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Egyptian Belief and Modern Thought

JAMES BONWICK F.R.G.S.

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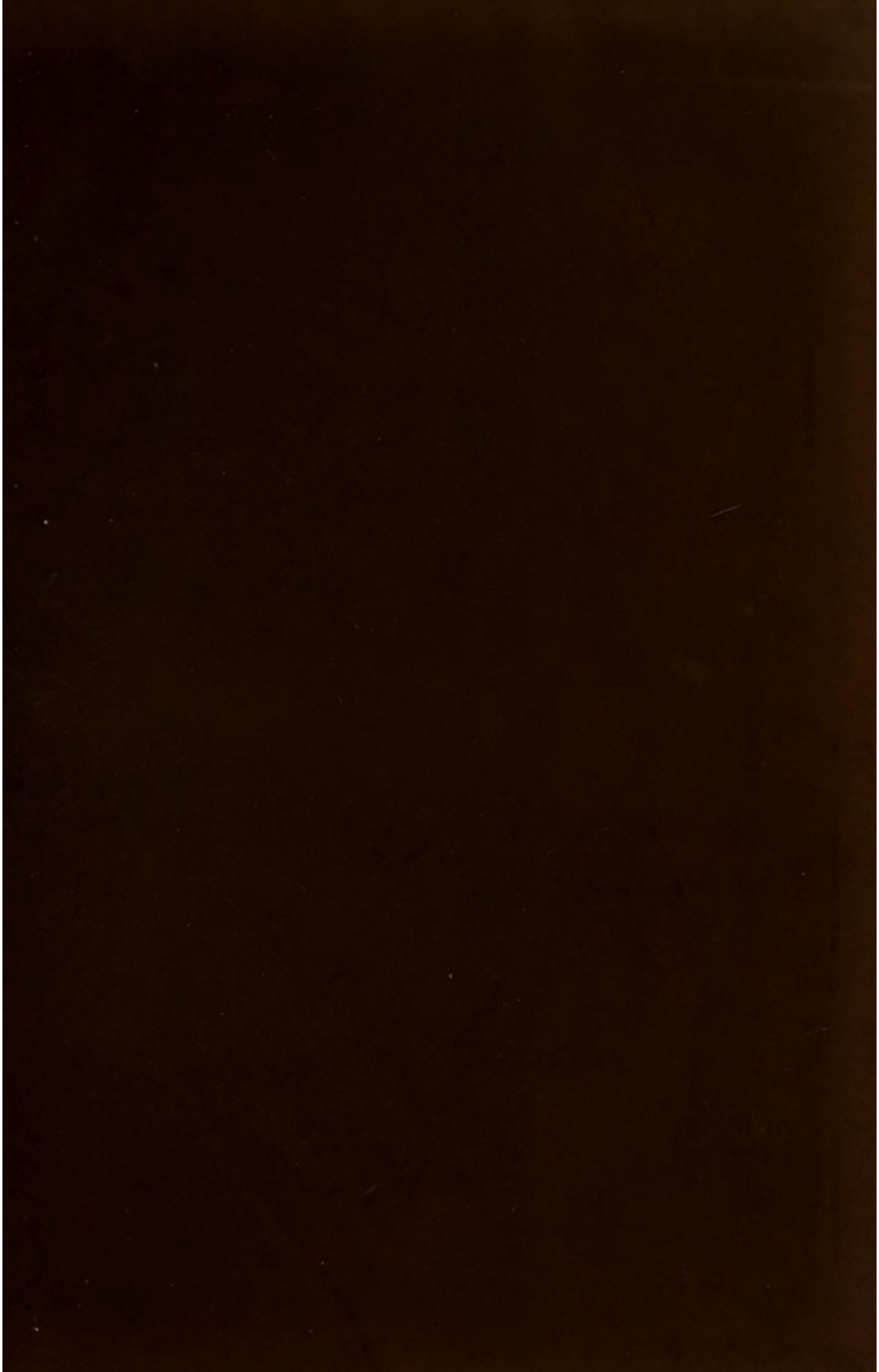

EGYPTIAN BELIEF

AND

MODERN THOUGHT.

By the same Author.

PYRAMID FACTS AND FANCIES.
TASMANIAN LILY.
DAILY LIFE OF THE TASMANIANS.
CURIOUS FACTS OF OLD COLONIAL DAYS.
THE MORMONS AND SILVER MINES.
MIKE HOWE, THE BUSHRANGER.
LAST OF THE TASMANIANS.
GEOGRAPHY OF AUSTRALIA AND NEW ZEALAND.
DISCOVERY AND SETTLEMENT OF PORT PHILLIP.
JOHN BATMAN, THE FOUNDER OF VICTORIA.
ASTRONOMY FOR YOUNG AUSTRALIANS.

*** *For notices of the Press see end of the Volume.*

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EGYPTIAN IDEA OF THE RESURRECTION.

(See Preface & page 76)

EGYPTIAN BELIEF

AND

MODERN THOUGHT.

BY

JAMES BONWICK, F.R.G.S.,

AUTHOR OF "PYRAMID FACTS AND FANCIES," "LAST OF THE TASMANIANS," ETC.

LONDON:

C. KEGAN PAUL & CO., 1, PATERNOSTER SQUARE.

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PREFACE.

THE author's simple design in this work, as in the "Pyramid Facts and Fancies," was to collect information for those with little leisure for research.

In this age of enquiry, when the foundations of belief are being rudely disturbed, when ancient authority is less respected as it is discovered less reasonable and worthy, but when men, as ever, seek to know what can be known of the Future Life, a *resumé* of the doctrines of the wise Egyptians cannot be unacceptable. No other race so dwelt upon the life to come.

The frontispiece illustrates the hopes of the Nile men. It was taken from the coffin of Aroeri-Ao, a priest of Ammon. The *red* figure is the dying Egyptian. The heavenly *blue* one is the resurrected person, with his arms extended toward the representation of Nout, the goddess of celestial space. On each side is the god Kneph-Ra, the sun-spirit, who was the risen and the returning one; consequently, the type of the human soul.

Whether the wonderful religion of Egypt was evolved from inner consciousness, or appeared as fragments of a

primitively revealed faith, it is not less the fact that the sacerdotal notions of other nations seem mysteriously related to it. In that supposed birthplace of Symbolism many find the genesis of religious ideas.

While the Pyramid Age is placed variously from B.C. 2700 to B.C. 4500, it is astonishing to find that, at least, five thousand years ago men trusted an Osiris as the risen Saviour, and confidently hoped to rise, as he arose, from the grave.

The writer had no views of his own to propound. He honestly sought to gather the *facts* of ancient religion. The relation of these to Modern Thought was too obvious to need observations of his own. The necessary condensation of a mass of material within a limited space has occasioned some sacrifice of literary proprieties, for which the indulgence of the critic is requested.

VALE OF HEALTH, HAMPSTEAD,
May 1, 1878.

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Egyptian Belief and Modern Thought.

PRIMITIVE RELIGION OF EGYPT.

THE Egyptians were the earliest civilised people of whom we have any knowledge, though there is some reason to believe that they came as settlers among the barbarous aborigines by the Nile, bringing their civilisation from some other land. Our interest in the people is natural; for, as Mr. Samuel Sharpe, the Egyptologist, observes, "The Egyptian mind still has a most important influence upon our modern civilisation."

It is now generally granted by Egyptologists that the empire was founded about 5000 years before the Christian era, and that even then there was an established religion. Before king Menes, the gods were said to have governed the country. This, possibly, implies a sacerdotal rule preceding the monarchical, and suggests an advanced condition of society. We must go far further back in the prehistoric ages for our investigations of the origin of the religion of Egypt.

While a certain unity of structure can be detected in the organized faith, and while the main features of the theology are seen comparatively unaltered for thousands of years, yet certain arrests of this flow of ideas, as if from intrusive foreign forces, are not the less conspicuous. When the image of Cephren, builder of the Second Pyramid, was

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thrust into the well of the sphinx temple, one of these disturbing agencies was doubtless at work. Another convulsion took place at the close of the thirteenth dynasty. The irruption of the Hycsos, or Shepherd Kings, forming the fifteenth, sixteenth, and seventeenth dynasties, was another serious interruption. The Sun Disk worship was an important revolution under part of the eighteenth dynasty, as it was a royal attack upon the gods and images of Egypt. Other changes came in the twenty-second dynasty. A dreary, dreamy pantheism ultimately followed, dulling the national conscience, enfeebling the national character, and preparing the grave of national glory.

What the religion was during the Pyramid days, B.C. 4000, may be ascertained in this work; but the anxious enquiry of many will be,—how came that development of opinion?

Some seek an explanation from the Vedas of India. But the Bible of Egypt, the *Ritual of the Dead*, is, in part at least, a couple of thousand years older. Yet both imply a long period of anterior development. One school of thought is satisfied with the doctrine of Degradation; that is, a primitive revelation, and a subsequent departure from light. The Progressionists, on the contrary, trace religion from the dim dawn of human intelligence. Both Vedas and *Ritual* declare themselves inspired by the gods. One writer says,—

"When a voice entered into me, I gave it birth."

Religious difficulties led the Roman Catholic Dr. Newman to affirm, "To act you must assume, and that assumption is faith." But, as Leslie Stephen adds, "To assume the doctrine may be the best or only way of testing its truth. But, while this is perfectly true of belief, it is not

of *right* belief." It is easier to assume a Church as the depository of truth than to prove it to be so.

In the same way, an Egyptian under the Pharaohs might assume the priests to be right, and be confirmed in his faith from the long continuance of that form of religion. But the man of the Pyramid age might, possibly, object to that position, and ask whether there was a time when Osiris and Anubis were unknown. He might say, "Did my ancestors always deem it necessary to have Anubis as conductor of souls?" or, "What made them think the soul went to Hades at all?"

He would have been, doubtless, speedily stopped in his speculations by the priest of the period, and have been told that inquiry was doubt, and doubt was sin. Alarm of conscience might induce him to bind himself anew with the fetters of the Infallibility of his Church. If not, he would become a cynic, or plunge alone in the maze of metaphysical theology.

What, then, was the more ancient religion? "Is there," asks Mr. Distant, "a primeval germ that has given birth to all the great religious institutions of the world?" We must, however, carefully remember that one key will not open all locks.

Dr. Eugène Flotard says, "It is easy, in running through all the hymns of the Rig Veda with attention, to discover the vestiges of this ancient religion." But he styles the book "the most ancient monument of Naturalism or adoration of the deified physical nature;" though, while perceiving nature worship, he is conscious of some spiritual breath there. Zoroaster condemned the Vedas as opposed to the primitive faith, which, with him, had a God. Prof. Whitney, of Yale, finds there "an almost pure nature worship." Plutarch calls the ancient religion "nothing more than a system of physics, a picture of the

operations of nature, wrapped up in mysterious allegories and enigmatical symbols." Jamieson, in his Celestial Atlas, remarks, "the science of the learned Egyptians was their religion." "All voices," adds a French writer, "lead man into the world of the elements." But, as the Cambridge Christian advocate, Hardwick, finely observes, "Such veneration of the elements may not indeed have consciously involved the worshipper at first in a denial of God's sovereignty. He may have read in them the tokens, symbols and agents of a spiritual intelligence."

The Assyrian first religion has been equally charged with being nature worship. Mr. St. Chad Boscawen, while thinking "its pantheon was composed of deifications of nature-powers," admits that other Assyriologists, as Lenormant and Sayce, are not of his opinion.

Others look to the starry skies for the solution. But, as the authoress of "Mazzaroth" shrewdly suggests, "the first religion was the origin of the emblems of the constellations," and "it has not been conjectured why the constellations should have been so designated as to give rise to these stories." The learned writer of "Veritas," Mr. Melville, interprets the mythological stories by the constellations, according to a rigorous system of laws, from which there can be no deviation, or which give no play to fancy.

Ancestor worship has been also regarded as the primeval faith. But, as it supposes the ancestors to be glorified spirits, there is a something behind the doctrine of an earlier date, and even an anterior conception of Deity.

The author of "Sirius,—l'origine de l'idolatrie," takes the Dogstar, the barker, as one exponent of the idea of thunder being the first association with the supernatural, since the ancients applied such noises "to the denomination of the *Thundering Being*."

Fetishism is esteemed by others the earliest conception; though Hudson Tuttle believes "fetishism, polytheism and monotheism are but expressions of one religion, differing only in degree." Maury says, "The religion of the savage is a superstitious naturalism, an incoherent fetishism." Burton finds the negro "believes in a ghost, but not in spirits; in a present immaterial, not in a future." Sir John Lubbock tells us that "a fetish is intended to bring the Deity within the control of man." But does not this suppose the man to have some notion of Deity? His fetish is simply "the abode of the Deity." This fetishism does not, as one observes, "touch the bottom of the abyss." The Rev. J. Allanson Picton traces the progress "from brute stolidity to fetishism, from fetishism to symbolic nature worship, from nature worship to prophetic religions."

Max Müller is, perhaps, our highest authority upon this subject, and the least positive of any. "Mythology," says he, "as a whole I have always regarded as a complete period of thought, inevitable, I believe, in the development of human thought, and comprehending all and everything that at a given time can fall within the horizon of the human mind." But, he adds, "wherever there are traces of human life, there are traces, also, of religion." Noting the variety of floating opinions, he writes, "There is some truth in every one of these views; but they become untrue by being generalised. The time has not come yet, it probably never will come, when we shall be able to assert anything about the real beginning of religion in general. We know a little here, a little there; but whatever we know of early religion, we always see that it pre-supposes *vast periods of an earlier development.*"

Who, then, will be rash enough to pronounce a decided opinion? The philosophical and learned Rev. E. E. Jenkins, M.A., Wesleyan, comes to this conclusion: "The

simple phenomena of nature awaking the intuitions and drawing out the reasoning of the primitive races, impressed upon them two ideas ; first, that the primal and intelligent Mind originated the universe ; secondly, that the thinking part of man lives on after death."

The reader of the present work will discern that the Egyptians firmly held these two fundamental truths, however they were derived. He will be satisfied that these truths exercised an elevating and a purifying influence on the native character. And, surely, observation around one at the present day shows that the men who know God, and have a living faith in a Hereafter, are both elevated and purified thereby.

FUNERAL RITES OF THE EGYPTIANS.

RELIGION is indissolubly associated with funeral rites. The dim shadowing of a belief is realized in the obscure burial ceremonies of the lowest savages. Prayerless and godless as men may be, they will in the interment of beloved ones evidence a faith in something beyond this life. When we discover in the rudest graves of prehistoric peoples some relics of hunting implements, or remains of food, we are conscious of a recognition of another state of being. The bones of a dog found with the skeleton of a cave-man in the Pyrenees would indicate a religious hope of companionship hereafter.

Let us, then, turn to the Egyptian tomb for a revelation of Egyptian ideas upon religion.

The tombs themselves are interesting exponents of varying civilization in that country. To Belzoni, Dr. Lepsius and Mariette Bey are we mainly indebted for the story about them. In "Pyramid Facts and Fancies," some notice of them has been given, rendering it less necessary to enlarge here upon the subject.

There are three parts. Above is the *Mastaba*, or chapel; near that is a *Pit*, some twenty to ninety feet in depth, leading, by a passage, to the *Burial Chamber*, in a corner of which stands the *Sarcophagus*. After the interment of the body, the pit was filled up, and the entrance concealed. The mastaba was open to passers-by, and was the place in which the friends of the deceased met to deposit their offerings, say their prayers, and hold their anniversary funeral festivals. Around the sides of this upper chamber

were pictures and writing, descriptive of the past or future life of the departed, and relating to gods and pious duties.

These outer tombs, as remarked by Mr. Fergusson, are truncated pyramids. They are found in groups, and are usually associated with a pyramid, which may be assumed as the centre of the Necropolis. While we have no remains of dwellings, and scarcely a ruin of an ancient palace, the tombs were constructed of such material, and were of so solid a character, as to be, in many cases, as perfect as when formed five or six thousand years ago. Some of these structures covered a large area. One has been found 400 feet in length, and another 320. The Egyptians lived, so to speak, in their tombs. The labour and wealth thus expended upon the construction and adornment of the sepulchre were not mere evidences of luxury and vainglory, but the tokens of the deepest interest in the Unseen World, not less than of respect and affection for the departed one. It was religious feeling more than ostentatious pride that originated these magnificent and durable abodes.

The mastaba above was not only decorated by paintings and illuminated by hieroglyphics, but furnished with seats, fauteuils, tables, etc. Statues of the deceased were occasionally deposited therein. Children's toys, female ornaments, men's tools or emblems of callings, are equally conspicuous. While the entrance door was to the east, a false door, in the chief place of the chamber, held the *steles* giving the records of the deceased, inscribed on those stone tablets. One entered from the east to look to the west, the supposed place for the dead, the setting station of the sun. But, like as the sun reappeared in the east, so would the beloved one, temporarily lost to view in the western shades, reappear with the celestial sun in the glowing east of returning life and day.

Mr. Gliddon, the American Egyptologist, describes the interior of the mastaba. "The scenes of ordinary life," he says, "were painted on the walls. Study, gymnastics, feasts, banquets, wars, sacrifices, death and burial are all faithfully delineated in these sepulchral illustrations of manners, which are often epic in their character. You have the song with which the Egyptian enlivened his labours in the field; the anthem that when living he offered to his Creator, and the death wail that accompanied his body to the grave. Every condition, every act, every trade, figures in this picturesque encyclopedia—from the monarch, priest and warrior, to the artizan and herdsman. Then, these little tombs are real museums of antiquities,—utensils, toilet tables, inkstands, pens, books, the incense-bearers, and smelling bottles are found in them. The wheat which the Egyptian ate, the fruit that adorned his dessert table, peas, beans, and barley; the eggs, the desiccated remains of the very milk he once used for his breakfast, even the trussed and roasted goose of which the guests at his wake had partaken."

The *Table of Offerings* is the most important object of regard. This is seen in the earliest tombs yet discovered in Egypt. Of stone, and often highly ornamented, it stands to receive the offerings of friends visiting the tomb from time to time. Into this pleasant-looking chamber, always bright and cheerful in that sunny land, widows, widowers, orphans, and the childless came to deposit the token of remembering affection.

The absent one was not lost. Below, far below, beneath the very feet of visitors, in the rock-cut chamber, lay the mummied remains. But there was something not to be buried and preserved. That something belonging to the deceased was the object of affectionate regard. The body had received the care which duty and love exacted. But

that something else was associated with the visit of friends. The prayers were not directed to the corpse. The offerings were not dedicated to the entombed. Supplications rose in the mastaba for the spirits of dear ones. Offerings came from the living to the living. The *soul was a fact in the thought of Egyptians.* Apart from the body, however mysteriously associated with it still, it could welcome tears and kisses, appreciate presents, and be blessed by the gods in the entreaties of mourners.

The offerings of food, drink, perfumes, oil, flowers, garments, books, ornaments, incense, etc., might have been, as with many nations of the present day, evidences of a belief that the other life was like this, though in a spiritual form, and that the essence, as it were, of the objects so presented, would be useful as well as grateful. The very feasts of the dead, or banquets in their honour, were solemn seasons. While friends partook of the dainties provided, the aroma, or essence, could be accepted by the ghost of the departed. The modern wake, however, although a survival of the past practice, is, from its alcoholic associations, neither pious nor loving.

But the offerings laid upon the sculptured and dedicated table, or *Tebhu*, meant something more. They, like some of the prayers, illustrated the homage needful to be paid to the deceased. Removed from earth to the society of the "great majority," brought into connection with the deities themselves, they were something more than mortal. If yet to be benefited by the offerings and supplications of friends and relatives, they were grander in being, worthy of reverential respect, and demanding, in some sense, the homage paid to celestials. This was ANCESTOR WORSHIP.

The tombs differ in appearance according to period. In the times of the Ancient Empire, or during the first dozen dynasties of the kings of Egypt, they have a grand simpli-

city. The earliest of them, according to Mr. Fergusson, the architectural writer, show "evident symptoms of having been borrowed from a wooden original."

M. Chabas is content with remarking, "A certain number of these tombs have been constructed at the same time as the Great Pyramid, and finished before that colossal monument." But as the Pyramids of Saqqarah are more ancient than those of Gizeh, so are the graves of its Necropolis. It is, at least, a recognised fact, that both those of Gizeh and Saqqarah were closed up altogether against fresh interments in the sixth dynasty; probably 5000 years since. M. Renan refers to the long streets of magnificent sepulchres around the Great Pyramids as, "those precious specimens of Egyptian sculpture four thousand years before Jesus Christ;" and adds that "the tombs so numerous in the lands of Sakkara, and at the foot of the pyramids, are all dated from the first six dynasties." Dr. Birch, of our Museum, declares most of those around the Great Pyramid to be the princes and other members of the family or time of Khufu, the Cheops who built the pyramid.

M. Mariette Bey delights in comparing the solidity and good taste of the edifices of the Ancient Empire with those of later and richer times. The writer was charmed and astonished at the collection which that distinguished Frenchman, now worthily raised to such dignity by the Viceroy, had gathered at the Boulaq Museum, near Cairo. The tombs of the Ancient Empire are nowhere else so nobly and completely illustrated. The relics of wooden doors of the mastaba are remarkably preserved. Huge slabs against the Museum walls make known the everyday life of that remote epoch. There are to be seen represented, men engaged at their various trades and amusements, women in domestic engagements and social enjoyment,

soldiers and sailors, writers and merchants, shepherds and farmers, glassblowers and artists, marriage celebrations and funeral processions, in vivid colours and in excellent preservation, though from 5000 to 6000 years old.

A fine story is told there of one Sabou Abba. We see the table of offerings laden with gifts, while servants and others are streaming in with new contributions. Another picture shows him seated in a palanquin borne on servants' shoulders. There is a long hieroglyphic account of the several presents by friends from Athribitis, Latopolitis, Arabia, Hermopolitis, etc. There is a view, also, of this gentleman in his boat on the Nile. Auguste Mariette believes all this to be no representation of the past life of the man, but of that he was then pursuing in Hades, the *Amenti*, or place of the departed. The tomb of the grandson of Snefrou, king before the pyramid was built, is described as "a complete model." It is vaulted in the middle, bears the ordinary invocation to Anubis, the Egyptian Pluto, and mentions the various fêtes to be celebrated in honour of the deceased on certain days.

The early tombs had but one chamber. During the first three dynasties, yellow bricks were more frequently used than stone; afterwards, nothing but stone was employed. Mariette tells us of these primitive sepulchres, that "the plan of the chamber has *the form of a cross*." It is, however, generally so small that one can scarcely turn in it. "But that which strikes us before everything," observes the Bey, "is, in the midst of all the scenes which form the subject of these pictures, the *absolute absence of all representations of divinities, and of all religious emblems*."

And yet, there is no absence of religion. Alluding to funeral gifts, he says: "Upon the most ancient tombs, the trace of that sort of religious service is found." We see priests presenting libations, and kneeling on a footstool.

Brugsch states that in the "divine office which is celebrated in honour and in memory of the deceased, are comprised the offerings which are offered to them." We are left in no doubt about the gods. There are prayers to Osiris, to Thoth, to Anubis, etc. But there are no images of the gods, no pictures of them. At that early epoch, Egypt had not begun that monstrous superstition, that outward gross and degrading idolatry, which subsequently distinguished her among nations.

The *Steles* or tablets are not uniform in character. Primitively, they contain many more particulars of the family, are more truly domestic, and have but few religious references. Later on in history, the individual sank, but the gods were exalted. One ceases then to hear anything about the mother, wife or children of the deceased, but learns much concerning the sovereign of the day, and of the various and ever increasing roll of divinities. The earlier dweller in the Nile valley had not so cumbrous a creed, was less frightened of the celestials, enjoyed a simpler and a more steadfast faith in the hereafter, and was profoundly given to the indulgence of home virtues.

Usually, the stele was divided into two, three or four registers, under one another. At the Saqqarah Necropolis four are seen. The first is a short notice of the god Osiris. Then follow the names of the deceased, his occupation and history. The priest is often seen presenting incense, wine and other offerings, the friends standing near. The third register details the offerings. The fourth has usually an invocation to Anubis, the god of the dead. Some of the sepulchral steles are several feet in length; others are but of as many inches. Those of the eleventh dynasty are much ruder than of the fourth. They are wanting in the peculiar groove ornament, but are still quadrangular. Under the next dynasty, a rounded form of tablet is noticed. The

style of ornament is always that prevalent in the general buildings of the period. It was during the Middle Empire, from the twelfth to the eighteenth dynasty, that a great change occurred. These *huta*, or tombstones, were wooden during the twenty-second dynasty, surmounted by a hawk as an emblem of the rising soul.

It is strange to see on the most ancient steles such proofs of high civilization. As one remarks of a picture: "The person is represented as given up to pleasure and wealth. He hunts, he fishes in the marshes, he joins in mock-fights upon the river, the women of the harem sing and dance before him, and musicians play upon their instruments."

Tombs were often built by a person for future use, and the stele was previously prepared for his satisfaction, with the statement of his will and pleasure. We are constantly being informed by a tablet that the tomb is the "eternal home." The deceased is said to be going to the Amenti (Hades) "the old, the good, the great." The hieroglyphics in which some of the oldest information is given are often very rude, disorderly, with unknown and unused forms. They are repeatedly awkwardly placed. There is less use of the phonetic, and many words are quite untranslatable.

Inscriptions are not to be found in all tombs. Those known to belong to the three first dynasties having inscriptions are but four in number, while those of the fourth dynasty are forty-three, and of the fifth, sixty-one. Of the sixth dynasty, only twenty-five were recognised five years ago.

The orientation of the tomb was perfect in the fourth dynasty, when the Great Pyramid was reared. The formulas were then established, and statues of the deceased were very common. Under the fifth dynasty, though wealth and luxury were more apparent, the statues were of inferior sculpture, but the hieroglyphics were plainer and of greater

length. Chambers succeeded the former solitary room, but the cruciform shape was abandoned.

The figures of the Ancient Empire are remarkable for the correctness of the chiselling, the freedom of the style, and the life-like expression of the features. The men are usually painted red, and the females of a lighter colour. The lower eyelid is bordered with a green band, which seems about the only conventional style.

Under the Middle Empire the tombs cease to be, as before, elongated toward the north. The wonderful Necropolis of Thebes is on the western side of the Nile. Diodorus spoke of forty-seven royal tombs being there, though only seventeen are spoken of in the days of the later Ptolemies. The royal dates appear on monuments of the Middle Empire. The fashion was established of being buried in particular holy places, such as the Necropolis of Abydos, associated with the burial of Osiris, so much more important a deity than under the Ancient Empire. At first, it would appear that no special religious character was attached to a burying place; subsequently, holy sites were selected in preference. Some suppose that formulæ for the consecration of burial ground then took place, and the tomb came more under the cognizance of the priesthood.

The New Empire, from the eighteenth dynasty to the time of Alexander the Great, displayed more ostentatious wealth, but less taste. The tomb was a little temple. The ornamentation was rich, and gold was prodigally used. But the art of the Ancient Empire was extinguished. There were more relics, more prayers, more titles of gods, more worship of kings, but very few tables of offerings, and scarcer mention of the deceased and his family. We have no more such real imitation of nature, but more polished marble and granite.

The finest painting of Egypt, and which is one of the

greatest attractions of the Museum at Cairo, is from a tomb at Meydoun, of great antiquity. It is a group of geese, the form of which is perfect, and the colouring as fresh as ever. This was painted simply upon stucco spread upon *pisé*.

The tomb of prince Merhat, priest of Cheops, builder of the Pyramid, was found by Lepsius to have a room 70 feet long, 14 feet broad, and 15 feet high. The sarcophagus was 60 feet below. He thus notices the mastada: "Here the sacrifices offered to the dead were brought to the occupant of the tomb. It was generally dedicated to the worship of the deceased, and so far corresponded to the temple that was erected before a pyramid belonging to a king for his worship. Like those temples, these chambers have also their entrance always from the east. The shafts, like the pyramids, lie behind to the west, because the deceased was believed to be in the west, whither he had gone to the setting sun, to the Osiris of Amenti."

At the Soane Museum, Lincoln's Inn Fields, is a sarcophagus brought from the tomb of king Oimenepthah by Belzoni, the explorer of the Second Pyramid, and an ardent Egyptologist. Digging down 18 feet, he came to a staircase, which led to a passage 36 feet long. A second descent of 23 feet brought him along a sculptured corridor of 37 feet to a room 13 feet square, and a well 36 feet deep. He came then to a hall, 26 feet square, supported by four pillars. A third staircase of 13 feet, along a corridor of 36 feet, and a fourth staircase of 17 feet, led to a chamber 24 feet by 13 feet. A fine hall, 58 feet by 27 feet, was arched one half, and upheld by six columns in the other half. Under the vaulted part he discovered the sarcophagus. From that half proceeded six passages. On each side were two small rooms with wooden statues. The total length of the passages to the sarcophagus room was 320 feet; and the perpendicular depth, 180 feet. From the

floor beneath the sarcophagus descended another staircase, or inclined passage, 300 feet long, much encumbered with rubbish. Mr. Samuel Sharpe assumes the date of this tomb to be B.C. 1147.

When reflecting upon such prodigious care in the construction of ancient tombs, one may believe, with Mariette Bey, that not pride but "a grander thought has presided at their construction. The more enormous the materials, more certain is it that the promises made by religion will receive their fulfilment."

The funeral votive statuettes, so abundantly recovered from tombs, are, perhaps, most numerous under the Middle Empire. They are often called *Figurines*, and are commonly about four or five inches high; the Egyptian name is *Schabti*. They are usually found in the *Serdab*, described as "a sort of straight corridor contrived in the thickness of the masonry, and walled up after the statues representing the deceased had been deposited." There was a conduit to it. Often gilded, they are made of clay, stone, porcelain, blue enamel, steatite, wood, bronze, alabaster, ebony, etc. The arms of the image are crossed. Some have beards to indicate men. But as these are occasionally discovered in the tomb of a female, Mariette says it "proves that the funeral statuettes represent personages who are not the deceased himself. Many among them which convey the name of a woman have the beard." It is equally singular, some coffins holding women have the beard painted outside. There is no doubt but the coffins and the figurines were made beforehand, and purchased when required. Very few are seen in the later times of Egypt.

M. Auguste Mariette says these statuettes, "are not found, as in the posterior dynasties, in the open *salles* of the chapels. The most general usage was to conceal these

monuments throughout eternity, in making the serdab in the mass of the tomb, and in isolating it from all communication with the exterior air. Sometimes, however, a little rectangular opening, which has been discovered in one of the partitions of the principal chamber, notifies that a straight passage leads from that opening to the hidden statues, and that one could, in certain cases, pronounce there the words that the statues were reputed to hear, or more probably where the perfume of the incense was made to pass."

The statuettes, in fact, belong to the *Ancestor worship.* But why so many, amounting sometimes to thousands, of these little images should have been thus studiously stowed away, is a curious circumstance. They are often referred to in the Ritual, or Bible of the Egyptians, as in the 6th and 110th chapters of that "Book of the Dead." Covered with hieroglyphics, we have important religious ideas brought before us, not less than particulars about the deceased. On many we have long passages from the Divine writings, with formula of funeral ceremonies, etc. In their hands are certain agricultural tools, referring to the destined work in the Elysian Fields. The figures are sometimes called *ousnebtiou.*

In addition to these figurines, the tombs contain *sepulchral boxes.* They are about two feet cube, and are referred to in the sixth chapter of the Ritual. They are usually dedicated to the god Osiris. Models of *sepulchral boats*, employed in the conveyance of the dead, are also observed. The *baris*, or boat, is of sycamore wood, and appears as early as the eleventh dynasty. *Sepulchral cones* are found chiefly in tombs from the eleventh to the eighteenth dynasty. They are of red terra cotta, 9 inches high and 3 inches diameter, and of the shape of the holy sacramental bread. On the bases are inscriptions, giving the

name of the deceased, with a dedication to the sun or its disk; thus associating the tomb with Sabeism, or the worship of heaven. *Sepulchral altars*, or shrines, are dedicated to the gods of the lower world, or to Seb and Athor. Some are 20 inches long by 16 broad, and 2 inches thick. A raised portion represents the offerings; as cakes, animals, etc., and vases of libation. Some altars are several feet in length. The *Sepulchral knot*, or symbol of life, is noticed in chapter 156 of the Ritual.

Sepulchral vases, or *canopi*, of stone, porcelain, or alabaster, contained the intestines of the deceased. They are dedicated to the four presiding spirits or genii devoted to the office of taking care of those parts removed from the body of the mummy. The vases containing these remains are about 15 or 18 inches high. Their caps or lids give the four heads of the gods in question, while the body of the vase is the genius itself. Thus, Amset, to whom are confided the stomach and larger intestines, is represented on the covering of the vase with the head of a man; Hapi, for the smaller intestines, with the head of a cynocephalous ape; Snouf, or Sioumoutf, for the heart and lungs, with the head of a jackal; and Kebhouisnuf, for the liver and gall bladder, with a hawk's head.

These genii watch over these objects, or the ghostly representatives of the same, in the other life. The dead are sometimes called after them. One is reminded of that passage in Ezekiel, chapter i., "As for the likenesses of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." In the Revelation, chapter iv., we read, "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

The coffin and sarcophagus are also suggestive of the religion of the Egyptians, as they bear illustrative pictures of a religious nature. Such inscriptions as the following may be mentioned: "O thou N——, child of the heaven, born of the goddess Maut." But the very ancient coffins are devoid of the pictorial. In the eleventh dynasty they are of the form of the body.

The sarcophagus in early times was simple enough. M. Rougé remarks, "that of King Menkeres (fourth dynasty) presents the appearance of a little edifice; it was not decorated by any figure, simple architectural lines disposed with infinite taste composing its ornamentation." Dr. Birch writes: "From the fourth to the eleventh dynasty the sarcophagi were of a kind of black basalt, red granite, or calcareous stone, of rectangular shape, with flat or vaulted cover, and four ears or projections at the corners." Inside, the mummy was deposited in a wooden coffin, made of boards of cedar or sycamore, pinned together with wooden plugs. In the twelfth dynasty the sarcophagus was cut with great precision, but only adorned by a simple hieroglyphic legend. Some of later days were profusely ornamented with writing and sculptured figures. The world outside was often warned not to displace or injure the monument. Even on the tomb of a king of Sidon we find this written: "My oath is upon the whole royal family, that no man shall open my grave, nor move away my sarcophagus, nor lay another one in this resting-place, nor take away the covering of my tomb, lest the holy gods shut him out."

Only a visit to Sir John Soane's Museum, Lincoln's Inn, can adequately describe the alabaster sarcophagus of Oimenephthah I. This has been accurately copied by M. Bonomi, the late venerable curator of the museum. It was cut out of a single block of fine alabaster stone, and

is 9 feet 4 inches long, from 22 to 24 inches in width, and 27 to 32 inches in height. The cover, broken in extraction, would add 15 inches to the elevation. There are four thin grooves, two on the chest, and two on the lid, an inch from the edge, where once there was plate of copper for protection. Engraved dots, etc., outside, were once filled with blue copper, to represent the heavens. To attempt a description of the wonderful figures inside and out is beyond the scope of this work. Suffice it to say, that much of our knowledge of the mythology of the people is derived from this precious monument, with its hundreds of figures to illustrate the last judgment, and the life beyond the grave. Gods, men, serpents, symbolical animals and plants, are there most beautifully carved.

Some of the epitaphs on these Egyptian tombs are very striking. Rougé and Mariette Bey have translated a number. Upon a tablet of the sixth dynasty we read of one man, "loved of his father, the favourite of his mother." From the twelfth dynasty we have "I come from my country. I arrive at the funeral region. I have done actions desired by men, and those which are commanded by the gods." On another of the same age, B.C. 3000, we have a singular entreaty and a prayer from the occupant of the tomb. He is supposed to say: "All you who live on earth, and who pass near this funeral dwelling, you who desire life for your race, celebrate the god of Amenti, and say, 'May Anubis, lord of the mountains, protect Hor-s-ankh! May funeral offerings be made to the virtuous, Hor-s-ankh, son of Sebek-hotep!'"

Modesty was never a remarkable virtue then, any more than now, in the epitaph line. One exclaims, "I have given water to him who was thirsty, and clothing to him who was naked. I have done harm to no man." Another prays, "Repeat my name many times. I have told the

truth. Do the same, and your old age shall be increased." A remarkable epitaph is given by Rougé from the tomb of Antef, warrior and governor, of the thirteenth dynasty. A part of it runs thus: "Giving justice to the palace, his virtues made the people happy in everything. He is a sage, nourished with knowledge, judging exactly that which is true. Holding his heart in great perfection, he applies himself to hear each in his place. Exempt from all vices, virtuous in all his thoughts, his heart is right; no crooked way is in him. Ardent for all duty, when one invokes him, he listens favourably to the requests. Not loving the lukewarm, he is quick to reply to him who sues for his counsels. Ignoring nothing of truth, full of sagacity, he knows the words of the interiors; that which goes not from the lips, that which man says in his innermost heart, nothing is hidden from him. He neglects not the words of the just. Applying his heart to make peace, he makes no distinction between the unknown and his familiars. Seeking after the right, he applies his heart to hear requests. He renders justice to the poor, he is severe upon the fraudulent. He is the father of the weak, the sustainer of him who has no more a mother. Dreaded is the den of the evil doers, he protects the poor, he is the saviour of him whom a more powerful one has robbed of his goods. He is the husband of the widow, the asylum of the orphan," etc.

In spite of their egotism, or their flattering tale, one cannot but respect the high tone of moral feeling, and sterling manly qualities, conveyed in these epitaphs. There is the ring of the right metal there. If the moral code be correct, if it be what we call in this day Christian, it is but fair to think that proper principles governed the heart of the nation, and that the religious conceptions were neither grovelling nor obscure, but rather elevating and purifying. Their gods could never be like the perfidious

and licentious group adored in perfidious and licentious Homeric times.

Pursuing the subject of Funeral Rites, as illustrative of the Religion of the Egyptians, let us now direct attention to that remarkable system of preserving the body in vogue among that people, with a view to discover what, if any, religious ideas governed them in the performance of that act.

The mummy process may be here described.

Immediately upon the decease of a person, a sort of inquest appears to have been held. The neighbours, forty-two in number, had to determine whether the individual were worthy of the honours of embalming. None but criminals of the worst type, or men particularly obnoxious to the public, were debarred. If a man, his body was removed from the dwelling to the house of the embalmers; but the corpse of a female received attention at the home of friends, so nice was the sense of propriety with that refined race.

The eviscerators, or *Paraschistes*, usually cut open the right side for the purpose of extraction, when the parts removed were deposited, with suitable provision, in the canopic jars previously mentioned, and confided to the care of the four genii of the dead. The cut was covered with a tin plate, on which the Eye of Horus, or other symbol, was depicted. As in the case of circumcision, with the Egyptians, the knife employed in embalming was of stone, not metal. This may be regarded as a *survival* of the so-called Stone Age. A split flint was the first knife. As the rite of circumcision is known to be of extreme antiquity in Egypt from the use of a flint by a priest, so the employment of the same instrument in embalming equally indicates the age of the practice. Herodotus was wrong in speaking

of the brain being drawn down by the passage of the nostrils, since we find the brain in a dried state within the skull.

According to the wealth of the family or the estimation in which friends held the deceased, so was the mode of embalming. It might be done for a few shillings, or might cost hundreds of pounds.

Sometimes the body, after being dried by a current of hot air, was first put in palm wine with an admixture of drugs, and afterwards for seventy days in natron; but oftener the wine was dispensed with. The natron, from the natron lakes, was not common nitre, which dries up the fibre. The rich added to this natron soaking, thirty days' steeping in oil of cedar, myrrh, cinnamon bark, etc. Poor people were content with a modest pickling in salt, or the use of bitumen, which was plentiful and cheap in Egypt, being the product of the terebinth tree of the desert. The cavity of the chest might be filled with bitumen. The cheapest mode was the soaking in a preparation of salt, cassia and senna, for seventy days, though many were salted only. Those bodies with which bitumen was used were black, heavy, hairless, and difficult to break. Salted ones were dry, white, light, elastic, easily broken, without features or hair; but there was formed much adipocere, a fatty matter which is soluble in alcohol. In some cases the features were thoroughly preserved, the complexion was retained, and the flesh adhered to the bones. In other processes, the flesh did not adhere, the skin was like parchment, the face disfigured, and the body elastic. The nails and sexual parts are sometimes found gilded over.

The arms are generally laid across the breast, as with the old Knights Templars; and for the same reason, perhaps, a reverence for the Cross. When not desirable or able to keep the features, some in later times had a masque

of gold leaf, having eyes encrusted with enamel, and evidently intended for a portrait. Preparatory to the rolling up in cloth, compresses were placed between the legs, under the arm-pits, etc. The hair was often most carefully attended to. We see plaited tresses and flowing locks of the natural order, as well as wigs, which prevailed in the most ancient of times.

Though Mr. Pettigrew, who wrote so fully upon mummies, speaks of cotton forming the material for wrapping, Dr. Birch and others conclude linen, with few exceptions, to have been the material. Wool has been discovered on the bodies of some workmen in eastern Egypt. The quantity of linen used is occasionally very great. In one case, 700 yards were unrolled; and in another, a thousand ells, weighing 29½ lbs. As many as forty-six folds have been seen. Dr. Granville writes, "There is not a single form of bandage known to modern surgery, of which far better and cleverer examples are not seen in the swathings of the Egyptian mummies. The strips of linen are found without a single joint, extending to a thousand yards in length." The coarsest stuff was put next the body. A border of blue colour may line the linen. Hieroglyphics are sometimes found near the selvage. Some pieces are 44 inches from selvage to selvage. Others, again, are as narrow as 6 inches, though 21 feet in length. While the rich would have new material, and of the finest quality, the poor were content with rougher and cheaper, or even coloured, and, it may be, the former clothing of the individual; in one instance, the wrapper was found well patched up.

Over the linen wrapper is, especially in the Fayoum, the cartonage, on which delicate designs are traced. This is of layers, a score or more thicknesses of cloth, pressed and glued together, so taking the name and appearance of

pasteboard. But this is covered with a thin cement, upon which figures are drawn. Over the covering are the *bandelettes*, crossing the breast, terminating, perhaps, in ornaments of yellow curled leather. Leather bands, with stamped or embossed ends, do not occur before the twentieth dynasty. Now and then a beautiful network of coloured beads is put over the wraps. One refers to the network of bugles, or elongated beads, as symbolizing the net by which the several members of the body of Osiris were fished out of the Nile.

Sandals were not forgotten. In the Cairo Museum the writer saw an elegant pair, on the soles of which were painted the triumph of the soul's adversaries, with the hieroglyphical legend of "May thy foes be under thy sandals!" In the Ritual we read, "washed and clad in clean linen, with white sandals on his feet, and anointed with a perfumed unguent or pomatum, and making an offering of bread, drink, oxen, geese, and burning incense." Finger nails were protected by thread, and sometimes even a sort of silver glove was worn. A gold funeral crown was regarded as the symbol of purification, and is described in chapter 19 of the Ritual. In each coffin were *hypocephali*. If not stone, they were circular disks of linen covered with cement, and inscribed with figures and letters, according to chapter 162 of the Ritual. These pillows were called "rest for the dead," and were amulets for the restoration of vital heat. A triangle represented equilibrium or rest.

The ornamentation was often very profuse; gold, and even gems, not being spared. The *pectoral plates*, or *uta*, were of various shapes; they were a boat, a scarabeus or sacred beetle, a heart, a triangle, or other symbolic figure. Most of them are two or three inches long, by half an inch thick, of stone, steatite, etc. The writer saw one of circular

form, representing a spider in the centre of its web. Collars, or *ousekh*, were decorated. Fingers were laden with rings, and the neck with necklaces. Finger nails were often stained with henna. Hearts, meaning life, were suspended from the person. There were reclining hawks and scarabei sewn on the bandelettes. Seeds, to represent good works, were threaded; *tats*, crosses, seals, little columns, vultures, and other symbols, were hung about the neck.

The chest was often filled with tiny images of the gods, some being of gold and silver. Papyri, or rolls of paper, covered with hieroglyphical writing, was placed next the skin, between the cloths, under the head, round the covering, or in strips, as phylacteries among the Jews. They served, as other amulets, to ward off evil from the deceased. Texts of Scripture were especially useful to keep evil spirits at a distance, and comfort the travelling soul in its dangerous and trying peregrinations.

Coffins were sometimes highly adorned with paintings. They were superbly gilt from the nineteenth to the twenty-sixth dynasty, though black inside and out during the eighteenth. Some bodies were provided with three coffins. The *chevet*, or pillow, was ornamented. The earliest coffins had no pictures, and the skeletons in them display poor embalming, and little wrapping, though the odour of bitumen is sensibly retained. From the twelfth to the fifteenth dynasty, the coffins were rather plain at Thebes, and the body looks black with a dried skin. The hands were hidden at one epoch, and left out in another.

The corpse has a yellow look in coffins of the eleventh and seventeenth dynasties. Of the mummies in the height of Egypt's glory, from the eighteenth to the twenty-first dynasty, we find the Memphite are black and dried, while the Theban are yellow, shining, and very flexible. In

later days, the face was painted, to assume the rosy hue of health, but at other times was gilded over, waxed, or enamelled. There was a rapid decline in mummy treatment upon the conquest of Egypt by the Persians. After Christianity appeared, embalming gradually disappeared. St. Anthony did his best against it, by threatening eternal fires to all mummied persons. Dr. Birch says, "It has been calculated that about 420,000,000 bodies have been thus preserved." Mummies, during the Middle Ages, were in request for medicinal purposes. Even Lord Bacon admitted their use in the staunching of blood.

A slight reference may be permitted to the funeral customs of the Greeks and Romans, by way of contrast.

None were buried within the city precincts during the historic era. According to Cicero, the Greeks buried in the time of Cecrops; but they burnt in the age of Homer. Spartans and Sicyonians usually buried. Lucian writes, "The Greeks burn, the Persians bury, the Indians anoint with the fat of swine, the Scythian eats, and the Egyptian embalms." The burning took place on the pile, and the fire was quenched with wine. The tombs for the clay or glass coffins, or vases of ashes, were underground, in the *hypogea*, or Roman *conditoria*. Funeral monuments were pillars, columns, temple-like edifices, and *mensæ* or flat stone tables. The inscription gave name, trade, city, and prominent events of life. There were offerings to the dead, anniversary sacrifices at the tomb, and wakes or banquets after a funeral. Food was often presented to the ghost of the departed, and then solemnly burnt.

The Romans at first buried their dead. Even Marius was so interred. But burning was known as early as the Twelve Tables, though only general later on in the Republic. A child that had not cut a tooth was prohibited the fire. During the burning, ornaments, clothing,

food, and cups of oil were thrown upon the flames. The *silicernium* was the feast in honour of the dead. Shows and combats took place at funerals. The souls were treated as gods, and regaled with offerings called *inferiæ* and *parentalia.* There were oblations of food, wine, flowers, etc. At the end of February was the feast of *feralia*, when food was presented to the dead. The Latin *humare*, from *humus* the earth, indicates the original process of burial.

With the Egyptians, the funeral service was serious and as became a religious people. A ceremony, called "the opening of the mouth of the mummy," was performed by the priest applying to the lips the *nou*, an iron instrument sacred to Anubis. The mourning was natural, and was accompanied by the tearing of the hair and clothing. The hair of friends was left dishevelled, and the dress was soiled, while dust and ashes were cast upon the person. Prayers and a funeral service, of course, followed. The body, first laid upon a lion-shaped couch, was borne on the stream to the nearest point of sepulture. We have pictures representing the priest reading the burial service. M. Deveria, in referring to a papyrus treating of this subject, says, "This manuscript, in giving us a part of the funeral rites, establishes in a convincing manner the fact that extracts from the Book of the Dead (the Ritual) were recited or read by a priest during the funeral ceremonies."

The persistence of custom is seldom better illustrated than in the English casting earth upon the coffin, as ashes to ashes and dust to dust, after the fashion of Egypt so long ago, when sand was three times cast upon the remains. A certificate of character is sometimes discovered in the coffin. One reads thus, "I, the undersigned, hereby attest that —— led a just life in ——." The reintroduction of this practice might prove an additional check for

those who need a deal of hedging-in to keep them on the straight line of duty.

The dead received mystical names, as those acquired on earth were of no avail below in the Shades. Thus we read of one, "Osiris is thy name in the bosom of the ghosts, Oun-nofre (good king) is thy name in the inferior heaven." Dances took place at graves, according to Gerhard, to testify to the welcome the deceased would experience by friends already in Hades. Such dances are not, however, confined to Egypt, being the custom in many lands, as among the aborigines of Australia, and expressing the welcome to be received below. The Prophet Isaiah, in one of his loftiest flights of eloquence, has one of the few references to immortality in the Old Testament, when he gives the greeting of the ghostly kings to the new comer, and the sarcastic cry of "Is this the man that made the earth to tremble?"

It has been commonly said that the embalming was adopted for hygienic reasons. The wise priests, who were —would that all priests were such!—real progressionists, zealous advocates of reform, earnest extirpators of evil and promoters of good, seeing the effect of decaying bodies upon the health of the living in such a climate, were said to have suggested the propriety of such preservation, and, by their public influence, got the system securely and permanently adopted. How ancient this was, will appear from the fact that tombs of Egypt are now recognised by Egyptologists as dating, perhaps, 4,500 before Christ! Over six thousand years since, and, very probably, a thousand years or more before that epoch, the mummy system was in existence. Whatever originated it therefore, must have been a principle of extreme antiquity.

But could it have been on merely sanitary considerations that the wise priests of Egypt, say, some seven thousand

years ago, induced the people to preserve corpses? If so, they must have had greater moral influence in their day than any set of rulers have in ours; or, the people with whom they had then to do must have been more obedient, or more reasonably willing to adopt sensible measures, than are to be found in England this century.

Yet, if sanitary, would the priests have succeeded so well in their benevolent and patriotic enterprise had they merely appealed to reason? Had not religion something to do with the change? Were not the native and natural impulses to reverence the *spiritual* acted upon to procure so ready and so universal a response? If religion, what ideas were presented, and how and when did they arise? We must be willing to admit with Fichte that "superstition has restrained its subjects to abandon many pernicious practices and to adopt many useful ones."

We cannot turn to other nations for a solution of these queries. The Cushite tribes, the Chaldeans, the Hindoos, have nothing to tell us, even inferentially, for long ages after the early revelations of Egypt. We cannot divine whether the Egyptian colonists brought the practice with them into the country, or even the notions which gave it being. It is possible that some peculiarities of the new land were the indirect cause. The time had been, before the institution of canals and drainage works, that the waters of the Nile, ungoverned and unrestrained, made the land of the valley impracticable for burials, and exposed the living to greater danger. But, then, was it any more needful for interments to be in the valley than it was afterwards? Was not the desert close to the narrow home of fertility? Could they not have taken the corpse to the sandy and rocky plateau, where no flood ever came? Was it not probable that, from the first, the uninundated ground would become the cemetery, especially when it was not productive?

But there were many inconveniences attending the mummy practice, besides the question of enormous charges, that would have presented great difficulties to the would-be reformers. Natural instincts had to be encountered. Cremation in Britain, notwithstanding the spread of knowledge, and the apparently judicious reasons for its adoption, has now to contend with the prejudice of ages. Less than two thousand years ago men burnt bodies here; but since then the public feeling has changed in favour of burial. Here, at once, we are met with the argument, that a change of religion effected a change in the treatment of the dead. The old-world idea of the sanctity of the corpse, cherished long before Roman and Greek cremation was exercised, entered the early Christian Church. It came with the revived conception of the resurrection of the body. To touch the corpse was defilement; but to burn it was a sacrilege, an interference with the operations of Deity, who would in due time raise the body.

For us, then, to resume cremation, we must first remove the feeling which sanctioned the entire safety of the body, and the prejudice which force of habit has begotten. The latter is harder to remove than the former. Though the Bishop of Lincoln still champions the theory of the resurrection of the identical body, and condemns interference with the corpse, which worms or fishes may devour, yet the majority of thinking Christians doubtless read Paul differently. They see that he speaks of burying an earthly body to be raised a *spiritual* body; and they accept that spiritual rendering. With very many of us, therefore, it is not an Egyptian notion of the sanctity of the corpse that keeps us from cremating our friends, so much as a natural revulsion, arising from a long indulgence of another mode.

Without doubt humanity is much the same in all

periods. In Egypt, then, seven thousand years ago, if the people had been accustomed to get rid of the corpse as early as possible in that hot climate, either by burial or burning, any interference with that fashion would raise a sentiment of revulsion. It is not probable that burning was practised, as the land and desert border could not have borne much timber. Assuming, then, that the body was interred a few hours after life departed, how could the people be induced to adopt so contrary a mode, involving so much trouble, labour and expense? So revolutionary a change could not have been made by the stroke of a pen, even if the government were then ever so despotic. When conquerors are never found to succeed in altering the habits of new subjects, how could a native ruler accomplish so decided an effect?

Granting the existence of a religious sentiment,—the strongest of all upon human will—how did it arise, and wherefore? Feelings come from ideas, and ideas are slow in making their way among any race. The creation of a public opinion is a work of time. That public opinion was in favour of mummy-making so many thousands of years since is a fact, but that it took time and influence to form must be confessed. Our curiosity, therefore, is strangely excited as to the grounds of that public opinion.

Until we were able to read Egyptian writing, especially the very ancient Holy Books, we were driven to accept the declarations of Greek travellers, upon Egyptian matters. Herodotus, who dearly loves a joke, and often plays with his readers, was trustworthy, for a Greek, in telling what he saw and heard. But we do not always see correctly, nor understand what we hear. We are equally liable to be misled by false news. Did Herodotus, 2300 years ago, learn anything about mummy mystery? He says he did, and tells what he was told. Pythagoras, long before his

time, heard something in Egypt, but never told it. What was the difference between them? Pythagoras came as a philosopher to learn, submitted to many years' trial of character, passed through painful tests, and got admission to the mysteries; but, of course, he told nothing. Herodotus came as a traveller, hunting up news for a book. Would that order of priests who knew the secret be likely to open their hearts to such a chatterer? Would the information he got from inferior sources be reliable?

What he heard and told was this: The soul when it left the body had to pass through a series of transformations, or transmigrations, during a cycle of three thousand years. It might go into the body of an ass to be thrashed and starved, or into a dog to be kicked. At the end of the time the soul would be re-united to the body, and be, as story books say, happy ever afterwards. The Egyptians, therefore, said Herodotus, like prudent men, resolved not to let the soul loose, to wander at sweet will into ass or dog, but tied it down hard and fast by the preservation of the body for the three thousand years.

That is the tale that satisfied Herodotus, and had to satisfy us until of late. It was a strong motive, strong enough, perhaps, to get an easygoing race to make mummies. But did the Greek get the truth? Was that really the story given out by the priests? An examination of the Scriptures of the Egyptians,—known and read by the people, cited on public monuments, and stamped upon their seals, as well as engraven upon funeral tablets,—will not warrant any such conclusion. Some of their holy writings were in existence, perhaps, 2,500 years before the days of Moses; but they throw no decided light upon the question. What they tell will be read elsewhere in the present volume, and the reader can form his own judgment.

That the treatment of the dead was intimately associated with religion may be accepted as true. The only natural supposition is that endorsed by the learned Lenormant; it is, that the dogma of the resurrection of the body originated the mummy practice.

The priests, so long ago, taught the Egyptians that their souls lived hereafter. They added, that the animal soul, belonging to the body, and independent of the soul proper, would be one day re-united to the spiritual essence. As the destruction of the corpse might cause, to say the very least, some inconvenience to the soul inhabiting it, and thus peril the happy re-union, it became an object of intense interest to preserve the corpse till the liberated higher soul had performed its purgatorial work, and made fit for its return to the partner-soul of the body.

IMMORTALITY OF THE SOUL.

UPON this question at the present day there is the widest imaginable difference of opinion. The position of Materialists is simple enough. Ignoring spirituality, the question of the soul gives them no trouble. Though they place man on the level of the beasts in death, it is not because they would, as some desire to do, level up the beast to man's immortality.

Then they who hold our continuance of being may see that state in a very general way, and in some mysterious manner connected with the movement of spirit in the abstract, but not in the preservation of our own individual entity. Others, thinking that the soul can have no active existence without the body, conclude it goes to a sort of *limbo* or deadhouse, till the Great Resurrection restores the old material partner to give it animation. The Annihilationists would allow immortality to certain divinely selected persons, while all others sink, in consequence of natural non-immortality, into absolute loss of existence; that is, though ordinary matter is indestructible, that the soul of man can become extinct.

Two other broad beliefs are in our midst. Some fancy that it is more in harmony with the character of God, and the order of things, that spiritual being should progress. As such advancement is impossible to be carried on far in this life, and the vast majority are without facilities for advance at all, it seems to some probable that this is not the sole world of probation, but that beyond the grave the struggle is continued. Those called Restorationists main-

tain that all souls, though falling for a time or times, will ultimately, after further trial and suffering, progress in virtue and intelligence. Another belief has been long the most popular, and held more or less in most pagan religions, in Mahometanism, and in Christianity, so far as public exponents of faith appear. This is, that our earthly life is the only one of trial, and that eternal bliss or woe must follow it. But this is somewhat qualified in the Greek and Romish Churches by the doctrine of Purgatory.

It is not unlikely that the acute Egyptian mind was exercised after the same fashion as our own. Metaphysics and morals are supposed so necessarily human, that cultured men in all ages have had pretty much to do with the same mental conflicts. Ideas, whether derived from primeval teaching, or developed from inner consciousness, have progressed but little since the pyramid days. Yet it may be admitted, with Prof. Tyndall, that our ideas of the soul "are not what they were a century ago ; they will not be a century hence what they are now."

A Christian advocate and scholar, Mr. W. R. Cooper, lately uttered these solemn and thoughtful words : "The future of the body and the soul must always have been to their wisest philosophers what it even now is to the ablest scientists of the present day, an inscrutable mystery—a mystery which inspiration has only partially revealed, and which faith and reason alike teach us to leave with confidence in the hands of the great All-wise, All-pitiful, and All-good."

The first enquiry should be,—what was the Egyptian idea of *Soul?*

But slight knowledge of European philosophy is required to be assured of the wide difference of meaning attached to *soul* even by the soundest Christian authorities. This is not the place to describe these opinions, which range from

something like Spinoza's refinements to a materialism approaching Comte's theory. The Egyptian learned may have varied as widely. It is difficult to discover at times any personality in their writings; on other occasions, the personal soul is conspicuous enough.

