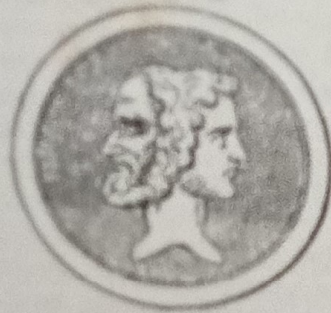


Origin of Scandinavia can be proved to be the Adon of Babylon.\* The Wodan of Mexico, from the following quotation, will be seen to be the very same: "According to the ancient traditions collected by the Bishop Francis Nunez de la Vega," says Humboldt, "the Wodan of the Chiapanese [of Mexico] was grandson of that illustrious old man, who at the time of the great deluge, in which the greater part of the human race perished, was saved on a raft, together with his family. Wodan co-operated in the construction of the great edifice which had been undertaken by men to reach the skies; the execution of this rash project was interrupted; each family received from that time a different language; and the great spirit Teotl ordered Wodan to go and people the country of Anahuac."† This surely proves to demonstration whence originally came the Mexican mythology and whence also that doctrine of baptismal regeneration which the Mexicans held in common with the Egyptian and Persian worshippers of the Chaldean Queen of Heaven. Prestcott, indeed, has cast doubts on the genuineness of this tradition, as being too exactly coincident with the Scriptural history to be easily believed.

Fig. 34.



But the distinguished Humboldt, who had carefully examined the matter, and who had no prejudice to warp him, expresses his full belief in its correctness; and even from Prestcott's own interesting pages, it may be proved in every essential particular, with the single exception of the name of Wodan, to which he makes no reference. But, happily, the fact that that name had been borne by some illustrious hero among the supposed ancestors of the Mexican race, is put beyond all doubt by the singular circumstance that

the Mexicans had one of their days called Wodansday, exactly as we ourselves have.‡ This, taken in connection with all the circumstances, is a very striking proof, at once of the unity of the human race, and of the wide-spread diffusion of the system that began at Babel.

If the question arise, How came it that the Babylonians themselves adopted such a doctrine as regeneration by baptism, we have light also on that. In the Babylonian Mysteries, the commemoration of the flood, of the ark, and the grand events in the life of Noah, was mingled with the worship of the Queen of Heaven and her son. Noah, as having lived in two worlds, both before the flood and after it, was called "Diphues," or "twice-born," § and was represented as a god with two heads looking in opposite directions, the one old, and the other young (Fig. 34).|| Though we have seen that the two-

\* For proof, see Appendix, Note L.  
 † Humboldt's Researches, p. 100.  
 ‡ See Appendix, Note M.  
 § See Appendix, Note N.  
 || See Appendix, Note O.

headed Janus in one aspect had reference to Cush and his son, Nimrod, viewed as one god, in a two-fold capacity, as the Supreme, and Father of all the deified "mighty ones," yet, in order to gain for him the very authority and respect essential to constitute him properly the head of the great system of idolatry that the apostates inaugurated, it was necessary to represent him as in some way or other identified with the great patriarch, who was the Father of all, and who had so miraculous a history. Therefore in the legends of Janus, we find mixed up with other things derived from an entirely different source, statements not only in regard to his being the "Father of the world," but also his being "the inventor of ships,"\* which plainly have been borrowed from the history of Noah; and therefore, the remarkable way in which he is represented in the figure here presented to the reader may confidently be concluded to have been primarily suggested by the history of the great Diluvian patriarch, whose integrity in his two-fold life is so particularly referred to in the Scripture, where it is said (Gen. vi. 9), "Noah was a just man, and perfect in his generations," that is, in his life before the flood, and in his life after it. The whole mythology of Greece and Rome, as well as Asia, is full of the history and deeds of Noah, which it is impossible to misunderstand. In India, the god Vishnu, "the Preserver," who is celebrated as having miraculously preserved one righteous family at the time when the world was drowned, not only has the story of Noah wrought up with his legend, but is called by his very name. Vishnu is just the Sanscrit form of the Chaldee "Ish-nuh," "the man Noah," or the "Man of rest." † In the case of Indra, the "king of the gods," and god of ruin, which is evidently only another form of the same god, the name is found in the precise form of Ishnu. Now, the very legend of Vishnu, that pretends to make him no mere creature, but the supreme and "eternal god," shows that this interpretation of the name is no mere unfounded imagination. Thus is he celebrated in the "Matsya Puran:" "The sun, the wind, the ether, all things incorporeal, were absorbed into his Divine essence; and the universe being consumed, the eternal and omnipotent god, having assumed an ancient form, REPOSED mysteriously upon the surface of that (universal) ocean. But no one is capable of knowing whether that being was then visible or invisible, or what the holy name of that person was, or what the cause of his mysterious SLUMBER. Nor can any one tell how long he thus REPOSED until he conceived the thought of acting; for no one saw him, no one approached him, and none can penetrate the mystery of his real essence." ‡ In conformity with this ancient legend, Vishnu is still represented as sleeping four months every year. Now, connect this story with the name of

\* BRYANT, vol. iii. p. 78.  
 † We find the name of Vishnu in the Sanscrit language.  
 ‡ See Appendix, Note P.