writings of that eminent historian, what could he see in this senseless jargon, which even a dreaming monk would think of employing in support of Christianity ? Eusebius calls it, and calls it truly, direct atheism ; but could he ima­gine that an ancient system of atheism would contribute so much to make the Pagans of his age admit as divine reve­lations the books of the Old and New Testaments, that he should be induced to adopt, without examination, an impu­dent forgery, not two hundred years old, as genuine re­mains of the most remote antiquity ?

If this Phoenician cosmogony be a fabrication of Por­phyry, or of the pretended translator, it must surely have been fabricated for some purpose ; but it is impossible for us to conceive what purpose either of these writers could have intended to serve by forging a system so extravagantly absurd. Porphyry, though an enemy to the Christians, was not an atheist, and would never have thought of making an atheist of him whom he meant to obtrude upon the world as the rival of Moses. His own principles were those of the Alexandrian Platonists ; and had he been the forger of the works which bear the name of Sanchoniatho, instead of the incomprehensible jargon about dark wind, evening chaos, Mot, the overseers of heaven in the shape of an *egg,* and animation proceeding from the sound of thunder, we should doubtless have been amused with refined specula­

tions concerning the operations of the Demiurgus and the other persons in the Platonic Triad.

Father Simon of the oratory imagines,@@1 that the purpose for which the history of Sanchoniatho was forged, was to support Paganism, by taking from it its mythology and al­legories, which were perpetually objected to it by the Chris­tian writers. But this learned roan totally mistakes the matter. The primitive Christians were too much attached to allegories themselves to rest their objections to Paganism on such a foundation. What they objected to that system was, the immoral stories told of the priests. To this the pagan priests and philosophers replied, that these stories were only mythological allegories, which veiled all the great truths of theology, ethics, and physics. The Christians said this could not be ; for that the stories of the gods had a substantial foundation in fact, these gods being only dead men deified, who in life had like passions and infirmities with other mortals. This, then, was the objection which the forger of the works of Sanchoniatho had to remove, if he really forged them in support of Paganism ; but instead of doing so he gives the genealogy and history of all the greater gods, and shows that they were men deified after death for the exploits, some of them grossly immoral, which they had performed in this world. We have elsewhere (see Polytheism) given his account of the deification of Chry­sos, and Ouranos, and Gé, and Hypsistos, and Muth.; but our readers may not perhaps be ill pleased to accompany him through the history of Ouranos and Kronus, two of his greatest gods ; whence it will appear how little his writings are calculated to support the tottering cause of Paganism against the objections which were then urged to it by the Christian apologists.

“ Ouranos,” says he, “ taking the kingdom of his father, married Gé, his sister, and by her had four sons ; Ilus, who is called Kronus ; Betylus ; Dagon, who is Siton, or the god of corn ; and Atlas. But by other wives Ouranos had much issue, wherefore Gé, being grieved at it and jealous, re­proached Ouranos, so as they parted from each other. But Ouranos, though he parted from her, yet by force invading her, and lying with her when he listed, went away again ; and he also attempted to kill the children he had by her. Gé also often defended or avenged herself, gathering auxi­liary powers unto her. But when Kronus came to man’s age, using Hermes Trismegistus as his counsellor and as­sistant (for he was his secretary), he opposed his father Ouranos, avenging his mother. But Kronus had children, Persephone and Athena ; the former died a virgin, but by the counsel of the latter Athena, and of Hermes, Kronus made of iron a scimitar and a spear. Then Hermes, speak­ing to the assistants of Kronus with enchanting words, wrought in them a keen desire to fight against Ouranos in the behalf of Gé ; and thus Kronus, warring against Oura­nos, drove him out of his kingdom, and succeeded him in the imperial power of office. In the fight was taken a well- beloved concubine of Ouranos, big with child. Kronus gave her in marriage to Dagon, and she brought forth at his house what she had in her womb by Ouranos, and call­ed him Demaroon. After these things Kronus builds a wall round about his house, and founds Byblus, the first city in Phoenicia. Afterwards Kronus, suspecting his own brother Atlas, with the advice of Hermcs, throwing him into a deep hole of the earth, there buried him, and having a son called Sadid, he despatched him with his own sword, having a sus­picion of him, and deprived his own son of life with his own hand. He also cut off the head of his own daughter, so that all the gods were amazed at the mind of Kronus. But in process of time, Ouranos, being in flight, or banishment, sends his daughter Astarte, with two other sisters, Rhea and

*@@@, Bib. Crit.* vol. i∙ p. 140.