The general notion of the ancient Egyptians was similar to that developed in the writings of St. Paul, and in the works of Plato, etc. Man was believed to be of body, soul and spirit. The Swedenborgians have revived the ancient faith of the Egyptians and the early Christian Church. The soul was of the form of the body, and of some very refined substance, while the spirit was more approaching immateriality. Some Egyptologists fancy they observe five parts of man; *ba*, the soul; *akh* or *khu*, intelligence; *khaba*, shade; *kha*, the body; and *sah* the mummy. A verse of the Egyptian Scriptures has been thus rendered: "I have made my soul come and speak with my spirit." The God is represented saying to the dead, "I have given thee thy spirit, I have given thee thy soul, I have given thee thy body." One styles *kha* as body; *ka*, the animal soul; *khaba*, the astral form or shadow; *ba*, the higher soul; and *akh*, terrestrial intelligence.

The *sahou* of Egyptian thought has been supposed by some writers to be the *soul* belonging to the material body. But Pierret thinks the word *khou* answers to the Greek *nous*, or understanding; while *ba* was their soul or *psyche*. The *ba*, says Mr. Cooper, "must, however, have possessed a species of corporeality, as it underwent, as is well known, a series of bodily duties in the *Ker-neter* (Hades), or suffered actual physical tortures or mutilating in the *Akar*, if wicked."

Deveria says: "the *sahou* was not truly the mortal body. It was a new being formed by the re-union of corporeal ele-

ments elaborated by nature, and in which the soul was reborn in order to accomplish a new terrestrial existence under any form." The *sahou* was pictured carried off by a bird, as we put an angel to the same office. The Egyptians represented it on the coffin, with a likeness of the deceased, but with some resemblance to one particular god; inasmuch as after death it had changed its character.

Lenormant refers to this sort of spiritual companion of the mummy. "The Egyptians" says he, "tried to preserve intact, and to protect against all destruction, this body, destined to enjoy a more perfect existence. Thus enveloped, the mummies were not deprived of all kinds of life, and the Ritual shows us that the deceased was supposed still to make use of his organs and members; but, in order better to assure the preservation of the vital heat, they had recourse to the employment of mystical formulæ pronounced at the time of the funeral."

But the immortality of the soul was in one form or other most distinctly acknowledged by that people. Compared with other nations, the Egyptians had a living faith in a future beyond the grave, exercising a most practical influence on their daily lives.

If, as has been observed, that faith became more obscure in the later days of the empire, and much more inoperative upon conduct, it was only the downward course, also pursued in monotheistic belief. The progress of so-called civilization, or contact with other races, may have been the cause of this spiritual declension. Sven Nilsson writes, "The belief in the immortality of the soul our Creator has deeply implanted in the human race from its very first appearance upon earth; it is only since speculation has gained some ascendancy over the still voice of conscience that doubt has arisen here and there." The Wesleyan Conference Lecturer for 1877 was not wrong in thinking

that "the hope of a future life has been the natural corollary of faith in God."

The funeral ceremonies of the people were founded upon the idea of immortality. The Ritual of the Dead speaks with a most decided tone on the subject. The religion was bound up in it. There is meaning in the saying of Mariette Bey: "The secret of the grandeur of Egyptian tombs is in these beliefs."

The Egyptian Scriptures contain a common argument. Thus, in one chapter we read, "The Osirian (the deceased) lives after he dies, like the sun; for, as the sun died and was born yesterday, so the Osirian is born; every god rejoices with life, the Osirian rejoices, as they rejoice with life." In the Litany of the Sun is written, "Whoso is intelligent upon the earth, he is intelligent, also, after his death." In another record it is written: "Thy soul rests among the gods, respect for thy immortality dwells in their hearts."

As F. Schlegel remarked: "Among these nations of primitive antiquity, the doctrine of the immortality of the soul was not a mere probable hypothesis; it was a lively certainty, like the feelings of one's own being." The learned Christian Advocate of Cambridge, Mr. C. Hardwicke, acknowledged the doctrine was "quite familiar to the old Egyptians"; though thinking that "the simple fact of its existence in the Valley of the Nile can furnish no legitimate proof of spiritual elevation." The Rev. Dr. Parker, of the City Temple, has lately exposed the real spiritual degradation of Christian England.

Mariette Bey, who, as curator of the Cairo Museum, is so absorbingly Egyptian, says: "As for Egypt, human life did not finish at the moment when the soul departed from the body; after combats more or less terrible, which put to the proof the piety and morals of the deceased, the soul

proclaimed *just* is at last admitted to the eternal abode." On one papyrus are the words: "His soul is living eternally." The symbol for this is a golden heart upon the breast. On every stele, on every funeral inscription, the deceased is described as the *ever living*. A sarcophagus often bore the words, "Thy soul is living." The phrase "Happy life" is repeatedly found marked on the mummy cloth, and refers to the life to come. In the Ritual, or Bible, there are sentences like these: "I shall not die again in the region of sacred repose"; and, "Plait for thyself a garland; thy life is everlasting." If, according to Carlyle, the belief in heaven is derived from the nobility of man, then must the old tenants of Egypt have been a noble race, as they seemed to live in the hope of immortality.

But there are other illustrations, which refer to a *Conditional Immortality*. All are not to be immortal. Election is strongly insisted upon. Those to be saved are called *the elect*. Hence, the earnest petition of the deceased, or by friends for him, that he may live. The fact of the goddess Nout bestowing the Water of Life, or the fruit of the Tree of Life, would distinguish the gift-character of immortality.

Then, again, it is argued that the Egyptian conception was not a *Personal Immortality*.

C. Lenormant declares that "the Egyptians deny the individuality of the human soul in the other life;" and that "the deceased was no more than another Osiris." He adds: "In fact, the end of the prayers which they pronounce for the dead, the supreme beatitude, consists in the absorption into the bosom of the universal pantheism, the fusion and the identification of the soul with the divinity who resides in the entire world." His son says: "The dead finished by completely identifying himself with Osiris, to be dissolved, so to speak, in his substance, to the extent

of losing all personality." On one of the tablets is the following: "May He (the god) grant thee sacred bread in the dwelling of Ptah-Socharis in the day when thou shalt join thyself to the gods."

Then there is the astronomical view of the question. Some authors have contended that the Egyptian priests, whatever the people supposed, knew there was no immortality, and that the allusions to another life were but astronomical delusions.

De Brière made merry over Champollion's descriptions of heaven and hell. "He knows not," said this critic, "that in the ancient East there was neither reward nor punishment after death; that man was rewarded or punished in this world, either upon himself or his descendants, and always in material interests. He knows not that Egyptian theology gave two souls to man; one, the intelligent and powerful soul, when going from the body, joins itself to the supreme Intelligence from whom it emanated; and that the other, the sensitive soul, re-entered by the gate of the gods, or the *Capricorn*, into the *Amenthe*, the watery heaven."

But, in spite of the materialistic school, the prevalent belief of European writers is, that the Egyptians did believe in a personal immortality.

Hence arose a difficulty, with some theologians, as to the singular silence of Moses upon immortality. Mr. Heath, when noticing the Exodus Papyrus, observes: "With respect to the great subject of man's futurity, our present views in Europe are identical in principle, though not in detail, with those which were held by the actual opponents of Moses."

This is a harsh way of putting it, as the opposition was on the mere ground of wonder-working. But one Cambridge Christian Advocate had this extraordinary apo-

logy: "I grant that these conceptions of futurity have no existence in the Books of Moses. They are *foreign to the genius of revealed religion.*" Another clergyman imagines that "in earlier times, for certain reasons, in the Providence of God, the doctrine was not insisted on."

Babylon, though accepting the dogma, had not the clear light enjoyed by the Nile Valley. Yet there is this prayer that rose from the banks of the Euphrates, "Merciful One, who dead to life raises!" An early Babylonian epic, according to M. Lenormant, "teaches the redemption from *Sheol*, the prison."

Mr. H. F. Talbot, F.R.S., has no doubt of immortality there. "On the clay tablets in the British Museum," he says, "I have found two passages which I think indicate their (the Assyrians') belief with sufficient certainty. They are both prayers for the happiness of the king, first upon earth, and afterwards in a future state." He ventures to trace the Jewish awakening to this idea, as it is but darkly noticed in the Old Testament; remarking, "When the Jews returned from the Babylonian captivity they brought with them a multitude of new opinions and superstitions, which had not been known in former times; and, also, some much purer doctrines, among which was pre-eminent a belief in the immortality of the soul."

A Babylonian tablet bears this mention of a good man: "They (the gods) bring a *khisibta* (jewel) from their heavenly treasury; they bring a *sisbu* from their lofty storehouse. To the precious khisibta they pour forth a hymn. That righteous man, let him now depart. May he rise as bright as that khisibta! May he soar on high like that sisbu! Like pure silver may his figure shine! Like brass may it be radiant! To the sun, greatest of the gods, may it return!"

India is the other land of primitive notions on religion.

The Nyaya of Gotama declares, "The seat of knowledge is the soul (atman). It is twofold, the living soul (jivatman), and the supreme soul (paramatman). The superior soul is Lord, omniscient, one only, subject to neither pleasure nor pain, infinite and eternal."

The Vedantists speak of the *karana-sarira*, or latent embryo of body with the soul. Other Hindoo writings mention five cases, as it were, of the soul: viz., organs of perception, organs of action, breath, gross body, and the innermost. This reminds one of Plato's envelope or vehicle, and his *imago* or *simulacrum*. The Todas and others think they all go ultimately to *amnôr*, whence all things proceed.

Max Müller says of the Vedas, "Their life was a yearning after eternity." Even Kapila, the Hindoo atheist, taught the immortality of the soul. Prof. Monier Williams thought the *Brahmanas* expressed belief in the future more positively than the *Mantras*, or hymns. "They also," said he, "assert that a recompense awaits all beings in the next world according to their conduct in this."

Some of these Vedic sentences are strikingly parallel to Egyptian declarations. Thus: "He who through knowledge, or religious works, henceforth attains to immortality, shall first present his body, Death, to thee;" and, "Having left behind the infirmities of the body, free from lameness, there let us behold our parents and our children;" also, "That everlasting and unchanging world." A hymn runs as follows: "Place me, O Purifier, in that divine, unchanging region, where perpetual light and sunshine abide. Make me immortal where Yama (Death) reigns. Make me immortal in the third heaven, where action is unrestrained, where the shining regions exist. Make me immortal in the world where all enjoyments exist."

The following hymn, from the Upanishads of Hindoo

Scripture, is an address of Yama, or Death, to a youth, and illustrates Egyptian as well as Hindoo thought :—

> The careless youth, by lust of gain deceived,
> Knows but of one world, one life ; to him the *Now*
> Alone exists, the Future is a dream.
> The slayer thinks he slays, the slain
> Believes himself destroyed ; the thoughts of both
> Are false. The soul survives, nor kills, nor dies.
> 'Tis subtler than the subtlest, greater than
> The greatest ; infinitely small, yet vast :
> Asleep, yet restless, moving everywhere :—
> Among the bodies, ever bodiless.
> Think not to grasp it by the reasoning mind,
> The wicked ne'er can know it ; soul alone
> Knows soul ; to none but soul is soul revealed.

AMENTI OR HADES.

THE *Amenti* was the other life or *Underworld* of the Egyptians. It was the "Land of the West;" the "Dark;" the "Secret place;" the "Land of no return;" the "House with no exit;" "that which receives and gives." It was *Ker-neter*, land of the gods, or ghostland; *Otamer-sker*, the country loving silence; and *Neter-xer*, the funeral place. It was *Aïdes* (Hades), the invisible; like the *Annwn* of the Druids. It was *Tan*, land of millions of years. The especial place of New Birth was on an isle of the Amenti Nile of the Amenti Egypt. There are fifteen gates to this house of Osiris. *Rusta* is the gate of the passage, or entrance; and *Amh* is the exit gate. There are many mystical halls, the chief being the Hall of Two Truths. The Hades of the Greeks, place of the departed, has been rendered *hell* in our translation of the Scriptures. Jesus, in the so-called apostles' creed, is said to descend into hell. "Who but an infidel," asks Chrysostom, "would deny that Christ was in hell?" Yet Ruffinus declares this was absent in the more ancient Christian creeds of Rome and the East.

Taking the final letters in Amenti for the feminine article, we have the locality of the god *Amen* or *Amoun*, whose name means the Hidden god.

A papyrus, translated by Lepsius, gives the Egyptian description of the place :—

"The Amenti is a land of heavy sleep and darkness: a house of grief for those who stay there. They sleep in incorruptible forms, they walk not to see their brethren,

they no more recognize father and mother, their hearts have no more feeling toward their wife and children. This is the dwelling of a god named *All-Dead.* He calls everybody to him, and all have to submit trembling before his anger. Great and little are the same to him. Each trembles to pray to him, for he hears not. Nobody can praise him, for he pays no regard to those who adore him. He notices no offering that any may bring to him."

This is a striking representation of the irrevocable nature of death. This sort of *amenti* is more after the character of the Jewish *sheol,* a region of stillness and inactivity. Other accounts give the active side. There it is recognized as simply the continuation of this life after death. The temptations and trials to be there overcome are figured as serpents, fires, monsters, etc. It is in Amenti that fresh dangers have to be encountered, new triumphs to be gained. It is there where the Great Judgment, the Last Judgment, has to be faced by the wandering soul. It is in the Amenti that the final separation of good and bad is made, and heaven fixed for ever.

The journey of the soul through this underworld was compared by the Egyptians to the daily course of the sun; and, as one says, "each point of the course of the luminous body was regarded as corresponding to the different stages of this existence."

A monument gave M. Deveria the notion that Amenti was divided into four portions. "From each of these four regions or infernal localities," he says, "represented in this composition, proceeds a serpent described in a particular manner; thus, from the first, 'The Great God, Lord of Powers;' from the second, 'The Great God, Lord of Terror;' from the third, 'The Great God, Lord of Pre-eminence;' from the fourth, 'The Great God, Lord of ——.'" The Soane sarcophagus, so accurately copied

by Mr. Bonomi, shows each door or division of Hades guarded by a serpent, standing upright on its tail.

Another picture represents twenty abodes in Ker-neter or Amenti. One of these consists of waves of fire. The place was like Homer's Cave of Nymphs, where the souls entered by the northern end and left by the southern. Its King, Ro-t-amenti, recalls to remembrance the Greek story of Rhadamanthus. The Cerberus of the Greeks originated from what Mariette Bey styles "The great Directress of Amenti," an animal form, half dog and half hippopotamus. This is the *Monster* of our cathedrals. It is Odin's dog :

> "When the dog of darkness spied,
> His shaggy throat he opened wide ;
> While from his jaws with carnage filled,
> Foam and human gore distilled."

All must go, as it were, down the throat of this Directress of Amenti. A few only, as Hercules, Ishtar, etc., are recorded as having descended and re-ascended by that route. These are taken as types of Him who conquered Death, and led captivity captive.

The Feasts for the Dead had a definite meaning then. The departed were not, as with moderns, something removed out of sight, to be mourned over awhile, and then almost forgotten, as not being of us. The ancients generally looked on such as still belonging to them, to their family circle, and as the subjects of prayers. For their journey in the other life spiritual nutriment was required. If the ghosts did not absolutely sniff the perfume of the dishes, the food so spread upon the grave symbolised, at least, the good wishes and supplications of friends for the sustenance of the absent ones. Hades, the Amenti, was only the other side of the river. It was near at hand. It was the place to which the friends themselves must go.

But it was the home of dear ones, waiting, too, for them to come over. The Feasts of the Dead, like the Irish *Wakes*, were, perhaps, seasons of extravagance and, at times, of moral degradation ; but they met a want of poor humanity.

The story of Charon, the ferryman, is to be found not only in Homer, but in the poetry of many lands. The *River* must be crossed before gaining the Elysian Fields, or the Isles of the Blest. The Ritual of Egypt described a Charon and his boat long ages before Homer. He is Khu-en-ua, the hawk-headed steersman.

The "Records of the Past," edited by Dr. Birch, and one of the most interesting and important of archeological publications, has a translation from L. Stern, of the "Song of the Harper." This old poem was taken from a tomb of the date of the eighteenth dynasty, approaching 4,000 years ago. It was, doubtless, a funeral song, chanted on the anniversary of the death of a father.

The Harper sings in some verses to the spirit of the dead, and then addresses the living friends around him. "Men," he cries, "pass away since the time of Ra, and the youths come in their stead. Like as Ra (the sun) re-appears every morning, and Tum sets in the horizon, men are begetting, and women are conceiving. But all born of women go down to their places." He then adds, "They (the Dead) are sitting on the bank of the river, thy soul is among them, drinking its sacred river."

A curious Egyptian tablet pictures one gate of Amenti guarded by three deities with the respective heads of a crocodile, a lion, and a dog. That gate is "Total Darkness." Other gates are called "Concealer of Forms," "Revealer of Fortune," "Destroyer of Conscience," "Arm of Earth," "Punishing Spirit," and "Sharpening Flame." The noise of souls in one department is compared to the

buzzing of bees; in another, to the screaming of hawks; and in a third, to the squalling of cats.

Under the heads of "Heaven," "Purgatory," and "Hell," more particulars of the Land of Shades may be noticed. It must not be forgotten that, while the soul passes through its trials in Amenti, there is a sort of soul with the body. Dr. Birch tells us, "It appears that in the future state the *eidolon* or likenesses of the dead are still considered to remain, as well as the soul, which was represented as a hawk with a human face."

The ability to decipher cuneiform inscriptions has incidentally thrown much light upon Egyptian belief. Though not so ancient a civilization as that in the Nile Valley, the Assyrian dates back a long way and was much influenced by Egyptian thought. This is likely enough if Chaldea, as reputed by some authorities, were a colony from Egypt.

Hea and his wife Nin-kigal presided over the Babylonian Hades, as Osiris and Isis did in the Egyptian. It was the Bit-edie or House of Eternity. The domain had seven spheres, realized in the seven stages of towers. At the summit of the one at Borsippa, near Babylon, the hand of the god Anu projected. "In this sense," says Mr. Dunbar Heath, "the tower or ladder may be said to have been really built for the purpose of reaching unto heaven, or to the right hand of God." It showed the seven stages of progressive existence in Hades. A plate, in Lajard's *Culte de Mithra*, gives this ladder to the right hand of Anu.

"The kingdom of the underworld," writes Mr. St. Chad Boscawen, "was the realm of the god Hea, and the Hades of Assyrian legends was placed in the underworld, and was ruled over by a goddess, Nin-kigal, or the "Lady of the Great Land." She is also called Allât. There

"To the land of no return, the regions of corruption ;
The house of corruption, dwelling of the god Irkalla ;
In the house whose entrance has no exit,
By the road whose going (has) no return."

As in Egypt, so in Babylon, it was connected with celestial agriculture. The Athenians used to describe it as "the most ancient record of the art of sowing."

In Mr. George Smith's lifelike sketches of Assyria, we read : "The soul of Heabani (one of the Deluge heroes) was confined to the earth ; and, not resting there, intercession was made to transfer him to the region of the blessed." He speaks of "the curious story of his ghost rising from the ground at the bidding of Merodach," the god.

A beautiful record is preserved by Mr. H. P. Talbot. "After the gifts of these present days, in the feasts of the land of the silver sky, the resplendent courts, the abode of blessedness, and in the light of the Happy Fields, may he dwell in life eternal, holy, in the presence of the gods who inhabit Assyria !"

By far the most wonderful illustration of Hades, also translated by Mr. Talbot, is connected with the descent of Ishtar, the Assyrian Venus, after Tammuz, the beloved one. A few extracts from this ancient poem are here placed before the reader :—

"To the land of Hades, the . . . of the earth,
Ishtar, daughter of the moon-god Sin (turned) her mind.
And the daughter of Sin fixed her mind (to go there) ;
To the House of Eternity, the dwelling of the god of the earth.

The abode of darkness and famine,—
Light is not seen ; in darkness they wander.

When Ishtar arrived at the gate of Hades,
To the keeper of the gate a word she spoke :
'O keeper of the place, open thy gate !
Open thy gate, again, that I may enter !
The penalty, if thou openest not thy gate, and I enter not.

I will assault the door ; I will break down the gate ;
I will attack the entrance ; I will split open the portals ;
I will corrupt with death the food of life ;
Instead of life, it shall change to death.'

Then the porter opened his mouth and spake,
And said to the great Ishtar :
'Be of good cheer, lady ; do not distress thyself !
I will go to open it for the Queen of the gods.'
The porter entered, and spake again,
'This is the place ; take care of thyself, Ishtar. . . .

A cavern of great rocks, . . .
The Lord of the Earth has these . . .
See, as it were a green bough cut off,
As it were, a rod of salvation from a tree.
These I bring as a protection to life, a great protection.
This is the place, I will go with thee.
See, as it were, food, and, as it were, cups of water.
Go, gatekeeper, open the door for her !
But divest her of her high crown of ancient jewels.'
The gatekeeper went, and opened the gate for her.
'Excuse it, lady, if thy high crown I take off,
That the King of Hades may meet thee with pleasure.'"

The first gate admitted her, and stopped her ; then was taken off the great crown from her head.

"'Keeper ! do not take off from me the great crown from my head !'
'Excuse it, lady ! for the Lord of the Earth demands its jewels.'"

At the second gate, the fair goddess lost her earrings ; at the third, precious stones from her head ; at the fourth, the small, lovely gems from her forehead ; at the fifth, the jewelled girdle of her waist ; at the sixth, the gold rings of her hands and feet ; and, at the seventh, the necklace from her neck.

"After that Mother Ishtar descended into Hades.
The Lord of Hades met her, and sought her presence eagerly.
But Ishtar did not move, but sat alone by herself.
The Lord of Hades opened his mouth, and spoke ;
To Namter his messenger a word he said :
'Go, Namter, and . . .'"

Here comes a long break in the stone record.

Once down there, Ishtar had considerable difficulty in getting up again. The gods took pity upon her, yet had no way of overawing the Lord of Hades, who was master in his own house. But the scheming divinities knew a clever magician, a black man, and sent him down to cheat the Pluto. He mightily entertained the Infernals with his tricks, and took a sly opportunity to give poor Ishtar a cup of the water of life he had brought with him. At once she was able to rise from Hades. As she passed each gate, she recovered her jewels.

"The seventh gate let her go forth, and restored to her the great crown on her head."

HEAVEN.

THE Egyptians, said Diodorus, applauded the good man's death, since that set him free to join the pious in the other world. The place was a sort of celestial Egypt, with a celestial Nile, lakes, and islands. The gate by which one ascended to it from Hades was called Ammah. Heaven was symbolised as a female, with her arms above her head, swimming in celestial space. Far from being a "Nirvana," with nothing in the shape of employment, or, rather, a loss of personality in absorption with Deity, this Aahlu was the scene of activity. But it contained no Houris or Apsaras, though there were 600,000,000 in the heaven of India.

Elysium was termed "Kingdom of the blessed;" "Heaven of good;" "Field of divine harvest;" "Country of eternity;" "Garden of bliss;" "land of the river of life;" "Land like earth, but without sorrow;" "Region of those approved or accepted;" "Pools of peace," "Land of the sky," "House of life," "Hall of two truths." It was *pleroma*, or perfect bliss, where one was ever fed by Osiris himself.

The Tract Society's work on the Antiquities of Egypt gives the following as an inscription upon the Blessed: "They have found favour in the eyes of the great God; they inhabit the mansions of glory, where they enjoy the life of heaven; the bodies which they have abandoned shall repose for ever in their tombs, while they rejoice in the presence of the Supreme God."

The triumph of the redeemed is recorded after the

manner of the Revelation. Upon a papyrus, brought out from a tomb in the sight of the Prince of Wales, it was written, "Those who are in this picture salute that great God with palm branches in their hands." They revelled in *Heset*, one of the halls of the empyrean. On another it is said, "The great God speaks to them and they to him." There are no sorrows, and no temptations, for those who are "the just purified by fire."

Pictorial representations show them reclining at their ease in a fine garden, well guarded against evil intruders. Some lie comfortably beside a tank, pleasant enough in a hot country. There is music there, with other delights, for the good. But the great object of pleasurable existence is depicted in the cultivation of the celestial fields. In so truly agricultural a country as Egypt, where the regularity of inundations made the employment less hazardous and more agreeable than in other countries, it was but natural that the heaven of the people should be a farming one, as that of the American Indian was a hunting one.

Before criticising too harshly this fancy, we may bear in mind the wide views entertained among our own population, as to the enjoyments of the hereafter. Some look to flight from star to star in the study of creation, and one authoress contemplates the presence of pianos there. While there are those among us who use the phraseology of material pleasure to typify spiritual joys, so the better sort of Egyptians realized in the pictures of field work a sense of moral work and progress.

The sixth chapter of the Ritual bears upon this; leading Deveria to remark: "The newly deceased, whose body is resplendent with light at the moment when its soul arrives near the gods, asks to be reckoned among themselves, that it may be given up like them to the culture of the Elysian

Fields. This explains the agricultural implements placed in the hands of little figures in the form of mummies."

Lenormant has the following interesting observations on the chapter:—

"It is there we learn that knowledge is as necessary as virtue to obtain the happy destination of the human soul; and the work of the soul, it may be in this life, it may be in the other, it ought to accomplish, in order to acquire knowledge, has for its symbol the exercise of agriculture. Knowledge is food for the soul, as barley for the nourishment of the body. One obtains the barley only by sowing grain in the earth, and in reaping while it is ripe the new harvest produced by the seed. It is by a series of similar operations that the soul must pass to procure knowledge, the condition of happiness."

One of the sacred books has an address to the pious departed, saying, "Take your sickles, reap your grain, carry it to your homes, and give it as an offering to God." References are made to the "mansions of glory," and to bathing in the river of life. There are not only houses and fields, the river and bridges, but irrigation canals, as in the Nile valley; for Mr. Samuel Sharpe explains, "Corn grows in the inundated land—cultivation of corn in a well-watered field was thought to be one of the employments of the blessed after death."

This *Karneter* of bliss, this *Aahlu*, *Aukar*, etc., was a home of safety. Once within its precincts, the soul was secure from the intrusion of foes. This is illustrated by the picture of a lovely region, guarded by twelve sacred serpents vomiting flames against visitors with ill intents. In one picture there are twelve mansions with doors so guarded, while the good are seen chatting in pleasant companies, taking heavenly food from off the heavenly altar. This has by no means the coarseness of expression conveyed in

Teutonic and Scandinavian ideas of Valhalla, or heaven; where the diversions were slaughtering in battle or hunting by day, and feasting on hog's flesh at night.

On the coffin of Mencheres we read: "O deceased king, born of heaven, issue of Nout, child of Seb! Thy mother Nout is extended over thee in her name of mystery of heaven." Upon this picture of the overshadowing of the dead body by Nout, the celestial, Dr. Birch recognizes the doctrine that a man "does not die a second time in the Hades, and the soul comes forth and does as it wishes." A funeral tablet has this record: "Thy soul proceeds to heaven to see the disk of the sun; divine is thy body at the gateway (tomb) with Seb."

The Chaldeans had their "Happy fields," "Places of heroes," "Resting-place of gods,"—where the good are said, in the cuneiform inscriptions, to be "reclining on couches," "drinking pure liquors," and "feeding on rich food."

M. Lefébure, in 1875, gave the following account from the sarcophagus of Seti I., who lived before the age of Moses: "We see to the left hieracephalic Horus supported on a long staff. Twelve personages carrying, as a cord, a long serpent (Nenuti) (symbol, probably, of the march of time). The bearers of the cord, those who prepare the fields of the elect, say, 'Take the cord, pull, measure the fields of the souls who are the elect in your dwellings, of the gods in your abodes, deified elect in the country of peace, verified elect to be in (the enclosures of) the cord; justification is for those who are there, and there is no justification for those who are not there.'"

PURGATORY.

THERE can be no doubt in the mind of the reader of the chapter on "Hades," that purgatory was a doctrine of the Egyptians thousands of years before the Christian era.

Upon the removal from this earth, the man at once enters upon a fresh series of mental conflicts. He is confronted by dangers, and tortured by demons. The whole story is one of trial. The Ritual lays down the procedure most clearly. There must be suffering for expiation of guilt. There must be tests to bring out the character.

The final judgment is *after* this process of trial, as it is still considered in the Church of Rome. All souls must pass through it. And, moreover, prayers, the prayers of the faithful, and the masses of priests, were held useful in shortening the duration of purgatory, or in mitigating its terrors. In Egypt, as in Roman Catholic lands now, flames appear, in pictures on walls, etc., as the most common expression of trial. There are, also, to be read on the walls of Egypt piteous appeals for earthly prayers from the unhappy departed, who are seen surrounded by the surging flames.

There are fifteen gates, guarded by genii with swords, to the region devoted to this expurgation of venial sins. Mariette Bey speaks of the examination of the soul at each gate, and of the "idea of gradual education." Even the good were not fitted at once to pass to the Elysian Fields. The very body was embalmed to preserve it till the spirit had become purified in purgatory, and been

reunited to the body-soul at the resurrection. M. Chabas says, "Separated from the soul, the mummified body, the *sahu*, stays not inert at the bottom of the funeral pit; it can notably accompany the western peregrinations of the Egyptian purgatory."

If the states were believed to be fixed, whence the necessity of prayers for the dead? Why are friends entreated to pray for the departed ones, that they may have strength to bear trial, and eventually come out of sufferings into heaven? The souls have to stay until cleared of their defilements, before being able to mount upward to the gods. The finally impenitent might sink into hell.

The Assyrian neighbours of the Egyptians believed in a purgatory, or Dante's *Inferno*.

"The sun," says the Michaux stone, "the great judge of heaven and earth, shall condemn him, and shall thrust him in the fire." But the Chaldean legend of Ishtar, as translated by Messrs. George Smith, H. F. Talbot, and others, throws some light upon the Egyptian purgatory.

Ishtar descends to Hades. The goddess, in her morals, approaches the type of the Grecian Venus, not the Egyptian Isis or Hathor. Offended at her rude behaviour, Ninkigal, the Queen of Hades, resolves to punish her. As Mr. Smith says, "resolved on consigning Ishtar to the region reserved for husbands (lords) who leave their wives, and wives (slaves) who depart from the bosom of their husbands." She is represented by Mr. Talbot, saying:—

"This insult I will revenge upon her!
Light up consuming flames! Light up blazing straw!
Let her doom be with the husbands who deserted their wives!
Let her doom be with the wives who from their husbands' side departed!
Let her doom be with the youths who led dishonoured lives!"

This follows the principle laid down by Dante, that the

punishment in purgatory shall be according to the sin. In some way Hathor, the goddess, is the Proserpine or queen of that region.

But Mr. Gladstone describes the Hades of the Greeks as being in three divisions, the centre one, perhaps, answering to purgatory. There are, first, the *Elysian Plains*, where no rain, snow, or rough wind can trouble one. The second is the *Underworld Proper*, where Homer had his abode of Aïdes; a dark, drear, chill locality, where Minos the Judge answers to Osiris the Judge. "Here," says Mr. Gladstone, "they are in general under no penal infliction." In that way it answers to *Limbo*. The third is the *Tartarus*, far below Hades; yet where there is but "the continuance of the habits and propensities acquired on earth."

The *Intermediate state* of the primitive Christians is variously described, as there was no settled opinion on any subject during the first centuries of the Christian era.

Augustine said the dead rested there as "in a hidden receptacle;" Irenæus, "in an invisible place appointed them of God;" Justin Martyr, "in a better place, as the bad in a worse, awaiting the Day of Judgment." Chrysostom wrote, "The very apostles and patriarchs are not yet crowned;" Ambrose, "The judgment is not at once after death;" Jerome, "not see the face of God until after the resurrection;" and, "is cherished in Abraham's bosom;" again, "the place into which souls are läid up, either in a state of refreshment, or in punishment, according to their deserts." Several of the Fathers call it *Paradise;* as Basil refers to "Heaven *and* Paradise." But Augustine thinks the souls of the blest are in Paradise, which is the "third heaven" of Paul. Cyprian notes "Paradise *and* the heavenly kingdom." Some thought all went to one place. Yet Theodoret says, "There is one Hades to all, but light to some, dark to others." Olympiodorus thought Paradise

was in inferno and in heaven. Jerome said the patriarchs were still in the *inferi.* Bernard declared, that the saints see the Humanity of our Lord only before the resurrection, and the Divinity after it. The Church has necessarily varied its faith on this as on other topics. The Council of Florence, 1439, even declared that the just were "received *presently* into heaven, and clearly behold the Tri-une God."

But all the changing opinions of the early Church are observed to be singularly like those held at various times by the ancient Egyptians. The latter generally held, as did the Fathers, that the intermediate state preceded the judgment, and that heaven was *after* the resurrection.

The so-called *Restorationist* views among Christians, though not receiving apparent illustration on the monuments of Egypt, may have furnished the leading subject of esoteric teaching, the hidden doctrine of the sacred mysteries.

HELL.

THIS place of torments, admitted into the creeds of Buddhists, Brahminists, Zoroastrians, Mahometans, Jews, and Christians, is always termed *infernal*, or *lower*. It may be the lower half of the twelve signs of the Zodiac, or the twelve hours of the night. It may be the sun below the equator, or the sun passing below from west to east. Darkness and dread are intimately associated.

Hell, in the mediæval times, was *below*, or in the interior of the earth; where, as a Dutch clergyman characteristically observed, the damned are packed as herrings in a barrel, and are permeated by the heat of fire as herrings are with the brine in the barrel.

Hell, or *Karr*, of ten halls, or fourteen abodes, with the Egyptians, was in no want of flames. It was there that *Ra* was to be seen as Lord of the Furnace. A record of the eighteenth dynasty says of some one: "He shall be miserable in the heat of infernal fires." There are awful pictures of devils thrusting bad Egyptians into the fire. In one there are eight flames rising from a place of torment. Dr. Birch speaks of "wastes of flame and waves of flame." A lion was there, and was called "the roaring monster." Another describes the place as "the bottomless pit and lake of fire, into which their victims are to be thrown."

Devils figure in the Egyptian hell. They are even seen with the traditional three-pronged fork, and have most unpleasant appearance. A large number of them belong to the reputed gentler sex. Feminine demons, or *baba*, play a conspicuous part in torturing there. Some of these

castigatrices plunge swords into the victims, or vomit fire upon them. Apet, the hippopotamus goddess, a form of Thoeris, was pleasantly called "The nourisher of those who approach to the flames of hell." Others of the female spirits of vengeance have heads of the lioness, and with hearts as hard; they act under the immediate direction of Horus, the avenger, as well as the saviour. Thoeris and other female divinities devour the bodies. The devils move about with instruments of torture; bastinadoing, cutting, burning, boiling, beating, or tearing hearts and tongues out. The Garin papyrus shows some of them tormenting souls in underground cells. The forty-two judges of the dead are said to subsist on the blood of the wicked.

Serpents, of course, have a deal to do there. Some, with legs, as the Caberiu, are to be seen pitching the bad ones into the fire,—women as well as men. But serpents are mainly utilized, under proper supervision, in ejecting flames from their mouths upon offenders. Horus even holds a great serpent, directing its volume of fire upon some wretched, pinioned criminals. Osiris is noticed similarly engaged. An immense serpent, in another picture, is vomiting flames upon the bodies of four decapitated persons; the legend over it is—"the place of Nesr-nesr, or fire." The roof of the Scandinavian hell was of serpents, that looked down on lakes of fire and the thirty-two rivers of mud and filth.

Apes are, also, ministers of infernal vengeance. The boundaries of hell are guarded by them. Often they present themselves in the act of torturing souls. A copy of the Ritual has a picture of four apes at the corners of a lake of fire, with jets of flame near. At the last judgment apes are used to carry off the condemned to the place of torment.

The hippopotamus, the symbol of Typhon the Bad, has a share in this unpleasant work. But his office seems confined to the swallowing of the wicked. He is one of the guardians "who swallow the shades of the dead."

This "Region of strife," or "dwelling of stupefaction," is sometimes represented as a woman with her arms hanging disconsolately down, with the word Amenti written on her head. As a place of sorrow, its seventy-five zones of misery would answer that terrible description by Empedocles: "The etherial force pursues them toward the sea; the sea vomits them upon the shore; the land, in its turn, sends them back to the unwearied sun, which chases them in whirlwinds of ether, and one tears them from the other, and all have a horror of them."

Another form of punishment is to be converted into some objectionable animal, as a pig, a wolf, etc. On the sarcophagus of the Soane Museum, Lincoln's Inn, an ape is seen chasing away with a stick a soul, fresh from the hall of judgment, but already turned into a swine.

The Buddhists have terrible pictures of burning, boiling, frying, evidently of Egyptian origin, and speak of a hundred and thirty-six hells. The twenty-one hells, or Narakas, of India represent darkness, fire, fetid mud, etc. Mahomet's bridge, as fine as a hair and as sharp as a sword, from which unbelievers and bad Mahometans drop into the fires, is an idea borrowed from the Persian Zendavesta, composed nearly three thousand years before the Koran.

Mariette Bey tells us: "As to the reprobate, those who by their conduct on earth have not merited an entrance into the abode of the blessed, they will endure all the tortures of hell. They will become malevolent beings. They will love to do evil. A singular thing is, they will be spirits having, in order to hurt men, all the power which others have to be useful to them."

This may be the Swedenborgian doctrine of the conversion of bad men into devils, or the common Jewish notion of possession by evil spirits, who were once bad men, as Josephus tells us.

In a translation, by Menard, from the Egyptian Hermes Trismegistus, we have what Mariette Bey calls "the torments of a true hell, reserved for the condemned."

"When the soul," says Hermes, "is separated from the body, it goes to be judged according to its merits, under the supreme power of the god. If he finds it pious and just, he permits it to dwell in the celestial dwelling which belongs to it; but if he sees it soiled with faults and vices, he precipitates it from on high below, and gives it up to the tempests and contrary whirlwinds of air, fire, and water. Without ceasing, agitated between heaven and earth by the waves of the world, it will be drawn from one side to another in eternal torments. Its immortality gives eternal duration to the judgment pronounced against it."

The tenderness or charity of the Egyptian mind is seen in the fact that though women as well as men are cast into the fire, no children, especially infants "a span long," are to be observed in the place of torment. Even as to the sufferings themselves, Maspero says: "This despair was rarely expressed in Egypt." But we do read: "His majesty Horus of the lower heavens, orders that they be mutilated each day." This has an allusion to the mutilation of Osiris by Typhon. An old tablet bears this inscription: "For the enemies of Osiris. The god . . . is the castigator of this region. They dwell amidst the cries of the impious, the groanings of the souls and shades which stretch out their hands to them from the bottom of their abyss."

The Tract Society gave a translation of an address upon the condemned: "These souls are at enmity with our god, and do not see the rays which issue from his disk. They

are no longer permitted to live in the terrestrial world, neither do they hear the voice of god when he traverses their zone." It is a terrible conception. The sun is there, but it gives no light. God speaks there, but his voice is not heard.

While the doctrine of everlasting torment has support from the monuments of Egypt, the *Annihilationists*, or believers in the final destruction of the wicked, are not without Egyptian support. Mr. Baring-Gould says, "A high degree of education must be attained before the notion of annihilation can be apprehended." That is an argument for the intuitional teaching of immortality.

To this Mariette Bey alludes, when he says of the truly impenitent, "for these a second death, that is to say, a definitive annihilation, is reserved." In another place he writes: "The definitive annihilation in the midst of the torments of a true hell was the suffering reserved for the condemned." Rougé writes: "As to the condemned souls, they are forced to submit to the second death."

Their sacred writings support this idea. Annihilation furnishes the subject of many prayers; as, "Let me not be annihilated." In a prayer to Osiris for the departed, it is said, "He sees in thee and he lives in thee, it is in thee he will never be annihilated." In the 93rd chapter of the Ritual, one reads, "The rebels become immovable things during millions of years." The worm utterly devours them; the fire absolutely consumes them. The man may be beheaded, or swallowed by a hippopotamus. Madame Blavatsky, in *His Revealed*, refers to "the gradual dissolution of the astral form into its primal elements."

Pierret says: "The tomb is piteously closed upon those whose faults condemn them to annihilation." Lenormant asserts that the wicked, "before being annihilated, are condemned to suffer a thousand tortures, and,

under the form of an evil spirit, to return here and disturb men, and exert themselves for their injury." Mr. Cooper, a most competent authority, with similar views, writes: "The final punishment of the wicked consisted in utter annihilation, *after* a period of frightful torture in a fiery hell." The opinion, therefore, of the Rev. Edward White and others, was forestalled in Egypt, doubtless several thousand years ago. M. F. Lenormant distinctly affirms: "The annihilation of being was held by the Egyptians as the punishment reserved for the wicked." The Zendavesta of the ancient Persians affirmed, "Hell shall be destroyed at the resurrection."

M. Deveria indicates a parallel with the Book of the Revelation, parts of which, at least, are deemed by the author of the "Book of God," and by others, as copies of the most ancient sacred writings in the world. The French Egyptologist says: "The wicked who submit to these punishments (described on monuments) are condemned to absolute annihilation, without hope of ever seeing the living again. This annihilation is called the second death in some hieroglyphic texts, as in the Apocalypse."

RESURRECTION OF THE DEAD.

THIS doctrine has, by some persons, been supposed confined to the religion of Jews, Christians, and Mahometans. Among the Jews it is met with in the Talmud, a work mostly composed in Babylon, which bears so many evidences of indebtedness to Chaldean and Egyptian thought. Nothing is more clear in the annals of Egypt than the belief in the Resurrection of the Dead, and the *Resurrection of the Body.*

At a recent discussion before the London Victoria Institute—a society which was formed for the acquirement of information upon Christian evidence—when this Egyptian subject came up for consideration, Mr. Rendall wished to know, "how it was made out that the doctrine of a resurrection of the body was held at that time," as that doctrine had often been treated as one of the most distinctive doctrines of Christianity. Mr. Gorman, on the contrary, said "the doctrine of the resurrection is taught in the Old Testament, and is not peculiar to Christianity." But he thinks "it becomes a very important and curious question, why Moses did not bring out that doctrine prominently." The Rev. Dr. Fisher observed: "I never supposed for a moment that the Old Testament writers did not believe in the resurrection of the body." The Rev. Prebendary Row thought the Egyptian "idea was of a pantheistic character." The chairman doubted if the Jews "had a clear idea of the resurrection of the body." He rather fancied that the Egyptians, "having got a primitive notion of life after death, distorted it in a pantheistic sense."

He considered that "in earlier times, for certain reasons, in the providence of God, the doctrine was *not insisted on.*"

The able essayist, Mr. W. R. Cooper, F.R.A.S., whose paper caused the discussion, was willing to admit that, in the later times of Egyptian history, the dogma had obtained some pantheistic characteristics; but he held that, in proportion as we travelled backward, so much the purer was the sentiment found to be. He had, however, a doubt whether "at the earliest period of their history they believed in the resurrection of the body." He saw "both a development and a reaction" in their idea. His remarks on the gradation of their belief are so valuable as to be here inserted:—

"First, that the soul only lived while the body remained intact; secondly, that the soul existed and re-inhabited the body, and ultimately lived in a re-united condition in bliss till its own ultimate absorption into Deity, while—which is to be noticed—it yet preserved its own personal consciousness; then, lastly, the soul was supposed to be a portion of the great Soul of Nature, to be independent of the body, which it used only as a tenant, and after death and purification by purgatorial fires, it then itself became merged into the abstract forces of nature itself. Of the Christian doctrine of the resurrection of the body in a glorified form, alike, and yet not alike, to the present conditions of the human frame, there is *no certain evidence* in Egyptian theology. A few advanced thinkers may have held the doctrine, or may have received it from primitive revelation."

Perhaps M. Paul Pierret meets the difficulty, when saying, "The manner in which the resurrection is effected, varies according to the (Egyptian) schools."

This philosophical French writer, long Conservator of the Louvre Museum, has some pertinent remarks upon the symbolical vegetating of the dead Osiris. That body

certainly comes itself to life again. But he is much struck with the evidence that "sometimes it is the deceased himself who works his own resurrection." As Osiris raised himself, so must his servants raise themselves.

Again, he writes: "The life of man was assimilated by the Egyptians to the march of the sun over our heads, and his death to the setting of that orb, which disappears at the western horizon of the heavens, to return on the morrow victorious over darkness. The terrestrial existence was considered as a solar day, and death, the issue of that day, was an image of the course of the sun in the lower hemisphere. The Egyptian descended into the tomb to become an Osirian (nocturnal sun) and to resuscitate as Horus (rising sun)." He derives this knowledge from the Ritual. But he tells us that "Birch thinks these chapters of the Book of the Dead describe rather the assimilation of the human soul to the cosmical soul, and its absorption in it."

The striking likeness established between the Osirian dead and the god Osiris, leads Pierret to observe, respecting the powers of the departed: "This pious soul can, at its choice, unite itself to its *khou* (body-soul), raise itself to heaven into the disk of the moon in imitation of the soul of Osiris, shine definitely among the fixed stars, shine in the bosom of Nût in Orion, and be the servant of Horus among the moving stars (planets)."

The 92nd chapter of the Ritual speaks of opening the tomb to the shade. As an Egyptologist explains: "In order that the soul may give itself up in the Hall of Judgment, it must first open to itself the gate of the tomb." Another chapter relates to the "Day of the Birth of the Osiris" (departed). The resurrection is expressively denoted by a bird coming to the corpse, with the cross of life in one hand, and the sail of movement in the other.

In one place the god Aw is seen navigating the inferior heaven, fecundating the *larvæ* of men awaiting resurrection. The celebrated Shaensensen, or "Book of the Resurrection," has been translated by Brugsch. Chapters 54 to 58 describe God giving the deceased the breath of life after his soul and body had been purified. The god Ptah is said to fashion *his flesh* anew. One chapter, however, makes the serpent Nehbka necessary to man's reviving. The 89th chapter shows conclusively that, for the resurrection to be complete, the soul must be re-united to the body. "Let my soul come to me," cries the Osirian, "wherever it may be, that my khou (soul) may be *with me*." The 154th chapter is entitled, "Leave not the corpse to dissolve." Anubis is entreated to save the body from destruction. There is the great hope that, as Isis collected the various scattered members of her husband, so will the bodies of the Osirians be eventually collected and retained.

A nineteenth-dynasty monument—a statuette—has a human-headed dove over the breast, with its wings extended. The early Christians, nearly two thousand years afterwards, used the same symbol for the same idea of the resurrection of the body. Ra is the god to effect the change: "he who makes the morning come forth." Brugsch says, "Venus, the star setting at night but rising at other times in the morning, was a type of the resurrection." The bound arm of the god Khem is alluded to in the 145th chapter of the Ritual, where a risen soul exclaims, "I have overcome my bandages, and can stretch my arm."

A god is pictured pouring something upon a kneeling worshipper from a vase having a cross on the top. The legend is "Life of the soul." Upon this M. Chabas thinks it "evidently refers to one of the phases of the resurrec-

tion;" and that it "shows us that the Egyptians distinguished thus the life of the soul which was obtained by means of a divine beverage."

Augustine had no doubt about the question, saying, "The Egyptians alone believe the resurrection, because they carefully preserve their dead bodies." The early Christians had a similar reverence for the corpse, and sought to keep it from mutilation or destruction, because they expected the resurrection of the identical body. As our countrymen most cruelly and wickedly added to the sufferings of Mahometan rebels in India, in blowing them to pieces from cannon, by that hazarding, in Mahometan minds, the integrity of future resurrection, so Roman Emperors tortured the minds of Christian martyrs in ordering the burning or cutting in pieces of their bodies. Lenormant thinks "it necessarily led to inspire a great respect for the remains of the dead, since they would one day be recalled to life, and that has been the origin of the custom of embalming the dead."

Ithyphallic representations set forth the resurrection of the body. One of these was a god with a green face, a sun's disk on each side, and stars around, while below the prominent member sat several small figures, as men waiting for the exertion of the resurrecting power of the Deity. As Mariette Bey properly remarks, "These images only symbolize in a very expressive manner the creative power of Nature, without obscene intention. It is another way of expressing celestial generation, which shall cause the deceased to enter into a new life."

The last-named author, in mentioning particulars of the tablet sacred to the memory of a prophet of Osiris, says of him: "Menai has sacrificed to all the funeral divinities, he has endured all the trials; he has confronted the Supreme Judge, and been proclaimed *just*; by his virtue he has

deserved to commence the Second Life, which will have no death. The soul goes now to *re-unite itself with the body*, and at the centre of the solar disk appears the scarabeus as the symbol of that resurrection."

It is this fact which gives importance to the scarabeus beetle. No symbol is more honoured, none is so universal. On all sorts of monuments, on articles of furniture, on mummy remains, on ornaments and toys, this creature is conspicuous, and sets forth in most vivid light the faith of the Egyptians in the resurrection. The idea of transformation is, according to Pierret, "explained to us by the scarabeus hieroglyphic of the word *kheper*, which signifies *to be*, to *become*, to *erect*."

Among the symbols of this recovery of the body may be mentioned a couple of trees beside a corpse, so illustrating latent vegetation. The dead may be seen pressing a bird to its side, to mark prospective flight. It was then realized what Euripides expressed: "To live is to die, and to die is to live."

The return of the soul to the body, shown by the human-headed bird flying toward the mummy, is a common illustration of the change. In one instance, Anubis is seen in the act of removing part of the mummy garments, that the soul may have readier access to its old partner. Sometimes, the bird hovers over the corpse, while above it may be detected the rising sun. Deveria notes that it "unites itself to the *sahou*, so as to insure the preservation of the perishable substance;" and yet, he oddly enough says, "that does not involve the resurrection of the mortal remains."

M. Rougé, on the other hand, is more hopeful. "The justified soul," he observes, "once arrived at a certain period of its peregrinations, should be united to its body, *never more to be separated from it.* It is the remem-

brance of this great doctrine which these little cenotaphs explain in a sensible manner to our eyes, where the soul appears to come to awaken the body, which is stretched upon its bed of repose."

"The hours of happiness without termination," says the curator of the Boulaq Museum, "will only come when the body shall have been united to the ethereal principle which has already once animated it. Then will begin that second life which death will no more be able to reach. The man then, identified with Osiris, will be eternally just and eternally good."

This is what Professor Maspero may mean, in saying, "The delivered Intelligence retakes its luminous envelope, and becomes demon." A wooden Osirian statuette, obtained from a tomb, carried this text: "Oh! Osiris N—— (name of departed)! Rise again in holy earth, august mummy in the coffin, under thy corporeal substances."

The resurrection is illustrated in one of the Osiric pictures. There the god, in mummy attire, and reclining on his bier, is just commencing his recovery. He is unloosening the envelope, and has already got out his hands from the bondage, while his face assumes the form of a young and healthy man. Above him is beheld the deity ithyphallic Amoun, and the body of a bird, with the legend of "Amoun Ra, august soul of Osiris reposes upon his body in the dwelling of his Mesekh (place of birth)." Further on it is said, "Thy august soul is above thy body; it will remove no more from thee."

A remarkable style of vegetating Osiris, to symbolize the resurrection, is cited by one author. The mummied god is lying on the bier, with a bird at the head and a disk goddess at the foot. From the body of Osiris are springing up six trees, with leaves on each side; the trees are from between the site of the heart down to the knee.

Deveria directs attention to the "Book of the Resurrection," a part of the Egyptian Scriptures; saying, "At all times one remarks in this writing a tendency to the doctrine of the resurrection of the body more marked than in anterior compositions." On a stele of the eighteenth dynasty is a prayer for "the wish for the resurrection in his living soul." The song, by the chanting of which Isis caused the recovery of her husband to life, was known as the "Song of the Resurrection."

The resurrection is exhibited in figures of the mummied god Khem. His left arm is inert, or weakened, or in a rudimentary state, hidden under the envelope; but his right arm is free, and is raised above his head in the attitude of a sower of seed. Döllinger marks a similar symbol of corn, which "points to his almighty powers of creation; and, as he is the creator of the grain of corn, which, after corruption, springs up afresh, so by his power, also, shall the resurrection take place." Ptah, according to Deveria, "is the inert or material form of Osiris, who will become Sokari to be re-born, and afterwards be Harmachus."

This union of soul and body cannot take place till after the final judgment. The same opinion has been generally held by Christians and by Mahometans. In the 149th chapter of the Ritual occur these words: "I raise again my heart after the weakness. I raise myself. I re-unite myself (my substances). I fly away to the heaven, I descend upon earth each day."

So simple a faith in the resurrection in those early times suggests a statement of Colonel Marshall's about the aboriginal Todas of India: "One of the reasons for their viewing the future entirely without apprehension appears to me to be an intuitive but unobstructive appreciation of the simplicity and harmlessness of their own natures."

Dr. Lee has some interesting remarks upon a picture

of Nout or Neith, the Divine Mother, or overhanging firmament:—

"Falling down to the earth as it were, away from the etherial or blue figure (Nout), is the body of a man painted in the usual red colour, under which the Egyptians chose to represent themselves, while, standing up, is another figure of a man, but painted blue, extending his arms as if rising toward the firmament above. This most rare and interesting picture not only seems to bear the direct allusion to the dogma of immortality of the soul, but also to embody the very idea of the manner of the resurrection of the dead, as conveyed by the words in verse 44 of the 15th chapter of the First of Corinthians. 'It is sown a natural body (signified by the red figure falling to the earth), it is raised a spiritual body' (signified by the blue figure and its position)."

The resurrection of the body with the Egyptians was a doctrine having its phases. There can be no doubt that, though pure at one time, it was pantheistic at the era of almost universal pantheism, just as Christianity arose to revive the old dogma, which some regard as a portion of primitive revealed truth.

That pleasing expounder of myths, Mr. Baring-Gould, has some thoughtful remarks on this subject. "The doctrine," says he, "of the soul being transported to heaven, and of its happiness being completed at death, finds no place in the Bible, nor in the liturgies of any brand—Greek, Roman, or Anglican—of the Church Catholic. Yet this was the tenet of our Keltic forefathers, and it has maintained itself in English Protestantism, so as to divest the doctrine of the resurrection of the body of its grasp on the popular mind."

It may be added that, while some moderns are so unscientific, and so un-Pauline, as to contend for the resurrec-

tion of this identical and momentarily changing body, the Egyptians relied on the resurrection of what Paul calls the glorified body, *sahou*, which remained with the corpse till the soul had been purged of its sin, and which made the body sacred while so staying with it; but it does not appear that they thought the mummied frame, with the intestines in the vases, ever went to heaven.

RE-INCARNATION; OR, TRANSMIGRATION OF SOULS.

ABSURD as this notion may appear to a modern European, there can be no doubt that it ranks among the very oldest entertained by man. It would seem, by the approximate universality of this opinion throughout the world, that it was not so out of joint with reason as some have supposed, or that it supplied a felt want. It is, after all, but a form of purgatory, or the intermediate state.

Re-incarnation is the putting on of flesh again; in other words, born again in another material form. The same individual assumes various bodies, after a greater or lesser waiting for a new abode. Thus, according to some authors, Adam was reproduced in Noah, Elijah, and other Bible celebrities. Such writers note the silence of the Saviour, when asked by the disciples whether or no John the Baptist were Elijah come again; and, whether the blind man were *born* blind because of his own sin? Many Christian ministers, at different times, have seen no difficulty in accepting re-incarnation as agreeable to Scripture truth.

Poets might be excused uttering any sentiment; yet Southey once said, "The system of progressive existences seems, of all others, the most benevolent." But it is distinctly founded upon the idea that this is not our only life on earth, accepting that as the sphere of probation. An infant may take one breath of outer air, and die; a child may live only through the few years of supposed non-

responsibility ; a man may have diseased brain, or defective brain, and be idiotic or weak-headed for life ; a woman may be under the tyranny of evil custom, arresting the progress of good by the restraint of will ; one dwells in St. Giles's amidst moral degradation, and another among benighted savages. Something seems wanting to vindicate Divine Providence, to vindicate the goodness and justice of Deity to *all* the race. It was, then, natural that some proposed a return to earth, under other conditions, to carry on the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave ; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development of neglected or abused intelligence and feeling. Hence the popularity of re-incarnation in all climes and times.

The *Transmigration of Souls* has been made ridiculous to us by the stories of change into different animal, and even vegetable, forms. It has appeared absurd for a Solomon to come back as an owl ; Nero, as a lamb ; Cæsar, as a hare ; Plato, as a herring ; or Solon, as a cabbage. Doubtless, the old writers meant to describe characters under the semblance of animal and vegetable life, and mark the reward of virtue and vice by the nature of form assumed.

The expurgation of evil was thus thought gradually but certainly accomplished. In this way we have the old doctrine run into purgatory. But, as the sacred *Panea-tantra* of India declares, "An evil act follows a man, passing through one hundred thousand transmigrations." The *Manu* speaks of "the glidings of the soul through ten millions of other wombs." Kapila writes : "All souls on first union with matter had a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another." M. Basnage, the learned historian of the Jews, said : "By this second death is not considered

hell, but that which happens when a soul has a second time animated a body."

All this depends upon another idea, that of *Pre-existence.* This doctrine has found favour with good men of all creeds. The foundation may be that expressed by Leibnitz : "Every germ has its pre-existence." Why not, then, the human soul? Dr. Doherty echoes a rather common thought, when saying, "It is the soul which originates the body." The author of *Terre et Ciel* says : "The individual himself has determined in an anterior life the initial conditions of his present life." Some give the waiting soul the power of selecting body. The Mormons hold that many souls have waited long for their coming with polygamous intent. Some dream of what they had before done. Wordsworth sings,—

> "I guess not what this tells of Being past,
> Nor what it augurs of the life to come."

The selected baby Buddha of Thibet is said to prove itself the returned Grand Lama, by telling the priests some secret of its former earthly existence. The Egyptian idea of *Transformation* has been variously interpreted. De Brière gives it an astronomical colouring. "The sensitive soul," he says, "re-entered by the gate of the gods, or the Capricorn, into the Amenthe, the watery heavens, where it dwelt always with pleasure ; until, descending by the gate of men, or the Cancer, it came to animate a new body." By the rule of Higgins' "Anacalypsis," kings whose names end in *cheres*, as Mencheres, builder of the Third Pyramid, were renewed incarnations of the *cheres ;* that is, were all the same individual. Plutarch took a pantheistic view of the doctrine when, referring to the search for the members of Osiris by Isis, he thought she "receives into her bosom the substances which perish, in order to make them go forth thence afterwards, and reproduce them anew."

While, in tablet and other monumental illustrations, the other life is represented so like this one, it may be that another phase of earthly being is being pointed out.

Thus, one of the most ancient of tombs is of one Sabou. The mastaba was adorned with pictures of his comfortable state. He is fishing, hunting, ploughing, boating, or being carried in a palanquin. His servants wait upon him, his friends surround him, he counts his flocks and herds, he receives gifts, he offers sacrifices. "The intention of these pictures," writes Mariette Bey, "is evident. Sabou is dead. But he will see in the other world all those whom he has known in this. He will live again the same life without having to support grief, or to fear another death. All the curious representations we have analysed have no other end but to show him to us after his death, arriving at one of the forms of supreme happiness promised to the just."

If a re-incarnation, that worthy person was clearly to have a good time of it here. Dennis, in his "Etruria," has some reason for what he says: "This Elysium was but a glorification of the present state of existence; the same pursuits, amusements, and pleasures they had relished in this life they expected in the next, but divested of their sting, and enhanced by increased capacities of enjoyment; to celebrate this great event, to us so solemn, by feasting and joviality, was not with them unbecoming." But re-incarnationists regard this scene as the welcome of a future return to earth, and to earthly joys.

Herodotus was the first foreigner to write about Egypt. He knew, evidently, a little more than he spoke about, though not, like Pythagoras, who *never wrote*, admitted into the higher mysteries. He informs his readers that the Egyptians "are the earliest who have spoken of this doctrine, according to which the soul of man is immortal; and, after the destruction of the body, enters ever into a

newly born being. When, say they, it has passed through all the animals of the earth and sea, and all the birds, it will re-enter the body of a new-born man. The circuit is accomplished in three thousand years."

But Pierius assumes another date, "for it was," he says, "the opinion of the Egyptians that in the revolution of thirty-six thousand years all things shall be restored to the former state." Some great scientists contend for much the same thing, seeing in nature a sort of kaleidoscope presenting a fixed number of combinations, and then commencing another revolution.

This is hardly *Progressive Evolution.* The onward movement of the soul, in one ever advancing progress, is more to the sympathy of other minds. Not a few Christian men can admit, in the language of the Rev. A. R. Fitchett, that evolution "presented a higher view of the wisdom and power of the Divine Artificer, than if each link in the long chain leaped out of nothingness at the fiat of Omnipotence."

The Ritual is full of allusions to the doctrine. Chapters 26 to 30 relate to the preservation of the heart or life for this purpose. One exclaims, "The heart of my mother! My heart of my existence on earth! My heart for my transformations!" Another prays for a deceased friend: "May he accomplish all the transformations he desires!" The book goes on the assumption, as Deveria says, that "the body is renewing itself without ceasing;" and "could not, in fact, preserve that individuality which characterizes the eternal soul."

This French writer shows how this esoteric doctrine was revealed in that portion of sacred Scripture, known as the "Book of that which is in the Lower Hemisphere." He admits that "the funeral books shows us clearly that resurrection was, in reality, but a renovation, leading to a new

existence, a new infancy, and a new youth." He says further, "The *sahou* was not truly the mortal body. It was *a new being* formed by the re-union of corporeal elements elaborated by nature, and in which the soul was reborn in order to accomplish a new terrestrial existence under many forms. The ancient philosophers approached the same sense in saying *corruptio unius, generatio alterius.* These successive changes were symbolically personified in the god Sokari. The beings who passed through them were called *s'eb-ti* or *ous'ab-ti* (changeable or volatile), and represented in the tombs by very small funereal figures."

Rougé lays it down that "for the Egyptians these transformations cannot be accomplished on earth; the soul or the larva of the deceased proclaimed *just* was alone justified in it, and the power to assume the transformations which best pleased it was one of its privileges." The Viscount has this description of a sarcophagus: "The right side presents six personages in the attitude of prayer before a body without head shut up in an egg. This ithyphallic body's seed is collected by the first two personages. This scene symbolizes the perpetual cycle of life, which is re-born from the dead."

In one place a person records his having passed through various degrees of existence. He had been in succession a scarabeus, a hawk, a serpent, a bennou, an ibis, a dog, and a ram. The symbol of this was a soul in the folds of a serpent. The soul, to secure its safety amidst the dangers of Hades, was said to assume the form of a god.

Ra, on one tomb, is supposed to say this of himself: "Supreme Power—He who imparts the breath of life to the souls (that are) in this place; they receive it and develop." Mr. Cooper sees here a reference to the creation of the pre-existent souls of mankind. As the ancients never realized the extinction of matter, they were led to

the conception of its constant existence from all eternity. Souls, therefore, progressing or changing through the ages, could only have originated with the beginning of all things. They dated the pre-existence of souls with the pre-existence of matter.

A priest, named Penteni, asks, upon his funeral stele, "to be recognized as justified in Amenti near Osiris, to respire sacred prayers, and to enjoy all the ordinary offerings of the deceased." But then we have the prayer that he might "go forth as a living soul, to take all the forms which may please him." Pierret may well say of the changes, "they are only transformations."

Nothing is more common upon funeral monuments than the expression of a desire to go out and in as the person might please. The prayer is almost universal, that the man may pass through transformations most agreeable to himself. "We know," says Chabas, "that such was the principal beatitude of the elect of the Egyptian heaven; it allowed the faculty of transformation into all the universe under the form wished for." The god Khepra, with folding wings, symbolized the metamorphoses.

But we may demur to the materialistic conclusion of M. Deveria. "The funeral books," he observes, "show us clearly that resurrection was, in reality, but a renovation leading to a new existence, a new infancy, and a new youth. That which was for the vulgar the resurrection of the body was, then, for the initiated only the eternal renovation of nature." Pierret puts it thus: "The deceased is god; that is to say, he renews himself during millions of years." This is, of course, pure pantheism. "The bodies," adds he, "metamorphose themselves eternally by the exchange of their molecules." Elsewhere, he writes of the "dissolution of the material body in giving the elements to metamorphoses." In this, pure materialism is recognized.

GODS AND THEIR MEANING.

AS not a few so-called atheists believe in their own immortality, it does not seem necessary that the Egyptians should add to their dogma of the Hereafter, a belief in Celestial Powers. But, as already seen by the reader, those ancient people indissolubly associated the state with gods, and were impelled to practise earthly virtues to secure a happy future at the hand of these deities. If the immortality was a living faith, so was the piety to the gods.

Mythology, as Bunsen well remarks, is "one of the poles of existence in every nation;" and the investigation of it is a grateful task. Though the Egyptian was at the Christian era "a pagan suckled in a creed outworn," and which had, to a great extent, gone to Professor Owen's "limbo of all hasty blunders," yet there had been a time, a long enduring one, when his mythology was not only a power for good, but contained elements worthy of our respect.

The Egyptians had no sympathy with Pliny's philosophy, that "to seek for other beings external to it is not only useless to man, but beyond his powers." They leaned to the other opinion, that, so useful was it, if there had been no God it were well to create one. Lucian declared that "they were reputed the first who had a conception of the gods, an acquaintance with religious matters, and a knowledge of sacred names." Eusebius quotes an old oracle of Apollo respecting them: "They before all others disclosed by infinite actions the path that leads to the gods."

How ancient this theology was, can never be known. The one marvel is that it should have continued so long, with so little interruption, and with so trifling a variation. "With the exception of some additions to the catalogue of minor deities," says Wilkinson, "and an alteration in the name of Amun, we perceive no change in the religion from the earliest times to the reigns of the Ptolemies and Cæsars." An author remarks that, from the documents at Turin about Sotimes the priest, under the eighteenth dynasty, to those at Liverpool of Apries of the twenty-sixth dynasty, "the religion of Egypt had undergone no alteration." At the same time Mr. W. R. Cooper is warranted in affirming the belief to have been "purest and grandest in its earliest stages of dogma."

It is easy to deride the people for the worship of animals; but, apart from the fact that it was mere symbolism, it was surely better to elevate creatures to deities than degrade gods to the level of beasts.

Anyhow, the Egyptians had a better class of divinities than their neighbours. They needed not to blush for them before a pure-minded wife or modest daughter. These celestials had none of the frivolity, sensuality, deceit, and violence attributed by Greeks to theirs, though a faithful reflex of national character. Judged by that moral standard, if, in Egypt, we have no voluptuous liveliness, we have chastity; if no brilliancy, we have truthfulness; if no demonstrative, uncertain vigour, we have quiet, consistent dignity. "There was," says Cooper, "to the Egyptian mind something repugnant in the familiarity with which the adjacent nations regarded their deities, with their almost affectionate companionship and nearly irreverent invitations to the gods to share their pleasures, and partake of their festivities."

The Egyptian deities present themselves to us moderns,

like Minerva, sprung up at once fully armed. From the very first they stand before us old, established, and honoured. If, as Herodotus has it, the ancients worshipped gods without names, it must have been at an era before anything the Nile monuments indicate.

"Unfortunately," says Wilkinson, "an impenetrable veil, concealing from our view the earliest periods of Egyptian history, forbids us to ascertain the original character of the religion; we are introduced to it as to the civilization of that people, when already fully perfected." Anubis, Thoth, Osiris, Horus, Isis, Khem, Hathor, etc., were there when the pyramid was built. A stone found near that building has this inscription, referring to Khoufou or Cheops: "Khoufou has cleared the temple of Isis," etc. Hathor of the Memnonia is also mentioned. It is added that "he has renewed the divine offerings, and he has built for them a stone temple." Whatever the date of that stone, "it is not less certain," affirms Mariette Bey, "that Cheops restored a temple *already existing*, and assured to it revenues in sacred offerings. We see by that, that at that epoch, so prodigiously distant, Egyptian civilization was shining with the brightest lustre." The date of Khoufou he considers B.C. 4200.

These gods, though commonly reputed individuals, clearly evidence themselves as mere attributes of Deity by the way in which they appear to slide one into another. The following important declaration is from the eminent Egyptologist, Sir Gardner Wilkinson:—

"Each of these whose figures or emblems were adopted, was only an emanation or deified attribute of the same Great Being, to whom they ascribed various characters, according to the several offices he was supposed to perform. When to Osiris, or the Goodness of the Deity, the emblems of Phtha, the creative power, were assigned, no change was

made in the character of the former; since goodness was as much a part of the original deity from whom both were derived, as was the power with which he had created the world. And if, as sometimes happens, Amun-rè is represented making offerings to Osiris, it will be recollected that one attribute might be permitted to show respect to the other, without derogating from its own dignity."

F. Lenormant says: "In the sanctuaries of Egypt, they divided the properties of Nature, and consequently of Divinity, into seven abstract qualities characterized each by an emblem, and which are matter, cohesion, fluxion, coagulation, accumulation, station, and division." Sellon identifies the theology with the Indian, saying, "If we substitute Osiris for Brahma, Horus for Vishnu, Typhon for Siva, and Isis for the Sacti, or female power, the narrative agrees in every respect."

It must be conceded that the old faith had died out in Egypt, as in Greece and Rome, before Christianity or Mahometanism came to replace it. Apuleius gives a remarkable passage from the Asclepian dialogue:—

"It is not lawful that you shall be ignorant that the time will come when it may seem that the Egyptians have in vain, with a pious mind and sedulous religion, paid attention to Divinity; and all their holy veneration shall become void, and of no effect. For Divinity shall return back from earth to heaven. Egypt shall be forsaken, and the land which was the seat of Divinity shall be *destitute of religion*, and deprived of the presence of the gods. O Egypt! Egypt! fables shall alone remain of thy religion, and those such as will be incredible to posterity; *words alone shall be engraven on stones*, narrating thy pious deeds—the only monuments that will attest thy piety."

The absence of images in the very early periods has been repeatedly noticed. Mariette Bey writes: "The com-

plete absence of the figures of the gods in the midst of the innumerable scenes which the mastaba of the ancient Empire have given back to us, is, in fact, an anomaly which constitutes a very decided character." We read of "an intentional absence of the representations of divinities," even as late as the thirteenth dynasty. Only their names appear.

And yet, as the Emperor Julian observes: "He who is a lover of Divinity, gladly surveys the statues and images of the gods, at the same time venerating and fearing with a holy dread the gods who invisibly behold him." If the stone before mentioned be accepted, as Mariette Bey admits, then, as he says, Cheops "renewed the personal of the *statues* of gold, silver, bronze, and wood, which adorned the sanctuary." The *Disk* worshippers were certainly opposed to image worship, which was by force put down by Amenoph III.

We will now turn to the gods themselves.

The Egyptian gods were many, but nothing in proportion to the thirty thousand assumed for Greek worship, or the millions for Hindoo. Many names are given to the same deity; that is, to the same expression of thought.

THE MULTITUDE OF DIVINITIES COULD BE REDUCED TO THE FEW SIMPLE ATTRIBUTES OF THE GODHEAD. Lenormant put it another way: "All the tribes of its gods may be reduced to a very small number of elements, infinitely diversified in outward expression." Grébant calls them "names which one Being received in its different *rôles*." Pierret writes: "The innumerable gods of the Pantheon are only the *mise en scène* of the unique god in his different *rôles*." Beauregard says: "The Egyptian religion has the communion of Divine essences, as Christianity has the communion of saints." He styles the gods *plastic hieroglyphs*. Well might Epicurus declare: "The

gods exist, but they are not what the rabble suppose them to be."

In the reading of hieroglyphics we catch a variety of names indicating objects of worship, but are totally unable to describe them, or give them their just value. Without doubt, a number of them only appear in the later days of the monarchy, or even after the loss of national independence. Still, it must be admitted that there are those of minor account, or of whom we are ignorant, who come before us on monuments at least 3000 years before the Christian era. We recognize them in the sixth, fifth, and even fourth dynasty. Occasionally, a simple adjective draws a little light toward their meaning. The so-called Reign of the Gods, an astronomical period, lasted for 43,900 years.

Unlike the Romans, the Egyptians were not given to receive the gods of other nations into their Pantheon. A few Asiatic ones would be naturally expected in a land bordering on Asia, and whose population was being constantly fed by Asiatic immigration or Asiatic conquest. In fact, there is reason to believe that the Delta was from the days of the Hycsos, or Shepherd Kings, inhabited by a foreign Asiatic race. These, while evidently accepting the religion of the land, retained the worship of their own special celestial rulers. The following names may be accepted as evidence :—Set, Reseph, Kuin, Bal or Baal, Katesch, and Astartè.

Among the deities about whom we know little or nothing, may be mentioned the following :—Tap, a Thebes goddess; Ahi, Lord of the heart; Uertheku, serpent goddess; Nehimeon, with temple on her head; Kek, god of darkness; Kekt, goddess of darkness; Af, ram-headed; Geta, god of eternity; Onouris, the Mars; Nepra, of corn; Kahi, a goddess; Ho and Bai, snake goddesses; Muntra,

of Ipsambul; a three-headed god with wings; Ranno, the nurse; an old goddess of harvest, with serpent head; Maa and Shu, gods of light; Ataruamterhemutranu, the revealer; Moui or Meni, son of Athor; Tafné, daughter of the sun, with head of lioness; Hobs, with lion's head; Hak, lady of heaven; Souben; Heh, god of time, and Heht, goddess of time; Nau, goddess of the hour; Sawek, goddess of books; Anta, goddess of war; Schant, lady of heaven; Xevt-neb-s, Lord of the West. Shoup is represented with female breasts, a crocodile head, and the body of a hippopotamus. Mandu, of Mendes, is hawk-headed, a solar deity. Hamen, a goddess, occurs in the thirteenth dynasty. Savak was the crocodile-headed one of Ombos. Sofh, goddess of writing, known in the fourth dynasty, wore a palm leaf and horns on her head. There was the goddess of libraries. There were the forty-two gods, accusers, or assessors of Hades at the judgment. Sefekh, according to M. Rougé, was the goddess of holy Scripture. There was a two-sworded god, supposed a type of Horus; but Hapi, the jackal-headed, has two swords. Goni was thought to be Hercules by Champollion. Av was disk-headed; and Apheru, director of roads. Knit, with lion-head, was "punisher of souls." Ranpu, goddess of war, had a male dress, and wore a sword. The genius of the Lower Country was a winged snake, with the head-dress of Osiris. Eilethyia or Ilethia, was the genius of the Upper Country, having a cap and two ostrich feathers, or a vulture's head. The four gods of the dead are named in the "Funeral Rites" chapter. Thmei, goddess of justice, with one feather, sits holding up a cross, but with eyes bandaged.

There was a headless god, from whose trunk rose two feathers. Hat, lord of heaven, was of Agathdaæn. Amta was a naked goddess, probably from Asia. Baneteru was

the soul of the gods. Tefnut, the cow, was wife to Shu. Coucoupha is seen with a sceptre in hand, but in an animal form. Amenti was the reputed goddess of Hades. Milt had a water plant for her emblem. The goddess of East and West may be observed holding up the heavens on a zodiac. Ap-na-tenu was on a twelfth dynasty monument. To or Ai had a black body and an ostrich feather. Nefer-Toum, son of Pasht, a solar god, with lotus on head, stands on a lion, having a sword in his right hand.

Haka or Hak, was a frog-headed deity of the twelfth dynasty. Hekte, the lion-headed with a disk, is painted red, and has a staff in the right hand, and a cross in the left. Ombo, or Obte, was a Typhonic form, having a long snout and erect square ears. Ratta was at the accouchement of queens. Amanta was a female development of Ammon. Imhotep, the god of learning, is the Greek Imouthes. He was the son of Ptah, and plays the part of Hermes, having a book upon his knees. Amt, the devourer, has the head of a crocodile and body of hippopotamus. Mentu, of Hermonthis, means the sun. Memnon, whose gigantic image still excites the wonder of the traveller, bears, according to Rougé, the legend of "Beneficent god, son of the Sun, united with the gods." Harmachis, sphinx deity, is elsewhere described. Selk, scorpion goddess, serves in Hades. Sebek is a solar deity, or form of Horus. Aten often occurs on tablets of the eighteenth dynasty, and is described as "one god, living in truth." Mariette Bey writes: "Aten has by some authors been associated with Adonai of the Semitic religions," the Adonai of the Old Testament.

Among the minor gods there are some of early date. Petmutf, dweller in the ocean, was known under the sixth dynasty. Bast is of the preceding line of kings. Betmes is cited on monuments in the tombs of Gizeh, during the

fourth or Pyramid dynasty. Anoukis of Elephantine, is a goddess whose head is only a sheaf of corn spread out. Of her Mariette Bey says: "I believe this is of the sixth dynasty." Schon, son of the sun, dates from the fifth dynasty. But there is this inscription to a god on a monument of Cephren, fourth dynasty, "Hor, strong hearted, the god Hor, great god, lord of diadems." Hor is hawk-headed.

Among the gods found on an altar of the sixth dynasty, B.C. 3500, are the following: Osiris, Anubis, Horus, Athor, Bast, Ra, Taour, Kartes, Ptah, Set, Isis, Khem, Nephthys, Shu, Tephnu, Seb, Nout, Thoth, Satemi, Tum, Khepera, Kheper, Sabak, and the Scarabeus.

Those who fancy the minor gods are but genii, or guardian spirits, compare them with the saints of more modern days. Formerly the elements were supposed to be under their control, and were addressed in prayer accordingly. It is at least a singular fact, brought forward by Rougé in a communication to a learned society in Paris, that, during the third and fourth centuries, the period of so called primitive Christianity—but by no means synonymous with the Christianity of the Gospels—the Christians of Egypt venerated a large number of patron saints. The survival of ancient ideas may be imagined from the following selection of our own times:—

Agatha, for nurses; Francis, for literary men; Felicitas, for children; Cecilia, for musicians; Gregory, for literature; Julian, for pilgrims; Cosmas and Damien, for philosophers; Barbara, for captives; Winifred, for virgins; Sylvester and Hubert, for woodmen or hunters; Thomas, for divines; Luke, for printers; Florian, against fire; Eloy, for smiths; Wilfred, for bakers; Joseph, for carpenters; Arnold, for millers; Yves, for lawyers; Mathurin, for fools; Anne, for lost property; Osyth, for women who have lost

their keys; Nicholas, for thieves; and Etherbert, against thieves.

Ascending in the scale of deity, and popularity of deities, we proceed with the Egyptian Pantheon.

Sun gods come before us in wild confusion. Ra is eminently the chief of all. Atoum or Toum, god of the underworld, represents the sun before rising; his wife is Arusaa; Rougé calls him "source of life." He is blue, in a green tunic, with a lotus on head, and a gold diadem. Nowre-Atoum, the rising sun, has two long feathers coming out of a lotus. In the Ritual, or Egyptian Scriptures, it is written: "I am Atum, making the heavens, creating beings, self-created, lord of life." The sun at the zenith, is Month, a warrior god, with two horns and feathers. Tefnu and Iousaas are daughters of Ra, the sun. One sun god is a sort of Mars, with a sword, and is called Mentou-Ra of Hermonthis in the Thebaid. Atmu, the setting sun, "protector of the world," has a lotus head, with the heron of Heroöpolis. As Nofre-Atmu, or Atmu the good, he has two feathers and a lotus on the head. Kheper-Ra is producer of light. Emphè, with arms up, and four straight feathers on the head, is a sun god. So is Anhur, or the leader to heaven. This subject is pursued in the chapter on Sun Worship.

The NILE was deified in Hapimou, with beard and breasts, as being hermaphrodite. Flowers and fruits were about the fat and blue figure, whose chief temple was at Nilopolis. Sometimes he is red, to show muddy water at the inundation; else, he is green. The Niloa festival took place at the rising of the waters, when it was important to please that fickle deity. The wooden image was carried from village to village, in solemn procession, with prayers and chanting, hoping thus to procure a good inundation. With many nations, running water is sacred; but in Egypt,

the people were too dependent on the river to lack reverence for it. It may have been among the very earliest forms of fetish worship. The Celestial Nile of the Ritual was *Nen-naou*, or primordial water.

Dr. Birch gives a prayer to that god: "Incline thy face, O Nile! coming safe out of the land, vivifying Egypt, hiding his dark sources from the light, ordering his sources. The streams of his bed are made by the sun, to give life to all animals, to water the lands which are destitute, coming all along the heavens, loving fragrance, offering grain, rendering verdant every sacred place of Ptha."

Maspero writes: "They compared God to the nourishing Nile, and the evil principle to the desert which besieged Egypt with its burning waves; the war of God against the evil principle becomes the war of the Nile against the desert." The Hindoo Krishna is, in more respects than one, the same as the Nile. He cleared the fens, and cooled the conflagrations that had previously troubled India.

WATER, in the abstract, was no less a deity than the Nile. It has been so in all lands, in one form or another, being the source of Being, as everything first arose from the water. A remarkable Egyptian prayer to water runs thus: "O Water! father of the gods, turn thy face toward me. I am the son of the great gods, come to me. Thou art the water which makes eternally young again." To this Water replies: "I am Atoum, I am the preferred of the sun. I am the sacred ibis, I am the water, firstborn of Osiris. I come from the celestial abyss with the sun, I am he who bears the heavens with Ptah."

A disciple of Max Müller's school will find no difficulty in the interpretation of the above, as *Nature Worship*. Water is the product of the sun, and comes from the abyss with the sun. As vapour in the atmosphere, it seems to bear up the heavens.

THMÈ, the goodness of truth and justice, plays an important part in the *rôle* of the Last Judgment. She has blinkers over her eyes, to denote impartiality of decision.

SERAPIS, supposed by some a compound of Sirius the Dogstar, and Apis the sacred bull, was a decidedly modern deity, who became very fashionable at Pompeii, Rome, etc. Porphyry confounds him with Pluto; another, with Cerberus. According to Macrobius, he thus described himself in an oracle to some king of Cyprus:—"The strong heaven is my head, the sea is my belly, my ears are in the ether, and the bright light of the sun is my piercing eye." In other words, he is the pantheistic deity. But, according to Diodorus, Serapis, Osiris, and Amen, are "different names for one and the same deity."

BES was comparatively modern, and would seem to be rather Asiatic in origin. He represented two principles, the stern and the agreeable. It was as the god of pleasure he became so great a favourite with the ladies of Egypt, who had his figure on the mirrors, vases, and cosmetic vessels belonging to the toilet. He played the harp, and joined in the dance. He was, also, the personification of the warrior, bearing a lion's skin on his shoulders, and a sword in hand. And yet he had neither the *personnel* of an Adonis nor of a Hercules. He was small in stature, squat in figure, with broad and ugly head, having his tongue hanging out. The prominence of one member pointed him out as a phallic deity, and brought him into relation with marital rites. He sometimes carries an oval buckler, and holds an ape in his right hand, while a lion crouches at his feet. He is a Siva sort of deity.

MAUT, MA, MUT, was the sitting goddess of the lower world, the land of ghosts. With wings bent under her, a long robe and a staff, she had a vulture's head as the embodiment of maternity. The prominent eyes of the bird

suggest the old symbol of Minerva, commonly called owl's eyes, found even in old Troy. She is Nature, or *the* Mother *par excellence*. Occasionally having a lion's head, as Buto, she is never without the double crown of the gods. The shrew-mouse is her emblem. She is the mistress of the Etesian or North wind, so welcomed in the heat of summer by the Egyptians, and truly described as the breath of life. It not only refreshed languid bodies, but was the harbinger of the Nile's overflow; for it is the north wind driving back the rising waters which throws them back upon the land in life-giving irrigation. She carries the ostrich feather, and bears a hempstalk on her head. Her legend is "The opener of the nostrils of the living." As the source of life, she has no father, but is the mother of the sun. She is represented giving the cross, emblem of life, to a king worshipping before her. There is the tomb of one of her prophets, dating from the twelfth dynasty. In another way, she may be called Isis. On one monument she appears bowing before Osiris, the true type of Divinity.

KHONS or CHONSO, son of Maut and Ammon, personified the morn. On his shoulder lay the tress of immortal youth. In the inscription he is called "Healer of diseases, and banisher of evil." The Rev. W. Hislop says his name comes from a word meaning *to chase*. By some he is known as the huntsman. There was a Roman god, Consus, the concealer of secrets, who presided over horse races. Chons carries the whip and crook of Osiris, the *tat* of stability, and the *crux ansata*. He is, as a leading divinity, provided with a hawk's head. Sir Gardner Wilkinson regards him as the Egyptian Hercules.

SEB is celebrated as the Saturn of Egypt, being father of Osiris and Isis. His seat was in Abydos, and there are records of him as early as the fifth dynasty. The goose

that laid the egg of the world is on his head, and is one of the first exhibitions of that animal symbol. Seb is often painted on coffins. Mariette Bey considers him the type of rude matter; or, as he says, "matter with the germs of life, which he conceals in his own breast." He is often covered with vegetable growth, springing from his body. Nout is his wife. A star is his emblem. He is pictured as ithyphallic, lying on the ground, with Nout over him.

SEKHET or PASHT was at one period the most popular of deities, judging from the great variety and excellence of her statues in the British Museum. Though the same person, the two names may symbolise different attributes. Her emblem was the lion or the hedgehog. As Pasht, the wife of Ptah, with the lion's physical qualities, she may mean the destroyer, or the disintegrating force at work in nature. But as Beset, known under the fifth dynasty, and adored at Bubastis, she was the opposite, being the element of re-union. This may mean that god is both, or that the work of destruction is a part and parcel of the business of creation. Modern science confirms the correctness of the idea. Rougé speaks of the destructive force lying in the sun's rays, which are equally employed in reconstruction. On the monuments, as goddess of North Egypt, she is known by the name of Ouati. It is not a little curious that northern Egypt was the residence of the foreigners of Asiatic origin; and, as goddess of that part, she is esteemed the author of the Asiatic race. As Beset, with her sistrum and vase, she was the friend of man. On one tablet she is said to "punish the guilty and remove defilement." The cat is one of her symbols. Viscount Rougé alludes to her two forms of cat-head and lion-head, and adds, "Her worship is very ancient, and we find these diverse forms used from the twelfth dynasty"; that is, from B.C. 3000. By the appellation of Mehi is she also

known. The lion-headed Mithra of Persia, so called, added the ears of a lion to the head of the dog.

The FOURTEEN GODS of Amenti or Hades, were Atum, Osiris, Hapi son of Osiris, Aupu, Kebsennuf son of Osiris, Harant'atef, Tahuti, Anubis, Hakmaa-tefef, Anpu, Toser, Seb, Nub, and Isis.

The EIGHT original gods of Egypt were, as some say, Ra, Neith, Aroeris, Mut, Khem, Sat, Kneph, and Ammon. Some read these as the sun, moon, and planets, including Herschel, discovered only this century by moderns but known to the ancients. Mr. Kenrick points out that there were four pairs, or four representatives, of the masculine and feminine forces of nature, viz., Ammon and Mut, Phtah and Pasht, Kneph and Neith, Khem and Athor. The eight of Memphis were Phtah, Shu, Tefnu, Seb, Nut or Neith, Osiris, Isis and Horus, and Athor. The eight of Thebes were Amoun-Ra, Mentu, Atum, Shu and Tefnu, Seb, Osiris, Set and Nephthys, and Horus and Athor. The eight *Dii Selecti* of Rome were Saturn, Janus, Rhea, Pluto, Bacchus, Sol, Luna, and Genius. There were eight cabiri, or great gods of the Phœnicians. The Chaldean name of Esculapius is *the eighth.* On a zodiac of B.C. 1322, or B.C. 2782, we see eight persons in an egg (or boat); and when they issued forth, they went to build an altar. There were seven Rishis, or holy ones, with Manu, when he was saved by Vishnu in an ark. There were eight in Noah's ark, being four pairs. Zechariah speaks of the creature with seven eyes. One refers that to God, and seven masks or planetary representatives.

The TWELVE GODS may be more readily identified with Mazzaroth, or the twelve signs of the Zodiac, through which the sun passed every year.

These are variously named. One list is as follows: Chons or Khunsu, Tott or Thoth, Kneph, Atmu and

Pasht, and the eight children of Helios, the sun; viz., Athor, Mau, Ma, Tefnu, Maut, Sevek, Seb, and Nutpe or Neith. Proclus calls them the "twelve super-celestial gods." The poet Ennius gives the Roman list: Vulcan, Jupiter, Apollo, Juno, Venus, Mars, Minerva, Vesta, Ceres, Diana, Mercury, and Neptune. Of course, half were male and half were female. One is reminded of the twelve labours of Hercules, the twelve altars to the twelve gods of Athens, and other memorials of this mystic number.

There are nine in a group, called the *Paouts*. But there were no *Diads*, or twos, as the Sidonian Baal-Sidon and Ashtaroth; or the Carthaginian Baal-Hammon and Tanith, sun and moon.

Some writers have given a third order of divinities; consisting of Seb, Osiris, Isis, Nephthys, Her, Horus, and Anubis.

THOTH is one of the most remarkable and mysterious of gods. However much we may sympathize with poetical and philosophic Greek writers in their system of spiritualizing the old mythologies, we are struck with the strong personal character of Thoth. Osiris, Isis, and Typhon, undergo so many metamorphoses, that their individuality is rendered vague indeed. But Thoth, with his ibis head, tablet and pen, stands as the recording angel at the Last Judgment, with a definite reality that has a powerful effect on the imagination. And yet we cannot but understand that he, too, plays more than one *rôle* in celestial history, and assumes different forms in this intricate yet beautiful phantasmagoria of thought and moral sentiment of that shadowy past. It is in vain we ask ourselves however men in the infancy of this world of humanity, in the rudeness of supposed incipient civilization, could have dreamed of such a heavenly being as Thoth. The lines are so delicately

drawn, so intimately and tastefully interwoven, that we seem to regard a picture designed by the genius of a Milton, and executed with the skill of a Raphael. Verily, there was some truth in that old saying, "The wisdom of the Egyptians."

Thoth is one of the oldest inhabitants of the green plain beside the waters of the celestial Nile. We have records of him on the oldest of monuments. He is the lunar god of the fifth dynasty, and before it. The cynocephalus, or dog-headed ape, is associated with him; because, says a Greek, that animal is so easily affected by the changes of the moon. Modern naturalists fail to discover this lunatic propensity of apes. He is the "Lord of Sensen," or Hermopolis. He is the "Dog Taut or Thoth," as Esculapius was known as the *Man-dog*. He is, in fact, the Camillas of the ancient Etrurians, the Janus, the Hermes, the Mercury. He has the head of the bird ibis, has a cow's tail hanging to his girdle, and carries the *canon*, or long cylindrical writing-palette in his hand. He has the crown *atef*, and the lunar disk. The Eye of Horus, or *out'a* symbol, may be seen borne by him. His legs are often enveloped and invisible.

As the *Hermes*, god of learning, father of progress, teacher of the sciences, institutor of architecture and agriculture, inventor of the lyre, civilizer of Egypt, he may be the embodiment of the idea of intelligence. His acts are the recognition of the principle that man, without divine guidance, could not, and did not, rise from brutishness to refinement.

As the *Thrice great Hermes*, Hermes Trismagistus, he is the principle of the supernatural. Sorcerers, astrologers, diviners, magicians of every degree, look up to him as their patron. Through him they know the past, and can predict the future. Through him they penetrate space, command

the elementary spirits, and hold direct and familiar intercourse with spirits of the supposed dead. He is thus assimilated to the Hermes of the Etruscans, who had no wings to his feet, as the Mercury had afterwards, but wings to his head. He was their god of mining; that is, he was the chief of the subterranean or underworld divinities. He had even then the serpent rod, that became the caduceus. Hermes was the serpent itself in a mystical sense. He glides, like that creature, noiselessly, without apparent exertion, along the course of ages. He renews, like that, his own existence. He is, like that, a representative of the spangled heavens. But he is the foe of the bad serpent, for the ibis devoured the snakes of Egypt.

Plato says that Hermes, or Thoth, discovered numbers, geometry, astronomy, and letters. He is certainly the registrar of the decisions of the Great Judge, Osiris, at the Last Judgment. His ape, symbol of equilibrium, sits on the top of the Balance in which the souls are weighed. And yet he is the subject of prayer, as if his mediatorial powers were needful. On the altar of Pepi, B.C. 3500, we have a prayer to Thoth, and a reference to sepulchral food of bread, beer, geese, etc. Another prays that Thoth would be pleased to be with N——, the deceased, "that he might go in and out freely." It is touchingly recorded of him, "He who is the good Saviour." Proclus, the Greco-Egyptian writer, forms a high conception of his offices, saying: "He presides over every species of condition, leading us to an intelligible essence from this mortal abode, governing the different herds of souls."

As Thoth-aah, or Thoth the moon, he may be seen as a naked child, whose bowed legs mark the new moon. He carries in his hand the Eye of Horus, which is the full moon. When it is shown that the wife of Cephren, builder of the Second Pyramid, was a priestess of Thoth, one sees

that the ideas comprehended in him were fixed six thousand years ago. He and Anubis, the dog-headed god of the underworld, are fellow, so called, lunar deities, and were apparently, more popular, or better understood, at that very distant period, than even Osiris himself. It would seem as though the Thoth idea preceded the ordinary Osiridian one.

But the most curious part of the story is his association with the dog. Only a glance at the subject can be given here, as the subject is more detailed under the head of "Sirius."

In the Coptic language, the descendant of the Egyptian, the letter T is pronounced *thau;* therefore, double T is *thau-thau*, the *Tou-too*, the *Ta-oou*, the thundering or barking dog of various religions. As the dog Taut, he is Anubis, the dogheaded god, the divine barker. In a suggestive series of questions, La Nauze asks, "What is this name of Thot? Is it not the name of Mercury, of Anubis, of the Barker, of the Dog so celebrated in the antiquities of Egypt? Is it not the denomination of the Canicula?"

The relation to the cross is thus alluded to by Jamblichus: "The cross with a handle which Tot holds in his hand was none other than the monogram of his name."

KHEM, KHNUM, NOUM, CHNOUPHIS, the ram-headed god, wearing the sacred collar, may be simply a form of Ammon the Generator, as he commonly holds his member in his hand. This indicates his *rôle* as the creator. His right arm is over his head, as if he were a sower in the act of throwing the seed, to germinate into future life. His creative power is illustrated by his working at a potter's wheel, as seen on a Philæ monument. Isaiah alludes to God as a potter moulding the clay of mankind. At Philæ we read, "He who made that which is, the creator of

beings, the first existing, he who made to exist all that exists."

This would identify him with that great mystery of the ancients,—the *Logos*, the Demiurgus, the worker. The fig leaf, ever associated with generation, is thus devoted to him. He is connected with the creative sun as Noum-ra. As creator, he must be self-existent, and he is styled the "husband of his mother." On some illustrations, he is seen navigating the primordial liquid. Cory places him with Siva, the Indian phallic god. Certainly the Egyptians were more Saivas than Vaishnavas. He is properly "the divine breath." Some call him the incarnation of Ammon-Ra.

With two tall feathers and the whip, Bunsen saw his likeness to Horus. Pierret considers him an ithyphallic form of Horus. But Gliddon says, "Osiris, among his many attributes, is mysteriously a form of Khem, who corresponds, also, to the Indian Siva, and from whom the Greeks derived their Pluto." He is, unmistakably, the god of mysteries. His name is said to signify *water*, the original source of being. Mariette Bey remarks upon the inscription, "He who fabricates," that Khem may be the genetrix matter of the gods. Others think he simply represents the humid or passive principle. His resemblance to the phallic Pan is striking.

As to his antiquity, his name is seen upon the cartouches of Cheops himself, both at the Great Pyramid and at the copper mines of Mount Sinai. As Nouf, he may be the Ammon of the desert, the horned one of the wilderness. His wife, or female half, goes by several names. She is Athor, Maut, or Sate. The last wears a white crown, and is "daughter of the sun," and "mistress of Elephantine." The Greeks were accustomed to call her Juno or Hera, mother of gods. She is, also, Vesta. Associated with the

sunbeam, she bears an arrow, to mean a ray of conception. As Neith stretches over the constellations in the upper heavens, Sate extends over the lower portions.

The Ritual says: "I am Khem, whose plumes have been placed on his head." An early tablet describes him thus: "Thou givest breath to those who invoke thee in thy mysterious dwelling. Thou openest the ways of heaven and earth." He is the type of the rudimentary state of all things, though he has one hand on the phallus beneath the closely bound bandelettes. He is, in truth, the principle not only of first creation, but of that new birth after the grave, the hope and expectation of all good Egyptians.

From a papyrus M. Chabas got the following prayer: "O Sepui, cause of being, who has formed his own body, O only Lord, proceeding from Noum! O divine substance, erected from itself! O God, who hast made the substance which is in him! O God, who has made his own father, and impregnated his own mother!"

KNEPH, CNEPH, or NEF is singularly allied to Khem, having much the same qualities. Some regard Cnouphis, Nu, or Noum, as more properly Kneph than Khem. But both these are exponents of creative force, or the Spirit of God moving upon the face of the waters. Porphyry terms, Kneph, "creator of the universe." Eusebius, full of the old Egyptian and Greek Philosophy, saw the Rabbinical and Platonic *Logos* in many of the so-called gods, and speaks of Kneph as "Divine intellect, which was the Demiurgus of the world, giving life to all things." Plutarch calls him the "unmade and eternal deity." Jamblichus philosophizes thus upon him: "This god is intellect itself, intellectually perceiving itself, and consecrating intellections to itself; and is to be worshipped in silence." Dr. Shuckford declares him "without beginning or end."

He is *Eichton* or ether, the blue element, and was always painted blue. With the asp between the two horns of his ram's head, he is often represented with an egg, the mark of creation, proceeding from his mouth. Though Cory fancies him as Vishnu, he is more like the Indian Narayan, the blue one floating on the water. His ram's head bespeaks his solar connection, his generative energy. In fact the Egyptian quasi-priest, Asclepius, affirms that he is the sun. Others find him in the third Sephiroth of the Rabbinical Trinity,—the Holy Spirit. This led Sir Gardner Wilkinson to deliver this impressive opinion: "The Egyptians in process of time forsook the purer ideas of a single deity, and admitted his attributes into a participation of that homage which was due to the Divinity Himself. Kneph, or more properly speaking Neph, or Nef, was retained as the idea of the Spirit of God."

One form of him was *Av*, meaning *flesh.* He was criocephalus, with a solar disk on his head, and standing on the serpent Mehen. In his left hand was a viper, and a cross was in his right. He was actively engaged in the underworld upon a mission of creation. Deveria writes: "His journey to the lower hemisphere appears to symbolize the evolutions of substances, which are born to die and to be reborn." Thousands of years before Kardec, Swedenborg, and Darwin appeared, the old Egyptians entertained their several philosophies.

RA, the sun, was ever a popular deity in every land. God has been called the sun, after His brightest work. The Hebrew Prophet could speak of the "Sun of Righteousness;" and another sacred teacher exclaimed, "The Lord God is a Sun." He is the hawk-headed, and carries the cross and the staff.

An inscription notifies that Ra was "enfanted by Neith,

but not engendered." Elsewhere he is called "self begotten;" though a stele says he was created by Ptah, and hence known as "the child of Ptah." A papyrus informs us that he came from the side of his mother, and was not produced as other deities. He was incarnated in the bull Mnevis, as Osiris was in Apis. He was Phré, Helios, and Adonai. In the western Delta he was Mando-ra, the red sun. Potipher or Poti-phré, was priest of Ra or Phré. Ra created goodness from a glance of his eye, as Set did evil from his. Mu, *light*, was his son. His name occurs on the oldest monuments.

As Amoun-ra, he was "Lord of the two worlds, who is enthroned on the sun's disk, who moves his egg, who appears in the abyss of heaven." An ancient hymn runs thus :—

"Hail to thee, Amen-Ra, Lord of the thrones of the earth, chief in Ap-tu (Thebes), Lord of truth, father of the gods, maker of man, creator of the beasts, Lord of existences, Enlightener of the earth, sailing in heaven in tranquillity," etc. "All hearts are softened at beholding thee, Sovereign of life, health and strength! We worship thy spirit who alone has made us. We join to thee praise on account of thy mercy to us."

Those who make the wise Egyptians, in their adoration of Ra, simply worshippers of the material sun, cannot be envied for their materialism. Others may seek and find the "Lord of Truth" in something else, of whose glory the sun is but a reflected image. Men with so high a perception of moral excellence, and so exalted an idea of deity, can scarcely be credited with so mean a view of Ra as the ruler of day, that can be concealed by a cloud.

This subject is extended in the chapter on Sun Worship.

PTHAH or PTAH, though the son of Kneph, is the prin-

ciple through whom creation takes place. He is an Egyptian *Logos* or Demiurgus, through whom and by whom the worlds are made. Birch calls him "oldest of local deities." While Cneph is blue, Ptah is always green. Herodotus says that a temple to him was erected by Menes, the first king, thus indicating the high antiquity of his worship. Under the twelfth dynasty, we have mention of Ptah Socharis, more immediately the fire god. He continued to be popular down to the close of the Egyptian monarchy, as one of the Ptolemies calls himself "beloved of Ptah" on the Rosetta stone. He is "giver of life," and the "good god." In his images the mummy form is preserved. Dr. Birch calls attention to the number of documents citing Ptah during the sixth dynasty. There is one of his temples of so ancient a period of erection that its floor is now far below the level of the country, and is buried in mud.

There are clearly two Ptahs, which may be two phases of the same being. One, the upright Pthah of Upper Egypt, has swathed legs, and a shaven head or close fitting cap, his hands bound, and with a cross and staff. He is the "creator of the eggs of the sun and moon." He was called Hephaistus or Vulcan by the Greeks. The other form, called the Embryonic Ptah, of Memphis, is a phallic god. He is a naked, deformed dwarf, with twisted legs and swollen abdomen; usually standing, priapus in hand, upon two crocodiles, having a scarabeus on his head. Cooper calls this "a deformed hydrocephalus dwarf." As such he is Ptah-Sokaris-Osiris. He is, therefore, so to speak, the latent germ, to be developed in perfect beauty and fitness. He is an inert Osiris. Sometimes Ptah is a frog, or man in embryo. Pritchard implies that he is hermaphrodite. Apis, the sacred bull, is said to be his son, conceived by a ray from the sun. Imhotep, the scholar and architect, is his son.

His self-born condition is manifested by the image in which he is seen opening his own body with his hands. Pasht, one of his wife-forms, is often observed with expanded wings behind him, as if in the brooding condition. The *Tat*, emblem of stability, may now and then be found on his head; or he is all *Tat*, with a scarabeus on top holding up a globe or sun. He is the Lord of the cubit, and bears the Nilometer. Another wife-form, Neith, beside him, represents the conceptive element belonging to him as the Demiurgus. Döllinger regards Neith and Ptah as one person, being androgynised. As Ptah-Sokaris-Osiris, he is Osiris purified, and an infernal deity.

Jamblichus asserts that he "makes all things in a perfect manner," and calls him the *Artizan*. Herodotus is of opinion that the Cabiri were sons of Ptah. Dr. Smith's "History of the East" refers to him as "a second Demiurgus, an emanation from the first creative principle." Pritchard declares that "this framer of the world, the sole parent of all things, was, forsooth, of a double sex." In the Targum of Jerusalem, one reads, "Egyptians called the wisdom of the First Intellect Ptah." Mariette Bey sees an allusion to him in the eighth of Proverbs, under the appellation of *wisdom*, saying, "Ptah is, then, Divine wisdom, scattering the stars in immensity." Pierret writes: "Phtah represents God in his *rôle* of the Being who had preceded all others; he created the stars, and the egg of the sun and moon. He appears to prepare matter; but there his action is stopped."

In the Ritual for the Dead there is this prayer: "Homage to Ptah, Lord of justice, divine soul, living in truth, creator of gods and men, immortal Lord, who illumines the worlds." Another prayer is as follows:—

"Thou openest thy soul. Thou watchest in repose, father of fathers, and of all gods. The solar disk of heaven

is his eye, illuminating the two worlds with his rays.—Generator of all men, he produces their substance.—Thou art without father, being engendered by thy will. Thou art without mother, being born by the renewal of thine own substance from whom proceeds substance."

ATHOR or HATHOR is wife to several gods ; that is, she is the female principle of nature, or one of its developments. The dark garments in which she was at first attired intimates the originality of her being, her residence in the dark past of Chaos before light came. The disk on her head allies her to the solar, as the cow's horns to the lunar, deities.

The antiquity of Athor needs little argument. We trace her through all the dynasties up to that earliest really known to us,—the fourth or pyramid line of kings. Her image is the head of the sistrum in the hand of a sovereign of that period. A monument informs us that Cheops *repaired* a temple to Athor ; and, therefore, of pre-existence long enough to require, even in that preservative climate, some attention to its dilapidation. Her name is applied to a lady whose mastaba was opened in the very old necropolis of Saqqarah. On the false door was read the name of Hathor-nefer-hotep. There is no doubt of the age of her picture. "The green band," says Mariette Bey, "beneath the eyes of the figure is another epoch mark, which, connected with all those we have enumerated above, serves clearly to indicate the style of monuments which we make to ascend up to the predecessors of the founder of the Great Pyramid."

But the glory of her worship was under the nineteenth dynasty, when Egypt was, perhaps, at the summit of renown. She was worshipped as the spotted cow, with gilded neck and head. She was Hera, the cow of Troy ;

and so allied to Isis. As the cow over the western mountains, she is the ruler over both heaven and earth. Both being the cow, "it is difficult," says Dr. Birch, "at an early period to separate Athor from Isis." Wilkinson remarks that "Athor frequently assumes the character of Isis." The Aurora of the Vedas is a cow.

The Venus of Egypt, she is named "goddess of the lovely face." But the face is broad enough for a Tartar, though there is a delicacy and softness essentially feminine. She has nothing of the voluptuousness of Astarte, or of the Venus of Asia and Europe. She may represent the Sacti of India, without the profligacy. She may have been the *Sacta* or tabernacle of Babylon, since all things were tabernacled in her as a divine mother. She was the golden-haired Ariadne of Bacchus, the Etrurian Turan, and the *Sicca Venerea* or Succoth Benoth of Assyria (2 Kings xvii. 30). Socca signified a tabernacle. As such, she is the "abode of Horus." She is Andromeda, who has her sistrum emblem. She is the companion of Harmachus Tum, the infernal god. As the goddess of love, she is, according to Mariette, "the personification of the general harmony of the world."

Her priestesses were in high honour. There is a limestone image of one of her priestesses, removed from a tomb near the Great Pyramid, and of the same epoch. They had not the questionable reputation of the ladies attending the Paphian goddess, since she was the representative of chaste delights; or, as Mariette Bey observes, "intended to personify not only the goddess of all that is beautiful, but also the goddess of all that is true." The dove was her symbol. The dove is still associated with the Mother of God idea. Her coiffure was a naos enclosing Horus.

The "Regent of the western regions," receiving the setting sun, and covered with a black veil, she becomes an

infernal deity, caring for souls during their probation in another life, although she has sunbeam-strings to her lute. She, therefore, receives the mummied dead in Amenti, the land of the west. Rougé calls her the "nocturnal heavens, receiving the dead in the west as a speckled cow." She is Mersker, or lover of silence, and the dead are often called after her name.

The Ritual exalts her office below, as "the celestial mother in whose bosom (as a cow) the souls of the dead are new-born." Hence she is "the gracious goddess of child-birth," as well as "President of the west country." She is the mistress of the seven mystical cows. She is said to "animate, under the form of a cow, the mountain of the west, to which the sun retires." As the cow-horned she is Isis, and is a mother of Horus. But she is the "Divine Mother" in other ways. As M. Mariette says, "She is the Divine Mother who causes all vegetation to germinate, who makes the corn to grow, who gives life to mortals, who carries fecundity and abundance into all parts of the world, love being productive only in such measure as it is harmonious." Again, he says, "She is represented as the personification of the general harmony of the world which exists and endures only by the harmonious concourse of all its parts. Creuzer writes thus: "She is the mother and matter of the world; she is really and intellectually the primitive and hidden foundation, the mysterious source of all things." A tablet calls her a "gracious mother in the abode of accouchements;" and she is protectress of queens at the hour of maternity.

On a Turin papyrus is read that Tan-ka-ra, or King Tancheres, of the fifth dynasty, consecrated a temple to Hathor. But Khufu, says one, appears, by a Denderah inscription, to have built her a temple on the site of the old Tentyris. She was the "goddess of Snem," and the

"daughter of the sun." Her wheel of eight spokes stands beside two standards. She is the "daughter of the sea"; the "great ruler of the sealed abode of the disk"; "the pure soul"; the "mistress of the southern sycamore." As Sirius, she is "the star which fixes and governs the periodic return of the year." Her best temple was at Denderah.

The walls of Edfou temple yield a pretty story about her. The king is paying his respects to her. She is grateful, and says, "Mayst thou be loved by women!" He bows with these words: "I bring thee bouquets of flowers of all kinds, that thou mayst adorn thy head with their colours." To this she graciously replies, that under his rule the land shall have the richest verdure.

She was particularly adored in Upper Egypt, though known as Khoum in the Delta, or as Chiun, the Rephaim of Amos v. 26. She carried the viper on her forehead, and a lock of hair at the side. The fishes, Sydodontis, Latus, and Siluris were her emblems. She had a temple at Athor-bechis. She is seen to assume the *rôle* of Neith. Jablonski calls her primeval night. Portal, the writer on symbolism, considers her "the passive principle, the symbol of chaos and night, which had developed nature before the creation."

Among hymns and prayers to her are these: "I offer to thee Truth. I raise her toward thee, O Hathor, sovereign lady of all the heavens." Her answer is: "May Truth be with thee; mayst thou live by her!" Another said: "I have walked in the ways of Athor. Her fear was in me. My heart bid me do her pleasure. I am found acceptable to her."—"When I was a child, not knowing how to declare the truth, my heart bid me adopt the sistrum (emblem of Hathor). God was pleased with it." A worshipper exclaims! "Lead your wives to her in truth, to walk in the way of the queen of the gods; it is more blessed than

any other way." No decent Greek or Roman would have led his wife to Venus; but Greeks and Romans had not the refined and moral ideas of ancient Egyptians.

NEITH, NOUT, NUT, NOU, NEPTE, NUK, is a philosophical conception worthy of the nineteenth century after the Christian era, rather than the thirty-ninth before it, or earlier than that. Mariette Bey is satisfied of its extreme antiquity. He found this vulture-headed goddess in a rude style along with monuments of the oldest period of Abydos. This, said he, "would authorize our belief that it is more ancient than the royal family of which we are speaking; it would mount up to even the first of the two first dynasties." That means, he would assume it to be nearer seven thousand than six thousand years old.

There is, however, a considerable difficulty in isolating any specific character. Not that Neith has no special part to play in the Egyptian Pantheon; but that she so often melts, so to speak, into another goddess, particularly Isis, that cautious Egyptologists would not venture to lay down definite lines concerning her. But this objection will always hold good with any symbolic religion. Yet, perhaps, the Greek and Hindoo mythologists, perplexing as they are to the scholar, cannot be compared to the Egyptian in point of delicacy of distinction, refinement of philosophy, and subtlety of sentiment.

The general reader cannot be too often reminded that the old-fashioned notion of gods and goddesses must be given up before an impartial judgment can be formed of any heathen faith. It cannot be too plainly shown that the religious ideas which prevailed so long ago are those maintained now. The mode of expressing these ideas creates the difference. To the vulgar, it seems absurd enough to bow before a vulture-headed female image.

That the crowd entertained strange and materialistic notions about her can well be supposed ; but the intelligent man, who turns to the Christianity of some parts of Europe, and some people in England, might see almost equal grossness still existing, reflecting small credit upon modern civilization. The sad thought is that, however pure the original conception, ignorance and superstition will soon defile it, and often render it both vicious and absurd.

Neith or Nout is neither more nor less than the *Great Mother*, and yet the *Immaculate Virgin*, or female god, from whose bosom all things has proceeded.

On monuments she is generally represented as an elongated female figure, extended with drooping arms as a sort of arch, beneath which are portrayed not only the sun and stars of heaven, but gods and men. One of the finest illustrations may be seen in London, at the Soane Museum, Lincoln's Inn. She is more than once shown upon the magnificent alabaster sarcophagus there. She is yet living among us, in the continuation of her solemn Sais festival, then, as now, accompanied by great lights ; for the learned Mr. Sharpe tells us that, "the Feast of Candlemas—in honour of the goddess Neith—is yet marked in our almanacs as Candlemas day, or the Purification of the Virgin Mary." And M. Beauregard speaks of "the Immaculate Conception of the Virgin, who can henceforth, as well as the Egyptian Minerva, the mysterious Neith, boast of having come from herself, and of having given birth to God." The Council of Ephesus, 431, declared Mary, Mother of God. Her Assumption was declared in 813, and her Immaculate Conception by the Pope and Council in 1855.

Beneath Neith's figure the colour is blue, or celestial ; but her body is yellow. She has a collar of nine beads, bracelets, armlets, etc. On her hand is the *teshr* of Lower Egypt. Sometimes she bears bow and arrows to illustrate

the darting rays of light from the primeval darkness, and she may have a red crown. At times, she is simply a sort of rainbow. Often she appears with outstretched vulture wings, in the condition of brooding maternity; as the vulture was the symbol of maternity. She may occasionally show the cow-head, in her *rôle* as Hathor, or Isis, all being the same. Now and then there are two or more Neiths, bending inside of each other, but the stars shine *below* the innermost figure. A vase on her head merely symbolizes her name. She is clothed from the neck to the feet in a closely fitting garment. A scarabeus may be noticed on her breast, or a winged sun opposite her mouth. In one picture she thus overshadows eighteen boats full of gods.

She is not only the celestial vault, atmosphere, or ether; but is made to appear in a tree, from which she gives the fruit of the Tree of Life, or pours upon her worshippers some of the divine water of life. Hence she gained the favourite appellation of "Lady of the Sycamore." It is singular that some apply the same epithet to another personage reverenced in our own day.

Champollion described her as "a woman whose body is elongated to embrace greater space between the arms and legs, and expresses the idea of heaven." As a mother, she is seen embracing the ram-headed god, who typifies masculine force vitalizing inert matter. She is, in this sense, the *Abyss* of ancient philosophy, the *chaos* of Genesis and the East. She may correspond to the Indian *Prakriti*, or original matter. In the form of Seben, she is Lucina at the birth; and, green in colour, the symbol of re-birth, and belonging to the invisible world. Her emblems are a flat dish and a weaver's shuttle. Some needless confusion arises between Neith and Nout in the minds of some writers.

She is, according to M. Mariette, "anterior to all." Deveria utters this testimony: "The only god, without form

and sex, who gave birth to himself, and without fecundation, is adored under the form of a Virgin Mother." Euripides, with the same idea, bursts forth into this song: "Thee I invoke, thou self-created being, who gave birth to nature; and whom light and darkness, and the whole train of globes and planets, encircle with eternal music." Nebuchadnezzar left this marvellous sentence in cuneiform language: "I built a temple to the great goddess, my mother." Heraclitus wrote: "Inhaling through the breath the Universal Ether, which is Divine Reason, we become conscious."

She is the Hindoo *Akass;* which is, says Maurice: "a kind of celestial element, pure, impalpable, unresisting, in which the planets move." She is the *Zervana* of the Avesta, "time without limits." She is the *Nerfe* of the Etruscans, half a woman and half a fish; of whom it is said, "From holy good Nerf the navigation is happy." She is the *Bythos* of the Gnostics, the *Om* of Neoplatonists, the *All* of German metaphysicians, the *Anaita* of Assyria. She is Onka and Thena.

Though the mother of Helios, yet she is still the immaculate virgin. As Rougé observes, "though mother, her tunic has never been raised." An ancient stele describes her as "Nu-t, the luminous, who has engendered the gods." As mother, she is Naus, or the ship. On a tablet she thus speaks: "I came from myself." The Rev. A. H. Sayce recognizes her principle in the Babylonian *Bahu* or *Gulu;* that is, "merely the chaos of Genesis, the primeval wasteness or chaos of night, and the underworld, which appears in Sanchoniathon as *Baev*, and perhaps, also, *Môt*, the primitive substance that was the mother of all the gods." Mariette Bey sees a sort of female sun in her. Rougé reads in *Ouati*, goddess of the North, the winter solstice; and in Souvan, of the South, with a vulture head, the summer solstice.

But this "great daughter of the night" is also "goddess of the invisible world," like the Phœnician Baau. As representative of Space or Ether, she would infuse no more devotion in her worshippers than the blue ether gives warmth. She must be identified with man to be of interest in the eyes of man. It is her connection with the other life that makes her so useful. True it is, that gods and mundane existences came from her. But her life-giving qualities are not exhausted. What she has done, she may do again. Once she bestowed the breath of life on mortals; when, then, these close their eyes in death, is there no hope of help from Neith?

As the Lady of the Sycamore she becomes the object of their prayers. Supplications to her may be read still on Egyptian walls, that she would be pleased to grant that fruit for the healing of the nations, that water to renew the course of being. Pictures represent souls, as human-headed birds, fed by her from the tree. Kneeling men, still living, and birds, souls of the departed, are exhibited receiving the elixir of life from her. She is the bestower of immortality upon the deceased. She is properly esteemed "Regent of the region of the abode of posterity."

In an address to the dead, are these beautiful lines: "Thy mother Nout has received thee in peace. She places her two arms beneath thy head each day. She protects thee in thy tomb. She is thy safeguard in the funeral mountain. She well protects thy flesh. She gives thee every protection for life."

Still, it is her intimate personification of Minerva that finds such great interest with scholars.

Minerva is Wisdom; and Pauw discovers Neith in the eighth of Proverbs. Tertullian tells us that, even in his Christian days, the schoolmaster "devotes the very first payment from a new scholar to the honour and name of

Minerva." The "guiding, holy one of the sea," adored by the Phœnicians, and produced, like Minerva, from the head of the god Tinia, has been identified with Neith, although the *Athene*. Cudworth asks, "Might not this very Egyptian word *Neith*, by an easy inversion, have been at first turned into *Thien*, or *Then*, and then by additional alphas at the beginning and end, transformed into *Athene*?" But Neith was known as *Thena*.

Clement of Alexandria records that the Egyptians had in the open air a sanctuary of Minerva. The veil of Neith, never raised from her virgin form, gives occasion to a remark from Dr. Cudworth. "The statue of the Egyptian Neith," says he, "in the temple of Sais had, agreeably to its inscription, such a peplum or veil cast over it as Minerva or Athenias at Athens had." It showed, as he thought, "that the Deity was invisible and incomprehensible to mortals, but had veiled itself in this visible, corporeal world, which is, as it were, the peplum, the exterior variegated or embroidered vestment of the deity." Proclus may, then, well say, "Sais and Athens had the same tutelar gods." Schliemann found many illustrations of Athene in the supposed ruins of ancient Troy, and saw the rude figures had extended arms, after the fashion of Neith.

While some spiritualize the goddess, and drink in heavenly inspiration from her tree of life, others, taking the materialistic side of the religious argument, detect only the consummate wisdom of the Egyptian in recognising eternity of matter, the necessary self existence of matter, and yet the evolution of all forms from that primitive ether sky, or Neith. As she filled the whole of space, and her motion gave birth to suns, stars and men, one is forcibly reminded of that philosophic statement from Sir William Thompson, once President of the British Association.

He said, what the Egyptian priests recognized, perhaps, B.C. 5000, that—

"Matter is but the rotating portions of something which fills the whole of space."

ANUBIS, *Anepou*, the dogheaded god, and son of the cow, is one of the most remarkable of the Nile deities. He is, pre-eminently, the Pluto of Egypt. He receives the dead, he conducts them to Osiris the judge, he is the friend of the departed. He is called "preparer of the way of the other world."

Among the early conceptions of a Hereafter must have been that of a monarch of the mysterious world to which all mankind retire. As the only possible idea of the other life was that, in some way or other, it could be only like unto this, with cares and joys, foes and friends, it was of the utmost importance that the supposed chief of that region be duly conciliated. But as the Egyptians, happy people! were not accustomed to watch their rulers, as Frenchmen do, lest they do mischief, they looked upon Anubis, their Pluto, as a well-meaning sovereign, doing the right thing, but still requiring homage and prayer.

To Anubis the dying were commended, and the dead were entrusted. He figures on the coffin, in the mastaba, and on all tablets and monuments describing the journey of the soul beyond the grave. Earnest entreaties were made that he would take charge of the deceased, conduct him through his perilous adventures in underworld, and permit him to "go in and out according to his pleasure." As Lord of the land of the West, whither the souls fly when they leave the body, he is the proper officer in charge of all funeral solemnities. He is known as the *embalmer*.

Long before any images of gods were made in Egypt, Anubis was hailed as the guardian of the dead. As

Apheru, he is recognized on a monument of the remote third dynasty. Mariette Bey finds him in the tombs of Gizeh, as he says, "one or two generations after Cheops; that is to say, about six thousand years ago." The lid of that ancient coffin bears the usual invocation to Anubis. Under the fourth dynasty we have him asked to give the deceased "a good burial in the land of the West." In the fifth dynasty he is often addressed as "Guardian of the Tomb." His name rests upon the tomb of the grandson of King Snefrou, of the third dynasty. His connection with Osiris and Isis will be elsewhere pointed out. His carrying the infant Horus, recalls the story of the giant Christopher bearing the infant Jesus over the Jordan; both Anubis and Christopher are provided with a staff. He claims both Isis and Nephthys for his mother.

Often identified with Mercury, it must be because the latter is the Psychopompos, or usher of souls. In that sense, too, he may be a sort of messenger of the gods. But he cannot be credited with the lying, thieving, and treachery of the Greek Mercury. On a Gizeh tomb we read: "An expiatory offering has been made to the god Anubis, Lord of the world Toser, residing at the infernal gate."

Called the "giver of Sirius," that starry opener of the year, Anubis is thus the leader of time. The dogheaded god must be connected with Sirius, the dogstar. As the dog, he is messenger of the gods. Carrying the Nilometer in his hand, he is mysteriously associated with the celestial Nile, and the fate of those dependent upon that heavenly stream. As the rising of the Nile is dependent upon the North wind, Anubis is called Meraticar to denote a low Nile, and Dædalus, for the high and good river. His control of the two great divisions of Amenti or Hades, the good and the bad places, is illustrated thus by Apuleius:

"The interpreter of the gods of heaven and of Hades, sometimes with a black face, and at other with a golden one."

As Hermanubis, or Hermes-Anubis he is described on a nineteenth dynasty monument as "revelator of the mysteries of the lower world." Creuzer defines his appellation of Anubis-Thoth-Hermes, calling it "a symbol of science and of the intellectual world." The Etruscan Anubis, known as Charun, the deity of funeral processions, has a long nose, with the ears of a dog or wolf, and carries a hammer in hand. Thor's hammer is simply a cross; and Anubis is never without a cross. The Charon of Greeks, who carries the dead over the Styx, and for the payment of which office a coin is deposited in the hand or mouth of the corpse, is allied to the Charun of Etruria. He is, in fact, nothing but the Egyptian Anubis, who has charge of the dead, and sees to their safe passage to the Elysian Fields. It is the same as Nebo of Assyria, at the morning and evening gate of souls.

Several explanations have been given of the dogheaded figure presented by him. Anubis is certainly the *Barker*. The Greeks knew him as dogheaded; but Wilkinson objects to the animal, and calls it a jackal. Others fancy the head is that of a greyhound. The Abyssinian Tenek is said to be of the same type, having a squarish ear, and a long brush tail. The Australian dingo, or wild dog, is uncommonly like the creature in dispute. That has a long fox-like nose, erect ears, a fawn-coloured skin, and an extended brush tail. Further remarks on this subject are continued under the head of "Sirius," and "Animal Worship."

AMMON, AMOUN, or AMEN, is the ram-headed god of Thebes, and is, in a sense, the chief deity of Egypt,

—supreme divinity. Whatever else he be, he must be accepted as the sun, in a secondary way. As Amoun-Ra, the hidden god, the solar aspect is clear: "The divine star of Amoun-Ra, the king of the gods of Thebes." He is styled "Protector of millions." Dr. Birch calls him "the oldest of Egyptian conceptions of an abstract deity." Mr. Robert Brown, Jun., makes him correspond with Zeus, though not absolutely identical. "He has been no more a fictitious being deified to the particular use of worshippers in Egypt," says Ollivier Beauregard, "than Jehovah has been to the particular use of the Jews."

His face and hands are painted blue to mark his celestial character. According to a monument at Napata, in Nubia, he "dwells in the holy mountain," and is "Lord of all." He carries the double diadem, and two long feathers. A red crown is sometimes seen, and his sceptre has a bird's head. Between his ram's horns there is the disk of the sun. The viper *cerastes* is sacred to him.

The Egyptians, unable otherwise to account for their gods, or the commencement of life, declare they are self-begotten. Amoun is said to "engender himself without father." A stele of Anapa, in Ethiopia, declares "I am the father of my son, the son of the sun Amen." The Ritual of the Dead reads: "Amoun creates his own members, and they become his associate gods." It is affirmed of Amoun-Ra, that he is the husband of his mother; or, as Mariette puts it, "his own father, and his own son." His name Hor-Ammon means the *self-engendered*. Such was the ancient notion of Divine conception.

F. Lenormant observes: "The Egyptian religion, in its most august sanctuary, and at the points of departure of divine emanations, shows us a god married to his mother; this wanton Jupiter, and the ram of nature with which he is associated, is equally found at Thebes; but, by the muti-

lation of the ram, the account, as Clement of Alexandria has remarked, takes an Asiatic and a Phrygian physiognomy whose equivalent has not yet been found in Egypt."

Bryant, author of "Ancient Mythology," is persuaded that he is none other than Noah. *Amoun-no, and No-aum* "were," said he "certainly named from Noah." But, then, his whole theory is the Arkite one; and he must needs get all the gods of earth in with Noah into the ark, a task easy mystically to perform. No is the Scripture name for Thebes, see Ezek. xxx., and Jer. xlvi. 25, etc; therefore, Amoun of Thebes is Amoun-No, says Cudworth.

Amen means the *concealed.* Plutarch informs his readers that "Manetho Sebennites conceives the word *Amen* to signify that which is hidden; and Hecatæus affirms that the Egyptians use this word when they call any one to them that was distant or absent from them; whereupon, the First God, because he is invisible and hidden, they, as it were inviting him to approach near and to make himself manifest and conspicuous to them, call him *Amen.*" One writes, "Ammon, the hidden god, will remain for ever hidden till anthropomorphically revealed; gods who are only afar off are useless." Amen is styled "Lord of the new-moon festival."

Amoun, as the national deity, had hard work to maintain his authority. On more than one occasion, a rival dynasty at Thebes has turned against the god of Thebes, and ordered the name or symbol to be obliterated or hammered out from monuments. The eighteenth dynasty made itself particularly obnoxious to the ram-god. Mariette Bey found a stele of the thirteenth dynasty, having praises of Amoun; but usurpers had caused the chiselling out of part of the hymn. This, says the curator of the Boulaq Museum, "was then engraved anew after the fall of the

usurper of the eighteenth dynasty." During the succeeding line of kings, Amoun was specially honoured. Mr. Bonomi, the hieroglyphical artist, has a remark about the removal of a name. "Did the Amenophs," said he "by the insertion of a name founded on that of their tutelar divinity Amoun, mean to supersede the worship of the divinity from whom the obliterated royal name was derived ?"

It is a curious circumstance, for which no explanation has appeared, that repeatedly the hieroglyphics for the word Amoun face the wrong way. But, then, that god is a peculiar mystery. He is the "Lord of eternity," and, yet, the Universe. He is Pan in the esoteric sense. His oracle at Thebes was ever the most oracular in the world. Still, he was so intensely Egyptian, that invaders and conquerors have almost uniformly opposed his worship ; Khou-em-Aten of the eighteenth dynasty, for instance, as well as the dreaded Asiatic Hycsos, opposed it. As Amoun, he was held to be invisible to his adorers ; but, as Amoun-Ra, he might be made manifest.

His identification with Baal, the god of the Semites, establishes him as a solar deity, apart from the word *Ra*, the sun. By the ancient writers Amoun was placed as Baal. Some even contend that to both human sacrifices were offered, though but very rarely in Egypt. Solomon, from his Egyptian sympathies, favoured these sun divinities, and introduced them into his temple. But Amoun-ra was certainly less ancient than Amoun. In Lev. xviii. 21, there is a reference to Baal-Hammon, the Lord of Heaven. The Phœnicians were pre-eminently devoted to this worship. A remarkable Punic inscription has been lately found, which reads thus : "Decreed for the guidance of the priest a rule relating to matters appertaining to death and uncovenanted offerings to Baal. The immolation of

men is ordered by precepts, and there exists likewise a rule respecting animal victims. To the priest is to be presented the man to be immolated to Baal Hammon."

The author of "Sabæan Researches" naturally identifies Amoun with the starry host of heaven. This ram-god is one of the constellations. "Ammon," says Landseer, "that is to say, the zodiacal ram, being especially honoured in those Sabæan countries which did not dissemble the removal of the vernal colure, during the twenty-one centuries of his astronomical ascendency; and, of course, the heliacal rising of the chief stars of this constellation was hailed in these countries with festive rejoicings." The authoress of "Mazzaroth" has much to say about the *Ram*, but she gives it a symbolical meaning to suit her specific theological theory.

The worship of Ammon, the ram-headed, has been considered by some writers as nothing but grateful acknowledgment of the sun's services to this earth, and the recognition of the Ram cluster of stars with which his rising was at a remote period associated.

This refers to the apparent course of the sun through a broad belt of stars, called the zodiac. Divided into twelve constellations, the sun rises in a different one each month. Besides this annual motion of the heavens, which is really the turning of the earth round the sun, there is a much less sensible one, which takes about twenty-five thousand years to make one revolution. The sun, therefore, rises each morning, for over two thousand years, in a line between the earth and one of these distant constellations. The *Ram*, being one of these, was, by the precession of the equinoxes, the sun constellation at a remote period; and so, it is said, it was made into a god, Amoun, and worshipped. Martianus Capella long ago declared that the *Ram* was the sun.

They who hold this idea of the astronomical origin of idolatry would see the same reason for *Bull* worship, as the sun was in the *Bull* for 2000 years. But as the respect paid to those constellations was in consequence of their relation to the sun, the religion was nothing else but a phase of sun worship. Some writers give men no credit for any other conception of God than that contained in reverent gratitude to the sun, that warms their bodies, ripens their corn, and awakens animal life.

There is another development of this deity, which brings forward more specifically his part as the creator or producer, but which may not unreasonably be regarded as solar action. In this he is known as *Amoun-generator*, the ithyphallic god. The prominence given to one portion of his person on his statues, or in his pictures, is the outward manifestation of this attribute.

One of the most ancient tombs of Thebes contained the body of a prophet of Ammon, with the *cones*, as significant of the phallic character so long ago in Egypt, as the conical stone of Siva in India now. The *trefoil*, another phallic emblem, is connected with Amoun. The learned Jamblichus has the following remarks upon this subject: "The demiurgical intellect and president of truth, as it proceeds with wisdom to generation, and produces unto light the secret and invisible powers of the Hidden Reasons, is, according to the Egyptian language, called Ammon."

Though the local god of Thebes, he was, perhaps, as good a type of the first god, the universal deity, as Egypt afforded. After all, the best means of knowing him and his attributes must be from the old papyri and monuments. One of the most famous of the treasures of Boulaq Museum, near Cairo, is a papyrus, which has been translated by C. W. Goodwin, M.A. It is dated from the nineteenth

dynasty, but bears the statement of being only a copy of the hymn composed, perhaps, a thousand years or more before that date. This sacred song is, therefore, one of the most ancient extant.

The hymn contains twenty verses. Extracts from Mr. Goodwin's translations are here presented :—

"Praise to Amen-Ra, the bull in An (Heliopolis), chief of the gods, the good god beloved, giving life to all animated beings, to all fair cattle. Hail to thee, Amen-Ra, Lord of the thrones of the world, chief in Aptu (Thebes). strong son of his mother in his field ; turning his feet toward the land of the south ; lord of the heathen, prince of Punt (Arabia) ; the ancient of heaven, the eldest of the earth ; lord of all existences, the support of things, the support of all things. The ONE in his works.—Good being, begotten by Ptah.—King Ra, true speaker, chief of the world—in whose goodness the gods rejoice.—Lord of eternity, maker everlasting ; gracious ruler, crowned with the white crown, lord of beams, maker of light—consuming his enemies with fire ; whose eye subdues the wicked.—Hail to thee, Ra, lord of truth—listening to the poor who is in distress, gentle of heart when one cries unto him : deliverer of the timid man from the violent, judging the poor—lord of mercy most loving ; at whose coming men live—to whom the sixth and seventh days are sacred ; sovereign of life, health, and strength—whose name is hidden from his creatures ; in his name which is Amen (hidden). Hail to thee, who art in tranquility. Thy love subdues (all) hands—(all) hearts are softened at beholding thee. The ONE maker of existences.—The ONE alone with many hands—Amen, sustainer of all things—We whom thou hast made (thank thee) that thou hast given us birth ; we give thee praises on account of thy mercy to us.—Beloved of Aptu (Thebes) ; high crowned

in the house of the obelisk (Heliopolis). The ONE alone without peer—living in truth for ever," etc.

If this language, breathing sentiments which do honour to heart as well as intellect, means nothing more than vulgar, materialistic sun worship, then must the devotional phraseology of the Holy Scriptures be equally susceptible of the same interpretation, and piety of all lands, all times, and all faiths be reduced to the dull uniformity of stupid homage to a supposed ball of fire in the heavens, or a mass of incandescent vapour. To say the least of it, the upholders of the theory are not to be praised for their exalted idea of human intelligence, and are not to be envied for their coarse and repulsive realism, nor for the view they must, in consistency, maintain of the spirituality of human affection.

SET, SUTEX, SUTEKH or SUTECH, the ass-headed, was as much the deity of the foreign element in Egypt, as Amoun was the national god of the native Egyptians. Set, according to Lenormant, is "the primeval name of god in Asia." His image, even, does not bear the ordinary physiognomy of the people.

In *physique*, he has a fat body, a large and wide head, very large eyes, full eyebrows, small mouth, very wide chin, short and curly hair, thick neck, long and hanging tongue, projecting abdomen, short, thick legs, and a prominent phallus.

He was the god of the very ancient Khetas, the Avaris (often confounded with the Israelites), and the Hycsos conquerors of Egypt during the fifteenth, sixteenth and seventeenth dynasties. He was the *Kep* of Syria, and the Gryphon of Chaldea. As Noubt, he was lord of the south. Iron, sacred to him, was an object of Egyptian abhorrence. With peculiarly pointed ears, like a Fawn, he

was the object of worship among hostile Semitic tribes, and, what is singular, among the woolly-haired negroes, five thousand years since. Dr. Lepsius remarks: "Set becomes the god of foreigners, when they take a hostile appearance; the divinity they adored was the object of hatred."

We are beginning more and more to understand that human nature was about the same under the first dynasties of Egypt as we find it in our midst. Hence, there were religious squabbles in all eras, and men celebrated their triumphs over all nations as victories over the gods of the land. Yet we are a good deal puzzled to account for some of the phases of popularity in Set of Egypt. Denounced by the eighteenth dynasty, he was restored by Seti of the nineteenth. But it is curious that the great conqueror, Ramses II., whose manly figure adorns so many European museums, and who lived in the time of Moses, should have chosen his wife from among the hated Avaris, so devoted to Set. Unpopular under the twentieth dynasty, Set was worshipped by the twenty-first. The military dynasty, twenty-second in order, again deposed the god; but he was re-instated by the kings of the twenty-third dynasty at Tanis. During the twenty-fifth dynasty his name was once more erased from the sacred monuments. But, as late as the thirtieth dynasty, near the age of the Persian invasion, Set was for the last time seated upon the throne by a Ramses king, who has been supposed, from that circumstance, to have been of Delta-Semitic origin, a descendant of the Hycsos. The "destruction by the Egyptians," says Cooper, "of all those parts of the monuments where these names occur," darkens our conception of this deity.

There is no doubt about human sacrifices being offered to Set. The oryx, red cow, hippopotamus, crocodile, and

red ass, were devoted to him. His distinctive colour was yellow. He was the Melech or Moloch of the Canaanite race, into whose heated brazen arms mothers placed their children, to conciliate the favour of so cruel a god. Abraham lived amidst a people recognizing the piety of surrendering the eldest son to heaven. Francis Lenormant declares that Set is none other than Baal.

The Sallier papyrus contains the following passage: "The king, Ra-Apepi, as chose himself the god Sutech as lord, and there was no servant of any other god existing in the entire country." This intolerance, this avowed persecution of the ordinary Egyptian kings, is attested, also, by Manetho. He declares, too, that Cheops himself once shut up the temples; but Cheops was the avowed author of a pious book, and monuments exhibit his pious gifts of gold images, etc., to certain temples.

Mariette Bey has little faith in this asserted bigotry. He cannot but see the marks of chiselling out of the names of Ammon, etc.; but he declines to accept the stories of the intolerance of the Hycsos, or Shepherd Kings, who favoured Set.

He finds proof that Salatis, the first reputed sovereign of that race, did not excide the names of the previous Egyptian kings, all of which, like those seen inscribed within the Great Pyramid itself, had reference to the idols of the country. He finds that emblems, as the cross, etc., in use among the orthodox Egyptians, were employed by the Hycsos. Though they often placed their own names upon monuments of kings of the thirteenth dynasty, they preserved the original names; and, in so doing, paid a tacit homage to the old divinities. "The temple of Sutekh," Mariette says, "built by Apophis (Hycsos king), was ornamented and enriched with the images of those Pharaohs, whose memory even the Shepherd Kings are accused of

having annihilated." It is not surprising, therefore, that he should exclaim, "We are thus led to think that the Shepherds have been severely judged."

The god of a warrior people, Set was the Mars of the period. Viscount Rougé says: "He was the warrior god *par excellence*; and the mythical animal which represented him (the dog), was from a very ancient epoch the symbol of valour." M. Pleyte, quoting from the papyri of Harris and Sallier, finds him styled "Sutech, the great warrior." The fighting kings of the Hycsos were called after him. Pleyte, remarking upon the triumphs of Mariette Bey's explorations at San, the ancient capital of the Hycsos, writes: "We have thus discovered the temple built by Apophis, before which these statues were placed. Upon the sphinx at Bagdad we read the name of the king of the Hycsos, Ra-set-nub, which proves that the names of kings, as Sutechti, were imprinted with the name of Sutech, the supreme god."

Ramses II. restored the Hycsos temple and god Sutex at San, which is Avaris, the ancient Delta capital of these foreign invaders. On a stele of that city may be read, "Sutex, or Pehti, son of the Sun, in the year 400." San was beside the Tanitic arm of the Nile. Baron Bunsen asserts the relation of people and deity, saying, "He is the Ass-god of the Semitic tribes, who rested on the seventh day; he has the complexion of the hated race." Certainly, when represented as a beast, he has the long nose of the Canaanite.

But the great puzzle of this god is to find him at one time the exponent of goodness, and afterwards the mark of infamy.

In the sacred writings, he is, according to chapter 42 of the Ritual, associated with the most honoured of gods; for we read there, "Set, formerly called Thoth." He

was even confounded with the holy Horus himself." On a statue it is stated, he was the "good god, star of the two worlds." In another place he is "the good god, who watches always." Pleyte, reading on a tablet, where Set is called the god Ra, says, "It is remarkable that Set is here represented as Ra, supreme god, and *killer of the dragon* himself, he who always threatens the most honoured gods." He was at Thebes the enemy of Apophis, the evil serpent.

It is, then, astonishing to find from other records that Set is the personification of evil. In chapters 7 and 39 of the Ritual, he is known as Apap, the devourer. In chapter 17, Osiris is entreated thus: "Save the deceased from the god (Set) who carries off souls, who devours hearts." Mako, the dreaded crocodile of Hades, is a son of Set. In the Harris papyrus one reads: "Stay thee, crocodile, son of Set, I am Anhur." His daughters are the evil spirits, tormenting souls. In charms to ward off evil, we have continual prayers against Set. In one papyrus he is mentioned as "Soutekh, reptile, wicked one, who comes to carry off the light."

Pleyte, after rehearsing his early praises, adds: "Set lost this honour, and was despised as he had been before adored."

As the god of the hated Shepherd race, his unpopularity with the Egyptians is natural. But why was he popular before? How came the "Lord of heaven," the "good god," the companion of Horus, to be so fallen as to be pictured in the likeness of an ass, with his ears being pulled by Horus, who is in the act of administering a kicking? He is, indeed, thrust down to hell; for we see him, under the name of Smou, employed by the infernal gods to cut off the heads of the wicked in Amenti.

One reason may be this: Set, like several gods, has two forms. But, on the other hand, it is clear that the good

one wholly disappears, and the bad character comes to take his place. It is certain that he was a recognized divinity under the ancient Empire. There was a temple to him at Tanis before the irruption of the Hycsos. But as we have evidence of the Avaris settling in Egypt during the twelfth dynasty, that edifice may be taken as erected by them. Still, there is an altar known to be of the sixth dynasty, which is dedicated to him. Where were the foreigners then? More than all, Cephren, of the fourth dynasty, is said upon his tablet to call himself after Set! Set, then, was of the pyramid age.

May not the explanation be that there the early civilized settlers were Asiatics? As such, would they not have brought their old Cushite gods with them from Arabia, or some now sunken land of southern Asia? It being highly probable that the Hycsos were of the old faith, and that they had not, as the Egyptians, enlarged their Pantheon, Set, once favoured, would get blackened from the remembrance of his intrusive believers. He might not have fallen so very low all at once; still, a bad feeling once began, would rapidly grow in intensity. It must not be forgotten that the Egyptian foes were chiefly from that eastern quarter, the high seat of Set worship.

The Greeks, who bungled so egregiously in their account of other religions, understanding nothing of their own, managed altogether to confound Set with Typhon, the foe of Osiris. But Set has been not inappropriately thought to be Chronos, or Saturn. He was somewhat mysteriously allied with the bull Apis. One evidence of his remote antiquity is the account that he was originally worshipped as an *upright stone*, according to the rites of old Druidism.

TYPHON, the evil principle, was, according to Plutarch and other Greeks, no other than Set. But he evidently

plays another and more distinguished part, and forms a leading feature in the Osiridic myth. That he is intimately associated with Osiris, the chief divinity of Egypt, is clear from the fact that his temple, always very small, like a chapel, and called the Typhonium, is placed near or beside the imposing edifice erected for Osiris.

Pleyte has no doubt about Set being the *El* or *Elohim* of the East, and the same as Baal. Finding that curious passage in the book of Numbers about the destruction of the sons of Seth, he says, "It is probable that the Septuagint meant by the 'Sons of Seth,' the people who rendered homage to the god Seth (Set), the same divinity who was adored in Egypt by the Palestino-Asiatic tribes."

Distinct or not, it is not a little curious to see the two sometimes placed together in the Egyptian scriptures. These books, like the sacred writings in other lands, are clearly of different dates; though our present sources of information give us little light as to their respective authors, and the various epochs of production. Yet, in a papyrus, there may be found this singular invocation: "I invoke thee, O *Typhon-Set!* I invoke thee, terrible, invisible, all-powerful, god of gods, thou who destroyest and renderest desert." The 15th chapter of the Ritual classes him among the "violaters of the sun."

One decided similiarity in their history is that both had at a former period a better character. Typhon had been a good fellow, and a companion with the gods. But that is no more than was the case with our forefathers' devil, Loki, who stood with the gods familiarly enough. Even in Job, Satan is made to occupy a similar position of honour, and is ranged with the "sons of God" before the throne, conversing at ease with the Deity. Bunsen agrees with some other Egyptologists as to the original Typhon; remarking, "Down to the time of Ramses, B.C. 1300, Typhon

was one of the most venerated and powerful gods, a god who pours blessings and life on the rulers of Egypt." But if this were so, it would prove the mysterious myth of Osiris, and his death by the hand of Typhon, as quite a modern invention; whereas, there is decided testimony to the contrary.

That he was an object of terror is seen again and again in the Ritual. There this prayer is often appearing: "Deliver me from Typhon—protect me from him." He who injured the good Osiris must be dangerous to men, especially for those in ghostland. Creuzer, the great authority on ancient religions, writes, "All evil comes from Typhon." It is, in sacred writings, "he who triumphs by violence." The magical charms found on mummies' remains are full of appeals for help against him.

That he is good and evil may be a truth, if he be an exponent of Providence. It is but natural that the fearful should exercise the greatest influence on society, and the dread of evil be more powerful than the expectancy of good. We find the same in more than one theology in our own day. A philosophic remark in the Hindoo Vedas may afford some explanation of the seeming difficulty. It is there said, "All that seems evil includes the germ of that which is good."

Some may think that the dualism of good and evil beings, so fully developed in the Zoroastrianism of Persia, entered Egypt at a comparatively modern epoch, and depressed Typhon, while exalting Osiris, till they came into antagonism as Ahriman and Oromasdes. That this idea was a very ancient and very natural one is apparent from the traditions of, perhaps, all nations. That the religion of Egypt underwent some great changes during the course of five thousand years must be believed. No faith can help being influenced by the civilization of the particular age.

Our only marvel is, that so small a variation is perceived in that extended period. Whether as Set, Bes, or Typhon, this mischievous deity had a long supremacy.

According to a modern philosophy, finding explanations of religious myths, Typhon is simply some physical evil. He is the storm God. He is the burning blast of the sandy desert. He is red, or yellow, as the sand. The sand is cursed, like Typhon. Before a temple or even house could be raised upon it, numbers of the images of the good gods must be strewn over it, beneath the foundation. Wilkinson says he is "to destroy and render desert." He is as the sand, the eternal foe to the beneficent Nile.

The goat, over whose head the Egyptian confessed his sin, was devoted to Typhon, and turned off into the desert. The fiery breath that was so great a trouble to the Nile farmer might well be Apophis, Typhon, or any other devil. A tale is told of Juno, who, being angry with her husband Jupiter for forming Minerva without her aid, made a sort of Typhon of the miasmatic vapour of the earth. If moderns would look upon every bad smell, foul water, or corrupt air as a Typhon, they might be more eager to get away from these.

He was a monster indeed. He was the hippopotamus that slew his father, and violated his mother. He was "the tyrannical and overbearing power," the resistless force of nature. In Arabia, says Maurice, his name means the *Deluge*. As his wife, his female side, was goddess of the sea, and as the Egyptians saw the endless war between the ocean and their Nile, he was their "havock of waters." Being lord of the sea, the Egyptians declined to eat of his fish. Python, the Greek Typhon, was formed from the unwholesome slime left after the deluge of Deucalion.

Typhon, or his like, commenced his career in a rough manner. Begotten by Rhea, mother of the gods, by her

lover Chronos, and not by her husband Helios, the sun, he tore his way from the side of his mother by violence. His murderous propensities are utilized in hell; for Egyptian pictures show him torturing souls, cutting off spiritual heads, or toasting ethereal bodies in fire. He is, with pitchfork complete, the model for the popular conception of the devil.

His colour was abhorrent. Unclean animals were devoted to him, and were considered *red*. Even in Isa. i. 18, and Num. xix. we have the association of *red* and *sin*. Men must have shuddered at the red sky, especially when, like Typhon himself, it touched both east and west at the same time. No priest would eat salt; for was it not the very saliva of Typhon?

The red ass was his favourite symbol. Creuzer gives rather a peculiar reason for this. "The animal consecrated to Typhon is the ass," says he, "companion of shepherds, in opposition to the bull, the symbol of agriculture; it is mounted on an ass that Typhon pursues Horus, or Apollo, hidden by Latone (Isis) in the island of Buto; and that is why they sacrificed an ass, in the form of expiation, to the god of light, Apollo, the enemy of all obscurity as of all disorders."

Typhon was once said to be attended by seventy-two bad spirits in his attack on Osiris. These were the usual seventy-two days of dry wind from the parching desert at one season of the year. Jomard likens the legend to a Greek one: "The fable of Anteus and Hercules has its origin in the struggle of the sands of Libya against the waters of the Nile, and in the triumph of the canals upon the march of the sand dunes." Still, after all, he is the one who, in the Ritual, "steals reason from the soul."

The old Babylonians had him in "Bel and the Dragon," for he was ever the old Serpent of the Sky. From Mr.

George Smith's reading of the cuneiform cylinders and tablets, we get the real story of the Euphrates.

Bel, or Baal, was a respectable and male deity of light and strength. Tiamat was anything but respectable, and was, most ungallantly, regarded as a female. She was no Venus, this dreadful and winged she-dragon. Bel had a sword of sharpness provided for the conflict, though he preferred employing another weapon against the lady rival. The eventful struggle is narrated in the arrow-headed characters, and is thus translated :—

"Tiamat opened her mouth to swallow him. The evil wind he caused to enter before she could close her lips. The force of the wind her stomach filled and—her heart troubled and her face was disturbed. . . . violently seized her stomach. . . . her inside it broke, and her work he ended."

The Etruscan copy was not beautiful. The pictures in the tombs of Etruria are lively expressions of this principle of destruction. Singularly enough, the modern Italians call the figure *Tifone*, or Typhon. Mr. Dennis gives us a sketch of the monster in these words: "The attitude of the body, the outspread wings, the dark coils of the serpent limbs, the wild twisting of the serpent locks, the countenance uplifted with an expression of unutterable woe," etc. Typhon is truly termed by Cory, "the indicator of power and destruction." A Typhonic deity appears as early as the thirteenth dynasty, in the person of *Sebek*, god of darkness, with the crocodile for his emblem. He is the declared enemy of Horus or Osiris. Mariette Bey esteems him as Night, since he is found in the same temple with Ra, the Sun, or Day.

The female Typhon is TAÖER, *Ta-ur*, *Ta-ap-oer*, the *Thoueris* of Greek authors. This wife of Typhon is usually represented as a hippopotamus sitting on two hind legs, with

long pendant breasts in front, and a knife in hand. Her back is covered with the skin and tail of a crocodile. Her feet and claws are those of a lioness. She holds, too, the sacred knot before her. She fed on the wicked in hell. The symbol of *Schepon* or *Ap* was the knot. The hippopotamus was abhorred in Egypt. Its name, *Teb*, is applied to Typhon, known sometimes as *Tebh*.

It is not a little singular that, as *Ap*, this *Ap-or* or *Ta-oer*, the "great one," comes before us on a monument of the early sixth dynasty, as the "Nurse of the gods." This tallies with the idea that Typhon, male or female, was reputable enough in the remoter age of Egypt.

ISIS, the Juno of Egypt, is the most important of all female personifications of Divinity.

There is no difficulty in recognizing the cow-headed Isis, nursing her child Horus. Mariette Bey tells us she appeared in this guise at least six thousand years ago. She embodies therefore, one or more of the primitive ideas of mankind. In all probability, she was worshipped three thousand years before Moses wrote. The investigation of that which prompted men to set up such a deity, in the supposed infancy of the world, may well excite the earnest attention of thoughtful minds.

It is altogether beside the mark to groan over human depravity that set up such an image so long ago. Somehow or other, pictures and images continue to have kneeling devotees before them in the churches of three-fourths of Christendom, and there is a growing inclination to honour them in part of the so-called Protestant fourth. It is no more likely that the intelligent Egyptian regarded the image of Isis apart from a symbolism of something, than that the late Pope himself worshipped his favourite bronze image of St. Peter,—or Jupiter,—at the Basilica, Rome.

We may be surprised that, as Europe has Black Madonnas, Egypt had black images and pictures of Isis. At the same time, it is a little odd that the Virgin Mary copies most honoured should not only be black, but have a very decided Isis-cast of features. The Black Isis is supposed to symbolize not only the Mother of the gods, but the primeval darkness, preceding light, that gave birth to all things.

The word *Isa* is said to be *woman*, or the female principle, the *Sacti* of India, the Rhea, the Cybele, the Hecate, the Demeter, etc. She is the Ishtar of Nineveh, the Astarte of Babylon, the Friga of Saxons, the Isa or Disa of Teutons, the Mylitta of Sidon, the Maia of Greece, the Semele of Bœotia, the Idœa of Crete, the Davcina of Chaldea, etc. In short, she is the Universal Mother, the *Bona Dea.*

She is styled "Our Lady," the "Queen of Heaven," "Star of the Sea," "Governess," "Earth Mother," "Rose," "Tower," "Mother of God," "Saviour of Souls," "Intercessor," "Sanctifier," "Immaculate Virgin," etc.

To account for gods, men, and animal and vegetable life, it was essential to create the idea of a divine mother, the tabernacle or resting-place of all existences. Diodorus puts the question in that shape: "The father, according to the common belief, being the author of the birth of the child, to whom the mother only gives nourishment and a home." She is, then, with her full breasts, the passive principle of creation.

Unlike the Juno of the Greeks, she is not a vindictive and jealous goddess. She has no *scenes* with her husband. She indulges in no infidelities, as do the classical ladies of Olympus. In the story of her love and devotion to Osiris, there is a pathos and a tenderness that speaks well for the domestic virtues of the Egyptian people who in-

vented and cherished the myth. Only those who believed in faithful wives and honoured women could have exhibited so noble a specimen of female goodness as seen in their chief divinity. Even the one weakness she evinced in her career has a touch of womanhood about it which commands our regard, while calling for blame. When Typhon, the murderer of her husband, was at last captured, he was secretly released by Isis. If the most cruel of her foes, was he not her own brother?

A loving wife, and a gentle sister, she was a tender mother. The look of maternal affection she casts upon the babe Horus at her breast attests the feeling. Sometimes, like Diana of the Ephesians, she is *Multimammea*, or many breasted, to denote that her motherly provision for the world was without bounds. She is the universal Providence. Her ample development is still witnessed in that modern type of Isis, our own revered Britannia, who bears still more than one mark, besides the Sais shield, of her Isiac origin.

Dr. Barlow, treating of symbolism, sees some one else in Isis. "The doctrine of the Mother of God," he observes, "was of Egyptian origin. It was brought in along with the worship of the Madonna by Cyril (*Bishop of Alexandria, and the Cyril of Hypatia*) and the monks of Alexandria in the fifth century. The earliest representations of the Madonna have quite a Greco-Egyptian character, and there can be little doubt that Isis nursing Horus was the origin of them all. The pictures of the Madonna and child, commonly called Byzantine, I have long thought would be more correctly called Alexandrine. At Alexandria there was an established school for their production from an early period."

They who maintain the opinion, that Egyptian belief was but a series of types foreshadowing the coming of

the Messiah, will have no difficulty in retaining the worship of the Immaculate Virgin Mary, believing the Mother of God idea was typified long before.

In an ancient Christian work, called the "Chronicle of Alexandria," occurs the following: "Watch how Egypt has consecrated the childbirth of a virgin, and the birth of her son, who was exposed in a crib to the adoration of the people; King Ptolemy having asked the reason of this usage, the Egyptians answered him that it was a mystery taught to their fathers." The author of *Divinités Egyptiennes* says: "The legend of the Virgin, by its minute details, and by the ambitious aspirations of which it provokes the demonstration in Catholic worship, seems to leave nothing to be desired on the part of the Virgin Mary to the thousand-named Isis of the Egyptians."

We read the name of Isis on monuments of the fourth dynasty, and she lost none of her popularity to the close of the Empire. Winking Madonnas had their type in the winking and nodding Isis; while certain images of the Egyptian goddess were celebrated for their miraculous movements, or their discharge of tears.

She even appeared to her worshippers on rare but special occasions. The Coptic Christians of Egypt very naturally carried on this miraculous work of "Our Lady." When under the Mahometan rule, however, they had to exercise some caution. Once, a certain picture of the Virgin was seen to drop milk at a festival, when the church was crowded with worshippers, and there arose a great excitement about the miracle. But the Mahometans, who bowed to no image or picture, regarded this display as a public scandal, and that particular picture was removed. After some years, the patriarch of the church obtained its restoration; though, upon an understanding that no more milk miracles were to be performed.

The enthusiasm for Isis was from a natural impulse. Osiris, good as he was, could not be an object of affection; as men feared him who was to be their future judge. But Isis was the mother, gentle as well as good, and, therefore, much nearer the human heart. Besides, was she not all-prevailing with Osiris and her son Horus? Did she not weep with the mourner, having once lost her own beloved? Had not the dead himself a friend in the gloomy passage of the hells, when she led him by the hand? How effectual her appeals for him when weighed in the balance before Osiris, or when exposed to the terrible lance of Horus!

Every maiden told her love to Isis. Every mother found sympathy in Isis. Every young man gave his secrets to his heavenly mother, Isis. Every man bowed before that type of conjugal fidelity, and of matronly purity. The very qualities which endear the Virgin Mary to the Roman and Greek Catholics, and constitute the essence of her popularity, were those which bound the hearts of Egyptians to their beloved Isis. Theodore Parker struck the chord of human sympathies when he addressed the Deity as "Mother!" With Protestants, generally, the Christ-idea, in all its tenderness, is assumed to supply this natural craving for the feminine element of the Godhead.

The word *Isis*, Hebrew *Isha*, Greek *H'isha* or *Hesi*, is the name of her throne. She also, according to Plato, "feeds and receives all things." She bore the throne of dominion, the hieroglyphic of her name, on her head. She was *Myrionymus*, having ten thousand names. It was said in the Edda of the goddess Freyja, who wept tears of gold in her grief: "She has a great variety of names, from having gone over many countries in search of her husband, each people giving her a different name." Here is what Isis said of herself, according to Apuleius:—

"I am Nature, the mother of all things, the mistress of the elements, the beginning of the ages, the sovereign of the gods, the queen of the dead, the first of the heavenly natures, the uniform face of the gods and goddesses. It is I who govern the luminous firmament of heaven, the salutary breezes of the seas, the horrid silence of Hades, with a nod. My divinity, also, which is multiform, is honoured with different ceremonies, and under different names. The Phrygians call me the Pessinuntian mother of the gods; the Athenians, the Cecropian Minerva; the Cyprians, the Paphian Venus; the Cretans, the Diana Dictyuna; the three-tongued Sicilians, the Stygian Proserpine; the Eleusinians, the old goddess Ceres; some Juno, some Bellona; others, Hecate, and others again, Rhamnusia. The Oriental Ethiopians, the Arii, and those where the ancient doctrine prevails, the Egyptians, Siman, honour me with ceremonies peculiar to me, and call me by my true name, Isis."

An ancient inscription, found near Capua, declares that she is one and all things:—

TIBI.
VNA. QVE.
ES. OMNIA.
DEA. ISIS.

The Romans followed the Greeks in their admiration of Isis.

In some respects, she is Neith; as to both is this inscription applied: "I am all that has been, and is, and shall be, and my peplum no mortal has uncovered." Another addresses her: "To thee, being one, art all things." But Apuleius is right in saying, "Though Isis and Osiris be really one and the same divine power, yet are their rites and ceremonies very different." Cudworth remarks:

"Isis is plainly supposed to be an universal Numen and supreme monarch of the world. Neither may this hinder that she was called a goddess, as Neith also was; these pagans making their deities to be indifferently of *either sex*, male or female."

One of the great mysteries of Isis was her assumed relation to the dog. Some reference to the subject may be seen in another part of this work, on "Sirius." One of her most celebrated sayings was, "I am in the constellation of the dog."

We are informed by Clement of Alexandria that two golden dogs were carried in the procession of that goddess. There is still a star *Isis* in the dog constellation. There is a cat-headed Isis, which bears a relation to the dog; in the same way as the Chinese *Kuen-miao* means the *mewing-dog*. But Montfaucon gives illustrations of a dog-headed Isis. She is *K-iris, Kisis;* and *isese* is the sun. Upon this the French author of that singular work, "Sirius," remarks: "The name of Isis, the lunar goddess in Egypt, being identical with *esis, isese*, and more frequently *Kisis*, moon and sun in American. On the other hand, *Kisis* being an alternative of *Kiris*, which, with the addition of the sign of the eye, *O, Okeris, Osiris* was the name of the sun personified in Egypt, it follows that the god-sun and the god-moon, or goddess-moon would have borne the same name with the ancient Egyptians, as that one is carried still among those Indians."

Costard has a remark about those two divinities; saying, "Isis and Osiris being the moon and the sun, the only sense in which they can be said to be in love with each other must be at their conjunction." But that *savant* refers to the dog-theory. "Isis being put for Egypt," writes he, "and the Nile rising about the time the dog-star rose heliacally, and being the cause of so much benefit to a

country that wants rain, easily affords a reason why that star is said to belong to Isis."

The astronomical idea of Isis has exercised the minds of many from early times. Anubis, the dog-headed god, is the guide and attendant of Isis during her search for the remains of her husband. Abbé Dupuis calls her "the Virgin of the constellations, the Isis who opened the year." Taylor the Platonist spiritualizes the conception; saying, "This is not the moon, but one of the divinities that revolve in the lower spheres, as an attendant on the moon." But the moon, not less than the sun, traverses the constellations. She was represented, as Murillo has pictured the Madonna, standing on the crescent, with an arch of stars above her head. The two similar forms may, by a curious coincidence, be seen in the Vatican Museum; their juxtaposition there is suggestive.

Isis has been commonly esteemed to be the *Virgo* of the zodiac. On some of the earliest plates of the signs, Virgo has the appearance of Isis. The Arabian philosopher, Abulmazar, is explicit on this. "One sees," he says, "in the first Decan of the sign of the Virgin, according to the most ancient traditions of the Persians, Chaldeans, Egyptians, of Hermes and of Esculapius, a chaste, pure, immaculate virgin, of a beautiful figure, and an agreeable face, having an air of modesty, holding in her hand two ears of corn, seated on a throne, nourishing and suckling a young child."

That her worship was early transferred to the Virgin Mary we know from the best testimony. The Collyridions and Marians were in force before the Council of Nice in A.D. 325. They distinctly deified her. The Melchites at the Council of Nice contended that the one true Trinity was the Father, the Virgin Mother Mary, and the Son Jesus. As Isis was carried to heaven by her Son Horus,

Ariadne by Bacchus, and Alcmenæ by Hercules, so, in the early Christian Church, the Virgin Mary was declared to have been carried to heaven by her glorified Son. This is, at least, a striking testimony of that craving for a female side of deity in the human breast.

The grand procession of Isis was in the month Athyr, when her ark, containing, according to King's "Gnosticism," the emblems of the masculine and feminine principles, was borne by the priests, and *Collyris* cakes were eaten in her honour. These cakes were marked with the sign of the cross. Costard speaks of other cakes, on the seventh of the month Tybi, in remembrance of her return from Phœnicia. A dog led the procession. Ezekiel saw in the secret court of the temple her worship. The Athyr festival commemorated the weeping of Isis for her lost lord. Plato refers to the melodies on the occasion as being very ancient. The *Miserere* in Rome has been said to be similar in its melancholy cadence, and to be derived from it. Weeping veiled virgins followed the ark. The *Nornas*, or veiled virgins, wept also for the loss of our Saxon forefathers' god, the ill-fated but good Baldur.

The winged Isis was the cherub, or *Arich*. She was then Isis the protectress. Dressed in white, she was *Day;* in black, *Night*. "On her breast," says Montfaucon, "was a mark like the St. Andrew's Cross."

The Isiac Table was a reputed monument of Egyptian art, giving illustrations of the goddess. It was of copper, overlaid with black enamel and small plates of silver. Father Kircher, the philosophical Jesuit, had a deal to say about it. Abbé Banier believed it was a votive offering to Isis in one of her temples. It was weli known in Rome to the learned. At the sack of that city in 1525, it came into the possession of a soldier, and was afterwards sold to Cardinal Bembo. The Duke of Mantua then became its

owner. After the siege of Mantua, in 1630, we hear no more of this precious relic. It is now generally believed that this was a clumsy forgery.

Montfaucon truly said : "The Egyptians reduced everything to Isis." Plutarch cites this incription on her image : "I am the female nature, or mother nature, which contained in herself the generation of all things." Her descent to hell in search of Osiris, like that of the Babylonian Astarte for Tammuz, was also a deep mystery. But these questions were too recondite for the mass of Egyptians. With them she was the good wife, and the good mother. To them, individually, she was the guardian of the dead. They placed her weeping figure at the end of the coffin. The dead personify Osiris. She who wept for him will weep for them. She who followed him to the underworld will accompany them in the painful pilgrimage below. She will plead for them before Osiris at the judgment, and be for ever with them in the Land of the Blest.

NEPHTHYS was the sister of Isis, and daughter of Rhea by Chronos. She became the wife of Typhon, the foe of Osiris.

Her connection with the myth of Osiris, more fully detailed in another place, is an interesting one. She is no party to the unnatural crime of her husband, Typhon. Her sympathy for her afflicted sister is sincere. In fact, she never seems to be away from her. She weeps with her at the bier of Osiris.

She bears a house and a disk on her head, and is represented with her hand to her forehead, as if sorrowing. The disk is between the two horns of a crescent. On her monuments, she is styled, "Daughter of the Sun;" "Directress of the abodes of souls;" "Great mistress of women;" "Mistress of two worlds," etc.

She is the genius of the lower world. She is identified with the fortunes of the dead. She is associated with Isis, as weeping over the departed, and going with them on their journey in the other life, toward the final reward of Paradise. Anubis, the Egyptian Pluto, is called her son. She shares with him the dominion of the World of Spirits.

Plutarch, like other Greek philosophers, sought an intellectual origin for her, as distinguished from Isis. "Nephthys," he considers, "designs that which is under the earth, and which one sees not, and Isis that which is above earth, and which is visible." He adds, "The circle of the horizon, which divides these two hemispheres, and which is common to both, is Anubis; and they give him the figure of a dog, because that animal sees as well in the night as in the day." Certainly, Isis, as well as Nephthys, is mystically called the mother of Anubis.

Some say she means the sands of the desert; and is, therefore, no friend to man. Others call her the sea coast. The myth of Venus rising from the sea comes from Nephthys. She is the end, as Isis is the beginning, of all things. On the whole, it may be affirmed that she is Isis, or the female principle of Nature, in some peculiar form of action. There was, doubtless, a moral, as well as a metaphysical, exponent in the myth of this sad-faced goddess.

OSIRIS was, unquestionably, the popular god of Egypt. The myth of Osiris, elsewhere to be discussed, was essentially a progressive one. But, under all forms, with any meaning, real or understood, Osiris was dear to the hearts of the people. He was pre-eminently "good." He was in life and death their friend. His birth, death, burial, resurrection and ascension embraced the leading points of Egyptian theology.

His figure on monuments is well known. Whether

standing, or seated on his throne of judgment, he bears the staff and whip, and carries the *crux ansata*, or cross with the handle. He has, usually, a white skin; but his neck is red. The face has often a greenish cast. But the Black Osiris, with a decided Ethiopian appearance, was a mystery, as was the Black Isis. It symbolized the dark region of the dead, over which he was fabled to reign. Dr. Hincks, who attaches that meaning to the colour, regards it as, perhaps, the most ancient form of the god. The Black Boodh, though worshipped chiefly by men of light complexion, was the oldest style of that deity, and indicated his origin from Egypt.

"The cap of Osiris was, oddly enough," says Mr. Wilson, in his "Solar System of the Ancients," "in its outline a hyperbolic reciprocal curve." This is an evidence of the advance of geometry in that very ancient time. He is seated on hyperbolic steps, decreasing as 1, $\frac{1}{2}$, $\frac{1}{3}$, etc., to infinity, which was thus prefigured. Of course, as a sun-god, he has a disk on his head.

His feet are never seen, being bound as a mummy. St. Andrew's cross is upon his breast. His throne is in chequers, to denote the good and evil over which he presides, or to indicate the good and evil who appear before him as the judge. The *uræus*, or serpent ornament, is always on his head. He has with him a sort of bushel measure. His whip became the trident of Neptune.

His father was Seb, answering to Saturn, or celestial fire. His mother was Neith, the infinite space, or original matter. Isis and Nephthys were his sisters, and Typhon was his brother. He was born at Mount Sinai, the Nissa of Exodus xvii. 15. Dionysus was also born at Nysa, or Nissa. The "Zeus of Nysa is traced by the author of the Great Dionysiak Myth" to the Semitic East. He was buried at Abydos; having lived but twenty-eight years.

He, his son, his brother and sisters were born out of due time,—that is, on the five days created at the end of the orthodox year of 360 days.

As the solar deity, he has twelve companions,—the Signs of the Zodiac. Although it was said of him, as of First God of the Chaldeans, Greeks, and Jews, that he had no name, he had forty-two special names, or attributes. There were forty-two *nomes* or provinces in Egypt, and forty-two gods or judges in Hades, as there were forty-two, or thrice fourteen, members of his body. Among his one hundred and twelve names is, the Ineffable. One prays in the Ritual, "Declare to me thy name." The Greek Dionysus had one hundred and fifty names.

Though Isis is his particular wife, he was said to live for six months with her, and six months with her sister Nephthys. This must be in all solar myths. The sun is six months in the upper signs of the zodiac, and six in the lower. Adonis had Venus for his celestial, and Proserpine for his infernal, partner. Hercules, the saviour, had two partners. Even St. George, in the myth of St. George and the Dragon, was favoured with the company of a holy woman on earth; and a queen, executed with him, descended with him below.

Ancient authors have identified Osiris with the Sun. Plutarch says he was known to the Greeks as *Zeirios*, belonging to the sun. But Plutarch sees him in a philosophical sense, as Synesius in a political. Osiris was said to die twice a year, after the sun fashion. Mariette Bey contemplates him as the nocturnal sun. Wilson's "Solar System" simply puts it thus: "The emblems of the divinity of Osiris are the symbols of the laws by which the planetary system is governed. The sun was worshipped under the name of Osiris." Abbé Dupuis, of course, held that opinion. Creuzer calls him Hercules, or

the sun. It is said that there were 360 pitchers, or vases, for libations, placed round his tomb; that bears an evident solar reference. Lenormant finds the nocturnal sun was known by the name of Osiris.

While we have various representations of Osiris, he mainly comes before us in a celestial and a terrestrial form. He is in heaven, and yet he was on earth.

In heaven,—or, rather, in the spiritual existence,—he is the *Absolute*, the *All*. He is styled on monuments, "Lord of life;" "Lord of ages;" "Light of the world;" "Dispenser of nourishment;" "King of gods;" "Creator of gods;" "Nameless One;" "Opener of truth;" "Full of goodness and trust;" "Eternal One;" "Supreme Being;" "Glorified One;" "Lord of Heaven;" "Ruler of eternity;" "Beholder of good," etc. As the dismembered one, he is Sepi; but as intact, he is Neberzer. As Unnofrè, he is the *good being*. As Neb-ua, he is the *One*. As judge of souls, he is Rhotamenti, king of Amenti, or Hades; whence the Greek Rhadamanthus.

From prayers to Osiris, the following may be cited:—

"I come to thee, to contemplate thy perfections.—Permit me to be among thy servants for ever.—I come to thee, great god, O Osiris, who dwellest in the west.—I am delighted to anticipate thy beauty; my arms are stretched out to adore thy majesty.—Accord me brightness, power, and justification.—Hail, Osiris, lord of the length of days, king of gods! The air we breathe is in his nostrils, for his own satisfaction, and the gladdening of his heart. He purifies the realms of space, which taste of his felicity, because the stars that move therein obey him in the height of heaven.—All who see him, of *whatever country*, respect and love him.—In will and word he is benignant.—Divine guardian, completing himself in justice.—The great of the great, the master of masters.—

All those who live on earth, come to thee.—Thou art their god, to the exclusion of all others.—Beings and non-beings depend on thee.—Beloved by all who see him.—Every one glorifies his goodness.—Mild is his love for us.—His tenderness surrounds our souls."

In the above extracts most readers cannot fail to recognize the lofty conception of a First God, a Providence, and a pure and Personal Deity. The Hebrew prophets spoke of Jehovah in similar terms. Without doubt, Osiris was in the minds of the Egyptians the exponent of what we understand by *God.*

An extraordinary Phœnician inscription, called the Carpentras, has yielded the following: "Blessed be Ta-Bai, daughter of Ta-Hapi, priest of *Osiris Eloh.* She did nothing against any one in anger. She spoke no falsehoods against any one. Justified before Osiris, blessed be thou from before Osiris! Peace be to thee."

Upon this, the scholarly Mr. Dunbar T. Heath has these words: "The author of this inscription ought, I suppose, to be called a heathen, as justification before Osiris is the substance of his religious aspirations. We find, however, that he gives to Osiris the appellation *Eloh.* Eloh is the name used by the Ten Tribes of Israel for the Elohim of Two Tribes. Jehovah-Eloh (Gen. iii. 21) in the version used by Ephraim corresponds to Jehovah Elohim in that used by Judah and ourselves. This being so, the question is sure to be asked, and ought to be humbly answered—What was the meaning meant to be conveyed by the two phrases respectively, *Osiris Eloh* and *Jehovah Eloh*? For my part, I can imagine but one answer, viz., that Osiris was the national God of Egypt, Jehovah that of Israel, and that *Eloh* is equivalent to *Deus, Gott,* or *Dieu.*"

But Osiris has the very distinct character of Pluto, or god of the world of spirits. He is Oun-nofrè, king of ghostland.

A prayer of the nineteenth dynasty bursts forth in praise: "Adoration to Osiris, who resides in Amenti (Hades), at Oun-nefer, king of eternity, great god manifested in the celestial abyss." He is the god of the dead. To him prayers are addressed by the deceased for himself, and by friends for him. He is solicited to show compassion, to be guide through the dark passages of the Amenti, etc. Above all this, he is the judge of souls in Amenti; though that office establishes the supremacy of his divinity.

Mariette Bey quotes from ancient writings the following: "He who occupies a place near Ra; the king of immense times; master of eternity; when the sun rises it is of his will; no other god can do what he has done; no one can live without his will; king of Amenti; he is the soul of the dead in the funeral region." As elsewhere noted, the dead are called by his name in that region.

Then, Osiris has a human development. He is God in heaven and hell, but once appeared as man on earth.

The stories on this subject were, of course, very conflicting, as the Greeks have been our chief informants.

He is one of the Saviours or Deliverers of Humanity, to be found in almost all lands. As such, he is born into the world. He came, as a benefactor, to relieve man of trouble, to supply his wants. The offices commonly ascribed to Thoth were performed by Osiris; as he teaches people agriculture, the care of the Nile water, and many other useful things. In his efforts to do good, he encounters evil. In struggling with that, he is temporarily overcome. He is killed. The story, entered into in the account of the Osiris myth, is a circumstantial one. Osiris is buried. His tomb was the object of pilgrimage for thousands of years. But he did not rest in his grave. At the end of three days, or forty, he rose again, and ascended to heaven. This is the story of his Humanity.

Osiris did not originally occupy the place in Egyptian thought he came eventually to hold. Called "Father," "Supreme," "The First," etc., he was assuredly not such at the beginning. The names of Khem, Ammon, and Ptah were those earlier in the list of creators. Mr. Hardwick, whose opinions have been before quoted, draws an interesting comparison between the Egyptian and Hindoo mythologies. In accounting for the supplanting of Ptah by Osiris, he says: "Osiris had for ages co-existed with Ptah himself in some departments of the Delta, as Brahmâ, the younger god of Hindostan, eventually supplanted Indra, the most prominent of Vaidic deities." It was another illustration of religious revolution, though in the pre-historic period.

On the earliest tombs we have certainly Anubis maintaining the position of god of the dead more than Osiris, or more often coming to the front. A captain in the army under the fifth dynasty is seen doing homage to Osiris. Mariette Bey writes: "The name of Osiris is very rare before the sixth dynasty." Again, speaking of that era, he says: "The name of Osiris, hitherto so rare, commences to be more used. The formula of *Justified* is met with, also, on rare occasions." As he is known as *the justified* or *makheru*, that writer adds, "it proves that this name was not given to the dead only." The Bey considered that in the twelfth dynasty Osiris was "in full possession of the sojourn of the dead." It was later than that when we perceive the scarabeus devoted to him. No one doubts his full power under the eighteenth dynasty.

But, though often at first associated with Anubis in the Prayers of the Dead, there is direct evidence of his honourable position during the days of the Great Pyramid, when so much of the substantial theology of the country was already settled.

The coffin of King Menkeres, fourth king of the fourth dynasty, though without paintings, contains the earliest known extract from the Egyptian Scriptures, the Ritual. On it are these words: "Oh! Osiris, King of Upper and Lower Egypt, Menkaura, ever living, born of Nût, substance of Seb, thy mother Nût is spread over thee. She renders thee divine by annihilating thy enemies. Oh! King Menkaura, live for ever!"

In the fourth dynasty therefore, B.C. 4000, the god was the demiurgus, or Logos, the first-born of heaven,—Nout. It would be difficult to place him upon a loftier platform.

HORUS, or Hor, the last in the line of divine sovereigns in Egypt, was the reputed son of Osiris and Isis. He has, like his parents, a celestial and a mundane history.

He is styled "Horus, the Powerful; the beloved of the sun, the Ra, the offspring of the gods, the subjugator of the world." He is the great god—loved of heaven. His birth was one of the greatest mysteries of the religion. Pictures representing it appeared on the walls of temples. One passed through the holy Adytum to the still more sacred quarter of the temple known as the birthplace of Horus. He was presumably the child of Deity. At Christmas time, or that answering to our festival, his image was brought out from that sanctuary with peculiar ceremonies, as the image of the infant Bambino is still brought out and exhibited in Rome. Women then, as women now, believed in the efficacy of that image of the infant for their relief in the time of nature's sorrows.

Hawk-headed, as became a leading god, carrying the flail, with a winged disk for his symbol, he came from the *maem misi*, or sacred birthplace, as the "Mystic child of the ark," and as the "Unbegotten god." With outstretched arms he is the vault of heaven.

As a child, he is *Harpocrates*, or Ehoou, with the *rut*, or rolled plait of hair of youth, on the right side of his head, and with the finger in his mouth. The solar disk is upon his head. His hair, as with all youthful solar deities, Apollo, Baldur, etc., is of a light, or ray colour.

As *Chons-Hor*, he is supposed to be the son of Sevek and Athor. He carries the crook and whip of Osiris, whom he represents. "As Horus Ra," says Cooper, "his first and most abstruse character, Horus is identified with the Supreme Being himself." As Horus Sneb, he is the Redeemer. He is Lord of Life and "Eternal One."

Horus is called "the feeble-footed," from the Harpocrates side of his character, being of a feeble and untimely birth. In fact, he is often without feet. This may mean the weakness of Nature in the winter, when there is a partial suspension of vegetating force. The absence of feet may be a symbol of that repose in all agricultural operations during the period of inundation. The Egyptian story says, however, that he was born in winter, and brought up secretly in the isle of Buto, for fear of his uncle Typhon.

But Horus, with his lion emblem, is the hero of battle, the strong one, the mighty conqueror, the avenger of his father's wrongs, the punisher of the wicked. Monuments depict him as the Egyptian St. George, contending with the dragon, Typhon. Lance in hand, he pierces the evil serpent, pinning him to the earth. He bruises or spears the head of Apophis, the cursed serpent, standing triumphantly upon him. He spears the Typhonic hippopotamus, and holds up the trophies of his victory,—the genitalia of his foe Typhon. This may refer to the agricultural conquest over inundation and devastation, as Abbé Pluche imagines; or the power of the sun in the field.

Horus *Generator* is a type of the glorious resurrection. The disk-headed god reappears as Horus in the horizon,

the sphinx deity, to notify the new birth of the soul. The "Divine child" is the risen sun. He is, too, vegetable birth in the spring. His pitchers indicate his part in the inundation that is to bring a fresh existence of plants.

His flail points to his part as the redresser of wrongs, or retributive Providence. He lets not evil escape him. He is the warlike Perseus to deliver Andromeda (human nature) from the cruel assaults of the monster. He is the Apollo shooting his arrows against the enemies of his father's house. He is the Vedic god, darting fire upon his accusers. His flail is the club of Hercules to crush the Hydra of moral evil. He is the Mithra subduer of the bull of Persia.

Horus is a virtuous deity. Like Apollo, he has no amours. His part in the lower world is associated with the judgment. He introduces souls to his father, the Judge. He stands by the balance, which is to mark their character. He is the executive justice, as he pursues the evil doers, decapitates them, pierces them with his sword, or directs against them the fiery breath of the serpent Mehen, upon whose folds he stands. This proves him to be the "substance of his father," as the tablet says, or the incarnation of Osiris. The temple of Edfou, as the magnificent work of Edouard Naville shows, is crowded with memorials of him.

The gentle, or feminine, side of his character is marked in the Tentyra planisphere, as a lion with a virgin's face. Feeble in his infancy, strong in his manhood, he is kind in his life. A hymn, taken from an ancient record, gives a beautiful picture of the Egyptian conceptions of this Osiric god :—

"By him the world is judged in that which it contains. Heaven and earth are under his immediate presence. He rules all human beings. The sun goes round according to his purpose. He brings forth abundance, and dispenses it

to all the earth. Every one adores his beauty. Sweet is his love in us."

They who prefer the consideration of Horus as the material sun, to Horus of the intellect and affections, lose some incentive to the practice of goodness, and the power of divine example.

But our forefathers, in their supposed savage heathendom, were able to realize a similar character in the youthful Baldur, of the white and shining hair, to whom the hoarse throats of blood-stained warriors chanted the *Genethlia*, or birth songs. The Northmen's Bible, the "Edda," has this charming sketch of Baldur: "He is *the best*, and all mankind are loud in his praise; so fair and dazzling is he in form and features, that rays of light seem to issue from him."

Plutarch's philosophy is tame enough after this, saying, "Osiris represents the beginning and principle; Isis, that which receives; and Horus, the compound of both. Horus engendered between them (which is the world), is not eternal, nor impassible, nor incorruptible, but, being always in generation, he endeavours by vicissitude of mutations, and by periodical passion, to continue always young, as if he should never die."

AROUERIS, Greek god Harsiesi, is the elder Horus, having a temple at Ambos. There is much mystery about him. He was begotten, it is said, by Osiris and Isis when they were in the bosom of their mother. In some inscriptions he is styled the brother of Osiris and Isis. The utmost we know is that he was a form of Horus. As executor of justice, Horus is Hartema. Hor is styled son of Osiris Unnofrè by Naville.

Horus is one of the early divinities of Egypt. On the thigh of a priest of Horus, one Ra-sankh, are said to be inscribed some "characters belonging to the Pyramid

epoch," that is, of the fourth dynasty. A stele records, during the fifth dynasty, the death of the high priest of Horus. The *out'a*, or symbolic Eye of Horus, occurs on an altar of the sixth dynasty. It may then be presumed, that, with Osiris, Isis, Anubis, and Thoth, Horus was a deity of the people at or before the first dynasty.

THE MYTH OF OSIRIS.

THIS great mystery of the Egyptians demands serious consideration. Its antiquity,—its universal hold upon the people for over five thousand years,—its identification with the very life of the nation,—and its marvellous likeness to creeds of modern date, unite in exciting the highest interest.

A distinguished author, entitled to the highest respect, Sir Gardner Wilkinson, writes as follows: "No Egyptian deity was supposed to have lived on earth, and to have been deified after death, as with the Greeks and other people." Does Egyptian theology sanction that opinion?

Osiris was, without doubt, the most popular god in Egypt. The secret of that popularity was, that he had lived on earth as benefactor, died for man's good, and lived again as friend and judge.

Pierret says: "Osiris has reigned upon the earth, where he has left such a remembrance of his beneficence that he has become the type of goodness, under the name of Ounnowre." He was the Lord over all, the "Only One, of whom the moral manifestation is goodness." Maspero writes: "We find we have no longer to do with the infinite and intangible god of ancient days; but rather with a god of flesh and blood, who lives upon earth, and has so abased himself as to be no more than a human being."

It is idle for us, at this distance of time, to talk of him as a solar myth, or a refined intellectualism of the Egyptians; he was a person who had lived and died. They had no manner of doubt about it. Did they not know his birth-

place? Did they not celebrate his birth by the most elaborate ceremonies, with cradle, lights, etc.? Did they not hold his tomb at Abydos? Did they not annually celebrate at the Holy Sepulchre his resurrection? Did they not commemorate his death by the Eucharist, eating the Sacred Cake, after it had been consecrated by the priests, and become veritable flesh of his flesh?

The story of Osiris was, like many others, a growing one. It was too profitable to a class not to be expanded and miracularized. What it was in the beginning we have but few means of ascertaining. From before the Pyramid times all the leading characters were known. These were Osiris, Isis, Nephthys, Horus, and Typhon. The main features of the myth were, doubtless, then in existence. But we perceive under the New Empire, especially, a remarkable extension or filling up of the idea. With increasing knowledge of human wants and feelings came the development. Too much confidence must not be placed in Greek authorities. They brought philosophy—though originally borrowed from Egypt—and mixed it up with what they gathered from priests.

Plutarch's wonderful work on Osiris and Isis has been the text book upon the subject. He claims to have got his information from the best Egyptian authority. But there are grave difficulties in our way of accepting his conclusions. He belonged to a tale-telling nation, and a publishing one. Was it likely that such a man could, by *interviewing*, have learned much from the priests of Thebes?

It was possible for him to glean something, and to infer more. From hieroglyphics he could get little, if anything, as they were but very partially understood then by any one, or Horapollo would not have made such a hash-up of them. Floating notions would be gathered, and a shrewd

observer of rites and ceremonies would realize a good deal. The Ptolemaic Egyptian writers were a hybrid and conceited set, who, like the jackdaw, stole a stray feather or two from the grand old sacerdotal peacock, and strutted about in mock majesty. As the real and higher secrets of religion were, in all ages, confided only to a few, those hybrids were very unlikely to get these from the initiated.

But, as there is every reason to believe that after the sixth dynasty, or even fifth, some terrible national calamity occurred, which particularly pressed upon the priestly or learned class, causing a most striking decline even in the natural exposition of the arts, we may certainly conclude that some of the more important secrets of civilization, as well as theology, were modified, if not lost, at that very remote epoch. Again, under the Hycsos, or Shepherd Kings, there was another long period of religious gloom. Social, dynastic, intellectual, and theological revolutions followed. The Persian invasion was the most fatal of all in its effects upon the priests. These facts may well make us pause before accepting the philosophical explanations of Plutarch and other Greeks.

The details of the myths vary, necessarily, and are very confusing. But, although far from certain as to the facts of the story, enough comes before us as data for approximate conclusions. Before the sceptic, however, rashly pronounces against the whole thing as absurd invention, let him face the difficulties in the path of enquiry upon any assumed matters of fact. Let him try and analyze the floating stories about St. George, St. Patrick, and the Virgin Mary; in which a basis of truth will be generally accepted. Then let him endeavour to unravel the mystery of Osiris.

Osiris was originally a divinity. Subsequently he, or some one of his name, and assumed to be the same person,

appears as a ruler of Egypt. Further on, he becomes again divine, and the object of prayer.

He and his brother Typhon live amicably together in Abydos with their wives Isis and Nephthys. Osiris has been very useful to his people, advancing their civilisation and promoting their piety. Being summoned on a career of conquest in Southern Asia, perhaps India, his brother conspires with seventy-two others. Upon his return, he is met by these, and entertained at a banquet. As part of the entertainment, a peculiar box is introduced, and one after another tries vainly to get into it. Osiris is induced to try, and it fits him properly. The conspirators shut the lid, and effectually closed it. He entered the box or ark on the 17th of Athyr (November 13th), the very day and month on which Noah passed into the ark. The box was thrown into the Nile, or the sea as some say. Carried onward by the inundation, it was fixed in a wood. Ultimately it got enclosed by a growing palm, and enveloped in its timber.

Isis heard at Chemnis of the cruelty to her husband. Hastily summoning Anubis, the dog-headed, her son or nephew, she set out seeking for her lord's body. At Byblus she found the palm ; but it was guarded by magical power, so that she could not extract the coffin. As she watched, the king of Byblus came looking for a tree to serve as a column to his palace. This one was selected. In vain did the goddess, metamorphosed as a dove, utter plaintive cries to dissuade the men from cutting down the palm. Making the best of things, however, she resumed her womanly shape, walked on to the palace, and took the office of nurse to the queen's child. Ingratiating herself into royal good graces, she was able to overcome the magical obstruction, and so secured the coffin.

But her troubles were not over. Typhon, through emissaries, discovered the recovery, and artfully stole the

box. Cutting up the body into fourteen pieces (or forty-two in another version), he threw them away in various places. Isis, then, had the sad work of hunting up the remains, lamenting, as she walked, with her maidens, also lamenting. Only thirteen of these parts could be secured. The missing one, the phallus, had been swallowed by a fish. Making a likeness of this out of sycamore wood, she brought the whole to Abydos for burial.

Her sister and she now stood over the corpse weeping, and chanting the songs of the dead. Such was the power of these tears and prayers, that one member of Osiris began to evidence vitality, and secured conception in the faithful wife. Ultimately he rose to life. We do not recognize him further as king of Egypt. He seems to disappear, and ascend to heaven, as he is known after this as the resurrected one, the God of the unseen world, the future Judge of all souls.

The Horus part of the story is most interesting. Nominally the son of Osiris, begotten and born after death, he is, in fact, merely the incarnation of Osiris, as a god, in the way that Apis was an animal symbol. While his mother bore him, Typhon, sensible that the son was to be the avenger of the father, sought to prevent his birth, or secure him upon his appearance on earth. One story is, that she was caught up to the sun; another, that she fled to the sea; but the usual account is that she secretly took up quarters on a little island in a lake near Buto.

Rougé reads the following from an ancient monument respecting Isis: "She is beneficent in will and speed.—She went round the world lamenting him (Osiris). She stopped not till she found him.—She raised the remains of the god of her resting heart.—She had a child. She suckled the babe in loneliness."

Horus grew to mature strength. He then sallied forth

in pursuit of Typhon. The great contest took place upon the plain beyond Siout. Victory decided in favour of the good divinity. On papyri, on coffins, on steles, on statues, on the walls of temples, Horus is variously represented triumphing over Typhon. The latter is most often seen as the dragon, the evil serpent; and the other, like a George or a Siegfried, is piercing him with a spear. But the Typhon is only wounded. Horus appears with the emasculated member of his foe; still, the Egyptians continued to fear Typhon in this life, and more particularly in the next, as magical formulæ were necessary to keep him even tolerably within bounds.

Now, the above, with variations, constitutes the myth of Osiris. The interpretation, or interpretations, will next be considered.

The priests who, according to some folks, were incarnations of evil, and self-elected deceivers and torturers of humanity, have been imagined the constructors of this fine story for certain reasons of policy, and, primarily, to secure their own exalted position. They are usually represented as chuckling over their jugglery, glorying in their secret, and sneering at the victims of their pious fraud.

Few thinkers, however, would doubt that the great majority of teachers trusted in the lessons they taught. Some persons charge even Roman Catholic priests with dishonest denial of their creed; a charge too absurd on the face of it to be entertained. That one in a thousand of the Egyptian priests may have been admitted into some mysteries, and learned *an* explanation of the story, may be allowed; but whether any heard in the *arcanum* what had been divulged to the initiated thousands of years before, is open to question.

No explanation, of an Egyptian source, has ever been given of the myth of Osiris. Some have traced it, as they

thought, to other lands. One author, identifying Dionysos with Osiris would give it a Semitic origin. The idea may be traced through Phœnicia to Chaldea. But Assyriologists prove the Semites to have been a wandering race, who accepted the very religion and letters of the more cultured and ancient people on the Euphrates. Besides, the best of authorities date the Semitic reign from B.C. 2000, while Osiris was known in Egypt thousands of years before. It is still open to question whether Chaldeans and Egyptians did not get it from a source anterior to both, but now, perhaps, buried in the ocean beyond the Arab "Gate of Tears."

Greek authors philosophized upon it, or ridiculed it. Athenagoras laughed gaily at the Egyptian absurdity of first weeping for the death of their god, then rejoicing at his resurrection, and afterwards sacrificing to him as a Divinity. Synesius, on the contrary, thinks that, though a fable, it signifies something more than fable, because, says he, "the Egyptians transcend in wisdom."

That there was some foundation for the fable is evident from the fact that other nations have versions of the same story. A glance at some of these, if throwing no new light upon Osiris, will show a wide range of sympathy with the idea.

The flight of Isis with her unborn babe from the fury of Typhon was that of Astrea, when beset by Orion, and of Latona, the mother of Apollo, when pursued by the monster. Iacchus was torn to pieces by the Titans, like Osiris; and Dionysus, the demiurgus of Syria, descended to hell, as he did. Chrishna, the black god of India, also descended below, and rose again. The Vedas say, "Agni has taken a human form for the good of humanity." The Indian Iswarra was, like Osiris, *arghanautha*, the lord of the argha or boat. The battle of Bel

and the Dragon has been already noticed. The Chaldean Hea or Oannes is Osiris, Judge of the dead; Dav Kina is his wife, and Bel, or Merodach, his son, Ishtar of Babylon descended to Hades in search of her lost beloved.

Babylon had its Osiris in Tam-zi, and Isis in Ishtar. Tam-zi is the Tammuz of Scripture. The Jewish philosopher, Moses Maimonides, refers to an old work on Nabatean agriculture, in which is a reference to the death of Tammuz, and a statement that all the idols of the earth went that night to weep round the golden image of the sun at Babylon, returning to their several temples before morning. The book mentions the annual mourning for Tammuz which Ezekiel saw in the temple of Jerusalem. F. Lenormant thus notes the incident: "It is more than probable that before the descent of Allat (Ishtar) into the 'unchangeable country,' the poem related the death of Tammuz, and I believe I discover a trace of the manner in which it was presented, a sort of translation of that part of the story, in a piece of a very particular character which Moses Maimonides reports in the book of Nabatean agriculture."

Baldur, the Scandinavian god, was killed, like Tammuz, in midwinter, and descended to Hades. His brother Hermod went off on Odin's famous horse Sleipnir, and begged Hela to let him come out of her dominions; saying that all gods and men were mourning for his loss. The resurrection of Baldur followed after.

Dionysus and Bacchus were sin-bearers, like Osiris. Atys of Phrygia was emasculated and killed by the wild boar; after being mourned for, he was restored to life, and the rejoicings took place at the *Hilaria*, on the primitive Easter, March 15th. Bacchus was murdered, and the remains of his lacerated body were collected by his weeping mother Ariadne. Ausonius, a form of Bacchus, was slain

at the vernal equinox, March 21st, and rose in three days. Adonis, so mourned for by Venus, was slain by a wound in his side. The Persian Mithra, son of the good god, drove the evil Ahriman out of heaven, and was believed by the Persians to become their future judge. Tammuz, the Syriac name for Adonis, was called the torn spotted fawn. Ezekiel viii. 14 notes the weeping women, who shaved parts of their heads to exhibit their devotion to Tammuz.

The idea running through these stories of the ancient mythology would appear to be pretty much the same. Two opinions prevail as to the origin of what may be a common custom or a common conception. While some contend that tribes, without connection with each other, might individually and spontaneously originate such, others conceive the necessity of derivation from some primary stock.

Finding Oriental nations of the past entertaining remarkable similarity of views upon religion, we may naturally trace back for an original source. The Egyptians were undeniably the first historical people, and have, therefore, been presumed the fathers of this singular religious thought of a conflict between good and evil, with the death and recovery of the victor. But there is some evidence, however obscure, which points in a direction beyond them to a still earlier race of thinkers.

This religio-ethnological question may be compared with a geological one. Until a few years ago the most ancient rocks of the world were Cambrian and Cumbrian. Still, as some of their strata were of sandstone or other composite rocks, it was concluded that the floor had not been gained. Eventually, the Laurentian series were discovered in Canada, and seen in North-west Scotland, below those formerly held to be the primary. But in this very Laurentian the presence of rolled pebbles indicated a previously

existing set of formations, no trace of which is yet ascertained.

One version of the myth has been brought forward by Edouard Naville a few years ago in his finely illustrated work on Edfou temple. He sees an ethnological and historical story.

Horus was the last of the long series of royal divinities in Egypt, inaugurating the reign of mortal sovereigns, of whom Menes is traditionally held the first of the first dynasty, being placed by Lenormant's Ancient History at B.C. 5000. One account is that Osiris, in the 365th year of his reign, accompanied by Horus, came from Nubia to chase Typhon from Egypt. Typhon was lord of Egypt from Edfou to the eastern side of the Delta. The temple walls give the battles between them. Crocodiles and hippopotami came to the help of Typhon, and Thoth appears to the aid of Horus, who is eventually victorious and crowned king.

But there is an interesting mention of the Schesou Hor as the companions and supporters of Horus. On this Vicomte Rougé inquires, whether these may not have been the aborigines of Egypt? Were these kings before Menes? Did the first dynasty represent a new race of settlers? Was Horus the leader of a pre-historic band, supported by the native population against some tyrant who is called Typhon? May not the story in its original form have been a distorted tradition of the facts of history? Whence, then, the moral features of this myth? For, as Naville observes, "It is possible that this legend has been modified in the course of ages, but the bottom is the same, and the moral teaching has not changed."

Greek writers, with strong metaphysical bias, looked on the Egyptian story through a rationalistic medium.

Proclus talks thus prettily concerning Osiris: "who pre-

sides over the whole of generation in nature, leads forth into light all natural reasons, and extends a prolific power from on high even to the subterranean realms." But he is a type of Neo-Platonism, and the School of Alexandria, so warmly set before us in the glowing pages of Kingsley. A modern author, known as Taylor the Platonist, writes: "The opposition which everywhere prevails in the universe, and also the barren and fertile periods which alternately take place in the sublunary regions, appear to be indicated by this Egyptian fable."

Plutarch's philosophy is contained in these words: "The great principle of fecundity." With him, Osiris is "a First Principle, and that every such principle, by means of its generative faculty, multiplies what proceeds from or is produced by it." This is not to be confined to a material sense, but extends to the origination of intellectual conceptions. Yet he writes, "Osiris is neither the sun, nor the water, nor the earth, nor the heaven; but whatever there is in nature well disposed, well regulated, annual and perfect, all that is the image of Osiris." In another place he says: "Whoever applies these allegories to the divine nature, ever blessed and immortal, deserves to be treated with contempt. We must not believe, however, that they are mere fables, without any meaning, like those of the poets. They represent things that really happened."

By the way, in his interesting book, Plutarch gives the following sketch of an Osiric procession:—

"Upon the nineteenth of the month the Egyptians go down at night to the sea; at which time the priests and supporters (the Pateræ) carry the sacred vehicles. In this is a golden vessel in the form of a ship or boat, into which they take and pour some river water. Upon this being performed, a shout of joy is raised, and Osiris is supposed to be found." After this, he says that "the priest

brought a sample of the most fruitful kind of earth, and put it into the water which was in the sacred scyphus. To this they added the richest gums and spices; and the whole was moulded up into the form of a vessel, similar to a lunette."

Abbé Pluche has no manner of doubt about the honest belief of the Egyptians in the simple story of Osiris, their individual as well as national benefactor, as others may realize the faith of Neapolitans in the annual liquefaction of the blood of their patron saint. He thinks that even supposing the leaders knew something beyond the popular conceptions, "it would have been dangerous for the Egyptian priests to attempt undeceiving the people, and to divert them from the pleasing thought that Osiris and Isis were two real persons."

He adduces a proof of this danger. "The actions of Osiris and Isis," says he, "were incessantly mentioned. The people believed what they saw and what they heard. The perpetual recitals of as many historical facts, as there were figures and ceremonies exhibited, completed their error, and rendered them invincible." His conclusion was: "The people in their frantic enthusiasm would have *torn in pieces* any that should dare to deny the history of Osiris and Isis." The Neapolitans, in Bomba's days, would have done the same to the public blasphemer of the blood of St. Januarius.

The ordinary explanation of the Osiric myth is a solar one. The sun, it is said, nightly contends with darkness, being slain, as Osiris, the nocturnal sun, by Typhon. But, as Horus, the morning sun, it rises from the grave to heaven, conqueror over gloom. In his descent in the western region to Hades, Osiris is said to be lost. Mariette Bey says: "More ancient than *Ra* himself will be the nocturnal sun; it is he who will symbolize the struggle of

darkness against day, and good against evil." Dupuis, of course, ascribes all myths to the sun.

Maspero, the Italian Egyptologist, inclines the same way. "This daily birth and death of the sun," says he, "indefinitely repeated, had suggested to the Egyptians the myth of Osiris. *Like all the gods, Osiris is the sun.* Osiris-Khem-Ament, Infernal Osiris, sun of night, is re-born, as the sun in the morning, under the name of *Hor pechroud, Hor child,* the Harpocrates of the Greeks. Harpocrates, who is Osiris, struggles against Set, and the *Bat,* as the rising sun dissipates the shades of night. He avenges his father, but without annihilating his enemy. This struggle, which re-commences each day, and symbolizes the divine life, serves also as a symbol of human life."

But the sun appears to die and rise again at the solstice. For instance, on our shortest day, December 21st, the sun descends its lowest on the southern side. It is our depth of winter, our death of the sun. For three days the sun appears to stand still; that is, rising each morning at the same place, without advancing. Then it exhibits sudden vitality, leaves its grave December 25th, re-born, and progresses upward day by day towards us in the northern hemisphere. At the equinox—say the vernal—at Easter, the same phenomenon occurs. The sun has been below the equator, and suddenly rises above it, to our natural rejoicing. It has been, as it were, dead to us, but now it exhibits a resurrection.

Thus it is, as Dunbar T. Heath remarks, "We find men taught everywhere, from Southern Arabia to Greece, by hundreds of symbolisms, the birth, death, and resurrection of deities, and a resurrection too, apparently after the second day; *i.e.,* on the third day."

Mr. Fellows, a writer on Freemasonry, sees a connection between the Great Pyramid, the sun, and Osiris. Alluding

to the shadow cast on that building, he writes : " Fourteen days before the spring equinox, the precise period at which the Persians celebrated the revival of nature, the sun will cease to cast a shade at mid-day, and would not again cast it till fourteen days after the Fall equinox." He, therefore, calls the Pyramid " a pedestal to the sun and moon, or to Osiris and Isis, at mid-day for the one, and at midnight for the other." He adds, " Osiris descended into the tomb or hell. The tomb of Osiris was covered with shade nearly six months." The initiated are aware that Hiram's body lay fourteen days in the grave before being found by the mystical Solomon.

The association with the lunar theory would appear from the age of Osiris being 28 years, the number of days for the existence of a moon. The lunar mansions, so celebrated in the Ritual are twenty-eight. But the highest rise of the Nile at Elephantine was 28 cubits, and Osiris was, in one sense, the Nile. The ark or boat of Osiris is a *crescent.* As *a-ah,* he is the lunar Osiris.

The constellations have been held to afford a key to the myth. Osiris was declared to be in *Leo,* as the sun at the creation. In the second month, the date of Noah, he was said to be in *Scorpio.* As O-siris, he is the *Sirius* ; though Bunsen reads a lunar meaning in Hysiris, son of Isis. But he, like Isis, was myrionymous or thousand-named. His twelve companions were supposed to be the signs of the zodiac ; like the twelve men who bore his ark, or six twelves who conspired, and the same number who carried his body.

The phallic theory has satisfied some others. The emasculation may refer to the feeble action of the sun in mid-winter. Lenormant writes : " In the bas-reliefs of the temple of Philæ, the first sign of the resurrection of Osiris, stretched upon the funeral bier, is the manifestation of

phallic petulance; explaining thus under a brutal form the doctrine that among the Greeks the image of the omphalos gives in a hidden manner."

The theory of *Hiram Abiff* may suggest itself to the members of the Mystic Craft. It will be instructive for them to compare the story of Osiris with the story of Hiram, his death, interment, and *raising*. As the "Orient" Freemasons of Paris have removed from their Masonic records all references to the Deity, perhaps they and the other Continental Freemasons may be disposed to go further back than Solomon's Temple, and insert the name of Osiris as at first in their mysteries. The wise Herodotus, treating of Egypt, could not give the hidden word, when clearly referring to Osiris. He only says, "whose name I should think it unholy to mention."

M. Beauregard detects a Nile story; saying, "All the phases of the Nile have corresponding traits in the legend of Osiris." While Isis is Egypt, Osiris is the Nile, Typhon is the soil naturally, Nephthys is the sand and marshes, and Thoth is science, by which the land was redeemed. The sexual productive parts always remain in the Nile to evidence its fertilizing power. The learned Frenchman adds: "The institution of the legend of Osiris is certainly much anterior to the historic times of Egypt."

The nature-myth theory, applied with so much skill and poetic feeling to the narratives of the Vedas, has been directed to the myth of Osiris. It has been contended that there is no religion in either; that is, nothing to do with God, and the man's soul. It is assumed that the first priests of Hindoo Aryans, and the earliest teachers of Egypt, were more Homeric than Homer in their interpretation of the operations of Nature. They observed everything with marvellous accuracy, and constructed from these sensations a series of "Fairy Tales," of surpassing

imaginative power, which, though only fancifully descriptive of Nature's laws, were received as inspired records of divinities.

After all, there is truth in what Wilkinson says, that "the prominence given to the mysteries and office of Osiris in the sixth, and still more in the eighteenth and succeeding dynasties, were only the *fuller development of an old doctrine.*" The interesting enigma to solve is, what was that primitive idea ?

Creuzer thinks to help the investigation by supposing that the Osiric legend was invented to seduce a barbarous race from Fetishism. As he discovers fetish worship, the lowest form of reverence, among tribes isolated from each other, and, therefore, uncivilized, he conceives that wise and benevolent teachers, whether from amidst the people themselves, or coming from a distance, instituted a worship which would form a common basis for the union of villages and the constitution of central government.

In the myth there are several things that arrest our attention. The descent of Osiris into the ark on the day and month mentioned in Genesis for Noah; the time of his being enclosed there; his passage over the sea in it by the aid of dolphins; the three days' festival after the 17th Athyr; and again after 179 days, on the 19th Pachon; the rites attending his fastening in the ark; his persecution by Typhon, who is, in a sense, the Deluge;—all these things gave an air of credence to the arkite theory of Bryant, author of "Antient Mythology." As Osiris simply, the god was buried on land; but as Ptah-Sokari-Osiris, he was buried in the waters. The Rev. W. Hislop, in his suggestive book upon the likeness of Rome and Babylon, refers to the year's burial of Osiris in the ark, and the year of Adonis in Hades, with the celebrated 17th day of the second month.

But Hislop compares Nimrod and Osiris. The mighty hunter was termed the "Subduer of the Leopard"; and Osiris, like his prophets, may be seen in a spotted dress.

As the *Invictus Osiris*, his tomb was illuminated, as is the Holy Sepulchre of Jerusalem now. The mourning song, whose plaintive tone was noticed by Herodotus, and has been compared to the *Miserere* of Rome, was followed in three days by the language of triumph. The priests are recorded to have sung a special Song of Love at his festival, when geese and cakes were joyfully partaken of. Flowers were then strewn upon his tomb.

Osiris, like Chrishna, was stung in the heel by the serpent. Josephus was told that he was killed when the sun was in Scorpio. Orion, as well as Osiris, was bitten by Scorpio. We read, moreover, of Osiris *Ophiocephalus*, or serpent-headed.

The dismemberment of Osiris into fourteen, twenty-six, or forty-two pieces, has always been looked on as part of a solemn mystery. Plutarch, has, of course, a metaphysical meaning; viz., "the distribution of intellectual life into the universe by those powers, which partially fabricate and proximately preside over mundane natures." Elsewhere he describes those lacerations as the "procession of intellectual illumination into matter." Proclus has the same notion.

Landseer's "Sabean Mysteries," may incline to the astronomical view of the myth, when dealing with the dismemberment story, as detailed by Diodorus, who mentions twenty-six pieces. Osiris is the constellation Boötes, with its twenty-six stars. Landseer says: "The fable of the dismemberment and cutting to pieces of Osiris by Typhon alludes to the successive acronycal disappearance of these twenty-six stars, which, of necessity, follow each other as they sink beneath the horizon."

He further notes the number *fourteen*, another version of the dismemberment. "Notwithstanding," says he, "that the different degrees of obliquity of the descension of the stars of Boötes, or Osiris, in the several latitudes of Babylon, Thebes and Saba, occasion the plural settings not always to consist of the same identical stars, yet that in all these places the number of descents of the twenty-six stars is constantly fourteen." "Wherever the Osirian rites were celebrated, this descension of his stars was regarded and lamented as the death of Osiris."

He shrewdly connects his astronomical theory with the phallic element of the Osiris myth and its origination of the rite of circumcision, which was, doubtless, as old as Osiris himself. Hence he writes, "The phallic festival, which forms a subsequent part of the story, I conceive to allude to the reappearance of the star so cut off in the eastern part of the heavens."

The Phœnician tale was that Ouranos married his sister *Ge*, the Earth, but was dismembered by his son Chronos. It is truly *Time* that performs a similar work in our own day. The demiurgos Dionysus, another Osiris, was murdered by the Titans, who first boiled the dismembered parts and then roasted them. This led Taylor, the Platonist, to say that "distribution of intellect into matter and its subsequent conversion from thence is evidently implied, for water was considered by the Egyptians as the symbol of matter, and fire as the natural symbol of ascent."

Modern thinkers, not less than ancient ones, have been attracted by the moral and spiritual conceptions involved in this myth.

The Rev. Dr. Oliver, deservedly ranked as one of the most distinguished writers on *English* Freemasonry, solemnly assures his brethren that "the legend celebrated the death and resurrection of one imaginary being, to

whom these devotions were directed to be paid. The rites were always solemnized in lamentations, terminating in joy."

The author of "Sirius, aperçus nouveaux sur l'origine de l'idolatrie," reviewing Osiris and other heathen divine heroes, speaks of "god-men of paganism, sons, for the most part, of the Supreme God, with whom they wholly identify themselves, born of a virgin mother, spreading upon earth the benefits of civilization, mediators between men and divinity, supreme pontiffs, guides and judges of souls in the hells, combating and crushing the spirit of evil, and re-ascending to heaven upon the accomplishment of their divine mission."

Elsewhere, in the account of doctrines contained in the theology of ancient Egypt, the reader will have further particulars of the part played by Osiris, not only as the sacrificed and resurrected one, but as the judge in the judgment of souls. In that *rôle* he was brought very near to humanity, and was regarded with awe and fear, though not with dread, by good Egyptians. It was his victory over sin and death that established his throne in the hells as the Judge of the Dead. In all respects we witness his complete identification with human interests. As Judge Strange tells us: "He appeared on earth to benefit mankind; and, after having performed the duties he came to fulfil, and fallen a sacrifice to Typho, he rose again to a new life, and became a judge of the dead."

Mr. Brown's "Great Dionysiak Myth" has much to do with Osiris, or Uasar, as he calls him. Of the Greek Dionysos he says: "He is Phanes, the spirit of material visibility, the Kyklops giant of the universe, with one bright solar eye, the growth power of the world, the all-pervading animism of things, son of Semele, 'the beginning of nature,' and Harmonia, the starry universe existing in a

wonderful order. And Uasar is no less." Again: "Uasar is described as the egg-born. He is the egg-sprung Eros of Aristophanes, whose creative energy brings all things into existence; the demiurge who made and animates the world, a being who is a sort of personification of Amen; the invisible god, as Dionysos is a link between mankind and the Zeus Hypsistos."

Isis, or Uasi, is but the female reflection of Uasar. "This," says he, "is merely the creating, energising, and vital force of nature, conceived under the natural idea of a male and female dualism." As Plutarch assures us, "It is better to identify Osiris with Dionysos." Both were styled "soul and body of the sun;" both were infinitely manifold in nature.

Of Osiris Mr. Brown writes, "He dies, to live again. He wars with aggressive evil, is slain on account of it, and finally overcomes it. Amen, the Invisible Father, has committed all judgment to him, the suffering and triumphant Son. And this judgment is necessarily placed as occurring in the invisible world." Elsewhere he has this eloquent passage: "Solar, astral, phallic, kosmogonic, chthonian, and psychical—Uasar links together in one the various elements of nature and of religious idea. He stands between man and the far-off Primal Cause; and when the history of his worship shall be fully known, its various phases fully understood, and its marvellous similarities with the teachings of our own sacred books duly appreciated, we shall unhesitatingly assert, with the philosophic apostle, that "the invisible things of God become distinctly visible when studied in the things that He hath made."

He will not have the myth a "mere observation of, and childlike deductions from, the external phenomena of nature"; but he perceives that "*the spiritual and psychical*

element is everywhere predominant." The philosophical Theist who reflects upon the story, known from the Wall of China, across Asia and Europe, to the plateau of Mexico, cannot resist the impression that no materialistic theory for it can be satisfactory.

After all, the momentous question comes uppermost with us all: HAS THE OSIRIC MYTH ANY RELATION TO CHRISTIANITY?

Those of the Dupuis and Strauss schools have no difficulty in relegating both to a phase of sun-worship. Unfortunately, the corruptions of Christianity during the first three centuries—far greater than all during the fifteen subsequent ones—gave just ground for such remarks. Christ was spoken of in the very terms used towards solar deities; and attributes of a solar character, *unfurnished by the Gospels*, were attached to His name. Constantine, a sun-worshipper, who had, as other heathen, kept the Sun-day, publicly ordered this to supplant the Jewish Sabbath. To make matters worse, the Church, at an early date, selected the heathen festivals of sun-worship for its own, ordaining the Birth at *Christmas*, a fixed time, and the Resurrection at *Easter*, a varying time, as in all pagan religions; since, though the sun rose directly after the vernal equinox, the festival, to be correct in a heathen point of view, had to be associated with the full moon. The Scriptures give no authority for anything of the kind. But, having been done, the events were made to bear the complexion of the old sun-worship.

Another explanation of the difficulty has been widely accepted. It was said that the Osiric myth was *typical of Christianity*.

On this Sir Gardner Wilkinson thoughtfully says, "The existence of Osiris on earth was, of course, a speculative theory,—an allegory, not altogether unlike the *avatars* of

the Indian Vishnoo; and some may be disposed to think that the Egyptians being aware of the promises of the real Saviour, had anticipated that event, regarding it as though it had already happened, and introducing that mystery into their religious system."

The school to which Professor Piazzi Smyth belongs could see no possible difficulty here. They make the Pyramid an inspired building. They regard it as a fact that the Pyramid taught the whole mystery of redemption. They could, therefore, see no objection to the living creed of Egypt, though professedly pagan, being a type of that which was to come.

Owen Morgan, the Pontypridd writer on Druidism, asks very naturally: "Are these accidental coincidences, or was the pagan world favoured with types more literal of the advent of the Messiah than the Jews received?" Higgins wrote: "Type or no type must be left to every person's own judgment. But then the Gentile religion must have been a whole immense type. This will prove Ammonius right, that there was only one religion."

At no epoch of history was there such a digging into the foundations of belief as now. At no time did men so earnestly and so sincerely demand "What is truth?" It is in vain, therefore, that we attempt to turn this question. A Church, claiming infallibility for its changing, and its developing, doctrines, may interdict inquiry. And yet, it was by debate in conflicting Councils, and reputed examination of evidence therein, though at a time when ignorance was great and party spirit strong, that creeds themselves were formed and authorized.

Only in the present day has there been that knowledge, that love of fair play, and that truth-seeking for truth's sake, so essential in the investigation of ancient myths. Above all, though so far down the roll of time, we are more

capable of understanding them than were the Fathers of the Church. Certainly, the spirit of inquiry, however cautiously and devoutly exerted, has thrust back the fearful, *the God-untrusting*, into the arms of those saviours of society whose conceit and self-assertiveness have always established their reputation.

The majority will, perhaps, always object to stand alone with their Father in Heaven.

Mr. W. E. Gladstone, as a Christian scholar, asks,—"If the reviews and facts of the day have in any way shaken the standing ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations?"

The Osiric story cannot surely be an argument for that *Materialism*, whose close-set column seems marching up to the walls of our modern civilization, threatening the entrenchments of all belief in the *Spiritual*, and seeking to overwhelm with its dark and cold *Necessity* all that is fair and hopeful with us.

There is, surely, in the myths, either the faint glimmer of a primeval light, or the rosy break of dawn on humanity. It was not the awakening of conscience, for that belongs to man; but it may have been the leading upward and onward to higher perceptions of duty, and the recognition of God-workings in the heart.

If in nothing else, its presentation of life beyond the grave, its consciousness of moral responsibility, and its portrayal of Divine participation in our struggles forward, will make the myth of Osiris a suggestive one to human intelligence, and a comforting one to our frail and wanting nature.

EGYPTIAN BIBLE.

THE discovery of the holy books of the people may be esteemed by many as the most important one during the century. It was remarkable that, when able to read hieroglyphics, our scholars should be directed to the "Ritual of the Dead," and a collection of books treating so fully of matters connected with religion. Though the rubric and the text are somewhat mixed up together, the original Ritual can be fairly made out.

By far the most ancient of all holy books, it is pleasing to note the absence of that indelicacy, to say nothing of impurity, too often meeting the eye in other old Scriptures. The earlier Vedas are not irreproachable, though less objectionable than the later ones. The moral character of a race may be safely indicated by their writings, and the character of their gods.

Like all Scriptures, except the Koran, the Egyptian form a collection made at various and, apparently, widely separated times. In the "Ritual of the Dead," for instance, the latest copies give 165 chapters, while only fragments appear in the early dynasties, and but 150 chapters under the eighteenth dynasty.

But all who study these old leaves must sympathize with the Queen's Chaplain, the Rev. F. B. Zincke, when he says: "I know nothing more instructing and interesting in human history than one of these old Egyptian Books of the Dead." We have several versions of the eighteen books.

There can be no doubt of the high antiquity of parts thereof. Plato was told that Egypt possessed hymns dating back ten thousand years before his time. Bunsen had a

lofty estimate when he could write: "The origin of the ancient prayers and hymns of the 'Book of the Dead,' is anterior to Menes; it implies that the system of Osirian worship and mythology was already formed." But besides opinions we have facts as a basis for arriving at a conclusion, and justifying the assertion of Dr. Birch that the work "dated from a period long anterior to the rise of the Ammon worship at Thebes."

The copy of the Ritual at Parma distinctly alludes to King Menkeres, the founder of the Third Pyramid. On the coffin of Queen Mentuhetp, of the fourth dynasty, there are written several chapters, as the 17th, 18th, 64th, etc. But it is admitted that the earliest existing copy of the Ritual itself on any monument is of the eleventh dynasty, B.C. 3000. The oldest preserved on papyrus dates from the eighteenth.

One hymn, at least, is of the Pyramid age. Baron Bunsen, speaking of it, adds: "We cannot believe that the origin of these hymns is of so *recent* date as that of Menkeres, of the fourth dynasty. That king's name is certainly mentioned in our book, and a certain prayer is referred to him or his time. But the prayer inscribed on his own coffin looks more like one taken from a collection similar to that which we possess." That particular one of Menkeres or Mycerinus refers to souls passing through the gate to reach the blue sun at the foot of Thoth.

The Rev. F. B. Zincke has decided views. "Portions of it," he writes, "are found on the mummy cases of the eleventh dynasty. But this was very far from being the date of its first use; for even then it had *become so old* as to be unintelligible to royal scribes; and we find that, in consequence, it was at that remote time *the rule* to give together with the sacred text its interpretation."

Brugsch remarking upon the curious pictorial story in a

very ancient tomb, says: "Evidently, we have there under our eyes an anterior chapter of the Ritual; sparse pages of some unknown, amusing book, almost gay; which takes the deceased during life, accompanies him to his first step in death; a book reserved, under the Ancient Empire, to the exterior chambers of the mastabas, as the Ritual is consecrated to the pits."

As the Law of Israel was once so nearly extinct, that a copy discovered in the Temple excited the greatest astonishment and concern in the king, so certain portions of these Egyptian Scriptures were lost through neglect, and others were recovered by accident.

Thus, an annotation tells us that the text of chapter 130 was "found in the pylone of the great temple under the reign of King Housap-ti, ever-living, in discovering the hypogeum of the mountain (pyramid?) which Horus had made for his father Osiris *Oun-novre*, (good being), ever-living." This king, says M. Deveria, is the Manetho one of Ousaphais, fifth king of the first dynasty. The Secretary of the Society of Biblical Archeology tells us: "This work may be almost certainly traced back to the reign of Hesepti, of the first dynasty, according to Lenormant, whose era is B.C. 5004!"

At the end of the 64th chapter of another copy, an Egyptian priest has written: "This chapter was found at Hermopolis, written in blue upon a cube of bua-ges under the feet of the god. The royal son Har-doudou-y found it there in the time of Menkara, everliving, when he journeyed to make an inventory of the temples." This interesting and successful manuscript hunter, like Petrarch so much later, sought for such relics amidst the cloisters of ancient religious edifices.

It is, then, most impressive to listen to Deveria's conclusions: "Thus—not only under the reign of Men-ka-râ,

the builder of the Third Pyramid, but even under the fifth king of the first dynasty, certain parts of the sacred book were already discovered, as antiquities, of which the *tradition had been lost.*"

If this be so, and it is hard to contradict the French scholar, portions of the Egyptian Bible may have been *written seven thousand years ago.*

To Dr. Lepsius of Berlin, not less than to Dr. Birch of London, are we indebted for translations of this wonderful "Ritual of the Dead." The first called it the *Todtenbuch*, or "Book of the Dead"; the other "The Departure from the Day;" euphemistic for *Death.*

The most perfect copy, that from which the German translated, is at the Turin Museum, where the writer had the great pleasure of inspecting it. It covers one side of the wall. Though in four pieces, it may altogether measure nearly three hundred feet in length. The breadth of the papyrus is from twelve to fifteen inches. Parts are, however, incomplete or obscured by age. The ink is black or coloured, and quite different from the wretched stuff used in our own day, and warranted to fade in a few years. It is covered with a multitude of illustrations, beautifully and delicately executed. They are so small, that from twenty to even fifty figures may be discovered in a foot of the paper. The writing would delight an accomplished penman.

Thereon one seems to have the whole Egyptian theology at a glance. Though there is every reason to believe the greater part of the people were at least as well educated in reading as Europeans at the beginning of this century, yet the perpetual pictorial display could not fail to be instructive to those unable to make out the text. The *Scriptures must have been well known*, as copies of chapters are found by the thousand on the persons of mummies themselves,

and on the walls of the thousands of tombs, which would not have been the case were the living majority unable to read.

The book is called by Deveria "Code of existence in the other world"; a most expressive title. But it may be properly divided into two chapters of teaching. One relates to the Litany of the Sun, and the other to funeral ceremonies. The latter consists, says Birch, "of certain religious formulæ, consisting of prayers and formulæ ordered to be said by the priest, or inscribed upon the coffin and amulets deposited with the dead." These, he thinks were certainly collected by the twelfth dynasty.

The Ritual has been subject to some changes, especially under the Saites. There are extant precious specimens, done under the eighteenth dynasty, which form an *edition de luxe.* Copies multiplied under the New Empire after the eighteenth dynasty. It has been supposed that other chapters were in later years added to the one hundred and sixty-five forming the text of Turin. In ancient illustrations, as has been said, "Anubis puts his arm over the dead to make him live. Nephthys calls on him to awake, and Isis brings vital breath and brings the north wind of Toum to his nostrils."

The first chapter, as C. Lenormant remarks, "opens with a grand dialogue scene, which takes place at the moment of death." The deceased knocks at the gate of hell, the *Amenti,* asking humbly of the gods of Hades for admittance. A choir of glorified spirits, like the chorus of Greek tragedies, support his petition. The priest on earth adds his effective entreaties. Osiris is then represented saying: "Fear nothing in addressing thy prayers to me for the eternal duration of thy soul." Upon this arises the first prayer. The hymn to the spiritual sun comes when the soul is dazzled at the sight of it.

We will now take a glance at the "Ritual of the Dead," mainly relying upon the careful text of Dr. Birch.

In the beginning, as throughout, there is a deal of mysticism. Thus: "O, bull of the West, says Thoth, king eternal, I am the great god." "Hail, dweller in the west, Osiris!" The first chapter is headed thus: "The tomb, the threshold of the other world."

The 3rd chapter has an address to Toum, the setting sun. The 8th says, "The hour opens, I shut the head of Thoth, the eye of Horus instructs." In the 9th we read. "O soul! greatest of things created, let the Osiris (departed) go." The 10th declares, "I came forth with justification against my enemies."

The 13th chapter is a short one, consisting of these words: "I went in as a hawk, I came out as a phœnix. I have made me a path. I adore the sun in the happy west. Plaited are the locks of Osiris. I follow the days of Horus. A path has been made for me. Glory, glory to Osiris!"

The 14th speaks of "obliterating all the stain which is in the heart"; and of the "corruption of the dead" being "wiped out of his heart." The 15th has some grand passages addressed to the solar deity; as, "Hail, O sun, lord of sunbeams!—Hail, O sun, creator, self-created!—Thou shinest at dawn; thou followest thy mother Nu, directing thy face to the west."

The 17th chapter is decidedly of an esoteric character, and is, by authorities, deemed one of the oldest portions of the Egyptian Scriptures. A copy of it was found on a coffin of Queen Mentuhept, of the eleventh dynasty (B.C. 3000, or 1500 years before Moses). What is very satisfactory to observe is, that the question of authenticity is simplified by our finding that ancient copy agree with the text of the one at Turin, though about two thousand years later.

Baron Bunsen has some important remarks upon this portion: "It is not at all probable that this hymn is the most ancient text of that sort, or even of our present collection. There are many texts of greater simplicity, which are probably more primitive. This is studiously obscure and mysterious, and conveys rather the impression of a comparatively recent period. The unintellectual, barbarous and superstitious mode of jumbling together text and scholia into one undivided, unintelligible mass, may have been more practised at a considerably earlier date than the eleventh dynasty."

Some extracts from this 17th chapter will testify, at least, to the obscure and mysterious elements:—

"I am the great god creating himself. It is water, or Nu, who is the father of the gods. Let him explain it. The sun is the creator of his body, the engendered of the gods, who are the successors of the sun. I am the great Phœnix which is in Annu (Heliopolis). I am the former of beings and existences. Let him explain it. The Bennu (Phœnix) is Osiris, who is in Annu. The creator of beings and existences of his body; or, it is eternity and ages. The age (aion) is the day; eternity is the night.—I am Khem in his two manifestations.—Rustra is the southern gateway, Anrutf is the northern gateway of the abode of Osiris. (The constellation of the Thigh, or Great Bear)—I am the soul in two halves. Let him explain it. Osiris goes into Tattu; he finds the soul of the sun there. One and the other are united. He is transformed into his soul from his two halves, who are Horus the sustainer of his father, and Horus who dwells in the shrine; or, the soul in his two halves is the soul of the sun, and the soul of Osiris, the soul of Shu, the soul of Tefnu, the souls who belong to Tattu."

A few more passages from this wonderful chapter may be added:—

"O sun, in his egg.—Save thou the Osiris from the god whose forms are mystic. His eyebrows are the arms of the balance.—Save thou the Osiris from the god stealer of souls, annihilator of hearts living on filth.—O Creator, dwelling in his birth, forming his own body, or forming his own body eternally! Save thou the Osiris (the dead) from those who are the guardians and judges placed by the Lord of spirits, as he wishes to guard his enemies. The embodied mystery of the gift of concealment is my name. The white lion clawing the head is the phallus of Osiris, or the phallus of the sun. He who plaits his hair and directs his face to the gate of his path is Isis in her mystery. She is coiling her hair there. The worst of them whom I have touched are the associates of Set."

Chapter 18 is "The book for performing the Days." In the 18th are the names of gods or guardians in the "Region of Awakening and Activity." The 18th, 19th, and 20th relate to justification before the fourteen deities of Hades. The 19th chapter directs men to repeat the chapter praying. Its seeming Evangelical character has excited attention. One portion runs in this way: "Osiris, who dwells in the west, has justified thy word against thy enemies.—He is justified against Set and his associates.—Horus, the son of Osiris, repeats this millions of times; all his enemies fall down stabbed."

This alludes to the sort of atonement and mediatorial work of Osiris. He defends the soul of man against all accusers, and triumphs over the spiritual forces against man. The same chapter contains the formula for the Linen of Justice, or wrapper of the dead; saying, "Pronounce this chapter upon the new linen for the use of each, whilst you put incense upon the flame for the Osiris N——." (name of the deceased). The formula follows:—

"Words of the Osiris N——. Offer to thy father

Atmou the beautiful Linen of Justice (justification), following the rite of life that pleases the gods. Thou shalt live eternally. Osiris, judge of the Amenti, I will justify thee against thy enemies. Thy father Seb will remit to thee all his power, giving thee the strength of destruction in giving thee the nourishment to justify Horus."

Chapter 20 relates to the treatment of a body in the process of embalming, in relation to the linen cloth and the bandelette fastenings. It orders, "Pronounce this chapter upon each, after being purified by the water of natron (used in embalming), he will appear at the light, at the moment of approach, he will make all the transformations (in Hades) he wishes, he will be manifested in splendour by the effect of the Linen of Justice divided into bandelettes."

Chapters 22 to 26 relate to the presentation of various parts of the mummied body. In the vignette of the 24th the deceased is addressed thus: "I am the Creator, self-created on the lap of his mother." It is styled, "The chapter of bringing the mind of a person in Amenti" (Hades). The 25th is upon a person giving his name in Hades; chapter 26th, on giving his heart.

From the 27th to the 42nd we learn how the deceased is to be kept from the malice of Typhonian animal forms in Hades. In the 27th one cries out, "Do not take this heart." The vignette of the 28th shows the deceased in the act of adoring a heart—the symbol of life. In the 30th, after mentioning the sacred scarabeus on the breast, it is stated: "My heart was my mother. My heart was my being on earth, placed within me, restored to me by the chief god." This is one of the many acknowledgments that eternal life was the gift of God.

The 31st is a record of infernal tormentors. "Stop!" ejaculates the frightened soul; "go back! Back, crocodile,

from coming to me." A similar appeal is made, in the 33rd, to bad animals. The entire chapter is this: "O walking viper, makest thou Seb and Shu stop. Thou hast eaten the abominable rat of the sun, thou hast devoured the bones of the filthy cat." The illustration of 35 shows the deceased struggling to keep back a serpent. The chapter is headed: "How a person avoids being eaten in Hades by snakes."

The serpent story is continued in 39. Reptiles are there depicted being turned back. The dead person refers to Apophis, the bad serpent: "The Apophis is overthrown.—Their cords bind the South, North, East and West.—The Apophis and accusers of the sun fall. Overthrown is the advance of the Apophis." In the 40th, the deceased is seen spearing a serpent on the back of an ass, the emblem of Typhon.

The 42nd is an interesting chapter. The poor fellow has passed the crocodiles, serpents, etc., and thus celebrates in song his triumph: "My hair is that of the celestial abyss; my face, that of the sun; my eyes, those of Athor." This may mean that his emancipated members were preserved by divine power, and belong to the gods. Another passage speaks of the hair like Nu (Nout); the face like Ra; the eyes, Athor; the lips, Anubis; the teeth, Selk; the neck, Isis; the elbows, Neith; the belly, Set; the phallus, Osiris; the thigh, eye of Horus; the feet, Ptah, etc. The fourteen members of the body are declared under seven deities and the twelve zodiacal gods. But he lives, in spite of being devoured by the monsters; as it is finely said in the Ritual, "there is not a limb of his not as a god."

Repose follows conflict. Netphe, or Nout, pours upon him the Water of Health, refreshing his soul, and, as it says, "permitting him to recommence his journey in order

to reach the first gate of heaven." In 43 one learns how to avoid decapitation in Hades; and, in 46, to keep from corruption.

In 52 is a warning against the eating of filthy things in Hades. One, also, says, "Thou hast brought these seven loaves for me to live by, bringing the bread Horus makes." Heavenly food is described in 53. The *sail* symbol for the breath of life is introduced in the 54th. The prayer is, "O sun, give me the delicious breath of thy nostril. (Life the divine gift.) I am the egg of the great cackler (Seb). I have watched this great egg.—I have given breath to the youth." In 58 the waters of Nu descend on the deceased from the holy sycamore.

The 63rd treats of the drinking of the water. The language is decidedly mystical: "O, Bull of the West! I have come to thee. I am the boat-hook of the sun, by which he leads the old or the feeble. I do not burn. I am *Aat*, the eldest son of Osiris, the type of evil god is in his eye in Annu" (Heliopolis).

Chapter 64 is particularly good, and was extensively used. It is described by C. Lenormant, as "one of the most beautiful and grand in the funeral Ritual." It is, nevertheless, very obscure. "It is a great mystery," it declares of itself; "one neither sees nor hears anything besides in repeating this pure and holy chapter. Approach women no more. Eat neither flesh nor fish. Put there a scarabeus cut in stone, enshrined in gold, on the heart of the individual; after having made a *phylactery* soaked in oil, recite magically below, 'My heart is in my mother, my heart is in my transformations.'" It is further said: "If this chapter be known, he will be pronounced ever-living in the world of the Kerneter."

The prayers in chapters 65 to 70 are helpful in the underworld progress. As Dr. Birch observes: "He (the

deceased) continues to advance, illumined by that new light to which he addresses his invocations. He then enters a series of transformations, in which he is raised little by little, reclothing the form, and identifying himself with the most elevated divine symbols." This may be the re-incarnation, the transmigration, or any other way of soul development.

In 71 the *seven mortal sins*, still retained in Europe, are mentioned and dwelt upon. The difficulties of escape from earth into Elysium occupy several chapters. How to pass the gate of the setting sun is given in 72. Others describe, as from 81 to 90, the forms assumed by the deceased. He is a hawk, a heron, a swallow, a crocodile, a goose, a lotus, a serpent, etc. The metamorphoses are described from 76 to 90. The "Book of the Manifestation to Light" includes from 1 to 16, and from 54 to 75.

But 89 introduces us to a fresh doctrine, involved in the account of the visit of the soul to its body, at the earnest request of the deceased. Here Dr. Birch remarks: "After these transformations, the soul comes to re-unite itself to his body, which has now become necessary to him for the rest of the journey. It is for this reason that care in the embalmment is so important; the soul must find his body intact, and well preserved."

The Egyptians believed, as St. Paul did afterwards, in body, soul, and spirit. Something, of the form of the body, but not the body, dwelt awhile with the mummy, though afterwards leaving it. Birch calls it "an image, an appearance of his body which remains extended on the funeral bed."

Pictures of the soul, as a bird, flying back to the corpse are common. The Ritual declares: "If this chapter is known, his body does not perish, and his soul has never departed from his body for millions of times." It is styled,

"Chapter of the re-union of his soul to the body in the burial place."

According to 90, the soul comes to the region of Thoth. From that wise deity he receives a book of instructions to guide him for the rest of his journey. Did we not know that this "Book of the Dead" was unrevealed a few years ago, we might be tempted to think that the author of "Pilgrim's Progress" had perused it.

From 91 to 93 the story of his coming to the river is told. That water separates him from the *Champs Elysées.* The voyage to the East is narrated in 65. He is sorely tried there. A boatman offers his services to ferry him over. But the soul of the dead is favoured with divine illumination to show that this fellow had been sent by Typhon, and would carry him eastward instead of his westward course. Twice, but unsuccessfully, does the demon Charon try to pitch him into his boat. At length the true pilot appears. After a severe examination, to test the dead, he professes satisfaction.

The deceased now enters the boat of the sun. Charon asks him, "Tell me the name of the stake by which to anchor the boat"? The dead replies, "The Lord of the worlds in his dress is thy name." The second question is, "Tell me the name of the mallet?" The answer comes: "The enemy of Apis is thy name." The last is, "Tell me the name of the rope?" and "the knot attached to the stake?" The soul mystically says, "Anubis, in the circumvolutions of the place, is thy name."

Crossing the heavenly Nile, he gains the Elysian Fields. He comes to the Valley of Anoura or Babot. This is said to be 366 perches long by 140 cubits wide. The spirit lord of the locality is a certain crocodile, living at the east end of the valley. A serpent, thirty cubits long by ten round, coils up at the head of the valley. A lake is to the

south; but the waters of the primordial matter lie to the north.

It is in this charming vale that the dead engages in agriculture, toiling in the pleasant fields to raise food for the soul.

Chapters 110, etc., detail life in Elysium, after a fashion well known to us moderns, in the communications of supposed spirit friends.

The dead gets into a little bother when plunging about in the celestial Labyrinth. But good Anubis, the guardian, comes to the rescue. This he does by the Rosamond Bower system of a thread. He seems in and out of Hades from 117 to 124.

Chapter 125 describes the "Last Judgment." Particulars of this scene are detailed elsewhere. Mr. Birch supposes the chapter to have connection with "masonic mysteries." No one can doubt that Free-masonry, *Phré* or Sun masonry, existed B.C. 4000, if not much earlier; but the chapter admits certainly of other interpretations, as its narrative runs pretty parallel with the 25th of Matthew.

In the 125th we read of the Roll on the breast. It is stated of the deceased there: "He is perpetuated to his children's children. Bread, wine and flesh are given to him off the altars of the great god. He is not divided from the empyreal gateway of the Lord of the West. He is in the service of Osiris for millions of periods."

After this we are introduced to other subjects, having safely landed the soul at the Haven of Rest. Chapter 126 shows four apes in the boat of the sun conducting souls to Osiris. An address to the sun is in 127; and to Osiris in 128. From 130 to 138 the soul is in the sun's boat to adopt measures by which to avoid the dreaded *Secona Death* in Hades. The book, "Passage to the Sun," includes from 130 to 140.

By 142 the dead learns the sixty names of the gods; by 144, the names of the seven stairs; and by 145, the pylons or gateways of Hades. In 148 he learns how to please the celestial sun. But 149 is very mystical. The fourteen Halls of Hades, and the House of Osiris, are there described. The ten regions of the damned are explained, and the cries of the sufferers are heard. The 151st is a myth of Osiris; and the 153rd is an account of a net for the dead.

Chapter 154 is called "Not letting the body pass away or decay." In it there is this announcement: "Its soul comes forth after death, it follows after it passes away." In 161 the eyes of the sun, the Disk, or *Hypokephalaia* may be known. The mystical eyes are described in chapters 162 to 165.

The latter portion of the Ritual is most mystical, particularly when the dead is identified with the sun, and its course in the heavens. "Then," as M. Lenormant says, "he is raised by degrees in epoptism to the contemplation of, and identification with, a symbolical figure, who unites the attributes of all the divinities of the Egyptian Pantheon, and a representation of whom terminates the work."

One chapter is oddly enough closed by a rubric about writing upon the throat of the dead, in order to make it glad of good things there. In one place the names of the eight gods of Amenti are given;—"Lord of fire"—"Lord of the tomb"—"Goodbirth"—"Lord of terrors in hearts" "Lord of the lower heaven"—"Fine form"—"Greatest" —"Perfection of things."

The mysterious door to another life is thus described: "This great door of the region of Neter-xer (funeral place) which is mysterious for men. The souls know not the road. Those who are among the dead attain it not. It is that by which the sun passes to see the two worlds in the

region of Ag'er." Hence the dead is directed to call upon the guardians thereof, "Open to me your gate that I may be master." After this he gains admittance.

About one portion it is said: "Let this chapter be read on earth. It should be painted on the coffin. He will come out any day he likes, and go to his place without being turned away. There is given to him bread and drink, and slices of flesh off the table of the sun, when he peregrinates the fields of the blest; corn and barley are given to him, for he is provided for as he was upon earth." This shows that the conception of the other life was that it was simply a continuation of this.

There are several Holy Scriptures. One is the "Book of the Lower Hemisphere;" another, the "Book of the discourses of the Supreme God;" a third is the "Book of Respirations"; a fourth describes the "Migrations of the Soul;" a fifth is called the "Book of five days which remain of the year;" a sixth is the "Book of Manifestations;" a seventh, a "Book of what there is in the Lower World," etc.—Among Assyrian books are the Book of Mamit, Book of Worship, Book of Explanations, Book of Going to Hades, and Mr. Talbot speaks of two lost Assyrian books of prayers, the Kanmagarri and the Kanmikri. The Kantalite was a lost Assyrian Psalter.

"The Book of Respirations" refers to the breathing of Isis upon the dead body of Osiris to restore it; to the respiration "which," says Deveria, "accompanies the return to life in all new birth or renovation of being." The celebrated *five days* have details of many combats. Several of the books bear upon re-incarnation, or the changes experienced by the soul. In the "Book of Respiration" we read: "To drink Truth, to eat Truth, to accomplish all the transformations which are agreeable to him to vivify his soul."

The "Book of Manifestations to the Light" describes the passage of the soul after death. It gives prayers, offerings and hymns to gods, serpents, genii, scarabei, etc. Liturgies abound in the books.

The "Book of the Lower Hemisphere" is said to be the "Book of that which is in the Lower Hemisphere." It represents the passage of the divine boat of the sun through the twelve hours of the night, or lower hemisphere. The names are given to the several genii in charge of the twelve Houses or Hours, the gates, and the inhabitants. Some few particulars of this curious book are obtained from the translation by M. Deveria.

The FIRST HOUR of the night passed by the nocturnal sun has the pleasant name of Us'em-t-hâ-t-u-xeut-a-Ra. The field, or locality, is described as being 309 aten long, and 120 broad; its name is Ntemara.

The SECOND HOUR is S'esa-t-mah-t-neb-s. The field is 309 by 120 aten in extent. The gods of the Hour have the appellation of Bau-Sabau, souls of the lower heaven.

The THIRD HOUR is Det-en-sam-ba-u. The field is the polysyllabic Nte-na-nebs-ua-xoper-vu-t-a; meaning, water of the only Lord. The gods or spirits in charge are the Baa-stela-u, or the mysterious souls. It is stated in the text that "He who knows their name on earth is raised toward the place where Osiris is; water is given to him in this field."

The FOURTH is Ur-em-sexemu-s, or "great by possession." The locality is Anx-xeperu, life of transformations. The gate of the place is Ament-setau; the "knowledge of this," we are told, "is the way of the mysteries of the reign of Ro-sat."

The FIFTH is Semi-t-her-hat-t-uau-s, or "that which passes to the middle of his boat." The gate is Aha-neter-u, or station of the gods. The reader learns that "their me-

tempsychoses take place at their hours; their transformations are mysterious." "One cannot make known, nor see, nor understand this myth of Horus."

The SIXTH is Mes-pri-t-ar-nt-mau, and the field is Ua-u-nte-uax-n-Ra, or "Route of the sun's bark." It is affirmed that "this myth of the mysteries of the lower heaven is not known to any human being."

It is in the SEVENTH HOUR that the great struggle takes place between Osiris and Apophis, the serpent, when the latter is wounded. The darkness is on the decline in this hour. We hear of "the mysterious way of Ament (Hades), where the great god (the sun) ascends in his bark." The "Conqueror of the Grave" is said to advance through the influences of Isis, who aids in repelling Apophis in his attack upon the sun. The Great Serpent, Haber, 450 cubits long, and which supports the earth, is then introduced to the reader. The monster fills the whole lower heaven with his mighty folds. It is said there are those on earth who drink not of the waters of this serpent Ha-ber. The name of the seventh hour is appropriately called Xesev-t-hauk-heseq-n-ha-ber; meaning, "that which wounds the serpent Haber."

The pictures illustrating the book are as mysterious as the writing or legends accompanying them.

Seven gods are seen seated; and the legend is, "Be attentive—fulfil your functions near Osiris—adore the lord of the western regions." Twelve female forms stand with their arms hanging down, and near them it is said, "Their action in the inferior heaven is to raise Osiris, and quiet the mysterious soul, by their own words. These are the conducting goddesses." There is the prow of a boat on which the god Ap-her-u is being borne by twelve gods with poles or oars; of whom it is declared, "Their action in the inferior heaven is to conduct the sun towards this

locality each day;" and, "Adorers of the lord of the solar disk, they cause the birth of the soul in its transformations, by their mysterious words, each day." This is, perhaps, the spiritual meaning of these solar manifestations.

Another picture shows a human-headed bird on a basket, a mummy ram on a basket, a cow, etc. The legend is, "Those that are in this composition, in this locality, are the dispensers of the food of the gods which are in the inferior heaven. The god sun orders this food for them; these gods mount with that great god to the eastern horizon of heaven, when he distributes the meats of the gods of the lower heaven."

One needs the symbolic nature of an Ezekiel to understand such mysterious language. But we pass over some of the hours.

The TENTH HOUR is Dendi-t-uhes-t-xah-het-u. In this region of the west the god Xeper joins Ra, the sun, through the door Ax-xerpu. There are canals there, as in Egypt.

The pictures here are curious. There are four lion-headed goddesses, with a sceptre deity. The sun's disk is being supported by two serpents erect between two seated goddesses. Four gods stand with sceptre and cross. One only has the head of a man; the second, of a jackal; the third, of a hawk; while the fourth has two jets of blood rising from between his shoulders. Of these four it is said, "They gather together the mortal enemies—they break the substance of the impious."

Then there is the god *Av*, having a viper in his left hand and the cross in his right, while standing on the serpent Mehen. *Av* means *flesh;* and Deveria remarks that this "symbolizes the evolutions of the substances which are born to die and to be re-born." This is another way to describe re-incarnation.

There is an elongated serpent in a boat, with a cross by his mouth, meaning terrestrial life. Four gods, having disks for heads, and carrying a javelin over the shoulder, are thus addressed by the souls: "Wound for me my enemies which are in darkness." Four goddesses stand, with the viper symbol of eternity on their heads; of whom it is recorded, "They enlighten the way of the sun in the absolute darkness."

A hiero-cephalic god, disk-headed, is seen directing his lance against a number of human bodies, submerged in various attitudes in some liquid. Deveria remarks: "Here commences the punishment of the Egyptian Hell." In Hermes Trismegistus one reads: "They are where light is submerged in the abyss."

The ELEVENTH HOUR of night is Sebi-t-neb-t-ouaou-xeov-sbau-m-per-v; which means, "Lady star of the bark who repels the wicked by his appearance."

On the first register of this we see a two-headed god, with cross and sceptre,—life and power. Near him is a disk-headed one, with wings for arms, and a four-legged serpent behind him, holding a cross in its mouth. A goddess is seated upon a viper (eternity), before a constellation of six stars. Upon the second register there is the divine boat, fastened to the tail of the serpent Mehen.

The TWELFTH HOUR is the "mysterious region of the inferior heaven." The name of the place is Xeper-t-keken-s-atat-u-mes-t-u; meaning "Production of darkness, rise of births." The great god is born in it. He goes out of the abyss, and re-unites himself to the body of Nu-t. This may mean the re-union of spirit and matter, once divided.

Twelve goddesses are seen standing, while serpents are casting fire from their mouths. The rubric statement is: "The first flames of the mouth of their vipers repel Apophis far from the sun-god at the eastern station of the

horizon." Twelve men are drawing the divine bark; and it is said, "This myth is the mystery of the serpent of divine life."

The serpent Nâ, 1300 cubits long, is pulled along by twelve men who have a rope fastened to the creature's jaws; and the legend says: "The devotees who are in his devotion go forth from his mouth each day." Four gods, by an upright serpent, stand for the four elements,—"male and female of terrestrial nature,"—waiting on the rising sun. S'on is there; god of universal equilibrium and conductor of the stars in the upper hemisphere. One figure shows only his head and arms, the body being supposed below the horizon.

The sun, of course, rises in the twelfth hour, being "born from himself." The "way of absolute darkness" is said to be that of the sun during the twelve hours' night.

The Egyptian Scriptures, while containing so many dark sayings, have rules of life for man on earth, as well as lessons for his guidance after passing the mystical Jordan.

SYMBOLIC RELIGION.

THIS very important subject can only be glanced at in this volume. In the present revival of symbolism we recognize old Egyptian and Assyrian forms with much interest. The introduction of these idolatrous symbols into Christianity began in very early days, and would justify the Ritualists of our times in the resuscitation of them as a part and parcel of Primitive, though not Apostolic, Christianity.

It is true that, as symbolism formerly led men to idolatry, there is the same danger now of bringing anything, priest or symbol, between the man and his God.

The learned Mosheim ignorantly asserted: "The Egyptians had no meaning in their symbolic theology." Lenormant calls symbolism "the very essence of the genius of the Egyptian nation, and of their religion." Stukely correctly says: "The first learning of the world constituted chiefly the symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews—of all the ancients—is symbolic." Our present chemical symbols, the sun, moon, cross, triangle, etc., are of religious origin. The Cambridge Christian Advocate, Mr. Hardwick, writes: "Symbol was a species of primeval language; the symbolic institutions were the illustrated and illuminated books, in which the early generations of the human family might learn the rudiments of true religion." De Brière takes a lower platform: "The emblems borne by the gods have a phonetic value. A sign expresses, also, correlative ideas." Thus, a scarabeus means father and son; a bee, king and people; a hawk, high and low.

Bishop Durandus, of Mende, in France, wrote on symbolism in 1220, popularizing the subject. But the learned Jesuit Kircher bothered himself and others in the attempt to interpret ancient signs. He was particularly luminous on the Isiac Table of Egypt. Montfaucon expresses general opinion in these words: "Upon this plan he (Kircher) has written a commentary of such a prodigious length, and with an obscurity equal to that of the Table itself. They that will be at the pains of reading his book will confess it to be an original, and that no Egyptian thought as he does."

Abbé Pluche, rather off his head on sun-worship, had, also, some original notions on Egyptian symbols. His work was first translated in 1740. He thought the head-dress of Osiris with the two feathers meant God dispensing the seasons. A winged sun was the god of the air. The disk and serpent meant the author of life. The hawk referred to the north wind; the hoopoe, to the south wind; the sphinx, to superabundance by inundation; the cross, to measuring; etc.

The Greeks were poor interpreters, in spite of their supposed poetic sentiment. Dr. Barlow says: "The Greeks, by not caring to ascertain the symbolical value of animals' heads, came to treat the gods of the Egyptians with very little respect. Wit here took the place of wisdom, and they sought to turn into ridicule what they did not care to understand." Dr. Crucifix, the much respected Freemason chief, more philosophically remarks, that "to preserve the occult mysticism of their order for all except their own class, the priests invented symbols and hieroglyphics to embody sublime truths."

Clement of Alexandria boldly avowed: "The symbols of the Egyptians are like those of the Hebrews." He alluded to temple ornaments, priests' garments, sacrifices,

and rites. M. Portal wrote on "Symbols of the Egyptians compared with those of the Hebrews." Some, like Melville, the mystic writer of "Veritas," would refer both to one source,—Astronomy.

Julian the Apostate, a wise and moral, though deluded man, has a very suggestive word upon symbolic stories. "Each of these narratives," says he, "unless it is a fable containing an arcane theory, which I think is the case, is full of much blasphemy toward Divinity." Emerson was of opinion that "a good symbol is a missionary to convince thousands."

In entering upon this branch of Egyptian theology, the writer would direct the reader's attention to the symbolism described in other parts of this work, especially on the sun, serpent and animals.

Some of the less important Egyptian symbols may first be briefly noticed. A rising star meant *new birth;* a vase, *extent;* a feather, *truth;* the uræus snake, *royalty;* a collar, *virility;* a circle on a line, *time;* a hatchet, *the Divine Father;* a seal, *reproduction;* a zigzag ornament, *the water of life;* a shell, *the resurrection;* a lighted lamp, *the soul;* a wheel, *energy;* a comb, *woman.* A parasol, says Deveria, was the symbol of *souls*, or some corporeal emanation. The *Hut*, or sun's disk, was *good fortune.* The *Hout* was the winged sun; supposed to represent Providence. The staff *uas* was life.

The twenty-six varieties of coiffures are clearly symbolic. The *uræus*, or asp, projecting from the head, is said to be derived from *ouro*, royalty. The *hydria* was a water pitcher. The panther skin on a pole was an emblem of Osiris, and may mean *celestial.* The *Sacred Nests* are ornamental squares containing hieroglyphics.

The *knots*, referred to in the Ritual, chapter 156, were the *ves*, or *amplexæ*, and meant *vital force.* They differ in

appearance. Some are a winged circle, with twisted legs; others look like a wire twisted loosely round an upright rod. They are found on coffins and the canopes for the entrails. A writer thought the cross or *crux ansata* itself was but a form of the *knot.* The author of "Serpent Mythology" says, "A knot is the union of two objects, in this instance the embrace or knot of love in generation, from which life results, the marriage tie or *knot.*" It is certainly the symbol of the principle of life.

The sash buckle, or *ta*, round the mummy's neck is another symbol of life, also mentioned in the 156th chapter. Another ribbon or tie was the *shes.* The seal may have meant *eternity*, or periodic time. A signet of authority, it was a promise of eternal life. The *askh*, *ousekh*, or collar, the investiture of a functionary, was a religious token. The *hatchet* showed power. The *atef*, or crown of Horus, represented the two truths. It had two feathers, a tall white cap, with ram's horns, and the uræus in front. The meaning of the *ægis* is not apparent. It was a sort of necklace, not dissimilar to that worn by the Druids. The *pschent*, or double crown of Lower and Upper Egypt, denoted the presence of Divinity in life and death, in heaven and hell. The red crown, north, is wide, and has a curl; the white crown, south, is a white mitre; together they form the pschent. The *basket* of the Nineveh eagle-headed Nisroch was, perhaps, unknown in Egypt.

Another life symbol was the *sail.* A full sail is held in the hand of the god Schu. It represented vital air, or the transmigrative power of the soul to move from place to place of itself. The Cup of Immortality is often an urn, corresponding to the *amreeta* in the hand of Vishnu. The heart was then the symbol of eternal life. Pierret compares it with the scarabeus; saying, "The heart principle of existence and of regeneration was symbolized by the

scarabeus." Chapters 26 to 30 have much reference to the heart. The arched lute or *therbo* was the symbol of goodness. The *ouabsh* was the white crown of Upper Egypt; and the *teshr*, or red crown, of Lower. The symbol *mena* is not understood.

The *uta* or *outa* is the symbolic eye of Horus. The right one was the sun; and the left, the moon. "The out'a," says Mariette Bey, "appears thus to signify the resplendent end of the period of justification through which we shall pass in order to be admitted to the bosom of the supreme God." This is the right eye of Horus, or cow of Hathor. Worn as a pectoral, it preserved the body from decay. The eye *oudja* meant the moon or health. Macrobius says of the *uta*, "This emblem of Osiris, is it not that of the sun, king of the world, who from his elevated throne sees all the universe below him?" The *crescent* has descended to us from Egypt. The Assyrians called it Menon, the husband of Semiramis, whose name meant the *dove*. The pschent and bee were symbols of Upper and Lower Egypt. The sacred beads were the *ransu*. The *ua* was the holy boat; the *shaa*, a linen cap; the *raa*, steps; the *nou*, an iron instrument sacred to Anubis; the *hab*, a hand plough in the hand of statuettes; the *menat*, or counter-weight, sacred to Athor.

The *broad arrow* of England was an ancient Egyptian and Druidical symbol. It was the mark of solar rays, or Divine providence. The *hypocephalus*, representing the pupil of one of the mystical eyes, was a favourite symbol. Sometimes it bore the figure of gods upon it; as, Amoun Ra, the cow of Hathor, etc. One in the Cairo Museum is eight inches in diameter. The *cone*, or *omphalos*, typified means of generation, terrestrial and celestial; the goddess Isis is seen sitting on one. A pointed cylinder, rather than a cone, with a ring or band, is held as a sceptre, and is

common as an amulet. The cone was sacred to Cybele. Its woody inflammable nature, adapted for torches, identifies it with the phallic fire.

Osiris has a headdress whose hyperbolic curve was a symbol of eternity. His staff or sceptre, *concoupha* or *uas*, originated the modern crosiers. His *senb*, or simple crook, was held in the hand on monuments of the twelfth dynasty, and is regarded as the sign of a healthy and peaceable life. It is the *lituus* or augur's baton. It is called on papyri the "birth of the living Horus." A god is often seen seated on its summit. The staff may have on the top a bird's head, or other ornament. His *flail*, whip, flagellum, or *nekhekh*, is called by Dr. Pritchard a *van* or winnowing instrument; Denon styles it a scourge. It symbolized his *rôle* as judge. His holy boat, or ark, is elsewhere noted.

Colours were symbolic. Whatever Mr. Gladstone may say about defective colour in Homer, all who see the paintings of Egypt acknowledge the excellence of colour thousands of years before Homer. Durandus considers the sacred colours to be white, red, black, green, violet, and saffron. Blue was holy with Egyptians and Hebrews. Black, denoting Hades, marked some figures: as Osiris, Isis, and Hathor, as Christna in India, and black Madonnas in Europe. *Red* may mean divine love, as *white* is wisdom, and *blue* is spirit. The *Logos* was gold colour, as seen in Apollo and Baldur. Cneph was blue, like the Virgin, and Amoun was green. Siva of India is red.

Eggs were hung up in the Egyptian temples. Bunsen calls attention to the mundane egg, the emblem of generative life, proceeding from the mouth of the great god of Egypt. The mystic egg of Babylon, hatching the Venus Ishtar, fell from heaven to the Euphrates. Dyed eggs were sacred Easter offerings in Egypt, as they are still in China and Europe. Easter, or spring, was the season of

birth, terrestrial and celestial. It is not more wonderful than that IHS should be found on a coin of the Maharajah of Cashmere, and eggs be suspended in mosques.

The TAT was a favourite symbol. It is found on all sorts of things, and formed a common amulet with Egyptians. Usually, it is an upright standard, widening towards the base, and having four bands or cross pieces near the upper part. Cooper calls it a stand with four shelves. Generally plain, it may occasionally be found highly ornamented. Some have a diadem; others have a human face, or something like a flower at the top. The cross and Tat together formed a pretty ornament. One, put on a pedestal, has a cubit, the symbol of truth, standing in front of it. It is of all materials—stone, wood, metal, earthenware, enamel, etc.

What the *Tat* meant has puzzled the learned. Two centuries ago Dr. Cudworth wrote concerning the god Thoth, "This is he who is said to have been the father of Tat." Many supposed it, from its shape, to represent the Nilometer: and by that name it was usually known. One author sees in it "a sort of altar of four tables (or steps) whose mysterious sense is not explained." It is not a little remarkable that the Tat should be seen accompanied by the four Genii of the Dead, or the four gods in charge of the remains. Dr. Birch, one of the most careful of all authorities, speaks of it thus: "The four horizontal bars of the emblem represented the four foundations or establishments of all things." It was associated with Osiris; and, as our Museum writer shows, "Osiris Tat, or Osiris considered as the Established, or emblem of stability in all things. Osiris is the Tat established. The Tat crowned with the *atf*, so peculiar to that god, completes the alliance with Osiris, and proves itself the emblem of stability, or the lasting." The pillar *urs* was used, also, as an amulet.

There are solid *tats* of stone two or three feet high. It was the emblem of Ptah. The Osiris-Tat meant the resident in Amenti or Hades.

Geometrical figures had their significance. The circle was the *sun* and *infinity*. The square, in a phallic sense, was the union of the two principles of creation—masculine and feminine. It gave the idea of completeness or perfection. The *ameni* were amulets shaped as a carpenter's square. The hyperbolic curve was infinity, as the lines appearing to approach went forward. The ellipse was sacred, as the shape of the egg. The cartouche was the oval of the sovereign's name. The cone was often a head-dress, and was used at certain ceremonies.

The triangle was a religious form from the first. It is to be recognized in the obelisk and pyramid. The five-pointed Solomon's seal of the mystics was known ages before Solomon. The pentagram is a triple triangle. The six-pointed figure of triangles is the hexalpha. The tetragrammaton of the mystical Jewish Essenes, of Alexandrian faith, was the celebrated three in one. The triangle upright represents to this day *fire;* downward, *water;* upright, with a bar, *air;* downward, with a bar, *earth;* upright, with a cross suspended, *sulphur;* with the cross on the summit, *phosphorus*. The upright triangle embodies the masculine idea, as the downward the feminine. To this day, in some Christian Churches, the priest's blessing is given as it was in Egypt, by the sign of a triangle; viz. two fingers and a thumb. An Egyptian god is seen with a triangle over his shoulder. This figure, in ancient Egyptian theology, was the type of the holy Trinity—three in one.

Though some of the symbols found by Dr. Schliemann at his assumed Troy were in use by Egyptians, others, as the tops and volcano-like figures, have not been recognized.

The sun and rays, the cross, etc., were there; but the odd, owl-headed vases, so abundantly dug up at Troy, even at the depth of forty-six feet of *débris*, were absent by the Nile. Rude as the figure is, we detect the boss with a cross inside for the navel, two marks above for breasts, and the eyes with the prominent owl beak at top. Professor Conze says that the "symbol preceded the figure" of Minerva or Athena. The only likeness to it is the hawk-headed Ra; but that is masculine, while the Trojan symbol is distinctly feminine.

Some musical instruments were symbolic, and appropriate to religion.

The sistrum, the *ssesh*, or *kemkem*, held the first rank. Usually of bronze, it was occasionally of silver or gold. It was of an open circular or oval form, provided with a handle. Wires passed through holes in the slight frame across the open to the other side. At the ends of these loose wires were pieces of metal, that jingled when the instrument was shaken. It was, in short, a rattle. On the top was commonly a figure of Isis or Hathor, or an animal form, as a cow or cat, to personify the goddess.

The wires were three or four in number. Plutarch, who with Greek confidence professed to understand Egyptian symbols, says that the shaking of the four bars within the circular apsis represented the agitation of the four elements within the compass of the world, by which all things are continually destroyed and reproduced, and that the cat sculptured upon the apsis was an emblem of the moon. That philosopher evolved a good deal from his own inner consciousness. Apuleius talks of the sistrum in his amusing "Metamorphoses." He describes it as a bronze rattle, having a narrow plate curved like a sword belt, through which passed a few rods that rendered a loud, shrill sound. It is still used in Abyssinia, where it is called the *sanasel*,

and is of service, when duly shaken by the Christian priest, to drive devils from the neighbourhood. There can be very little doubt but that this was the purpose in ancient Egypt, though always held in the right hand of a priestess. The size seems to average from nine to eighteen inches.

Of the antiquity of the sistrum there can be no doubt. One, ornamented with the head of Hathor, was taken from a tomb near the Great Pyramid, that must have been about 6000 years old. On a funeral tablet of a priestess we see her officially arrayed. Rougé says of her: "This lady holds a sistrum, insignia of her charge." Another memorial mentions the deceased as the sister of the High Priest; she is clothed in a semi-transparent robe and holds the sistrum. The bars across the opening would be distinctly the symbol of virginity. The goddesses to whom the instrument was dedicated, though always mothers, were ever virgins. The sistrum was, therefore, the symbol of the *Celestial Mother.*

The bell was another sacred instrument; though not so reverenced in Egypt as it became afterwards in the farther East, especially in China, Siam and Burmah. It was not from Egypt, but from the Chinese side, perhaps, that we Europeans obtained our bells. Moscow, an essentially Asiatic city, was ever renowned for bells. On the defeat of the Russians by the Swedes at Narva, Peter the Great ordered all the bells of the country to be rung, that the Evil One might be driven away. Chinese records of bells go back to B.C. 2000. Assyria was strong in bells. Layard found there eight small ones in a caldron; they were from $1\frac{3}{4}$ to $3\frac{1}{4}$ inches high, having a hole in the top.

It is very curious that in Ireland bells may be seen ascribed to St. Patrick or other saints, which, instead of being circular, have a rude parallelogram form. And Carl Engel, the authority on national music, tells us that "the

oldest Chinese bells known had not, however, the round form of the present ones, but were nearly square." This is but one of the many illustrations of the old connection of Ireland with the East. Some writer declares that the first use of church bells in Europe was by Bishop Paulinus, at Nola, in the Campania of Italy, about the year 400.

Egyptian bells, duly inscribed, were put upon horses ; as in Assyria, and as mentioned in Zechariah xiv. 20. They were placed also upon the dresses of priests, bordering their garments ; as, in the Aaronic priesthood afterwards, small golden bells were upon the extremity of the High Priest's robes. Those obtained from the ruins are of bronze, and small in size, only a few inches high. They appear to have had clappers. Carl Engel reports that it "appears probable that the bells were employed in religious observances for a somewhat similar purpose as the sistrum."

The Egyptians certainly used bells in magic to drive away the unpleasant company of fiends. One bell was discovered with a most hideous face of the evil Typhon upon it, and was rung to keep honest folks here and in Hades from his power. The Bacchus bell was similarly useful. We still toll the bell at funerals.

The CROSS symbol was most popular in Egypt.

This venerable emblem of Life Eternal has been bowed to not only in Egypt, but in Babylon, India, China, Mexico and Peru. The Spanish padres were as much astonished to find the cross in America, as other missionaries have been to discover it in other as unlikely places. Its retention by Christians, though exciting the wrath of Puritans for its idolatrous associations, is an acknowledgment of the power of habit in old symbolism. The masses used it and loved it. The Fathers of the Church, after resisting awhile, allowed the continued adoration of the ancient symbol,

though directing it to a fresh object and another faith. It is still the symbol of life with Coptic, Nestorian, Greek, Romish, Lutheran, and, now, Anglican Christians. It wields an enormous influence yet, and is a bond of brotherhood. Vainly has it been assailed, for its popularity seems as great as ever. As it comforted the Egyptian to press it to his lips, and lay it upon the corpse of his beloved dead, so does it speak of peace and hope to many now.

The Puritans of the first three centuries, especially those of Jewish origin, with a natural horror of idolatrous emblems, steadily resisted the invasion of the cross among believers. Thus, we hear Minutius cry, "We neither worship nor wish for crosses." The Emperor Julian ridiculed Christians; saying, "Ye worship the wood of the cross, painting figures thereof on the forehead, and before the doors." Cyril had to apologize for the marking of the cross on the forehead. The prophet Ezekiel saw the worshippers of the Syrian Venus do it in his vision at Jerusalem. Jerome speaks of Helena "prostrate before the cross she worshipped, as though she saw the Lord hanging thereon." Protestants have been mistaken in their notion of the novelty of cross worship.

Tertullian was very decided in his orthodox views of this subject, though reputed heretical enough on other grounds. He endeavours to prove that the very heathen derived their symbolism from the cross of Christianity; or, it may be, the ancient religions foreshadowed it. "Yet how doth the Athenian Minerva," quoth he, "differ from the body of the cross? and the Ceres of Pharos, who appeared in the market, without a figure, made of a rude stake and a shapeless log?—The origin of your gods is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your standards and banners are the robes of crosses."

In that spirit he saw Jacob crossing his hands while blessing, as "representing Christ in a figure."

Many Christians at the present day argue as Tertullian did. The cross worshipped by Egyptians six thousand years, or longer, ago is now declared to be an inspired emblem, to teach them in a type the coming death of Jesus. But others think it strange that Thebes and Babylon should have been favoured above Jerusalem, and that the inspired emblem was invisible to the seraphic Isaiah and the Psalmist David.

The *Tau* or T, was a very ancient form. The *triple tau* is accepted by Freemasons as their sacred key, though what lock it fits may not now be known to them. The *tau* with a circle at the top for a handle makes the ordinary *crux ansata* in the hands of Egyptian gods. But it was no less the symbol of the Babylonian Baal and Phœnician Astarte. A variation of it gives the cross rising out of a heart. Anu, the king of the gods in Nineveh, bore a Maltese cross, which is more distinctly Canaanitish and Peruvian. The *crux pattée*, a favourite medieval cross, is the suasika of India ; and was used by Etrurians, by the Druids, as well as being found fifty-two feet down in the *débris* of Troy. The *rose-croix* of the Rosicrucians, originating the *rose* of cathedral windows, was known in Egypt and in Greece.

The *ankh* of Egypt was, says Mrs. Jamieson, the crutch of St. Anthony and the cross of St. Philip. The *Labarum* of Constantine, called the cross and P, was an emblem long before in Etruria, etc. Osiris had the *Labarum* for his sign. Horus appears sometimes with the long Latin cross. The Greek pectoral cross is Egyptian. It was called by the Fathers, "the devil's invention before Christ." The *crux ansata* is upon the old coins of Tarsus, as the Maltese upon the breast of an Assyrian king. Captain

Warren found a Latin cross on a Phœnician vase far down below modern Jerusalem. The cross and Calvary, so common in Europe, occurs on the breasts of mummies.

The cross was extended toward an Egyptian worshipper, as the writer saw it done after service by the priest in Russia. It was suspended round the necks of sacred serpents, and worn by Egyptian ladies as an ornament, like as in India, Greece and Rome. Certain sects in India have now a cross marked on the forehead with red paint. Such appears to have been the practice by the Nile, as in Ezekiel ix. 4. Strange Asiatic tribes, bringing tribute in Egypt, are noticed with garments studded with crosses ; Sir Gardner Wilkinson dates the picture B.C. 1500. Typhon, the evil one, is chained by a cross ! On the seat of one of the old Hycsos, or Shepherd Kings, is found the cross. The *triple tau* of the Buddhists is a changed form of the Pope's triple cross, or the well-known Russian cross. The very sign of the planet Venus is still a *crux ansata.*

What was the original meaning of the cross ?

Some regard it as merely a Nilometer, or measure of the rise of the Nile. It was natural that so useful a sign should become an object of worship. Such a moveable crossbar upon an upright pole in the river might well symbolize Life. Wilkinson writes : "The early Christians of Egypt adopted it in lieu of the cross ;" the Copts still have it. Volney makes much of the Nilometer.

A Bishop of Clogher thought it merely "a setting stick for planting roots." Baring-Gould regards it as a sign of regeneration by water.

Wilson's "Solar System of the Ancients" recognises it as representing the Law of Gravitation. An upright *tau* he calls the symbol of velocity and distance ; but a ⊤ *tau*, of time and distance. Seeing it in the tombs of primitive Saqqarah, and in the primitive Sphinx temple, he

believes in the ancient civilization and learning of the Egyptians.

Don Martin called it a winnowing fan ; and Herwart, a compass. The theologico-astronomical notion is presented by the Rev. J. Williams, M.A.: "At the vernal equinox the sun passed, as it were, with the souls of the dead from hell (south) to heaven upon a cross ; for his passage traced through the holy sign upon the equator. On the Egyptian zodiac, where it comes in contact with the equator, the cross is actually represented." Pococke advanced the Plutarch notion of the four elements for it.

The phallic theory has been argued by many authorities. Pauw, Lacroze, and Jablonski urged it of old. One spoke of the triplasian phallus of Horus. The cross, it was said, was the masculine symbol in one direction, and feminine in the other. The author of "The Great Dionysiak Myth" speaks of the "handled cross, which phallically represents the combined linga and yoni." Simply a phallus, it became, by the union of the circle or feminine symbol, as in the *crux ansata*, the representation of divine energy in conjunction with passive matter. It thus becomes the *lingam-yoni* of India. But Dr. Barlow had the thing upside down, when he said that "the *crux ansata* was derived from the *lingam-yoni*, with a handle attached to it." Elsewhere he cites a tradition that "the *tau* or cross is believed to have been the mark which the children of Israel made on the door-posts of their houses, by order of Moses."

After all, the cross may be simply a *key*. It opened the door of the sacred chest. It revealed hidden things. It was the hope of life to come. In the obscure but learned work of Henry Melville, "Veritas,"—explaining the laws of the Medes and Persians—the uninitiated may possibly obtain further light.

However well the cross fit the mathematical lock, the

phallic lock, the gnostic lock, the philosophical lock, the religious lock, it is quite likely that this very ancient, and almost universal symbol, was at first a secret in esoteric holding, to the meaning of which, with all our guessing, we have no certain clue.

The ARK, or *sekett*, was the sacred chest or box, and the *ara* or altar. It was also the *Argha*, *Argo*, *Baris*, *Theba* ship, or *ua* boat. It was the ark or ship of Juno, the ship of Isis, the urn of Osiris. We see eight gods pulling along the sacred vessel. The sacred uræus was in front of the ark.

The Egyptians had an ark proper, or holy box. This was carried by priests with staves going through rings, as is described in the Jewish ark. Mr. Samuel Sharpe, the able Egyptologist writes: "We see that an ark of the *same size* as the Jewish ark was carried upon men's shoulders in the sacred procession." Such a procession was on the Nile, round the temple, or in the street.

In the "Biblical Archeological Transactions," a genuine repository of learning, is an account of an ark-shrine in Japan, having some curious resemblances to the ark of the Egyptians. It is like a miniature temple. The wooden square cella has an overhanging roof. In the Shintoo arks, belonging to the older religion of the country, but now re-established over Buddhism, there is no image of Deity, but the sacred emblems of a sword, a mirror, and a jewel. The mirror clearly refers to the sun. The *jewel* is a slender wand, with cut paper about it, but whose meaning is not known. Birds, like doves, are upon the roof; though the cock, a solar symbol, adorns the top. The ark, called the *tenno-samas*, is carried in procession. Arks are still borne in procession on men's shoulders in the Himalayas. An Afghan tribe, the Beni-Israel, also have wooden arks.

Mexican gods were taken in a box on the priests' shoulders. The ark was so borne in the rites of Diana, Ceres, etc., as well as of Isis. The Palladium of Troy was a statue of a god in an ark, and he who looked within was struck mad. Homer's ark was the *chelos*.

The ark, too, was a boat. Plutarch says that the ark of Osiris was of a crescent shape. The god stood upright in the ark, as Aswarra did in the Argha. The *hannu* was the barge of Sekar. In the first chapter of the Ritual, Thoth is reported saying: "I am the chief workman who made the ark of Socharis." Thebes had a sacred boat, 300 cubits long. The word *Thebes* is said to mean *ark* in Hebrew. Count de Gebelin's "Monde Primitif," 1777, derives Paris from *Baris*, the ark of Isis, substituting *p* for *b*. The monument of Isis and her ship, executed in the time of Tiberius, was discovered below some part of Paris, in 1710. The Egyptian ark, according to Clemens of Alexandria, contained only the phallus of Bacchus, that is, of Osiris. An ancient writer declares it held cakes, wheat, wool, a rod, a serpent, and an apple. King's "Gnostics" informs us that the ark of Isis "carried the distinctive marks of both sexes."

The meaning of this symbol has puzzled many. Bryant, with the majority of writers, sees in it a memorial of Noah's Ark, and the safety of the eight persons; though he says, "The moon and ark were synonymous terms." But he supposed the Egyptians "esteemed the ark an emblem of the system of the heavens." Abbé Guerin de Rocher is so confounded with the parallel, that he declared his belief that, as Cambyses destroyed the Egyptian record, Herodotus and Manetho prepared their books as a travesty of Jewish Scripture. Bryant's "Mythology" admits that "the ark was certainly looked upon as the womb of Nature, and the descent from it as the birth of the world." He considered it

"was prophetic and was looked upon as a kind of temple, a place of residence for the Deity." Some called it *mystica Vannus Iacchi.* Egyptians knew not of the Deluge.

Further notices of the ark appear in "Sex Religion," and the "Myth of Osiris."

The *Cherubim* of the ark would form another parallel. Bauer wrote: "The cherubim was not first used by Moses, since the Law speaks of it in a manner it would not do, except on the supposition that it was already known among the people." Hengstenberg affirms it of Egyptian origin. The "Bible Educator" says: "The external likeness of some of the Egyptian arks, surmounted by their two-winged human figures, to the ark of the covenant, has often been noticed." Winged figures were common in Egyptian temples, as well as in Assyria. As these were so very ancient, it is not as the authoress of "Mazzaroth" supposed: "From the cherubic faces most of the idols of the heathen can be shown to have originated." The cherubic animal forms are well known; especially the Scarabeus with extended wings, the symbol of the resurrection.

The URIM and THUMMIM formed an interesting memorial of Egypt. They were the *Two Truths.* Two figures of Ré and Thmei were worn on the breastplate of the Egyptian high priest. *Thme,* plural *thmin,* meant *truth* in Hebrew. Wilkinson says the figure of Truth had closed eyes. Rosellini speaks of the *thmei* being being worn as a necklace. Diodorus gives such a necklace of gold and stones to the High Priest when delivering judgment. The Septuagint translates Thummim as *Truth.*

Smith's "Dictionary of the Bible" gives Lights and Thummim, or Light and Perfection. "They are mentioned," it says, "as things already familiar both to Moses and the people, connected naturally with the functions of the High

Priest, as mediating between Jehovah and his people." "Kalisch thought they were the twelve tribal gems, upon looking on which the High Priest got into a sort of ecstasy, or divine illumination, to direct his reply. So thought Lightfoot. Mr. Proctor, the astronomer, thinks the Jewish idea "derived directly from the Egyptians." Philo, the Jew, distinctly affirms that they were the two small images of Revelation and Truth, put between the double folds of the breastplate.

ANIMAL WORSHIP.

THIS is but *symbolism*, according to some; animals being, from certain peculiarities, or from supposed peculiarities, typical of religious sentiments, or illustrating divine attributes. Zoolatry, or worship of animals, mostly prevailed in Lower Egypt. But, as elsewhere said, it was better to raise creatures to deities than degrade gods to beasts. Lenormant thinks the Egyptians, "instinctively averse to the idolatry of other nations, preferred to pay their worship to living representatives of their gods rather than to lifeless images of stone or metal, and they found these representatives in the animals chosen as emblems of the idea expressed by the conception of each god."

Others, like Porphyry, and similar Greek mystics, allege that the respect paid to animals arose from belief in the transmigration of souls. If man after this life passed into the body of one or more of the lower animals, it was natural that a particular interest would be taken in such. But as it was never clear what creatures, if any, would be thus selected for a residence, metempsychosis does not account for the worship of certain orders only.

Creuzer and several other writers contend that it was but the expression of a worship of nature. With no recognition of the intellectual godhead, but with a belief only in what they saw and heard, the ancients were said to bow, for what reason is not stated, to external nature, and that they honoured certain animals as the embodiment of certain natural phenomena.

Plutarch cannot see that there can be anything more

absurd in the worship of an animal, than of a stone or stone image, as the outward expression of an idea of Divinity.

The Greeks and Romans, however, made great fun of it, and ridiculed the Egyptians for putting heads of animals upon their gods' shoulders. Juvenal exclaimed, "What monsters mad Egypt can worship." As Roman and Greek writers failed to make anything out of their own thirty thousand deities, they might spare reflections on neighbours. Clemens Alexandrinus, in his zeal for Christianity, and in his ignorance of symbolic religion, thus laughs at the exhibition in an Egyptian *Adytum*, or Holy of Holies :—

"But when you enter this sacred enclosure, and are anxious to see that which is most worthy of contemplation, enquire for the image of the divinity that dwells in the temple. Perchance, a shrine-bearer, or some other minister attached to the worship that is performed there, looking extremely grave, and singing a hymn in Egyptian, draws aside the veil a little, so that the god appears. But, instead of worshipping him, you burst into a hearty laugh. Instead of the god whom we were so anxious to see, we behold a cat, or a crocodile, or a common snake, or some such foul creature, altogether unfit to be in a temple, and only in their places in dark holes and mud. Behold the god of the Egyptians! a beast, reposing on a piece of purple tapestry!"

When the writer was in Moscow, he was favoured with the sight of some relics in a Christian church, which were shown with a similar parade of gravity and veneration; and which, however symbolic, scarcely seemed worthy of their gold and jewelled cases, and the awe with which they were regarded. A pious Catholic humbly prostrates himself before the wooden Bambino, at Rome; but he may no more think that to be his god than did the shrine-bearer while he sang his hymn to the cat.

The RAM is associated with the primitive god, Ammon, the ram-headed. Thebes was the high seat of the ram-worship. The sheep was sacred at Sais. The animal could not be eaten by the inhabitants. The ram-idea is generative force and vigour, as illustrated in creation.

The GOAT, sacred to Khem, the creator, is a symbol similar in object to that of the ram. Pan, as half a goat, is the phallic deity, and means the same thing. Azazel, the goat, was banished to the wilderness. Mendes was the high seat of goat worship.

The CAT worship is very much more recent than that of most animals. Many thousands of cats have been found embalmed in the grottoes of Beni-Hassan-el-Aamar. Bubastis had the chief cat shrine. It was the symbol of the moon, its eyes expanding and dilating in the pupil, like as the moon waxes and wanes. The cat's ability to see in darkness, as generally imagined, sanctified it as the emblem of primitive chaotic night. A cat suckling her young symbolized growth. The cat was devoted to Bast. The cat is styled the destroyer of the sun's enemies.

The MOLE was supposed to be blind, and to love the subterranean ways of gloom. In this aspect it represented the darkness that was before the creation of light.

The COW was sacred to Hathor, the Egyptian Venus, and to Isis as the universal mother. It appeared with a disk upon the head of the image. The mystical cow of the 163rd chapter of the Ritual was Aurauaakarusaank.

The WEASEL, whose liver was thought to diminish as the light of the moon grew less, was a lunar animal.

The HIPPOPOTAMUS *Ta-ur* stood for a Typhonic or evil divinity, and was more an object to be prayed against than prayed to. Its temple was at Papremis. Naville calls it the emblem of impudence. Set took the body of a red hippopotamus.

The SHREWMOUSE, or Mygale, sacred to Latona at Atribis, to Sekhet at Bubastis, to Horus, etc., was, for certain not very obvious reasons, a symbol of destruction, or the disintegrating operations of nature.

The ASS was not held in much respect, as it was devoted to Typhon, the evil one, and had a temple at San. Still it carried the ark at times, and even headed processions where the cross was not carried first, as it bore a cross upon its haunches. The dead in Hades revenge themselves on it, by spearing it or its ghost. It attended on Baal-Peor, being libidinous. Its office is not quite understood. Chapter 40 reads, "Thrust back the eater of the ass." The vignette is the serpent devouring an ass. Eraton, the Dionysiak ass, may be Set, the ass-god.

The LION was associated with Ra, the Sun, and with the inundation of the Nile. It was the emblem of the goddess Sekhet, and was connected with Horus, who stood upon a lion. Leontopolis and Heliopolis had temples in its honour.

The PIG has played an important part in several mythologies, and figures in Croyland Abbey porch. As Set, the evil god, changed himself to a pig when he tore out the eye of Horus, the Egyptian had no love for the animal, though using it to tread in his corn seed. As a Typhonic emblem, it came in some processions. It had, too, some mysterious relation to Osiris and Isis.

The ICHNEUMON and RAT were more feared than honoured, as they represented destruction. In the Egyptian Scriptures, the rat seems the enemy of the sun. Its worship or adjuration took place at Heracleopolis.

The APE, *Hapi*, occurs in all religious processions; and cynocephali or ape-headed gods are frequently apparent. The cynocephalus, *simia hamadryas*, is properly a dog-headed baboon from Ethiopia. Hermopolis was its sacred

city. It was sacred to the lunar deities of Thoth and Chons, while Mat-tuat was the ape-god. As a figure entire, it is seen in squatting attitude, holding the *out'a*, or eye of Horus symbol in one hand, and a cross in another. The tail is a long one, and the phallic development is generally prominent. Some hold that it is the symbol of rest or equanimity, being the equinox; as such, it is seated upon the standard of the balance of the Judgment. The animal had active duties to perform at the final judgment, being a sort of messenger, and sometimes employed to drive the bad souls to their prison, as well as keep the four corners of hell. It is engaged in operations connected with learning, from its symbolizing Thoth, the god of wisdom. Ra is the ape of the empyrean, and the apes, as the Ritual says, "make salutation to thee (Ra) with their arms." Isis is shown riding on an ape.

The HARE has been a sacred animal in many lands. It was so not only in Egypt and Assyria, but among the Druids. In parts of Africa its flesh is still abhorrent to the natives. It embodied the most mysterious of all attributes of deity, the hermaphrodite, the especial type of the Demiurgus creator. Ancient naturalists were not acute observers; or, as is often the case, they saw what they wanted to see. Pliny was sure that the hare was double sexed. Elien and Philostratus could cite instances of males producing.

The hare appears in other sacred characters. It was a moon symbol; and, as such, honoured by Trojans. Agrigentum of Sicily struck medals in its honour. As Eros the god of love is sometimes seen carrying a hare, the creature has been connected with the story of Proserpine and the underworld. It was related to Osiris, as Onnophris, the revealer of good things. Certainly, it meant *Being*, in an abstract sense. Only moderns would have been guilty of

the impiety of partaking of jugged hare. Lenormant has some remarks upon it. "The presence of this animal," says he, "shows the reunion of two subjects, which, in mystical thought, are intermingled, the carrying away of Proserpine by Pluto, and of Ganymede by Jupiter." This implies the double sex of the godhead. He thinks, also, that it "might be considered as the symbol of *Logos*. Now we have seen that the Logos ought to be hermaphrodite, and we know that the hare is an androgynous type."

The CROCODILE, now almost unknown in Egypt, must have been very numerous at one period, if we may judge from the enormous collection of their mummies in the grottoes of Maabdeh, overhanging the Nile. Many thousands were there carefully preserved. The animal was devoutly worshipped at Ombos, but sedulously hunted to death at Tentyra. There was, therefore, at that ancient time no one Catholic or Universal Church. This pleasing dream of unity has never been realized by any one expression of religious faith, not even in Egypt. The Ombos men regarded those of Tentyra with sentiments of sectarian hate, which were duly reciprocated. The "gentle beast" seems to have been cherished at Thebes, and slaughtered at Elephantine.

There was a time when its presence was hailed with delight by all parties. Its instinct teaching it the approach of the inundation,—that happy event,—it showed itself in the desert. Having no tongue, it displayed the discretion of divinity, that knew all but told nothing. It was equally a symbol in seeming to have no eyes, and yet perceiving. Plutarch describes it having its eyes "covered by a thin transparent membrane falling over them, by reason whereof it sees and is not seen; which is a thing belonging to the First God, to see all things, himself not being seen." As it could not turn its head, it was the symbol of impossibility.

Crocodilopolis was the seat of its worship. At Arsinoe it was dedicated to Set and Sebak. In a general sense, it may be called a Typhonic animal; and, therefore, not a beloved but a dreaded symbol, though styled the great reptile of Horus. It is singular that in Madagascar at the present day reverence is paid to this monster. It is very curious that, while the iconoclastic Christians of Egypt destroyed and defaced every crocodile on monuments, they invariably spared the ugly Typhonic hippopotamus.

The SERPENT is treated by itself elsewhere. The SCORPION was sacred to Selk.

The DOG kind, with wolf and jackal, formed a leading feature of Egyptian worship. The reader is referred to the chapter on "Sirius Worship," and to the account of Anubis for an extension of this subject.

The wolf and jackal were honoured at Lycopolis. The jackal was the guardian of the north and south; this is, of the sun's paths. The dog-headed god, Anubis, the Barker, watched over souls, like the Cerberus of the Greeks at the portals of Hades. Anubis in this form is often noticed seated on the funeral chests. But this dog is thought not to be the domestic animal, but the brush-tailed, square-eared, *Fenek* of Abyssinia. On monuments the dog is sometimes called the "spotted sphinx." The dog-star, Sirius, is the chief illustration of the animal. Plutarch wrote: "The dog anciently received in Egypt the greatest honours." Sir Gardner Wilkinson contends that the Greeks were wrong in using the word *dog*, as the creature was a jackal; and he says, "The jackal is introduced at Beni Hassan with a wolf and other wild animals of Egypt, and that the dogs are never figured in the paintings of a form which could justify a similar conclusion." The simple reply to this is, that Sirius is clearly a dog, and must be a barker to suit the myth. The emblem of a sacred scribe was a

jackal or the Apheru. We read of a red wolf-dog, having a long tail, and wandering at night.

The BULL was pre-eminent in animal worship. In an agricultural country like Egypt, oxen drew the plough. Yet it was not for its field service, but as symbolizing energetic and resistless generative force in creation, that the bull was so venerated. Though of a phallic character, such representation of creation might not have been improper in men of rude, primitive ages.

Our interest in this subject has been much extended by the discovery of the *Serapeum*, or burial place of the Apis, near Memphis. This was a trophy of Mariette Bey's exploration. The subterranean edifice was arched, 2000 feet long, 20 broad, and 20 high. Thirty bodies of embalmed bulls were found. The grave was, properly, at Saqqarah, and the temple at the neighbouring capital, Memphis. But the Serapeum was truly a temple itself, having lines of sphinxes leading to it, and a staff of priests to attend to the devotions of the place.

It appears to have ceased being used as long ago as the twentieth dynasty; or, about 3000 years since. It was certainly in existence 3000 years before that distant age of the world. Mariette Bey associates Khoufou, of the Pyramid, with the worship of "the White Bull," as monuments affirm. He says, "We find the name (Apis) frequently cited upon monuments contemporaneous with the pyramids." One person is mentioned there as "Priest of the White Bull." Manetho, the Egyptian historian, dates the worship from the primitive king Cæechos. Maspero assumes him to be the second king of the second dynasty. One author, associating it with the sun in Taurus, dates the worship from B.C. 4698.

Those, therefore, who claim the origin of religion in man to be the adoration of the natural laws in symbols and

deities, have authority to declare the existence of such veneration approaching seven thousand years back. The edict of Theodosius arrested the public observance of bull rites.

Apis, the bull god, was selected for his possession of certain marks. He must have had a white triangle on his forehead, a vulture on his back, a beetle under his tongue, a white crescent upon his shoulder, a cross upon his flank, and double hair in his tail. The difficulty of gathering together so many coincidences may be imagined, even for such knowing men as the priests of Egypt. But they received special inspiration for the search, and were guided to the spot where the creature was to be found. This was clearly the duty of divinities, seeing that the Apis had been born of a virgin heifer impregnated by a ray from heaven.

Brought into luxurious apartments, he was well tended and worshipped, though not provided, as an emperor's horse, with gilded oats. He was too sacred to be allowed to drink Nile water. Arrived at the age of twenty-eight, if living so long, he was solemnly put to death, since Osiris died after twenty-eight years. There was deep mourning for the god during seventy days.

Among the tales told of Apis is that he was, in some mysterious sense, the incarnation of Osiris. Men, in bowing before it, were adoring the mighty and representative god of Egypt. But Ptah, one of the creator-deities, assuming the form of celestial fire, was said to have descended from heaven upon a cow, and became the father of a bull. Certainly as Hapi-ankh, the living Osiris, or Hapi, the deceased one, Apis was closely connected with Osiris, as the bull Nandi of India was with Siva. In Hindoo temples, Nandi and Siva are what Apis and Osiris were in Egypt. In emblematical processions, the bull walked between Isis and Nephthys, as if he were Osiris ithyphallic. He was the

Taurus Poniatowski that the Jesuit Kircher raised as a constellation. The priests of Apis were called *Bai.*

The bull MNEVIS was properly the son of Ptah, and was, consequently, the sun-god Ra, as Apis was Osiris. He carried the uræus and disk on his head, and was black in colour. His sacred abode was, of course, at Heliopolis, City of the Sun, whence came Cleopatra's Needle. A pretty sectarian quarrel existed between the worshippers of rival bulls. On a tablet found at Thebes is read a curse pronounced against Mnevis. No dull uniformity of creed existed in Egypt. Occasionally, and but very occasionally, one dominant denomination sought to lay disabilities upon supposed schismatics.

Other bulls are mentioned; as Pacis of Hermonthis, to Amoun-Horus; as well as the bull Netos of Heliopolis, to Amoun-Ra. Upon monuments we see, so to speak, sexless bulls. Others, even, are hermaphroditic, having the teats of a cow alongside of masculine exponents. Apis was a solar deity, having the disk between the horns. But the horns themselves indicated a lunar character in the crescent. Apis was, thus, hermaphroditic, the highest embodiment of the godhead, at once life and the source of life.

The bull myth is distinguished in other lands. There were not only horses of the sun, but oxen of the sun, traced through Greece to Phœnicia. The calf of Horeb immediately rises in the mind of Biblical readers. In the Book of Tobit we have the later record of Baal and the Heifer, as of the Egyptian sun god and the *White Cow* of Hathor at Athribis. In various parts we have the generative qualities of the bull pourtrayed; as, in the Japanese bull breaking the primeval egg. An egg thirty feet round, with a bull sculptured upon it, has been discovered in Cyprus, left probably by the Phœnicians. Sir Samuel Baker illustrates the survival of Apis worship in the abstinence from ox

eating among tribes of the Upper Nile. The bee has some mysterious connection with Apis. The calf, figuring in funeral processions, was the emblem of new birth.

The Todas of India, by some traced ethnologically along with Egyptians, have sacred *Bell Cows*. There is a line of holy cattle belonging to the priest of the tribe, who profits by the sale of milk, as Todas, like Apis worshippers, abstain from beef. The cow-priest is a particularly venerated character, who must not come in contact with any human being; he is, consequently, a wifeless monk or hermit. His particular duty is to take charge of the *Konku*, the very ancient sacred cow-bells. When the cow-god has departed this life, the priest takes her daughter and instals her as the successor incarnation of deity. After the chief of the sacred herd has worn the bell for a few days, the holy relic is consigned to the custody of the priest.

The HEDGEHOG was sacred to Sekhet; and the GAZELLE, to Horus. Symbolic monsters occur as early as the twelfth dynasty. The Sedja had a serpent's head and lion's tail. The Sha was a quadruped with long square ears. The Sak had forefeet of a lion, the hind ones of a horse, a straight tail, a hawk's head, and many triangular *mamelles*. There was a winged oryx, and a human-headed griffon.

The HAWK was respected in spite of its fondness for Egyptian poultry, being the hieroglyphic for *soul*. As the *ntshe*, it was, at Heracleopolis, sacred to Horus, as well as to other superior divinities. As it is recognized behind the head of Shafra, of Pyramid times, the antiquity of this symbol of eternity is well established. When the animal is pictured lying as if dead, in a mummy condition, it is called *ax'm*, and represents the passive state of intelligence, or the divine larva state. With the wings open, it is death before life. Mariette Bey says it marks the development of that vital heat so essential to the resurrection of the dead. The

hawk, in an ordinary sense, is the symbol of the soul. Human-headed and human-legged hawks typify human life in the other world.

The VULTURE is the symbol of material nature, *Ma*, the goddess mother, as it was supposed to have no need of masculine assistance in the duties of propagation. Its temple was at Eileithyia.

The BENNOU, the lapwing or heron, Shen-shen, was sacred to Osiris; and, says Lenormant, represented the solar period; or, with Rougé, the return of Osiris to light.

The OWL was worshipped at Sais.

The IBIS, or Hab, devoted to Thoth at Hermopolis, was the enemy of the serpent races, which it devoured at the retirement of Nile waters, and it ate the eggs of crocodiles. The black wings related it to Chaos. The triangular shape of the bill identified an ibis with the holy mysteries of the Egyptian Trinity. The repugnance it showed to water in the least degree defiled made it a suitable symbol of purity. It was the messenger of Osiris, and it symbolized intelligence.

The EAGLE was sacred to Horus. The SWALLOW of the solar mountains also belonged to Horus

The RAVEN was adored at the Emerald mines of Coptos.

The PHŒNIX or RECH, the red one, probably the Bennou, represented Osiris in the resurrection. Pliny says it was the size of an eagle, with gold and purple wings, and a blue tail. Macrobius gives it the age of 660 years; and others declare it lives 360 years, 500, 800, or 1460. No one ever saw it feeding. Ovid declares the name to be Assyrian. The story goes, that after a long life the creature prepared a nest of perfumed wood on an altar, and was consumed in the burnt offering. From the ashes a worm arose, which developed into a phœnix. It was, thus, a type of

self-creation, or of the resurrection of the body. But Herodotus appears not to have heard the story of the ashes.

The GOOSE, sacred among the Romans and other people among the ancients, was at Thebes on the head of Seb or Saturn, father of Osiris, and beginner of all creation; for whom it was said to lay the egg of the world or universe. Ptah and Noum model the cosmic egg. Embalmed eggs have been found. The Ritual has several references to the *samen*. The Brahmanee Goose, sacred in Ceylon, is the national symbol of the Birmese Empire. In the contests of rival religious factions in Egypt, the sacred goose or Chenalopex has more than once come to grief. The chase of the goose was a mystery.

The SCARABEUS, or *Apa*, a sort of beetle, was a peculiarly sacred animal, and called by Pierret the synthesis of the Egyptian religion, typifying the resurrection. It figured largely with ornaments of the living, and in articles belonging to the dead. It was sacred to Ptah the creator, to the sun, and to Osiris generator. Its remarkable fecundity in the warm mud of the Nile was once thought to mark the vital force of the sun. But it was as the type of self-existence, or self-engendering deity, that it was pronounced most worthy of worship. It was believed that the scarabeus had no need of female auxiliary in the process of multiplication. It cast forth seed, rolled it in a pellet of mud, and left the whole to be hatched by the sun. Self-engendering like the gods, it was a beautiful symbol of the resurrection, or re-birth of man. This sign of hope, according to Mariette Bey, is seen to flourish from the third dynasty to the age of Cambyses. We have a magnificent basaltic model of it, about five feet long, in the British Museum. In a Litany we read of "the beetle that folds its wings," alluding to the rest of the risen dead. The funeral scarabeus was to replace the heart.

FISHES were among symbolical animals. The *Perch* was honoured at Lapolis; the *Carp*, at Lepidotum; the *Ognon de mer*, at Pelusium; the Nile *Eel*, to Hapi, at Syene; the *Mæotes*, at Elephantine; the *Latus*, to Hathor, at Latopolis or Esné; the *Lepidotos*, at Lepidotopolis; the *Siluris*, at Bayad; the *Phagre*, at Sais. The *Oxyrinchus*, with its long pointed nose, was an especial object of regard, on phallic grounds. *Dagon* of the Philistines was *Oannes*, the fish god of the Chaldeans. The initiated of mysteries were called *Fish;* the same name was mystically applied by the early Christians to the Founder of our Faith. On religious grounds, Egyptians, and many other people, have refrained from eating fish. It is but recently that the Irish and the Scotch Highlanders have got over this aversion to fish food.

The FROG was worshipped in the fifth dynasty, and may have symbolized years, or the resurrection.

This connection of gods and symbols prevails in Hindoo mythology. Brahma is placed with the *Swan;* Siva, the *Bull;* Siva's wife, Durga, the *Tiger;* Vishnu, the *Garuda*, half eagle and half man; Lakshmi, Vishnu's wife, the *Lotus;* Indra, the *Elephant;* Ganesa, the *Rat;* Yama, the *Buffalo;* Varuna, the *Fish;* and Kattikeya, the *Peacock.*

TREE WORSHIP.

THIS branch of symbolic religion was in high favour with the Egyptians, as with the Britons. Plants, like animals, suggest certain ideas belonging to human conceptions of the deity and future life. In all ages and climes certain vegetable forms have attracted special reverence; but, in Egypt, some that were once so esteemed are not now to be found. Both the fir and the cypress were conspicuous objects in the Elysium of the very ancient monuments, though unknown in the Nile land for a long period. The cypress was adored in Mexico. The fir cone was carried by the shrine-bearer in Egyptian processions.

Some trees, favoured elsewhere, were disregarded in Egypt. The peepul or *Asvattha* of India, sheltering the Pitris or spirits of the dead, is the *Bo*-tree or *Ficus religiosa*. A specimen in Ceylon is said to be 2300 years old. The Asvattha is the world-tree, like the Ash Yggdrasil of the Scandinavians. The banyan shows connection of heaven and earth in its descending branches. The *Palasa* with its triple leaves is another holy plant of India. The Todas there worship the fragile *Meliosma simplicifolia*, and its bark yields them the means of pious purification.

Assyria bowed to the mystical Tree of Life. The simplest form of it on monuments is a pillar, with two horns having leaves. But the Asherah had many branches, ending in globular flowers with three projecting rays. One is seen with seven branches on each side, beside the top. The word *Asherah* is translated *Grove* in our Bible, where it occurs thirty times. It is styled an idol in 2 Chronicles xv. 16 and 1 Kings xv. 13. The French Bible has it *idole infâme*.

The chief religious Egyptian trees or plants were the sycamore, fig, tamarisk, persea, onion, trefoil, vine, ivy, palm, papyrus, bean and lotus.

Rods were in use before the ones held by Moses and Aaron. They symbolized dignity, and were in the hands of officials. They are even so depicted on the seal of Arbroath Abbey. The rod of Hermes had three leaves, as the Indian Palasa. Thor's rod was of hazel. The present wishing-rod is a sort of Mercury's caduceus. We read of the staff of inheritance, Jer. x. 16; li. 19. That has been compared with the animal-headed staff borne by the god Anubis. Then, there was the augural staff. A graduated one marked the inundation height. The rod held by the Jews at the Feast of Tabernacles, branches tied with citrons, was a sort of Thyrsus, like as in use with the Syrians and Egyptians.

The SYCAMORE was the Tree of Life. We have it, with human arms, as an illumination of the 19th chapter of the Ritual. The dead feast upon the heavenly sycamore. As M. Chabas remarks: "The tree of life distributed drink and food, which the texts describing it represent as particularly precious for him." It was the Soma from the Asclepias of India, or the Zend Haom. Julius Braun gives the sentiment thus: "The root of this conception is the tree of life in the ancient system of Zoroaster. The fruit and sap of this Tree of Life bestow immortality." The winged Genius of Assyria stands before it with a vessel holding the juice and fruit. So do we see in Egypt the goddess Nout or Neith in the sycamore giving juice and fruit to worshippers below. But Hathor, the Venus of the Nile, is also styled "mistress of the sycamore." To her it was sacred at Heliopolis. And there, to this day, is shown a tree sacred to the Virgin Mary, in which she is said to have taken shelter when fleeing from Herod. Apol-

lonius of Tyane, the philosopher and spiritual medium, went to Thebes to get information from a holy sycamore, which gave forth its instructions with human voice.

The FIG is not special to Egypt. There was a sacred fig at Eleusis, and it was dedicated to Zeus and Poseidon. The fig-leaf had a phallic significance; symbolizing perhaps the *yoni*. Plutarch mystically talks of "the imbibition and motion of all things; besides it seems naturally to resemble the member of generation." The tamarisk was dedicated, like the vine and the ivy, to Osiris, as to Bacchus or Demiurgus. The tamarisk shades his sacred ark, and is represented being watered by the priests.

The PERSEA is the *Balanites Ægyptiaca*, and was the symbol of the "Sacred Heart," a great mystery with the ancients, as it has become with some moderns. It is still cherished by both Mahometans and Christians in Egypt as in some way a symbol of life. It was as such that it was deposited on the breasts of mummies. The leaves resemble the laurel, and the fruit is like the pear. The kernel has that heart shape which brought the tree its honour. It was the Sacred Heart of Horus, so devoutly worshipped. It is seen on the head of Isis, cut open to show the kernel. Vishnu, like Horus, carries the heart outside on his breast. So was it with Bel of Babylon. The lacerated heart of Bacchus excited the tears of women. In the St. Petersburg Museum may be witnessed a flaming heart in the hand of a Siberian god. The Persea suggested heart sentiments to the ancient Egyptian. Thoth inscribes the names of kings on the persea bark to ensure immortality. The basin of the persea was a mysterious region of chapters 17 and 125 of the Ritual.

The ONION symbol, still adored in India, told the Nile men of the revolution of planets, and typified the renewal of ages.

The TREFOIL served the purpose of the Irish shamrock. It was the three-in-one mystery. Adorning the head of Osiris, it fell off at the moment of his death. As the trefoil symbolized generative force in man, the loss of the garland was the deprivation of vigour in the god ; or, as some think, the suspension of animal strength in winter.

The PALM is regarded by Dr. Lepsius as a very ancient emblem. Offerings to it are noticed in the earliest of steles at Abousir. It is highly probable that the Assyrian tree of life is but a conventional palm. The oldest form in Nile pictures has but two branches at the summit. While the common palm was sacred to Isis, Osiris had the date palm. The symbol was, probably, to show the cycle of ages ; since naturalists used to speak of the palm throwing out new branches each month. The Jews connected the tree with Solomon in mystic rites, and held a tradition that it existed as the principal plant in the Garden of Eden. It is still a favourite Christian symbol of life, or the resurrection. In France it was the emblem of the first Merovingian kings, but gave place to the *Fleur de lis*, a form of lotus or lily.

The BEAN was prohibited to the priests of Egypt, as to religious teachers in other lands. Pythagoras prohibited it to his disciples ; but he had been initiated at Heliopolis or On. It was impure to the worshippers of Demeter in Greece, etc. Ceres gave to man the seeds of all plants, excepting the bean ; that seed was supplied by a less benevolent personage. The Saba'ans of Syria abstained from it. The *Faba Ægyptiaca* is thought to be the real sacred bean of Egypt. Women were kept from it in certain places ; as the Athenian females were from the pomegranate. Though forbidden in all mysteries and sacrifices, the bean was thrown upon graves. This indicates its symbolic character, being ithyphallic from its

shape. Thus it meant the resurrection, the employment of new generative force.

The LOTUS was, above all, the religious plant of Egypt. We have it on all sorts of monuments. It was the universal favourite; as necessary to friendship and banquet merriment, as to the service of the temple. One of the *Nymphæa* or water-lily order, it rose with the flood, and opened to the sun. Herodotus speaks of two sorts. One was made into a sort of bread. Its root is still eaten. The other was less known. The fruit, on a separate stem from the side of the root, was eaten green and dried. There are two stalks to the *Nymphæa Nelumbo*, one bearing the fruit. Heeren tells us that "both plants had religious allusions."

As the secret of this symbol lay in its productive powers, the following from the work of Payne Knight explains the interior: "The orifice of the cells being too small to let the seeds drop out when ripe, they shoot forth into new plants in the places where they were formed; the bulb of the vessel serving as a matrix to nourish them, until they acquire such a degree of magnitude as to break it open, and release themselves. After which like other aquatic plants, they take root wherever the current deposits them."

It is easy, then, to understand why Creuser called the lotus the "birthplace and bed of Hymen"; Rougé, the "new birth"; and Lepsius, "inexhaustible life." It was further said to be independent of masculine pollen. Perhaps nothing in nature so aptly illustrates self-creation, and the divine action in production. It is the symbol of deity in its androgyneity, being male and female. Phré was born in it. It was the emblem of the goddess Neferтum. Dr. Barlow recognized it as "the womb of nature." The Masonic clergyman, Dr. Oliver, saw that it was "one of the principal ornaments of Solomon's Temple." It ex-

emplifies the creation of all things from water, over which the Spirit brooded.

India, Persepolis, and Nineveh honoured it. The French long retained it as the national emblem in the *Fleur de lis* ; and it is still in Europe, as it was in Egypt, marked on religious walls, floors, roofs, pillars, and altar-cloths. Isis was impregnated by it. The Greek artists perpetuated the idea. In the Berlin Museum may be seen some pictured satyrs jestingly offering it to a woman seated before them. The medieval artists followed suit, and, a little shamelessly, made the angel Gabriel bring it from heaven to the Virgin Mary.

ANCESTOR WORSHIP.

THE chapter on Funeral Rites furnishes evidence of this doctrine of the people. It undoubtedly flourished clearly under the Ancient Empire. The story of those old steles from the tombs of Gizeh and Saqqarah does certainly lend some strong support to the opinion of Herbert Spencer, as expressed in his "Sociology," that Ancestor Worship was the father idea of all religion. Yet M. Beauregard sees its source "in the dogma of the immortality of the soul."

Ancestor worship, remarks Max Müller, "not only presupposes the conceptions of immortality, and of the ideal unity of a family, but implies in many cases a belief that the spirits of the departed are worthy to share the honours paid to divine beings." The Egyptians did pray *to* their dead as well as *for* them. The offerings to them, as described elsewhere, are those presented to the gods. These are pictured on the most ancient of monuments. The thousands of statuettes in a single tomb attest the power of this sentiment.

Prayers *for* the dead were common enough, especially that the gods would conduct the deceased friend safely through the trials of the Egyptian Purgatory. The early Christians continued the practice. "Thou prayest in good part for him," wrote Tertullian, "that his bones and ashes may be comforted, and desirest that he may rest happily in the shades below." Like the Egyptians, they held the anniversary feast; as Tertullian affirms: "We offer on one day every year, oblations for the dead as birthday honours."

In the Office of Gregory we read this: "For them, O Lord, and for all who are at rest in Christ, we pray for a place of refreshment." The Roman Missal prays, like the Egyptian Ritual, that souls in Hades "be not delivered into the hands of the enemy."

The Egyptians recognized the good or bad offices the dead could work on earth. Napoleon III., not long before his death, said: "It is the soul of my great uncle which has always guided and supported me." But they prayed the dead, as if possessed of divine power, to give them good things. So in the Vedas one reads this address to the *Pitris*, or fathers: "Behold the offering for you.—We pray you graciously to grant us riches. Bestow upon us wealth, with numerous offspring."

Ancestor worship recognizes the belief in an immortality, where the dead shall, in some mysterious manner, be assimilated to the divine nature. It is in conjunction with the worship of deity, like King Worship, and may be pronounced as an outflow from that doctrine.

KING WORSHIP.

ONE of the most singular illustrations of Egyptian religion is the sacred homage paid to sovereigns, and the assumption of deified honours by them. This is Euemerism or man-worship.

But this is not absolutely confined to the Nile Valley, having been known on the banks of the Euphrates and Tiber, beneath the shadow of the Andes in Peru, and is still in China. When in these days Christian Englishmen are to be found believing in the inspiration of the Pyramids, one can wonder less at persons so many thousands of years back relying upon the inspiration of royal builders of the Pyramids.

Though Divinity in Egypt was never so degraded as with the anthropomorphic Greeks, yet the ladder of communication between heaven and earth was a short one. Without wishing to be irreverent, it might be said that there was then a strong conviction of the virtue of something like apostolic succession. There was the touch of sanctity, the oil anointing, the laying on of hands, by which mysterious virtue and power could be brought direct from the gods to certain persons. Priests were thus specially ordained, that is, had a special inspiration conferred upon them. And kings, always priests and heads of the Church, received such heavenly sanction and godlike privileges upon investiture. When crowned, with appropriate rites and prayers, the king could not only forgive sins like a priest, but he became, in a sense, the Vicar of God on earth, the Infallible, and the personated Deity.

In this way some see a great propriety in the assumption of papal infallibility. It was truly the topstone of the Church edifice, which was incomplete without it. The Pope now is virtually the successor of the Pharaohs. He is priest and king. He is the thrice crowned. He is the earth personification of Deity, who rules by him. He is the ultimatum of appeal in all questions of faith and morals, as the Pharaoh was. But, until the recent proclamation of the Council at Rome, that the Pope was infallible, the parallel was incomplete ; for the deified and adored Pharaoh was assumed to be *the Infallible.*

Under these circumstances, royalty took a very exalted position in Egypt. Rebellions were kept in check ; as it would not do to oppose the anointed one. Kings could do no wrong. After the death of the ruler, he was a proper object to address in prayer ; as, though not absolute God, his spirit had such a measure of the divine about it as to warrant worship of some kind. As Chabas points out, "Almost all the temples of the left bank of the Nile at Thebes had been constructed in view of the worship rendered to the Pharaohs, their founders, after their death."

Like other elements of Egyptian religion, this idea had a development ; and, like as in all such cases, not a development for the better. At first, in the Ancient Empire, the man differed in no way from another until he had been specially set apart for the kingly office. Afterwards, it was contended that there was an invisible chain of sanctity running through royalty, that made the individual divine because he was royal. In the purer days of the monarchy the king was never worshipped until after his decease ; in more corrupt times he was adored as deity while on earth.

As a remnant of this old doctrine is retained even in Europe, it has a considerable interest even to moderns.

It is not merely a Roman Catholic sovereign, or the Czar of Russia, but the Protestant Emperor of Germany, who accepts a large amount of homage, and has a self-belief of special inspiration, by virtue of coronation rites and prayers.

The Religious Tract Society's work on Egyptian religion is a fair statement of facts. It is quite correct in saying, "The mystical or inaugural title of all the ancient monarchs of Egypt commences, *without one exception*, with the image of the sun's disk."

This is an important position to assume. It effectually disposes of the idea of Prof. Piazzi Smyth, that the builder of the Great Pyramid was not an idolater. As his cartouche, inside the very edifice, gives the accompaniments of sun worship and animal worship, along with his name, the Tract Society's book is proved to be right, and in opposition to the other theory. M. Dufeu expressly tells his readers that the founder of the hypogeum of the Great Pyramid "was deified and worshipped to the time of the Ptolemies." Dr. Birch admits that the priests for the worship of Sahura, second king of the fifth dynasty, "were found as late as the Ptolemies." On the coffin of Menkeres, of the Third Pyramid, was written: "O deceased king, born of heaven, issue of Nût, child of Seb! Thy mother Nût is extended over thee in her name of mystery of heaven. She has made thee to be as God; annihilated are thy enemies, O king." On the coffin lid of Menkeres, builder of the Third Pyramid, we read: "Oh, king Menkeres, live for ever!" This, as the learned Brugsch observes, proves that he had become divine.

The cartouche of king Snefrou, predecessor of Khoufou or Cheops, was to be seen in Ptolemy's time; and Viscount Rougé declares: "This king still received public worship at Memphis toward the end of the monarchy." But a bas-

relief has been discovered near the old mining works of Mount Sinai, the traditionally holy mount, which wonderfully confirms what others had written. The tablet speaks of him as "the King of High and Low Egypt, the Lord of Diadems, the Lord of Truth, Hawk of gold, Snefrou," etc. But that bas-relief claims divinity for him as it styles him "Great God."

The value of this record of the beginning of the fourth dynasty—six thousand years since—cannot be overrated. A leading Egyptologist says: "This bas-relief is at present the *most ancient* of the known historical monuments, at least among those dated by cartouches." But Pierret goes higher still; and, speaking of Menes, the earliest king, says: "We find some traces of a commemorative worship rendered to him at Memphis."

Dr. Birch, who is no romancer, confirms the report of the deification of Cheops, the builder of the Pyramid. He is referring to Shepeskaf, who succeeded the founder of the Third Pyramid; and remarks: "Under his reign the posthumous worship of his predecessor Khufu (Cheops) was continued." His cartouche claims him for an idolater as well as a god. He was scarcely the man described by Prof. Smyth as "thoroughly Hycsos in heart," believer in the True God, and receiving "the aid of Divine Inspiration from on high" in his erection of the "Temple of Inspiration." Brugsch shows that Cheops was worshipped at least down to the twenty-sixth dynasty.

In the name of king Nefer-ka-ra, of the second dynasty, we have the worship of *Ra*, the sun, mentioned. It was not the mere object of the man's worship, but the assumption of Ra qualities. At Oxford is a monument of a prophet of the worship of the king, dated in the time of Sent, of the second or Thinnite dynasty.

Dufeu, identifying Cephrenes, of the Second Pyramid,

and part builder of the First, with king Soris, and knowing that this worship continued till after Alexander the Great's time, asks, "Why this deification and this persistent worship, if Cephrenes had not given to Egypt a monument of an importance thus complete for his country?" But the fact is, that kings left money or land for the saying of masses, as we should now call them, and we have distinct mention of such offerings being in actual employment for Cephrenes, during the reign of one of the Ptolemies. No Harry the Eighth of Egypt had presumed to secularize the religious bequests of ancestors; and, thus, prayers to the king of the fourth dynasty continued to be said, by priests paid for the work out of the original legacy, for nearly four thousand years.

A king of the fourth dynasty calls himself the Sun, perfecting good offerings; of the sixteenth, "Sun, offered to the world;" of the twenty-sixth, "Sun, the good-hearted." The very word *Pharaoh*, applied to all sovereigns, means *Phré*, the sun, the tutelary divinity of kings. Wilkinson rightly, therefore, calls them, "the representatives of the divinity on earth."

Rougé mentions an ancient tomb of the Serapeum, on the funeral stone of which is an inscription, noting that the priest was attached to the commemorative worship of king Nefer-ar-ka-ra. The age of this tablet is that of the fifth dynasty. Amenemhe I. is described as "Great God." Another says that he has gone to sit on the throne of Ra, and sail, like him, through space. Elsewhere we have sentences like these: "The ninth god;" "He is the divine king;" "His soul is in the disk of the sun, and the soul of Ra shines in his shape;" "Son of Toum, from his loins, who loves him;" "Hathor (mother of the sun) generated him;" "Vivifier, like the sun," etc. The king's birth is always a case of miraculous conception.

Mariette Bey has a statement upon king worship, when treating of the tomb story of priest Scheri at Saqqarah Necropolis, and the cartouches of two sovereigns of the eleventh dynasty. "Scheri," says he, "was attached to the worship which was rendered to those kings in their tombs, by virtue of a usage which appears proper to the Ancient Empire. It was thus that the worship of Papi, of Mycerinus, of Cheops, of Snefrou, of Menes, are perpetuated under the last kings of the national dynasties, and even under the Greeks."

In another place, this learned Egyptian *savant* recalls to remembrance the worship of kings, who had erected pyramids, in chapels built in front of those huge structures. There is a high testimony to the national character in the fact that revenues, appropriated to such services, were carefully and honestly so appropriated, thousands of years after the treasure had been deposited. He speaks of a priest of Abydos, named Ouna, living under the sixth dynasty, B.C. 3500, who worshipped in a chapel attached to a pyramid. Another is mentioned who had "to make funeral offerings to the king whose remains were guarded by the pyramid."

In one form the custom long continued; as Soyuti, in 1530, noticed the story of men offering incense, hens, and black calves to the pyramids. A traveller of more recent date observed a similar worship in Syria. Pyramidions, or votive pyramids, are known to belong to, at least, the eleventh dynasty.

The phrases occurring on obelisks are justly considered illustrative of the divine character of kings. On the English obelisk, or Cleopatra's Needle, the sun, and the hawk of Horus, are applied to the sovereign there. On the Paris obelisk, Ramses II. modestly applies this to himself: "Golden Horus, full of years, powerful in the fortresses,

king Ra-user-ma, chief of chiefs, was begotten by Toum of his own flesh, by him alone, to become king of the earth for ever and ever, and to supply with offerings the temple Ammon." The Flaminian obelisk at Rome has these well sounding words: "The Horus, the Powerful, the beloved of the sun, the Ra, the offspring of the gods, the subjugator of the world, the king, the Pharaoh."

One king is thus addressed: "Thou art as it were the image of thy father, the sun, who rises in heaven. No place is without thy goodness. Bright is thy eye above the stars of heaven. Whatever is done in secret, thy eye seeth it." A departed king has this glory: "The birth of the Osirian (the deceased) is the birth of Ra (the sun)." The Pharaoh bears the name of "Living form of the solar sphinx" on earth. Elsewhere he is the incarnation of Horus. He is "Lord of the world;" "Director of the years;" "begotten and educated by the gods;" "everlasting like the sun;" and "giving life for ever." Homer speaks of "divine Memnon."

In Mr. W. R. Cooper's admirable citation from one of the Litanies of the Sun, we learn how kings are spoken of in the people's hymns to Ra. Thus:

"Thou createst the royal Osirian (deceased king); the development of his body is like thine, because the royal Osirian is one of thy companions.—The royal Osirian knows all that concerns the hidden beings.—The royal Osirian is thyself, and reciprocally.—Such as thou art, such is the royal Osirian.—The king speaks to thee like Ra. He praises thee with his intelligence. The king is like the god, and reciprocally. He moves by himself" (self-existent).

M. Pierret, of the Louvre, has some learned remarks on king worship. "The title," says he, "improperly translated as king of Upper and Lower Egypt is, as has been demon-

strated by M. Grébaut, a divine title. It expresses the dominion upon the south and north of the universe, a dominion special to the sun, that spreads light to the left and to the right, in its course from east to west. The king of Egypt appropriated this title to himself, because he is himself a god, a Horus, a rising sun." "The kings, always assimilated to Horus, are everywhere figured holding the cow of Hathor." He speaks of the cartouche, or elliptical enclosure for a name, as "a seal more or less lengthened;" and a seal is the symbol of renewal or eternity. There are two sorts of cartouches. One he calls the prenominal, "which always expresses an assimilation of the king to the sun; it is the divine name." The other, proper name, preceding the words *Son of the Sun*, is "the name of the king considered as a reigning Horus upon earth."

Mr. C. W. Goodwin has some remarks upon addresses in king worship. "This is not," he says, "the language of a courtier. It seems to be a genuine expression of the belief that the king was the living representative of the deity, and from this point of view is much more interesting and remarkable than if treated as a mere outpouring of empty flattery." There was a deep meaning in the Babylonian salutation of, "O king! live for ever!"

SEX WORSHIP.

WITHOUT a reference to this subject no history of the religion of Egypt would be complete.

A very natural objection to its introduction in a book not specially written for the learned is its supposed connection with impropriety and indelicacy. But to ignore it on that account is scarcely right, because of its importance to the correct study of ancient faiths. It should be borne in mind that the standard of ideas of modesty is affected by language, and that language changes as ideas change. Shakespeare in the words of the poet would not be sanctioned in family reading now. A fresh translation of the Bible would affect an alteration of phraseology once unobjectionable to the ears of the pious.

Something may be said as to the defectiveness of language in more primitive times. We have several times as many words in our dictionary now as were known in England three hundred years ago; and can, consequently, express ourselves with a taste and precision that would not wound the most fastidious ear.

In the same way, symbolism, the outward expression of ideas, may be comprehended as changing in character according to the march of refinement. In a rude age, a coarse representation by no means implied a lower tone of moral feeling.

Another fact should not be forgotten. In proportion to the expansion of a language is there less necessity for the employment of symbolism. The bold images of Homer and Ossian, which stand out as Alpine peaks against the

blue sky, testify to the paucity of words at the period, but not the barrenness of intellectual conception. It is well enough known that as a language improves it loses as gradually its poetical character. We need go to barbaric lands, where a couple of thousand words complete a vocabulary, to enjoy poetry in everyday talk.

They who were the teachers of religious truth in the infancy of the world of humanity may have felt this linguistic difficulty in their creation and perpetuation of symbolism. A people, whose climate and habits brought them in more common association with nature than in our case, would be quick to realize a meaning in a figure, when that was brought from an outwardly revealed object. The necessity laid upon them, in the defects of language, to rely upon symbolism, sharpened their wits to appreciate it. Some men are dull enough to realize a joke, or comprehend a pun. Certainly, we moderns are slower in poetical analysis as we are less called upon for its exercise.

As Homeric comparisons have sometimes a simplicity amounting to coarseness, so ancient symbolism had less of the euphemistic than is apparent in a higher civilization. The same idea was meant to be conveyed ; but what was gained in delivery was lost in force. The exchange typified no real moral advance.

The scholar who gazed to-day at the roof of Temple Church, London, had the illustration before him. A symbol there, repeatedly displayed, is the popular Hindoo one to express sex worship, and has, by some strange Temple belief, got into a Christian church. But, though perfectly intelligible to the poetic mind of the Hindoo, it conveys no thoughts to the Londoner ; who would, however, be shocked enough if the primitive symbol for which this stands had been retained. Our love for what is old, our reverence for what our fathers used, makes us keep

still in the church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder why we send missionaries to his land while cherishing his faith in ours.

The primitive teacher was wrong, some think, in having recourse to such symbolism, and should have avoided the introduction of a system which degenerated into idolatry. Still, while three-fourths of nominal Christendom indulge the practice, one need not be strong in condemnation.

The first doctrine to be taught men would have relation to their being. The existence of a creator could be illustrated by a potter at the wheel. But there was a much more expressive form familiar to them, indicative of cause and effect in the production of births in the tribe, or in nature around. In this way the *phallus* became the exponent of creative power; and, though to our eyes vulgar and indecent, bore no improper meaning to the simple ancient worshipper.

Mrs. Lydia Maria Child asks: "Is it strange that they regarded with reverence the great mystery of human birth? Were they impure thus to regard it? Or, are we impure that we do *not* so regard it? Let us not smile at their mode of tracing the infinite and incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity."

The phallic exhibition, though coarse, was forcible. As in the case of all symbolism, it degenerated into a worship of the object in the place of that which it was intended to serve. Undoubtedly, the most natural portrayal was that of the Egyptians. Nothing could be plainer than Ammon Generator, Ptah embryonic, and ithyphallic Osiris. The generative force and activity of deity could have no more striking a symbol.

But, though so coarse, and so considerably modified afterwards, was it, for the time being, necessarily improper? Prurient ideas are, in these very refined days, hunted out with avidity by many from the very simplest, and, apparently, most harmless of things. Wherever sensuality can find occasion to run riot, it will do so; and, with no obvious occasion, will invent one. That a less distinctive symbolism, not of so gross a type, is to be commended, is saying as much as that the language of Queen Victoria's reign is to be preferred to that of Queen Elizabeth. Of that milder form Dr. Barlow speaks thus: "The sexual principle came to be symbolically set forth as the foundation of a religious creed, but in a conventional way that divested it of any indecency."

We have, then, to judge of a phallic faith according to a people and their period, and not after our own modern thought.

Sex worship is as ancient as star worship, if not more so. Such phallicism was the exponent of the principle of renewal and reproduction. It was the most natural form of expressing the idea of creation, and the dependance of man upon Providence. The Ancient Egyptians, however, had such nice notions of propriety as to confine it to the masculine development. Symbolism of a purely feminine nature, became the expression of a more cultured but less virtuous community. Circumcision, though associated by some with sun worship, may be accepted as a rite of sex worship. Ptolemy's Tetrabiblos, speaking of the neighbouring nations as far as India, says: "Many of them practise divination, and devote their genitals to their divinities."

The Ptah embryonic and the ithyphallic Osiris gave place to the trefoil and the crux. The female Yoni was symbolised by a circle, a dot, an oval, a triangle, a lozenge,

a boat-shaped shell, etc. The pyramid in its quadrilateral base and triangular sides illustrated the union of active spiritual agency on the inert passive femininity of matter. The obelisk in its union of four equilateral triangles meant the same thing. The sacred mysteries of the ancients, according to a Father of the Church, Clemens Alexandrinus, were but the adoration of these sex emblems. Under the name of *Taenhannu*, loaves in the form of the phallus were placed as offerings in Egypt.

But the phallus, so conspicuous in Egyptian theology, was associated with another idea than creation. It expressed resurrection.

For this reason, it was pictured on coffins, and in tombs. It told survivors that there was hope in the future. Vitality was not extinct. Upon this Mariette Bey finely observes: "These images only symbolise in a very expressive manner the creative force of nature, without obscene intention. It is another way to express *Celestial Generation*, which should cause the deceased to enter into a new life."

Socrates, as Plato tells us, prayed to Pan, the Greek phallic god. So correct a moralist saw no impropriety in the recognition of that conception of the Supreme One. Plutarch has this apology: "Feigned to be lascivious, because of the multitude of spermatic reasons contained in the world, and the continual mixtures and generations of things." "But," as a learned writer in America says: "like all sacred ideas, when translated into matter, the law of physical generation came to be regarded as mere physical enjoyment." The pure idea was first; the corruption followed.

That Schliemann found such emblems, at a depth of forty-two feet in the *débris* of the supposed Troy, was thought remarkable. Yet the earliest times of Chaldea and Egypt tell the same tale. Professor Monier Williams

talks in this way of the Indian Siva: "His character is oftener typified by the reproductive linga, without necessary implication of sensual ideas, than by any symbol of destruction." Priapus, the son of Venus and Adonis, was the *Peor-apis* of Egypt, the *Peor* of Scripture. The *Phallica* feasts were once as pure as the *Love* feasts of early Christians; though, like them, rapidly degenerating into licentiousness. As Abbé Pluche writes: "The indiscretion of that symbol gave birth to all sorts of extravagance."

The ship or ark idea of sex worship is noted under the head of "Symbolic Belief." That is distinctively the female sign, and is the Argha of Siva worship in which the lingam stands. As a phallic emblem, it is a prominent one. Osiris and others went into it, and yet came from it.

The HERMAPHRODITIC element of religion is sex worship. Gods are styled *he-she.* Synesius gives an inscription on an Egyptian deity: "Thou art the father and thou art the mother—Thou art the male and thou art the female." It was a son of Mercury and Venus that loved the nymph Salmacis, who, embracing him, begged the gods to make them one, and so a being hermaphrodite was formed.

The long garments of priests, continued to this day, were to illustrate the union of the feminine and the masculine. What some modern wits have called the *Intermediate* sex, the ancients regarded as types of the hermaphrodite. The Logos deities were esteemed of both sex; as were the Venus barbata of Cyprus; the Phrygian Agdestis, the Zeus Labrandæus of Caria, the Atys of Phrygia, the Priapus of Etruria, Jupiter Terminalis, etc. The Manichæans of the early Christian era declared that a man-woman deity gave life to Eve. Bacchus, Cybele, and other gods and goddesses are seen of double sex. Selene was a male form of the moon. The ithyphallic Apollo is observed in a female dress, while the Logos Dionysus has three rows of breasts.

Max Müller notices a constant relation between the ithyphallic god and the conception of hermaphroditic being. Lenormant speaks of hermaphrodite complete, and hermaphrodite passive.

The sacred mystery of the *Logos* or *Demiurgus* in Egypt is indissolubly associated with this subject. When Ammon, Ptah, Khem, Osiris, or Horus appear in ithyphallic guise, it is in their condition as the Demiurgus, by whom the worlds were made. That emblem was a reverent acknowledgment of such divine power, exercised by the First Born, and yet Self-Created, Principle.

But, as the emblem of a new life, it shed a light across the dark waters of death; and men saw and believed in the seeds of a fresh existence, on untried fields; but fields as real to the faith of the ancient Egyptian as the Nile valley in which he drove his plough. A modern writer on Magic, then, does not miss the mark when saying: "Physical generation was *once* esteemed as the gate by which the soul entered upon the stupendous pathway of progress, and became fitted for its angelic destiny in the celestial heavens."

Sex worship was, then, the very basis of religion. It not only illustrated the creative or, rather, regenerative power of Deity, but it indicated the production of life from death, the renewal of being in other forms, the real resurrection. Its subsequent debasement into phallic obscenity, with the Greeks and others, is on a parallel with the degradation of other faiths, originally as pure and well-meaning.

SERPENT WORSHIP.

IN all times and countries favouring symbolic religion, the serpent has occupied much religious attention. Sometimes it is the representative of Good, but more often of Evil. Its noiseless movement, without apparent means of locomotion, symbolizes the action of celestial powers. The casting off of its skin in the renewal of its youth is a beautiful type of the resurrection of the dead, the immortality of the soul. But the darker side is conspicuous in its stealthy approach, and its deadly venom.

The Egyptians, always sagacious in observation and correct in judgment, expressed these two conceptions of the serpent in a clear and a decided manner. In one case, the creature was petted and adored, as goodness ; in the other, feared and execrated, as evil. In a more general sense, especially in the later Empire, the serpent, with its spotted skin, represented the starry heavens or universe, the profound object of worship ; and, with its graceful but peculiarly geometric curve, strikingly illustrated infinity. The sacred Scriptures of Egypt are full of references to the serpent.

As astronomy sprang from the Nile, it is not astonishing that Herschel said of the chart of stars, first made in Egypt : " The heavens are scribbled over with interminable snakes." And mystics, who recognize a reason for things, are aware that each of these celestial snakes had its mission, in the interpretation of mysteries, and formed part in those marvellous calculations, in the arcana of science. The skies are studded with animal forms, all of which were utilized in the secret schools of learned men.

On the monuments, the serpent is an important feature. Lord Lindsay, when in Egypt, was astonished at the exhibition. "Serpents," says he, "of the most extraordinary forms are seen in every direction; short, thick and hooded, or long and tapering, the latter often carried in long mystical procession, human heads surmounting their own, or female heads growing as it were on their backs, between each bearer. Belzoni's tomb is rich in serpents. I saw there a beautiful winged snake with three heads, and four human legs; others had a head at each extremity, crowned with the corn measure and mitre, the body, curving downwards, supported by four human legs; others with four legs respectively. On each side of the descent to the sepulchral chambers of Ramses V. is a most magnificent snake with vulture's wings."

Any one seeking to understand this Egyptian symbol should look at the beautiful alabaster sarcophagus in Sir John Soane's Museum, or procure the correctly illustrated description by Messrs. Sharpe and Bonomi, published by Longman.

Serpent worship shared with sun worship the chief attention of Egyptians. It was intensified in the latter times, when magic was all-prevalent. It continued to have an influence even in early Christianity. The *Ophites*, serpent adorers, were a Christian sect in the age so prolific of sects, the first four centuries of our era, when opinions were so diverse and so unsettled. But for the accounts preserved in the works of opponents, we should know nothing of the Ophites. As we cannot get evidence on the other side, we may suspend judgment in the case.

Tertullian, of the early Christian age, is hard on them, saying: "They magnify the serpent to such a degree that they prefer him even to Christ Himself. They say that, considering his power and majesty, Moses planted or lifted

up the brazen serpent:—that even Christ, in His Gospel, imitates the sacred power of the serpent himself, in saying, 'And as Moses lifted up the serpent in the desert, so it behoves the Son of Man to be lifted up.' This same beast they introduce to bless the Eucharist." Epiphanius writes: "That not only they break the loaves among which the serpent has wound itself, and that they give them to the assistants, who received them, but that every one bows to the serpent, and kisses it with his mouth. They adore this serpent, and call what has taken place on the table, when it wound itself among the loaves which were offered, an act of thanksgiving, or consecration. They say, besides, that they address through it a hymn to the Heavenly Father, and thus bring to an end their mysteries."

Augustine enters his protest against the Ophites. "Certain believed," he says, "that the serpent who seduced Adam and Eve was Jesus Christ. But all the ancients agree that they fed a serpent or snake, which they used to tame, and that they caused it to come forth from the cavern where it lay hid, at the time when they wished to celebrate their wretched and mock Eucharist, and that they made it, by incantations, come upon the table on which they were celebrating, in order that it might lick up their offerings, and might coil around them; after which, they used to break them to be their Eucharist, sanctified by the serpent Christ."

The interesting thing about this Christian sect is its Egyptian character. In the old temples tame serpents were kept, and were suffered to coil about the sacred loaves kept on the sacred table, and which, when they had been consecrated to Isis, were eaten by the faithful as portions of their divinity.

Whatever shape the serpent worship assumed under the New Empire, no one can doubt the place occupied by the

symbol during the Ancient Empire, since it is discovered in tombs more ancient than the very pyramids, and was clearly associated with the gods.

From our ignorance of the natural history of Egypt, we have a difficulty in the interpretation of animal representations, especially of the serpents. One, known as the *uræus*, in Egyptian *urhek*, is by some called an asp, and a cobra. It is erect, with the lower part in folds, and having a swollen neck. But Mr. Cooper, a judicious and accurate archeological scholar, says, "The asp being not a uræus, but a cerastes, or kind of viper." This cerastes is a two-horned viper. The asp has a thick body, blunt head, and scaly horns. The *basilisk* answers more to the *uræus*, *heje*, or cobra di capello. Clot Bey says it is not poisonous. It is the royal serpent, wearing the *schent*, having a ringed skin, inflated breast, and poisonous venom. It is the *naya haje*. There is a harmless sort, having a slender, pointed head. Mr. Cooper speaks of the *hof*, "a large and unidentified species of coluber, of great strength and hideous longitude." One serpent, depicted on a monument, would be 150 feet long, if stretched out. Ha-ber, that holds up the terrestrial world in the lower heavens, is declared by the Ritual to be 450 cubits in length, and to fill all the lower heavens with its folds. Nehbka, says Pierret, "appears to personify renewal of youth." The one, Bata, means "soul of the earth." The Har-em-hue-f could penetrate the dead.

While it is possible that the good and evil conceptions of the serpent were co-existent in the mind of primitive Egyptians, there is much evidence to show that the better side of the creature was the earlier maintained. The evil serpent is connected mainly with the Osiric myth. Those who regard that as a comparatively later religious development, and notice the increased proportions of the bad

serpent under the New Empire, are slow to believe that the dark character was so old as the light one. It is certain that the more ancient the type of monument the greater is the relative amount of good serpents.

The illustrations of the brighter side may be taken first.

As the sun is good, and there is no antagonism observed between that and the uræus, the latter, as the basilisk, may be accepted as good. Mr. Cooper writes: "The truth is that the sun has no connection with the asp, but only with the basilisk, and that chiefly because the serpent was regarded as his feminine *sacta*, or counterpart." The uræus is round the disk of Horus, and forms the ornament of the cap of Osiris, as well as overhanging the brows of other divinities, male and female. With the solar disk it guards the portals of Hades. It is the companion of the blessed in Paradise, and guards them from the approach of evil. Twelve are seen together with the good people in the Elysian Fields.

The *Meissi*, meaning the *Sacred Word*, was a good serpent. The serpent of goodness, with its head crowned, was mounted upon a cross, and formed a sacred standard of Egypt. It was the representation of Cneph, the creator. Isis reposes on a lotus between two of such; which, also, served as emblems of the crowns of Upper and Lower Egypt. This sort was kept tamed in the temples, as in the temple of Zeus. One of them is pictured erect, with the legend of "god-goddess;" that is, the hermaphroditic deity. Another, similarly upright, is called "Lord of faces in transformation." This, too, represents the celestial course, or march of the heavenly bodies. One, having besides its own head a couple of human heads, is seen worshipped by three female figures.

The winged serpents may be classed among the good ones. They are the seraphim. A heart is being presented

to one by a priest. They are connected with the globe over the fronts of public edifices. The frieze of the door of temples displays a winged globe, flanked by erect serpents. The *Mehen*, so often mentioned in the Ritual Scriptures, draws the sacred boat of the sun, to which its tail is attached. It thus represents the winding course of heavenly bodies. The *Tes-her*, according to Deveria, marks the divine force that carries on high.

The good serpent holds up the disk in the lower regions in the tenth hour of its subterranean passage. It is this which bears the Cross of Life so often round its neck, entwined by its folds, or suspended from its mouth. It is the serpent exalted on the pole, the emblem of Ranno, the goddess of harvest, the female uræus. It is that which rears as a canopy for the gods in the holy boat, and as still depicted over the Vishnu of India. The four-winged serpent is the god Chnuphis or Cneph, as a winged one is the goddess Mersokar, and the goddess Eileithyr. One with a female face bears the crown of Ra. The four-headed *Mam-heru* is the giver of light. One, embracing the sun, has a head at each extremity, with two crosses suspended from its body.

The *Nehbka* has wings and the head of a man. It is the vivifier of the body of the dead; or, as Pierret declares, is the symbol of eternal circulation. We read of the soul being transformed into Ba-ta, which is described in the 87th chapter of the Ritual as saying: "I am the serpent Ba-ta, of long years, soul of the earth, whose length is years, laid out, and born daily; I am the soul of the earth." The god of the Nile is encircled by the serpent of eternal years.

It is a good serpent that guards the gate of the sun's path, that coils round the scarabeus emblem of immortality in the solar boat, or that encircles the vulture-queen

of heaven. A god with a head of four uræi marches to the fight against the evil serpent. *Nuhab*, upon four human legs, stands making an offering to the gods. The germinating serpent, with two human heads, and a tree growing out of its tail, symbolized the progress of the soul in the other life. The mystic tri-une basilisk represents the union of Osiris, Isis, and Horus.

The serpent, or serpents, of evil cannot be forgotten.

One, erect upon its tail, is called "Longflame;" another, "Taker with his tongue;" a third, "Watcher;" a fourth, "Turner of destruction;" a fifth, "Mistress of the burning wheel," etc. A four-headed one is styled "Flaming heads;" and a very large one, "Living off fire." Fire, in fact, is most frequently associated with the bad serpents. They are the instruments employed by the gods for the punishment of sinners below. On the Soane Museum sarcophagus a deity holds a monstrous serpent, the fire from whose mouth he directs against some bad and bound men. A serpent, holding seven gods in its massive folds, is seen discharging flame upon twelve bound men, brought up by Horus for the treatment. Another picture has seven vipers in a row vomiting fire, like St. George's Dragon. These monsters are, also, beheld swallowing the wicked, especially those previously decapitated by Horus.

Apoph, Apap, or Apophis is the representative of the evil serpent. He may be less a person, than the embodiment of physical and moral evil.

This is the great enemy against which Horus is seen to contend, or pierce with his long lance. It may represent Typhon, the destroyer of Osiris, in his turn overcome by Horus. We see it attacked by the gods armed with knives, swords, or spears. Sometimes it rears against them as the dragon against St. George, or it is borne off in triumph, pierced with many weapons. It is beheld bound with

cords, or chained with chains. Nine dog-headed gods charge it, armed with cross and rod ; reminding one of Job xxvi. 13 : "His hand wounded the crooked (cowardly) serpent." This is the dire foe of the sun, fighting him by night in the lower hemisphere, but getting wounded in the seventh hour. Isis tries to keep it off from the sun.

In a magic papyrus, Deveria reads : "Set, the asp, the ill-doing serpent, the water in his mouth is burning." It is as Set, the god of the Hycsos, or Shepherd Kings, that the Egyptians delighted to recognise Apophis, the enemy of gods and men. It is Set versus Osiris of the 94th chapter of the Ritual. In one picture he is seen as a great serpent trying, with two short arms, to pluck out the spear thrust in by Horus. We read of "the burnings of the serpent Set."

With so great a horror of purgatorial fire, especially of the flame issuing from the mouths of the serpents of evil, the Egyptians were loud in their cries against Apophis, and eager to use any incantations to circumvent him. Magical papyri are filled with prayers, or charms, against him. The cry was "Let him be accursed !" "May the gods annihilate him !" "Write the name of Apophis on his forearm !" "Put Apophis in the fire !" "O viper! advance not!"

Mr. Sharpe writes : "The god Osiris standing as conqueror upon the serpent of evil, which may be considered as the earliest form of our well-known group of St. George and the Dragon, or holiness trampling down sin." Every good Egyptian took an intense interest in the encounter, and sought to imitate the god. On a tablet in the tomb a priest is made to say : "I have made sixty-four books to decapitate Apophis ; cast his soul into the fire, his body into flames, and his limbs into the Eye of Horus." Ruskin well says : "The true worship may have taken a dark form when associated with the Draconian one." In the 39th

chapter of the Ritual, the Osirian dead is represented as attacked by a serpent despatched by Apophis to destroy him in the Land of Shades; and he exclaims, "Back! back! thou precursor, the sent forth from Apophis." Another joyfully calls: "The Apophis is overthrown, and their cords are on it."

It is not very satisfactory to find that, though the evil serpent is so well speared, stabbed, cut with knives, bound with cords, chained to the earth's foundations, and otherwise severely treated by Horus, Isis, Osiris, and other deities, the fellow has more than nine lives, and is never killed outright. His head is but bruised; and, though bound, there is always a fear of his escape again. As his body was said to be buried at the inundation of Egypt, he may mean sterility and dryness.

Other Egyptian serpents are more curious than suggestive. Many are seen winged, man-headed, and man-legged. Some have several heads, and two or four legs. A double human-headed serpent on four long thin legs of a man is a spectacle common enough. Now and then the serpent has a bird's head, or one belonging to a quadruped. One has five heads, a stout body, and a long tail; another has three heads, a neck, and legs. A child is observed completely enclosed in the folds of a snake. Some monsters have human hands, as well as feet and heads. One of them is erect upon a crocodile's back. A two-legged one holds a vase in each hand. Very rarely it is a man with a serpent's head. One serpent has a man's head, with a long feather. Isis is seen as half a woman and half a serpent. Disk-headed serpents are occasionally figured, being consecrated to the sun. Bearded serpents are rarely sculptured, though many are mitred.

The serpent Sati, placed in the fourth abode of Elysium, is stated to be seventy cubits long; it is employed to de-

capitate the bad, whom it afterwards devours. Ruhak, in the seventh abode, seven cubits in length, indulges in a similar repast. It is a snake-headed god that binds Apophis. The serpent Nennut'i is preceded by twelve personages in a procession ; while the legend is "human souls in hell." The winged asp was called *Agathadæmon* by the Greeks. There is a serpent with a jackal head at the end of its tail, while above this monster are the eight gods with drawn swords. One picture is of a bull with a serpent's head. Another brings before us a huge creature in five great coils, each coil having twenty-four curves ; near it are twelve figures, six on each side. In a hymn to Amen, the serpent Naka is named.

In the Ritual a worshipper cries out, "O serpent of millions of years, millions of years in length, in the quarter of the region of the great winds, the pool of millions of years." An interesting representation is given of an Osirian (dead man) engaged in the warfare with Apophis down in Amenti, the region of souls. He holds a net with which to ensnare the serpent. But above the head of the man is a winged disk, expressive of the help of Providence being near.

Gods are often observed with snakes in their left hand, while the cross is in the right. Jahi is a serpent woman sometimes depicted on a coffin. Serpents standing on a cross are seen the objects of worship to men and women. One funeral slab exhibited no less than fifteen disked serpents all in a row ; while a dozen more were stretched beneath each other, and the Eye of Horus rested upon the whole. Elsewhere, eighteen, in two rows, are fronting the mystic vase. They are often pictured in coils upon altars. Very singular forms are noticed : as, a serpent crossed by three others ; two upright ones, connected by a third ; or one making a cross with another.

The caduceus of the Greeks is seen on Egyptian monuments. The serpent twists round a rod in front of Osiris. Court de Gobelin says: "The serpents were with the ancients the symbols of time, of the year, and of seasons: the caduceus, composed of two serpents, was their relation to time." The caduceus is with Isis as well as Mercury. The serpents of the caduceus were male and female, and the point of union was termed the Nest of Hercules. Two circles were formed by the intertwining, and were known as the sun and moon.

Astronomical explanations of serpent worship are not wanting. In the caduceus, for instance, the head and tail are called the points of the ecliptic, where sun, moon, and planets meet at the *Nest*. Hercules strangled two serpents in his cradle or *nest*; this was the crossing of the serpents in the caduceus. Lenormant, who suspects the serpent a symbol of water or floods, says, "It has a siderial and solar signification, while meaning the humid principle." The serpents in the Celestial Atlas have already been noticed. "The Egyptian astronomers," says the authoress of "Mazzaroth," "have always represented the serpent enemy in a state of humiliation, except it be in Scorpio;" but there are other northern or elevated snakes.

In Duncan's "Symbolism" are the following passages: "The three autumnal signs were Libra, Scorpio, and Sagittarius, under the whole of which is extended the long constellation Serpentarius, or the man holding the serpent in his hands, otherwise called Ophiuchus and Æsculapius. In the same division of the heavens is placed the dragon of the Hesperides, appointed by Juno to protect the golden apples in her garden from the depredations of the daughters of Atlas. The very same reason, therefore, which induced the Sabeists to clothe the sun of the vernal equinox with the attributes of the ram and the bull, arrayed the sun of

the autumnal equinox with the attributes of the celestial serpent, which projected itself totally through the three autumnal signs."

The geometrical explanation of the symbol is put forth by Mr. Wilson. The conoidal curve of the serpent is identical with the obeliscal curve, which so aptly typifies infinity. "The serpent is," he says, "a circular obelisk. When with expanded wings, it shows the outline of an obeliscal or parabolic area, giving the periodic time of a planet."

Apophis may represent darkness, against which Horus the sun is constantly and daily struggling, ever defeated, and ever conquering. It is the myth of Ahriman of Persia. In the Zendavesta, the great sun-god subdues "the homicidal serpent with three necks, with three heads, with six eyes, and with a thousand forces,—that remorseless god who destroys purity, that sinner who ravages the worlds, whom Ahriman created the chief foe of purity in the existing world, for the annihilation of the purity of the worlds." And yet Apophis is not Ahriman the Evil One, any more than he is the more modern Satan. The Star Serpent of the Avesta, "who made himself a road between the sky and the earth," is probably the constellation *Draco.*

The Assyrians, like the Egyptians, had the good and the evil serpent. Sur-mubel was the serpent of Bel. In the Apocryphal Book, Bel and the Dragon, some rather absurd features are presented, not quite reconcilable with Assyrian belief, but agreeable to Talmudic Jewish notions. Able to read the cuneiform, scholars have found cylinders descriptive of the two antagonists. The dragon is the goddess Thalatth, who, though the Evil Principle, seems to be Chaos. She has, on monuments, four clawed legs, a stiff tail, thin body, beaked head, and horns. Bel has seized one claw, and is about to send his sword into the foe.

Etruria, once intimately connected with Egypt, had a being, half a woman and half a serpent, called Echidna, mother of the dog-headed Cerberus. Hesiod sang of—

> "Echidna, half a nymph, with eyes of jet,
> And beauty-blooming cheeks ; and half again
> A speckled serpent, terrible and vast,—
> Gorged with blood banquets ; trailing her huge folds
> Deep in the hollows of the blessed earth."

Her lover is the Typhon "huge, ending in snaky twine." He is winged, his hair is of snakes, and his two extremities are twisted snakes, whose heads are his feet.

India, the other ancient region, is the very land of serpent deities. The Patala under earth is one abode of serpent demons. Haslam, while admitting the association of evil with the serpent, implies that originally the creature was but the type of original matter. Vastore, the serpent, was the first created being. The dragon Kali is not a pleasant object. Vishnu, when a boy, killed the dreaded serpent Kaliya. But the god once became incarnate as the serpent Sesha. This was the chief of the *Nagas* that dwelt in the seven Patalas under the earth, and who had a thousand heads, on which were supported the seven worlds. All Nagas were held to carry jewels in their heads. But in the oldest Vedas no mention is made of this tribe of serpent deities. In Cashmere alone there are still seven hundred places of snake worship.

One of the most ancient brazen serpents, if not the most ancient, may be seen in the Atmedan of Constantinople, forming a triple twisted column. It was set up there by Constantine, he having brought it from Delphi, where it was cherished as a great charm ; but before that it had been captured from the Persians in the battle of Platea.

The serpent myth is an entrancing one ; but the limits of the present work forbid further allusions. Whether

other nations, directly or indirectly, got their serpent worship from Egypt is more than can be safely affirmed; but that it existed by the Nile five or six thousand years ago may be considered a fact. It is most probable that at first it was the symbol of eternity, infinity, and the endless renewal of existence. In this way it was the type of the glorious resurrection, the one great and comforting doctrine of the very earliest historical period of Egypt.

SUN WORSHIP.

THERE can be no doubt about the prevalence of this faith in Egypt. The Tract Society's work on that country's religion supposes that the original settlers of the Nile left the plains of Shinar at the time when Baal, the sun, was worshipped, and so carried the solar deity along with them westward.

Authorities are luminous upon the subject. Abbé Banier, with many others, considers the worship of the sun to be of northern origin, from a cold country; saying: "Does he abandon the human race,—where winter is so short, and often more agreeable than summer?" But Macrobius has the whole in a nutshell when he declares: "All gods are only different powers of the sun." He, like a number of the moderns, would laugh at all mythologies.

In the language of C. W. Goodwin, M.A., one is constrained to admit that "the central doctrine in Egyptian religion was sun worship." Yet he adds: "This religion appears to have been engrafted upon an elder one existing in Egypt, in the primeval period, and which probably consisted in the worship of ancestors." His learning affords an illustration. "A trace of this substitution of the solar religion for a prior one is found in one hymn (translated by Mr. Goodwin), where Amen, the sun, though celebrated as the creator of all things, is said yet to be begotten by Ptah, the primeval local god of Memphis. This agrees with the account of Manetho, who says that Hephæstus, that is, Ptah, was the first (god or king) of the Egyptians, and was celebrated as the discoverer of fire, from whom sprang the sun."

But that may mean that Amen was the Demiurgus son of Ptah ; and, therefore, he who begat the worlds. It may mean that nature worship, as adoration to fire, preceded Ouranism, or the worship of the heavenly bodies.

Macrobius thus alludes to a common representation : "The Egyptians, wishing to consecrate a statue to the sun under his proper name, have represented him with shaven head, with the exception of a tress of hair upon the right side, to show that the sun never absolutely hides himself from the eyes of nature, and that in the time even when he ceases to be visible to us, he preserves the hair, the faculty of coming again ; that which they explained by the cut hair, but whose root still remained." The modern Neapolitans believe in the growth of the sun's hair, and at the right time too. They have, it is said, an annual procession, joined by civic officials, to the Church of the Carmine, on December 26th, to see the cutting of the hair from the head of some image. Their ancestors believed in the growing hair, or rays, after the winter solstice.

Dr. Cudworth, writing under the disabilities and prejudices so prevalent in England two centuries ago, is singularly liberal in his ideas, while philosophical in his reasons. He does not suppose the "learning of the Egyptians" was shown in the worship of the orb of heaven itself, but of something behind the object of sense. "The sun," he observes, "was sometimes worshipped by the Egyptians under the name of Hammon ; it having been in like manner worshipped by the Greeks under the name of Zeus. Nevertheless, it will not follow from thence that, therefore, the visible sun was generally accounted by the Egyptians as the Supreme Deity, no more than he was among the Greeks."

Two sources of information are open to us,—pictures and hieroglyphics. Able to read the inscriptions, Egyptolo-

gists have given some citations from these monuments on sun worship.

One of the most beautiful and poetic is given by Mariette Bey. Gross as it may seem, taken literally, it must be received in the view that learned man had of the ancient religion, when he said, "On the summit of the Egyptian Pantheon hovers a sole God, immortal, uncreate, invisible, and hidden in the inaccessible depths of his own essence."

The hymn, a very ancient one, is copied from the tomb of a scribe in the Necropolis of Memphis :—

"Words pronounced in worshipping the sun, who rises for the creation from the solar mountain, and who goeth down in the divine life by the Osiris, the royal scribe, the chief of the house, Anaoua, proclaimed the Just. He speaketh :—

"Hail to thee, when thou risest in the solar mountain under the form of Ra, and when thou goest down under the form of Ma! Thou circlest about the heavens, and men behold and turn toward thee, hiding their faces! Would that I might accompany thy majesty when thou displayest thyself on the morning of each day! Thy beams upon the faces of men could no one describe; gold is as nought compared to thy beams. The lands divine, they are seen in pictures; the countries of Arabia, they have been numbered. Thou alone art concealed! Thy transformations are equal to those of the celestial ocean; it marches as thou marchest. Grant that I reach the land of eternity, and the region of those that have been approved; that I be re-united with the fair and wise spirits of Kernefer, and that I appear among them to contemplate thy beauty, on the morning of each day."

The Papyrus of Naskhem, unearthed in the presence of the Prince of Wales when in Egypt, and translated by

Dr. Birch, is a Litany to the Sun. It belongs to the comparatively modern times. Its title is "Beginning of the top of the West, and the commencement of total darkness." It describes the passage of the sun below in his *baris* or boat through the hours of night. He enters goat-headed, with the serpent Mahen in front, and with a hawk-headed steersman, the Charon Rhu-en-ua. There are twelve male and twelve female hours or divinities with Ra, the sun; six of each now tow him in the boat. The eleventh is called "Lord of Light without darkness"; the twelfth is "Lord of Joy."

Pierret, in his "Dictionnaire d'Archéologie Egyptienne," declares that Amoun Ra "represents the invisible god taking body, and making himself visible to man under the form of the sun." Amoun, says he, "maintains each day by his providence"; he "organises all things, and tramples on the earth; he gives movement to all things which exist in celestial space; he produces all beings, men, and animals." He thinks that "the Egyptians, explaining the divine immutability by a perpetual renewing, considered the sun as a perfect symbol of the divinity." Grébaut calls it "the sensible manifestation of divinity."

"The rays of the sun," says Rougé, "as they awakened all nature, seemed to give life to animated beings. Hence that which doubtless was originally a symbol, became the foundation of the religion. It is the sun himself whom we find habitually invoked as the Supreme Being. The addition of his Egyptian name *Ra*, to the names of certain local divinities, would seem to show that this identification constituted a second epoch in the history of the religion of the Valley of the Nile." Pierret regards the *rôle* of Ptah as the earlier.

As Tori or Chepi, the sun is the scarabeus, or self-engenderer, and the mystery of God. Chepi is the sun at

the meridian, as Atoum is the evening, and Harmachus in the morning. A noble hymn to the sun is in a Berlin papyrus. It dates from the eighteenth dynasty, and was written by Papheroumes. The sun is there "sovereign of eternity."

But the "Ra Myth," by Mr. W. R. Cooper, F.R.A.S., is a treasure of learning upon the subject. It is worthy of attentive perusal. He shows that the Litany to the Sun is the longest Egyptian sacred writing next to the Ritual. This eighteenth dynasty work is not found complete. The best copy is on the tomb wall of Ramses II. of the nineteenth dynasty, or Exodus period. Of the four chapters it contains, two are pure litanies, but the second and fourth consist of prayers only. The first chapter gives the seventy-nine phases or manifestations of the god Ra. The third chapter is of fifteen invocations to Ra, that he would come to the Osirian or deceased king; as, "O Ra, come to the king." The other parts are prayers for the deceased sovereign in the other world.

Some of the appellations are very beautiful, especially that of "sweetener of pain." Ra produces gods from his members. In the litany he takes the form of deities; thus "Homage to thee, Ra! Supreme Power, the great one who rules what is in him, his form is that of Nût." In like manner, he is Isis, Anubis, etc. He sends destruction, he creates sacred things, he is god of the furnace, the walker, he who makes the mummy come forth, the self-created, who dwells in thick darkness, who reveals secrets, the Father of the eternal Son, who has no equal, whose form is that of the invincible and the eternal essence, who is the Being with the mysterious face.

Mr. Cooper supposes it "infused more with the idea of eternal essence than that of eternal personality"; but admits that "all the deities and all things that exist, both

corporeal and incorporeal, are but manifestations of himself" (Ra). There is a distinctness of person, since he sees "his glory might be manifested in another deity, but could not be shared by another."

He finds the myth "founded on the basis of a pure monotheism, with a tendency toward Sabæan illustrations; and, like all the doctrines of the Egyptian Mythology, it was purest and grandest in its earlier stages of dogma." But his most important announcement is the following: "The cardinal doctrine of a resurrection of the soul and body was the chief cause of the Egyptian adoration of the sun, as the visible creator and resuscitator of the inanimate world." No writer has more clearly removed the obscurities besetting the sun myth.

On a tablet, the sun is made to exclaim: "My father is Seb, my mother is Nut-her. Osiris who is in the western regions is my name. I am Horus substance of the sun." On another, he is said to be, "the Divine Youth, the substance of ages, the one who begat and gave birth to himself, the ruler of the empyreal gate, the one set over the region of Aukar" (Hades). On a twelfth dynasty monument, Viscount Rougé found him called "The light of the world, the mother of the earth, the father of men, who illuminates the world by his love."

Among petitioners to the sun, one exclaims, "May he receive the saved soul into his hands!" and another, "May he grant me a shining existence in heaven!" A third cries, "Thou hast illumined the earth plunged into darkness; thou softenest the grief of Osiris" (the dead). A fourth says, "Thou sheddest thy beams upon the back of thy mother; thy mother, the sky, is stretching out her arms for thee." The same idea is conveyed in "The gods stretch out their arms to them, when they are enfanted by thy mother Nout" (the sky).

On one papyrus we have : "Fill us with thy splendours. We taste thy meat, we swallow thy drink, we revel in thy shining. Let us be near thee each day, and we shall not be turned from our progress onward."

A document is headed: "Adoration of the sun by perfect souls." M. Deveria has this translation of the sun's story : "I manifest hidden things, I elucidate the mysteries, I give life to your souls. Your nourishment is in my bark. Your souls live there. There are waters for you at the station of the abyss.—Your souls follow my transformations." He points out a curious figure, where the sun with a hawk's head is shedding light in the form of stars and red globules on a mummied body. A stele of the eighteenth dynasty, has the following prayer : "Thou givest me glory in heaven, to be rich on earth, to come forth with thy servants daily ; my heart is tranquil through thy bread, receiving thy food at the gate of the house of obelisks, off the table of the god of Aur." *Aur* in Hebrew is the *sun.*

Chabas has translated another hymn : "Glory to thee, Ra, glory to thee, Toum, who comest again, crowned, powerful. Thou honourest the heavens, thou passest upon the earth, thou arrivest at the height of heaven in thy brightness. The two regions abase themselves before thee and glorify thee. The gods of the Amenti rejoice at thy beauties. Thou art adored by the mysterious dwellings."

The sun in its power, and the sun in its decline, are therein named. Another address is very similar : "Homage to thee ! When thou circlest in the firmament, the gods who accompany thee shout cries of joy." Our own Scriptures speak of the morning stars (gods) shouting for joy. One, given by an old Greek writer, may be suspected, as Greeks could not read hieroglyphics. There is, however, some truth in it. This is what is declared : "O thou who whirl'st the radiant globe, rolling on golden

wheels through the spacious vortex of heaven, glorious Jupiter! Thou sun, who art the genial parent of Nature, —Dionysus, father of sea and land."

The Emperor Julian, whose Hymn to the Sun is one of the finest extant, clearly conveyed the mind of the ancient Egyptian adorers of the sun. A part of it runs thus: "Him, whom from eternity every generation of mankind has seen, and sees, and venerates, and by veneration lives happily; I mean the mighty sun, a living, animated, intellectual, and beneficent image of the intelligible Father." He calls it the "uniform cause of all things."

Owen Morgan, therefore, properly says, "It is a common error to suppose that the ancients worshipped the sun. They did nothing of the kind. They worshipped the eternal Spirit, which in Egypt went under the name of Osiris, and in Britain under the name of Celi (the *concealed*); and regarded the sun as the first begotten of the Father, and of the inert confusion of matter." Even Swedenborg was informed by the angels that "The Lord actually appears in heaven as a sun."

The early Christians were charged with being a sect of sun-worshippers. There were many circumstances that gave a colour to the accusation, since in the second century they had left the simple teaching of Jesus for a host of assimilations with surrounding pagan myths and symbols. Still, the defence made by Tertullian, one of the Fathers of the Church, was, to say the least of it, rather obscure. "Others," wrote he, "believe the sun to be our god. If this be so, we must not be ranked with the Persians; though we worship not the sun painted on a piece of linen, because in truth we have himself in our own hemisphere. Lastly, this suspicion arises from hence, because it is well known that we pray toward the quarter of the East."

The Hindoo writings speak of the twelve sons of Adita

or space being the stations of the sun. In the Vedas we read : "Let us adore the supremacy of the divine sun, the deity who illumines all, from whom all proceed, are renovated, and to whom all must return ; whom we invoke to direct our intellects aright in our progress to his holy seat." The *Upanishad* says, "It is I, O Brahma, who adore thee under the form of the resplendent sun. O sun, eternal, hearken to my prayer!" The oldest *Avesta* of the Persians—the *Yasna*—calls the sun without beginning and uncreated.

Kennedy tells us : "In the Hindoo religion, Surya (the sun) appears under two perfectly distinct characters ; the one as the Supreme Being, the other as an inferior deity, the regent of the solar orb." Julian, the Apostate, taught that "the original of all beauty and perfection, unity and power, produced from himself a certain intelligible sun, every way like himself, of which the sensible sun is but an image." The author of "Art Magic," after naming "the great Hindoo Messiah, the oft re-incarnated original of all the worshipped sun-gods of antiquity," speaks of the Egyptians in these terms : "All their grandest temples and priestly orders were devoted to the worship of the *Spiritual Sun*, of whom the majestic orb of day was but the external physical type."

In such a spirit let us interpret the hymns to the sun. Amen, or Amoun, is one form of the sun. He is thus addressed at Thebes : "Thou art he that giveth bread to him that hath none.—Strong is Amen, knowing how to answer, fulfilling the desire of him who cries to him."

Another hymn says : "Come to me, O thou sun ! Horus of the horizon ! give me help. Thou art he that giveth (help) ; there is no help without thee. Hear my vows, my humble supplications every day, my adorations by night, O Horus of the horizon (rising sun), there is no other like

him, protector of millions. Reproach me not with my many sins. I am a youth, weak of body."

The Babylonian hymns to the sun have less feeling than those from the Nile men exhibit. The Assyrians were a powerful and not too sentimental class of conquerors. The word *Shamas*, commonly used for the sun, was changed to Alorus in Nineveh ; but the great appellation of the deity was Dian-nisi, judge of men ; which was afterwards Dionysus the Demiurgos. The two oldest sun-temples were at Sippara and Larancha. Upon an Assyrian tablet is read : " To the sun, the supreme judge, the temple of Dianisi, in Babylon, in bitumen and bricks, grandly I built." This is recorded to be an inscription by the great Nebuchadnezzar. Elsewhere the sun is called " Destroyer of the wicked."

Two Assyrian sun prayers contain more pious references. One is : " Sun, judge great of heaven and earth, judge him with judgment." This is a manly appeal for fair play to the deceased. The other is : " May the sun give life, and Murduk (Merodak, god of Babylon), eldest son of heaven, grant him an abode of happiness." Here is a distinct recognition of the office of the invisible sun, the spiritual sun, to grant life beyond the grave.

The country between Egypt and Assyria was full of sun worship, as Bible records of Baal, the Bel of Babylon, sufficiently attest. There, too, the rites were more bloody. The kings of Moab, etc., are mentioned in Scripture as guilty of offering their first-born to their god. Carthaginian history has many striking examples of such sacrificing of children to the several sun divinities of the Phœnician and Asiatic mother country.

Human sacrifices have been ever an accompaniment to sun worship, whether in Peru, Babylon, Arabia, or Egypt. On Nile monuments the god Ra, the sun, is depicted in the act of destroying men.

The Egyptian offerings, according to Plutarch, were burnt resin to the morning sun ; myrrh to the noontide orb ; and *Kuphi*, of sixteen different substances, to that body at sunset.

Ha or *Harmachus* was the deity of sun-rising ; *Ra*, of noon ; and *Toum*, of sunset. But, as shown elsewhere, many gods besides these were solar divinities ; the chief being *Amoun* or *Amen*. Smith's "History of the East" lays it down that "in all the varied combinations of the Egyptian Pantheon, the supreme god has, at least, some connexion with the sun." The so-called sun-child is the god *Harsemto*. The sun itself is often seen as a ram-headed man in a boat. The right eye of Horus is the sun.

The eastward turning at prayer is naturally to be expected of sun worshipping origin, and got to be adopted by all western Asiatic races. Ezekiel viii. 16 has a notice of this habit, not a commendable one : "Their backs toward the Temple of the Lord, and their faces toward the east." At certain times in the service of even Protestant Churches, the adorer still turns toward the east. Rougé regarded the Great Pyramid as a sort of sun temple, because of its wonderful orientation.

The word *Pharaoh* is Phra or *Ra*, the sun. The Pharaohs, like the Incas, were sons of the sun. The Greek Ptolemies afterwards claimed to be children of the sun. Menes, the founder of the monarchy, has a name meaning the sun. The setting sun was occasionally pictured as an old man leaning upon a stick ; and the morning sun, as a child. Deveria intimates that the sun was believed to rise on the right side of the universe, and set on the left. Macrobius affirms that the sun is of a blue colour below the horizon.

On a stele is a picture of a sunset in a funeral scene. The sun, however, casts no rays. It is worshipped by two bird souls, one with a beard, and the other without ; the

male and female mourners. Omnipotence may be meant by the divine sun-boat, floating in space, with neither rudder nor oar. A picture gives the adoration of the sun by a god's head rising from a lotus flower. Four monkey deities are depicted in the act of sun worship. On a funeral tablet it is stated that the deceased lady was a "lover of the sun." The pylon or gateway of the temple was a symbol of the rising sun. The orb is represented as a man with a hawk's head, or with a double crown, or with the head of a scarabeus—the animal form most intimately associated with the sun.

One representation is that of nine rays proceeding from the sun, with the cross between them and the kneeling worshippers. Incense was presented to the object of adoration three times a day. The bark or sacred boat of the sun, steered by the dead, is the *Sekti*. The Coptic word *Pi-othiri*, the sending out of heat, is used for *Ra*. The exaltation of the sun was in Aries, and the depression in Libra. *Mu*, light, is called the son of the sun. Pasht is called the cat of the sun, as the rat is darkness. Chons is the sun-headed deity, and Isis the daughter of the sun. Solar gods are hawk-headed.

The Egyptians put a round, metal plate on the altars, to mark the constant presence of the sun. It was so in Peru. It is so still in some Christian churches; the silver plate glitters on the altar, as a *survival* of Egyptian sun-worship. Under the new Empire,—from the eighteenth dynasty to Alexander the Great,—the worship was more direct than it had previously been. Yet the sun could not properly be deemed supreme, since he had a reputed mother in Neith, or other female divinity. A phallic idea is seen in a singular passage from the Ritual: "The sun mutilated himself, and from the stream of blood existed all things." One curious pictorial view is that of the sun shining, with human

hands at the termination of each ray. Bryant, the mythologist, thought the religion was the worship of Ham, the son of Noah, since his name was Oum. The solar rays themselves, when three in number, were worshipped by the Egyptians, as they were by the Druids, forming the central idea and mystery of Welsh Bardism.

The DISK WORSHIP was almost peculiar to Egypt. The disk itself was the *aten* or *aten-nefru*, the beautiful disk. Aten-Ra or Adonai, was god of the disk. It is also called the *Hut*, or Lord of Heaven. Socharis has a solar disk. The object is often seen in Hades, giving no light. The disk is common on the heads of deities and solar animals. It is sometimes put on the bull's back. The *Hut* or *Tebhut* is sometimes a winged disk. In the Ritual the disk is to be seen held up by a god, to be adored by four apes.

Disk worship was new in the Ancient Empire. It seems to have popularly commenced with Amenoph III. in the eighteenth dynasty, and was not of native Egyptian growth. In short, the orthodox of the country regarded it as a heresy opposed to their gods. Sir Charles Nicholson is of opinion that "so far as regards the disk worship, the innovation may have been more of a ritualistic than of a dogmatic character." But in all ages change in the ritual has caused dissensions, like the divergence of creed. Mr. W. Osburn, 1854, said it was a declaration against Ammon worship at Thebes. He did not consider it to be plain idolatry. As Amenoph III. is represented as very dark in complexion, some say, as an Ethiopian, he introduced a southern type of religion. We read of his having a barge of "the most gracious disk of the sun."

A struggle evidently took place. There was the strife of creed. Amenoph attempted to banish all gods for his

aten, or head-rayed disk. Dr. Birch, always as discreet as learned, treats the worship as a foreign element, and, therefore, unpopular in Egypt. It was the mark of the subjection of the people. He thinks that the reason why so little mention is made of it on monuments is, that the Egyptians hated it too well to desire mention of the symbol. He discovers symptoms of the existence of disk worship at intervals between the thirteenth and eighteenth dynasties. If so, the same race to which Amenoph III. belonged had before attempted, and partially succeeded in, the conquest of the country. "Whence came the Sabæism," says Birch, "that attributed to the solar disk the character of the universal Deity, the Demiurgus or creator, the beneficent power of nature, the rival or identity of Amen, does not appear."

Representations exist of sunbeams on the heads of Amenoph, his wife, and his children. There is a prayer extant of his queen. She cries: "Thou shinest forth, O Lord, beneficent, the sun-king giving life for ever and ever, even the living disk of the sun; no guide goes before thee when thou emittest thy beams. All eyes see clearly. All things in the world glorify thee." The king is "servant to the disk of the sun."

We know that Amenhetp, which means the peace of Amen, changed his name to Khuenaten, the glory of the disk, and closed other temples than of this faith. Lenormant sees some resemblance between disk and Jewish worship. The new doctrine was abolished by Horus Haremhebi. "If," says Mr. Robert Brown, Jun., "Aten represents the Adonai or Lord, the Assyrian Tammuz, and the Syrian Adonis, or not, at all events a new religious impulse and movement was attempted."

Though the disk worshippers are seen to be swarthy, and not of the true Egyptian type, the "Ritual of the

Dead" has repeated reference to them from an old date. The chapters 64, 129, and 133 are instances. The 64th, on "The manifestation of light," was known as early as the eleventh dynasty. Seti I. sits under the disk receiving offerings. As sun worshippers, the Egyptians cannot be supposed to have any particular objection to this ritualistic development. The opposition may have been to the symbol as a type of a hated foreign yoke. Anyhow, there is evidence that disk worship was not extinguished in Egypt till the time of the Cæsars.

Prof. Long of Cambridge thus sums up the sun theology of the Egyptians: "They thought the sun a proper representative of the Spirit of nations, or the God of the world, or Supreme Being, who is everywhere present."

The MOON was less an object of veneration in Egypt than in some countries. Isis stands as its representative. The lunar gods are Thoth and Chons, having work in the underworld. The horned deities are lunar, as the horns with the head form a crescent, boat, ark, or curve of sacred mysteries, the emblem of femininity. The lunar god Aah presides at the renewal of things. Pierret notes that the moon, "by reason of its phases, is in perpetual relation, in the sacred texts, with the ideas of birth and renewal."

But Plutarch is not correct in saying that "Osiris is the power and influence of the moon, and Isis the generative faculty in it." As the moon appears at night, it symbolizes the solar action in the land of shades, the nocturnal sun, the sun of the lower hemisphere, the pale sun of ghostland. Thoth's wife Sfx is a supposed lunar goddess, bearing in her hand a pole with five rays. The conjunction of the sun and moon is beheld in the disk and crescent of Horus.

In Babylon, as Rawlinson tells us, the moon was older

than the sun, and held in higher esteem ; for, was not darkness before light ? The Assyrian word for moon was *Sin.* Mount Sin-ai has been thought to be derived from that word. Certainly the hill was a sacred spot, and the meeting-place of tribes in pilgrimages, for many ages before Moses, especially as being the birthplace of Osiris.

Because the crescent is now the standard of the Turks, it is conjectured by many persons that it was essentially a Mahometan ensign. On the contrary, it was a Christian one, derived through Asia from the Babylonian Astarte, queen of heaven, or from the Egyptian Isis, the model of Mariolatry, whose emblem was the *crescent.* The Greek Christian empire of Constantinople held it as their palladium. Upon the conquest by the Turks, the Mahometan Sultan adopted it for the symbol of his power. Since that, the *crescent* has been made to oppose the idea of the *cross.*

SPHINX RELIGION.

THE rows of sphinxes leading the worshipper up to the temple were well calculated to impress him with awe, and prepare him for the solemnities of worship. This union of two creatures, man and lion, has been an enigma for ages ; to this day, a sphinx means a puzzle. Plutarch affirmed that in his belief the Egyptians did not know the meaning of it, unless to contain the secrets of wisdom under enigmatical forms. Clemens Alexandrinus, the Christian Father who lived amidst these symbols, tells us that their intention was "to declare that the doctrine concerning God is enigmatical." But to expect reliable information from Greeks is in vain, and to trust to their explanation of the religious customs of others is equally vain.

For a while one old story of the Greeks was received, that the sphinx or *sesheps* was designed to typify the attractiveness of vice in the smiling female face, and, in the presentation of lion's claws, fierce vengeance following its pursuit. But the facts were too much for the theory. The Great Sphinx by the Pyramid, long esteemed for its feminine character, was at last detected to be masculine. When the sand which had encumbered it was removed, portions of the fallen beard from the stony monster were recovered.

But fuller particulars of the Sphinx are given in the author's "Pyramid Facts and Fancies." As sphinxes are usually in pairs, one naturally asks where the fellow of this is? The Egyptian for sphinx is *neb*, Lord. Only one female sphinx is known, supposed to represent the female Horus.

The religious bearing of the Great Sphinx cannot be gathered from explorers finding a miniature temple between its paws, and sundry tablets, referable to gods, about it below. All these were of comparatively modern date, only some 3000 years ago. But the sphinx itself is of far greater antiquity. That others should consecrate it by the erection of the little temple between its paws is no necessary argument for its sacred character, though the presumption is that King Amenotoph acknowledged it as hedged in by some divinity. Colonel Pearce finds the sphinx of Egypt on the Pagoda of Juggernaut. The avatar of Vishnu, Nara-sing, is a reversed sphinx: as the body is that of a man, and the head is of a lion. Those who have identified it with sun worship say it typifies sunrise, when the orb bursts forth with the vigour and strength of a lion. The sphinx was certainly at Persepolis, the especial locality of Sabæism. Two lions, disinterred from the foot of the Great Sphinx, by Caviglią in 1818, are now in the British Museum. A colossal Osiris was found in the neighbourhood; it was composed of twenty-eight pieces, the number of the years of the god.

The recent progress of Egyptian discovery, particularly under the *régime* of Mariette Bey, appears to throw new light upon the subject of sphinx religion. A votive pyramid of immense antiquity has been recovered from Saqqarah, on one side of which is a dedication to Harmachus, the sphinx deity.

At the foot of the three small pyramids of Gizeh is a part of an old wall. A stone was seen therein bearing some curious hieroglyphics. When read, the following remarkable announcement came:—

"The place of the sphinx of Hor-em-Khou (Armachus) is to the south of the temple of Isis, rectress of *the Pyramid*, and at the north (of the temple) of Osiris, Lord of Rosatou.

The paintings of the god of Hor-em-Khou are conformed to the prescriptions." It further states that the king Cheops restored the sphinx.

This clearly identifies the Great Sphinx with Egyptian deities. As a doubt may arise in some minds as to the age of this curious stone tablet, Mariette Bey judiciously remarks: "Whether the stone be a contemporary of Cheops or belongs to a posterior date, it is not less certain that Cheops (builder of the Great Pyramid) restored a temple already existing, assigned to it revenues in sacred offerings, and renewed the *personnel* of the statues of gold, silver, bronze, and wood, which ornamented the sanctuary."

A tablet recovered from a well gives express particulars of Suphis, identified as Cheops, doing all that Mariette describes, and, particularly, repairing the sphinx. This structure, then, is doubtless older than the Great Pyramid itself, and is associated with a temple and various divinities honoured at that epoch. But where were the temples which Cheops restored and adorned? Where, above all, was the temple of Hor-em-Khou, of the sphinx?

A few years ago Mariette Bey had the good fortune to drop upon this temple, long buried in the sand, close to the sphinx, and near the Great Pyramid. Of all the wonders of Gizeh witnessed by the writer, that of the so-called sphinx temple was not the least important and suggestive.

Lepsius writes, "It is named Har-em-chu, 'Horus in the Horizon,' that is to say, the sun-god, the type of all things, and Harmachus, in a Greek inscription before the sphinx." *The sphinx then is the god Harmachus, or Horus in the Horizon*, a form, it may be, of Ra, the sun-god, and it means the *risen god.* But the German *savant* goes on to say, "The Œdipus for this king of all sphinxes is yet wanting. Whoever would drain the immeasurable sand which buries

the tombs themselves, and lay open the base of the sphinx, the ancient temple path, and the surrounding hills, could easily describe it."

On tablets we read prayers like these: "O blessed Ra Harmachus! Thou careerest by him in triumph. O shine Amoun-Ra-Harmachus self-sprung!" Brugsch, in speaking of Harmachus, says: "The great bearded sphinx of the Pyramids of Gizeh is its symbol; the same as each Egyptian Pharaoh who bore, in the inscriptions, the name of "living form of the solar sphinx upon the earth." St. Hilaire, the friend of Thiers, wrote from Egypt: "It appears certain that the sphinx was an idol." Prof. Smyth calls it an idol, having "symptoms typifying the lowest mental organization," and "positively reeks with idolatry throughout its substance," inasmuch as its stone beard was found "full of the impure Egyptian gods."

M. Renan, the orientalist, visited the newly discovered temple of the sphinx in 1865. He declares it "absolutely different from those known elsewhere." He says: "The edifice is not yet cleared as to the interior. That interior, which much recalls the chamber of the Great Pyramid, is in the form of T. The principal aisle is divided in three rows, the transverse aisle in two." He was much astonished to find "not one ornament, not one sculpture, not one letter." He was reminded of an ancient writer, who declared that at one time the Egyptians were said to have temples without sculptured images!

He then goes on to say: "And were not these edifices like that of which we are speaking, that Strabo had in view when he said that 'at Heliopolis and at Memphis there are edifices of a barbaric order, with several ranges of columns, without ornament and design'? Here is one of these primitive temples, absolutely unique monuments, and separated by an enormous interval from the temple of

the classical period of the Amenophis and the Thouthmes. The exterior is yet hidden by the sand. It is in enormous blocks of limestone, and recalls to mind, by the mode of construction, *the chapel which is in front of the Second Pyramid.*"

Well might he gaze with wonder upon this venerable building, only from twenty to thirty yards from the mysterious sphinx itself, and being but one hundred feet square in size. He then proceeds to the important question: "Who built it?" His answer is explicit: "It is Cephren, the third king of the fourth dynasty, the successor of Cheops, who raised it."

But what proof does he bring? There is but the fact, that, when the sand was removed, a pit was discovered in the temple, from which among other astonishing monuments of the past—the very remote past—an image of Cephren was brought. This statue, so ancient, was in as fresh and unmutilated a condition as when first from the hands of the artist. With nothing conventional about it, it represents naturally a kingly-looking personage, who might, from his features, be taken for an Englishman. As a work of art, it is superior, perhaps, to anything wrought by the Egyptians in the height of their glory. Doubtless, in some terrible political convulsion of the country, the priests of the temple put this monument and some valuable tablets into a pit for concealment. The secret was so well kept that these articles were never disturbed till a few years ago.

It is certain that the statue is of Cephren of the Pyramid times, in some way, perhaps, the patron of the sphinx temple. But there is no evidence of his being its constructor. It is, in all probability, much more ancient than his day. Well, then, may some style it, "the oldest religious monument in the world."

Doubts have been thrown out as to its being a temple at all. It may have been a mausoleum. Even Mariette said: "The exterior appearance is, we must declare, rather those of a tomb. Further, the monument may present itself to the visitor as a mastaba, hardly greater than those we find, for example, at Abousir and at Saqqarah. In the interior a chamber shows six superposed niches, which have the air of being constructed, as those of the Third Pyramid, and of the Mastabat-al-Faioum, for receiving mummies."

Mr. Fergusson inspected it as an architect, admiring its simple, grand, yet chaste style. Polished granite and beautiful alabaster form its sides. He might reasonably, at first sight, conclude it could not be a temple; for he tells us: "No sculptures or inscriptions of any sort are found on the walls of this temple, no ornament or symbol, nor any image in the sanctuary." But it is now pretty well understood that primitive temples in all lands were devoid of image worship. He noticed the fact of its having no roof. But it is equally clear that primitive temples were open to the skies, like our own Stonehenge.

The fact of no remains of a roof being found is the strongest possible argument in favour of its being a temple, and not a tomb. M. du Barry Merval calls it a votive chapel belonging to Cephren, and so a dependency of the Second Pyramid.

That which astonished Mr. Fergusson, and strikes others with a sort of awe, is the form of the building. "The principal chamber," says he, "IN THE FORM OF A CROSS, is supported by piers, simple prisms of Syenite granite, without base or capital, and supporting architraves as simple in outline as themselves." But the cruciform character of the temple, which has descended to churches of Christendom to our own day, simply testifies to the very

ancient veneration paid to the symbol of the cross in Egypt, as in India, Peru, etc.

As the presence of the name of a king on a statue is no guarantee that it is a representation of himself, but of some one before him, or of some deity taken under his patronage, so it has been suggested that the splendid figure found in the pit, was not that of Cephren, the king, but of the god Harem-chu, or Horus in the Horizon.

Believing it to be a temple, Renan asks, "To whom was the temple dedicated?" This is his reply: "Without doubt to the sphinx, or, rather, to the divinity represented by the sphinx, Horem-hou or Armachis. The temple, it is true, does not directly face the sphinx; but the entrance passage inclines by design toward the colossal monster."

He may, therefore, well conclude, "This great *Hou* or sphinx appears thus the most ancient idol in the world." If it be to "Horus in the Horizon," or rising sun, the temple was, like Stonehenge, dedicated to the sun, the visible producer of earthly things, and the best representative of the *Unseen Sun*, the First One, the benevolent Creator. "When Cheops," as Renan reports, "4500 years before Jesus Christ, repaired it," we may conclude indeed that the sphinx temple is the oldest existing place of worship.

How came the winged sphinx of Greece? It seems to have originated from the *Akr*, or hawk-headed Egyptian sphinx, which had wings. Rawlinson concludes the Greek winged one to be partly Egyptian and partly Phœnician.

Rougé detects on an Edfou inscription a singular reference to the sphinx. In the story of Horus, on that temple, the god is said to have taken the shape of a human-headed lion to gain advantage over his enemy, Typhon. Certainly, Horus was so adored in Leontopolites. He is

the real sphinx. That accounts, too, for the lion figure being sometimes seen on each side of Isis, and even in her hand. It was her child.

Pierret affirms that it was "particularly consecrated to the representation of a king," who was the image of Horus on earth. The Great Sphinx looks to the east; where Horus has a right to expect the re-appearance of his deceased father, and where the departed king will equally appear at his resurrection. While to the north of the great image a temple to Isis was anciently raised, one to Osiris existed to the south.

Once the image may have had a crown. Miss Edwards calls attention to Vedder's picture of the Secret of the Sphinx, showing an Egyptian putting his ear to the stone lips. "Fellah and sphinx," says she, "are alone together in the desert. It is night, and the stars are shining. Has he chosen the right hour? What does he seek to know?"

But it is highly probable that sphinx worship is but a variety of the solar one, and intimately connected with king worship; "intended," says Mr. W. R. Cooper, "to represent the king under the form of the Egyptian deity, Ra Harmachus."

OBELISK WORSHIP.

THE story of Cleopatra's Needle has popularized the obelisk. But some may wonder what it has to do with religion. The fact is, that there is little that has not been pressed into the service of the gods by the venerating Egyptians, those lovers of ritualism and symbolism.

The presence of the obelisk in pairs at the entrance of temples might mark the sacred character. This is not confined to Egypt, since the object is found in India, Assyria, and Persia, while one discovered at Xanthus has recently furnished a discourse to Dr. Birch. The Rev. A. H. Sayce speaks of one at Nimroud, of black basalt, erected to record the victories of Shalmaneser; saying, "Cities to a countless number I captured." As the image set up by this king, it suggests the image of Nebuchadnezzar. This, as described in Daniel, gives the exact relation of height and breadth marking all obelisks.

If Nebuchadnezzar's image were an obelisk, the reasonableness of the opposition made by Shadrach, Meshach and Abednego becomes the more apparent. An obelisk was not only representative of the divinity of the sovereign himself, but bore idolatrous emblems. To bow to it, was an acknowledgment of the false gods, and a recognition of Nebuchadnezzar as a god. It was to sustain Babylonian idolatry, and Babylonian king-worship. Captain Selby found near Babylon, on the "Waste of Dura," the remains of a pyramidal column, which some identify with the image once covered with gold. As Mr. Bonomi points out, the proportions, 60 cubits long by 6 broad, are not those of a man; but they are those of an obelisk.

These several purposes were served by obelisks in Egypt. They were erected by kings. They are placed before the temple they erected, or honoured. They bore the sculptured signs of idolatry. They told of the kings' victories, rehearsed their divine qualities, and made monumental prayers to these early deities. All who bowed to them supplicated the gods, and supplicated the king. The reader is referred to the chapter on King worship for further explanation.

The obelisk, by having a parallelogram base, and coming to a point, may seem to be related to the pyramid. Father Kircher, the ingenious but mystical Jesuit, derived both from a common word, meaning columns of fire. "It has been the custom," says he, "of nations to raise to their divinities altars of stone and marble. Such were the altars of the Egyptians, which we know under the name of pyramids and obelisks, and which were raised in honour of their gods." Abenesi, the Arab, centuries before had the same thoughts: observing, "The priests of Egypt erected these elongated stones in the form of needles, and of a round figure; they engraved there in mysterious characters the secrets of their philosophy, and called them the altars of their gods."

Their tapering form led some to esteem the obelisk a symbol of fire; and, therefore, a dedication to the sun. Jahn, the commentator, writes: "We learn from 2 Chron. xxxiv. 4–7, that these obelisks were erected on the altars of Baal; they were, of course, dedicated to the sun." The common references they have engraved upon them to Ra and Toum, the sun gods, help to confirm the argument. Pierret says: "The erection of obelisks was in relation to the worship of the sun." Rougé notes some pictured sacred monuments on an inscription of the fifth dynasty; "of which," says he, "the figure proves that the pyramid and

the obelisk had primitively a relation to the worship of the sun."

Other writers held them to be of phallic origin. An article in the *Builder* of 1877 has this sentence: "Many well meaning and spotless people who will, probably, inquire of better informed friends about the origin and early use of the obelisk, will be sadly shocked when, from some outspoken reply, they learn the truth." It was said that the *lingam* was to the Hindoo, what the obelisk was to the Egyptian; it typified generative force. But, if so, indirectly, its very complicated and geometrical figure forbids the supposition of a direct meaning of that nature. There are, at any rate, other interpretations.

Rougé, indicating the worship of the obelisk, connects the phallic idea with that of Osiris. "The obelisk," observes he, "has been venerated as a divine symbol. Thus, at Karnac, the foundations were instituted in honour of four obelisks, and they are offered bread, libations, etc. Upon certain scarabei one sees, in fact, the following representation,—*a man adoring an obelisk;* that circumstance has not been sufficiently remarked. The comparative study of these little monuments proves that the obelisk has been venerated because it was the symbol of Ammon generator. If one compares the series of scarabei bearing this scene, and which have been with so much care reunited in the glass case R, of the *Salle des Dieux* at the Museum of the Louvre, one would see that the obelisk passes insensibly from the ordinary forms to that of the phallus: it is, then, truly as the symbol of the ithyphallic god that the obelisk received homage."

Another notion was that the obelisk, as the pyramid, symbolized the law of gravitation. The author of the "Solar System of the Ancients Discovered," is an advocate for this opinion; saying, "The Sabeans worshipped these

symbols of the laws of gravitation, which govern the glorious orb of day, the planetary and astral systems." Made of granite, they exhibited the durability of those laws.

Some of the Fathers, as Tertullian, charged the Egyptians with worshipping them as emblems of the sun. "As a sunbeam," says Dr. Yates, "was an emanation from that resplendent orb which was regarded as the representative of the deity, so a pointed obelisk would allegorically denote such an emanation." None being on the western or pyramid side of the Nile, but only on the sunrising side, would seem to aid the solar theory. The gilt top, spoken of as having once been seen, would thus symbolize the yellow ray. Obelisks are seen, like rays, placed round heads, to express deification.

Bonomi, who makes mention of forty-two obelisks, when describing the pretty *tekhen*, *mem*, or obelisk of Amenoph III. of the eighteenth dynasty, now in Alnwick Castle, is not ignorant of the astronomical learning it represented, and thus traces astronomy to its source: "The instruction in that science which was given to Adam by the Creator Himself, and of which these most ancient and interesting monuments of human genius exhibit, perhaps, but a feeble manifestation." So the Egyptians thought when they ascribed their knowledge of the stars to the god Thoth.

The religious teaching of the obelisk about the gods of the land is given in the hieroglyphics. Citations, under the head of "King Worship," confirm one branch of idolatry. Thothmes III. erected his obelisk to Ra and Toum, deities of the rising and setting sun. Dr. Erasmus Wilson, the patriotic and generous remover of the English obelisk, or Cleopatra's Needle, from Alexandria, has an account of the one central column bearing that monarch's record. "The engraved square," he says, "on the pyramidion re-

presents the Pharaoh, Thothmes III., kneeling before the deity of the sun, offering gifts, and supplicating the blessing of a strong and pure life. The hieroglyphics expressive of his prayer are displayed above the figures of the beseeching potentate and the enthroned deity." On the top of the shaft is the hawk of Horus.

The fine one at Paris was dedicated by Ramses II. to the god Horus; calling him "the sun Horus, with the strength of the Bull." This is an allusion to his creative, demiurgic powers.

The one still standing at Heliopolis, 60 feet high, and 6 feet broad, was dedicated, says Gliddon, to the mother of the king, "beloved, exalted to the upper regions of eternity." Though now "inheriting the eternal region," we are told "she was a chief bard of the sun."

Rosellini thus transcribes one side of that at Heliopolis; "The Horus (living of men) Pharaoh, sun offered to the world, Lord of Upper and Lower Egypt, the living of men, Osirtasen, beloved of the spirits in the region of Pone, ever living, life of mankind, resplendent Horus, beneficent deity, sun offered to the world." This is a singular jumble of man exaltation and god honouring. Osirtasen was once judged a contemporary of Joseph, but is now recognized as above a thousand years before.

The Flaminian, at Rome, further described in the author's "Pyramid Facts and Fancies," represents the king kneeling to Toum, the setting sun, offering pyramidal cakes. He asks "Give me a life strong and pure." The god replies, "We, Atom, Lord of Heliopolis, the great god, give thee the throne," etc.

As to the obelisk being a religious symbol, a good explanation is given by Mr. Wilson in his "Solar System." He accepts it as the emblem of eternity.

He perceives a number of sacred objects, in Egypt and

elsewhere, having the figure of conic sections; especially, the parabola and hyperbola. There are eight gods seated on hyperbolic steps, decreasing in the order of 1, $\frac{1}{2}$, $\frac{1}{3}$, etc. Some Round Towers of Ireland expand toward the base as section of a hyperbolic solid. Buddha, as he sits cross-legged, is a hyperbolic solid. The obelisk presents the same curve, having the property of the sides ever approaching the parallel, yet never being parallel. This ever marching to a non-realizing end is a fitting emblem of *Eternity*. His explanation is as follows:—

"The opposite sides of the single obelisk (taking the ordinary one as double) will continually approach to parallelism, but which they will never attain; for how great soever the sectional axes, or the sum of two ordinates, may be, still this difference will equal unity; so the sides of the sectional obeliscal area can never become parallel to the axis."

But he sees the symbol in the whip of Osiris; saying, "The planets are urged onwards in their orbits by laws indicated by the obelisk." Again: "When the axis bisects the obeliscal area, and another straight line drawn from the apex represents the axis of the pylonic area, we have what is commonly called the flail or whip of Osiris." The cap of Osiris is the hyperbolic and parabolic conoid, representing eternity. He calls the pschent of Osiris, "the hyperbolic reciprocal curve." The beards of the Assyrian monuments, so evidently conventional, are of the obeliscal form, typifying the same dogma. The wings of Mercury, the prongs of the trident, the shape of the serpent and crocodile, and the horn of Isis tell the same tale. The horn of Jupiter Ammon, giving name to the shell fish Ammonite, is nothing but a spiral obelisk.

The obelisk, therefore, as the "Finger of God," points upwards to heaven as the region of Infinity and Eternity.

PYRAMID WORSHIP.

ALTHOUGH some portions of this subject have been treated in "Pyramid Facts and Fancies," further information may be supplied.

This is not the place to discuss the theories of Prof. Piazzi Smyth, they being considered in the author's other work. It has been asserted that the Great Pyramid, and that one only of the many constructed, as old as, or older than, itself, was divinely inspired to masonify certain important truths, to be kept secret till our own day. It was to teach the date of the birth of Christ and of the Millennium, besides setting forth a number of other religious mysteries. To all this, the *Athenæum* of January last says :—

"It is assumed, not proved, that the Pyramid was built by revelation, and that accepted, all consequences are derived from it. . . . Noah or Melchisedec is credited with its erection ; the impious Cheops, as much an idolater as any of his predecessors or successors, is the polluted source to which, in their eyes, this standing miracle of construction is due. . . . No doubt this manipulation of pyramid figures may afford religious or other consolation to some minds, to others it will appear a craze of a very mischievous tendency. . . . It seems as though some were groping in the dark after a mathematical religion, and that they have found in the Great Pyramid the object of their idolatry, to the worship of which they bow with all the fanaticism of an adorer of the Caaba."

Dismissing, therefore, the supposed Christian teaching of

this particular monument, let us turn to other notions of a religious character concerning it.

The Great Pyramid, from its more exact orientation, has been regarded as peculiarly a temple of the sun. Bryant, the Mythologist, asserts it "was undoubtedly nothing else but a monument to the deity whose name it bore;" and "it was (as *Domus Opis Serpentis*) the name of the pyramid erected to the sun, the ophite deity of Egypt." Pilgrimages of Sabæans, or sun-worshippers, are reported by even Mahometan historians. Soyuti, as before named, wrote about their sacrificing hens and black calves to it. Murtadi tells a similar story. A traveller reports finding men in Oman, Arabia, with a lingering faith in sun and fire-worship, who paid reverential respect to figures of the pyramid.

Fellows, writing on Freemasonry, regards the pyramid as "a pedestal to the sun and moon, or to Osiris and Isis, at mid-day for the one, and at midnight for the other, when they arrived at that part of the heavens near to which passes the line which separates the northern from the southern hemisphere." An American mystic, named Stewart, remarks that the pyramid twice a year would have no shadow. "The sun would then appear," he says, exactly at mid-day upon the summit of this pyramid; there his majestic disk would appear, for some moments, placed upon this immense pedestal, and seem to rest upon it, while his worshippers, on their knees, extending their view along the inclined plane of the northern front, would contemplate the great Osiris, as well when he descended into the darkness of the tomb as when he arose triumphant."

But this curious fact, occurring at the equinoxes, leads a foreign mystic to another thought about the Pyramid. "Its apex," he says, "represents the phallus, the sign ever

deemed throughout the East the symbol of deity, or the creative principle. The descent of the sun upon its apex at the two solemn epochs of the year, which signify life eternal, and death through the ever-constant adverse principle of evil, completes the series of allegorical ideas which this building was designed to celebrate."

M. Rougé writes: "The perfect orientation had nevertheless caused a suspicion that their form was not without connection with the worship of the sun." In another place he finds that which "shows clearly that the pyramid and obelisk had primitively a connection with the worship of the sun." In the same way Maurice discovered that "pyramidal temples symbolized the worship of the solar ray." Wilson's "Solar System of the Ancients" describes the buildings as "temples of a remote epoch, where man adored the visible symbol of nature's universal law, and through that the invisible God of creation." Lepsius found solar symbols of the seasons on the stones of the Great Pyramid of Dashour, dating from the third dynasty, or over six thousand years old.

Again, Dufeu notes the connection of pyramids with the sun. "The exact orientation of these monuments," says he, "and the inclination of their faces to the horizon, the the little votive pyramids found in catacombs, and carrying the image of that divinity, and his symbol, which was a triangle beside a cross and a star, have made modern authors imagine that there existed a connection between the form of pyramids and the position of the sun in the heavens, and that the pyramids were immense tombs devoted to an astrological deity, of whom the sun was the sacred star."

The votive pyramids, or pyramidions, are found by others also related to sun worship. Each face is dedicated to a cardinal point, and contains extracts from the sacred

Scriptures. Mariette Bey shows that these points are indicated by symbolical animals. The north side is specially dedicated to the sun proper; the east to Harmachus, the rising sun; the west, to Toum, the setting sun. Rougé describes a pyramidion, on which a person is seen, he says, "in adoration, the face turned toward the south; at his left are the formulas of invocation to the rising sun, and at the right are analogous formulas of invocation to the setting sun." There is existing a pyramidion of King Antep, of the eleventh dynasty.

Mr. Proctor, who writes so charmingly upon astronomy, attempts a theory upon the pyramids, whose erection he supposes was for astrological purposes; saying, "While the mere basement layers of the pyramid would have served for the process of casting the royal nativity, with due mystical observances, the further progress of building the pyramid will supply the necessary means and indications for ruling the planets most potent in their influence upon the royal career." He has the extraordinary idea that Abraham, "having learned the art in Chaldea, when he journeyed into Egypt, taught the Egyptians the sciences of arithmetic and astrology." Evidently the gentleman is a better astronomer than an Egyptologist.

Murtadi wrote in 1584 about the same subject. Referring to the magician and priest Saiouph, declared to have lived with Noah, he proceeds to give some of that man's performances before the Deluge. "He made his abode," we are told, "in the maritime pyramid, which pyramid was a temple of the stars, where there was a figure of the sun, and one of the moon, both of which spoke. The foremost or meridional pyramid was the sepulchre of the bodies of the kings, to which Saurid was translated. There were within it several other admirable things, and among others, the laughing statue, which was made of a great precious

stone. They had disposed all these things within that place for fear of the inundation and spoil." Arab traditions are not quite reliable.

After all, the Egyptian records explain the whole affair. The pyramid was a tomb of the king; but, as he was divine, and represented the sun deity on earth, it was really dedicated to the sun, as the object of worship.

The chapter on king worship will explain the god-like character of the sovereign, and that he was clearly the son of the sun. Officiating priests prayed and sacrificed to him after death, and to the pyramid as the outward symbol of the deified man. Properly, the pyramid was the setting sun, the departure of the soul. And yet, it realised also the very opposite idea. King Sahura, the first of the fifth dynasty, a few years after the building of the Great Pyramid, raised one for himself, called *Shaba;* meaning *rising soul.* Its very aspiring form from a broad base aptly typified the resurrection of the soul from the grave.

Mr. W. R. Cooper points out Pasupti as "an Egyptian deity represented as a hawk, wearing two upright feathers, and having a pyramid before him." He adds the solar idea: "He was another form of Horus of the East." There were conical stones worshipped in Cyprus. A pyramid statue of Zeus Mettichios stood near Sityon. He was the appeased god. Maximus Tyrius writes that "the Paphirus worship Aphrodite, whose statue is like a white pyramid." The Mexican altar for human sacrifices was a pyramid. The Laplander's magic drum bears the representation of a pyramid for the goddess Disca.

Of Cheops, the builder of the Great Pyramid, an old inscription says: "He has built his pyramid there where the temple of that goddess (Isis) is, and he has built the pyramid of the princess Hentsen where that temple is." Cheops, as we see by his cartouche, claimed divinity, and

was worshipped after death in his pyramid. As Dr. Birch properly says: "So far from closing (temples), he built one shrine more close to the sphinx in honour of Isis." This man, like his predecessor Nefer-ka-ra of the second dynasty, did as other kings of his own, the fourth dynasty, and as a few others of his immediate successors did,—he erected a pyramid for his tomb, but had a chapel before it for the worship of his pyramid and himself.

Hence we read often of "priest of the pyramid of" so and so; the "prophet of the pyramid," etc. These prayed to the pyramid, as the symbol, not less than to the deceased king. Ouna's tomb is described by Mariette Bey. This prophet of the pyramid of King Papi, of the sixth dynasty, is made to report, among other things, "His Majesty sent to Abhat country to bring an image of God as well as a naos with its great door and its pyramidion for the pyramid Meri-en-ra Scha-nefer." There is also the tomb of one who calls himself "Priest of the goddess Hathor and of the pyramid of the king."

Oppert calls attention to the temple of Borsippa, of Assyria, seventy-five feet high, on which were seven other stages; these represented the sun, moon, and five planets.

The Chevalier de B——, who thinks "the Great Pyramid of Cheops will be known for what it really is, the alphabet which spells out the signification of the divine drama of existence," has this sentiment about the worship of the pyramid:—

"I longed to pierce the mystery of the inspiration that suggested these divine structures; to unveil the gigantic spirituality that embodied itself in the colossi around me; to know the mystery of that *central Spiritual Sun*, whose protean forms of reproduction mirrored forth the lofty imaginings of the antique mind from all the grim, gro-

tesque, sublime and wonderfully varied forms of sculptures around me."

Madame Blavatsky, the learned writer of "*Isis Unveiled*," has the following mystical references to the pyramid :—

"According to the Arabian descriptions, each of the seven chambers of the pyramids—those grandest of all cosmic symbols—was known by the name of a planet. The peculiar architecture of the pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment in which it was embalmed, lost its physical individuality in one sense ; it symbolised the human race. Placed in such a way as was best calculated to aid the exit of the soul, the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own."

The interest in this subject is enhanced when we remember, as remarks the author of *Divinités Egyptiennes*, that, possibly, "more than seven thousand years have passed over the pyramids of Egypt."

SIRIUS WORSHIP.

THE worship of Sirius, the dog-star, was a great institution in Egypt.

The heliacal rising of Sirius, or first appearance with the sun, was hailed with enthusiastic delight; since it indicated, *anciently*, the season when the grateful inundation might be expected. This heavenly dog barked a warning for the people to shift to higher ground, and to have their canals and ditches ready for the overflow of the Nile. "It is thus," says Mariette Bey, "the star which fixes and governs the periodic return of the year." Professor Owen says: "They noted the heliacal rising of the star Sirius, and learnt thereby to add five days to their last month."

As *Sothis*, the star was an object of worship. But it was not merely for its direct service in relation to the annual inundation. It was, says Rougé, "Isis in the heaven." The deity *Isis-Sothis* was often invoked. The spirit of Isis was said to be in Sirius. In fact, Sirius was often represented as the cow of Isis in the sacred boat, having the cross of life suspended to its neck, with a star over its head. Isis herself declares upon her monuments, "I am in the constellation of the dog." Sirius was one of the dogs of Isis; the other was Procyon in the constellation of Canis Minor. The star in the Dog's head is still Isis. Diana the huntress was but Isis. "It is," says Pierret, "the queen of the thirty-six constellations that successively presided at the thirty-six decades."

But Sirius was, also, mysteriously associated with Osiris, an additional reason for it to receive divine honours. Rougé remarks: "The soul of Osiris was believed to reside

in a personage who walks with great steps in front of Sothis, sceptre in hand, and the whip upon the shoulder." He adds, moreover: "The stars which form his constellation comprehend several decans, and respond in a great part to those of Orion."

Sirius, again, is *Anubis*, the dog-headed god. In bowing to the star, men were worshipping the guardian of souls in the underworld. It seems strange that on one of the oldest known Egyptian spheres the constellation of Canis Major is represented as Anubis, the dog-god.

There is a mysterious connection between the star and the final judgment. A picture shows the Judge seated upon his throne on high, and rays proceeding thence downward. As, however, such rays evidently proceed from the very apex of heaven, the star cannot be meant for Sirius, but for the Star of the Dragon, then the North Polar Star. The exaltation of that object, overlooking the world at all times, night and day, might naturally suggest to the Egyptian mind the eye of Providence; and, as that knew all, it was a fitting type of an all-knowing Judge, able to read human hearts, and give a righteous judgment.

Sirius, according to Champollion and others, is Thoth or Hermes, god of wisdom. It is assuredly singular that the Egyptians should have selected a dog as the type of a man of letters, or as an example to sacred scribes. La Nauze asks: "What is this name of Thot? Is it not the name of Mercury, of Anubis, of the Barker, of the dog so celebrated in the antiquities of Egypt? Is it not the denomination of the Canicula?" One of the ancient forms of Thoth gives him, not an ibis head, but a dog's head. Shakespeare and others have noted the dog barking at the moon. So, on the old monuments, we see Anubis, the dog, with open mouth, as if barking, before Isis, the moon.

On the Zodiac of Dendera a dog is seen with the sword of justice in its paw, and a little dog with the flail of judgment, as if taking the part of Osiris, the judge. Procyon is *Pro-cyon*, the *ante-canis*, the Thoth the second. Mithra, the Persian god, is Sirius; since, though lion-headed, he has the body of a dog. Esculapius is clearly Sirius, often being portrayed with a dog's head. Sirius is a male deity in India.

The star of Isis in the Dog is the dog of Erigone, the Virgin. The myth of Attica is closely associated with Sirius. It is well known that the inundation of the Nile, to be a success, must be attended with a prolonged north wind to drive back the river water upon the land, staying its passage to the sea at the north of Egypt. Icarus happened to offend Jupiter, as it is said, and was killed. His virgin daughter Erigone committed suicide upon hearing the news, and the faithful dog Mera was in a sad state of mind. So Jupiter, for restitution, raised the father to be a star, Arcturus, the maiden to be Virgo, and the good dog to be Sirius, for ever facing his dear friends.

But it seems that this high-handed proceeding of Jupiter was not pleasing to the divine community of Mount Olympus. As the gods could not show their displeasure toward the Father of Heaven, they very meanly vented their spite upon man. It just then happened that they were required to blow back the Nile water, according to annual custom. But they all *struck*, and the wind came not. The distressed Egyptians did what they could to turn aside the anger of these sulky divinities. They offered sacrifices, most savoury to the nostrils of baked-meat-odour loving gods, and fasted forty days. Mollified by these efforts, the celestials began to blow, and the waters began to rise, to the immense relief of the poor farmers.

This institution of forty days' fast, continued ever since in various pagan lands, is maintained still by the Mahometans and the Christians. The latter call the season *Lent*, and hail it at the right time, and in like manner, as men have done for, perhaps, several thousands of years.

The author of the work *Sirius* concludes Horus, also, to be Sirius. He calls him so, as Horus is "a dog by the date of his birth, July 24th." His description of Horus, and his dog associations, is as follows :—

"Son of god, who is Osiris, conceived miraculously in the bosom of the virgin, who is yet in the bosom of her mother; medicine-god, that is to say, god-saviour; combating and overcoming Typhon, the spirit of evil; king of earth; great redeemer, since his hands are always armed with a whip or flail,—with the baton, having the head of a *barking dog*,—armed with the sacred hatchet, symbol of all power, and at the centre of his celestial kingdom regulates and overlooks the march of the stars, his subjects, curbing them with his dreaded *er-r-r-r*; put to death, and risen again; judge of souls whom he weighs with Anubis, in a balance whose support is surmounted by a sacred ape, with a *dog's head*."

Hathor, the Egyptian Venus, is Sirius; being called the goddess *Sothis*. Sirius is represented as the cynocephalus, with the feet on the tablet of a scribe, as the recorder of judgment on souls. His conection with the pyramid worship is elsewhere related. A temple to Sothis or Sirius existed inside the great temple of Denderah. The procession in his honour was one of the most celebrated in Egypt. A representation of it is seen on a monument of the eleventh dynasty, nearly five thousand years old. Dr. Birch says, "The festival of the heliacal rise of Sothis appears first in the tomb of Naht-sa-chnumhetp, at Beni-hassan." This tomb is of the eleventh dynasty. He dates

the festival, as yet known to us, from the twelfth: "apparently," he adds, "to mark the fixed year and the Sothic cycle." An eleventh dynasty monument has this passage: "He lets thee shine, like Isis, Sothis, the morning of the new year."

There is an Arab tradition about Mahomet's grandfather, who belonged to the tribe Kais, worshipping the star Sirius, and also seeking to bring the idol-bowing Koreish tribe from the adoration of images to simple reverence for Sirius. This suggests the survival of an old faith. It may have been derived from the Sothis of the Egyptians, or from some common ancestor of Egyptians and Cushite Arabs.

M. Dufeu, the distinguished Egyptologist, is struck with the position which this dog-star occupies. "The celebrated dog, Sothis," says he, "had played the most important part in Egyptian antiquity; he presided at the creation of worlds; he began the great year of god (Sothic period); he announced the growth of the Nile by his heliacal rising, and the spring by his heliacal setting; he was the guardian of heaven, the king of stars, and by his position he prevented the sun going to bury itself in the abyss of the southern region."

Still, the most remarkable story about Sirius is that given by the writer of *Sirius*, published in Paris, 1852.

The theory of this French scholar is, that all religions are derived from Sirius, as the dog-star. The various words, in many lands, of ancient and modern times, bearing relation to God, or celestial beings, he traces to dog-barking, or to thundering, which is a sort of dog-growl.

While propounding this advanced opinion, which might be considered as Philological Materialism, he guards himself against being supposed anything but a good Catholic. He calls his work—one of one hundred and fifty-four

closely printed pages—an *Introduction.* His apology is a remarkable one; worthy of the Napoleonic days of thought-repression, or curious as illustrating the two-fold nature of the author's mind.

He says he has been "forced to confine himself, in many points, to a simple enumeration of certain opinions which, presented thus, without the developments destined to complete them, might appear, relatively to the facts of several traditions, as not sufficiently explicit in a Christian point of view." He protests against prematured interpretation, making his words appear to mean what he had not intended; at the same time, he abstains from giving a meaning to his strange exposition. He, finally, professes himself "profoundly submissive to all the beliefs, to all the teachings of the holy Catholic Church."

This style of apology may have been necessary in France, especially after the *Coup d'Etat.*

Though the matter is so very curious, space will not warrant a lengthened reference. The gist of it is contained in this sentence: "The most important words and the principal roots of the universal language were a production of the sounds of thunder, and the accents of the dog representations of the thundering Being."

He selects *dom, doun, hr, er,* for God, "because," says he, "they are the onomatopes of the sounds of thunder, *tonne-errre.*" In the same way *ker, sir, ab, abo, abbé* are onomatopes (correspondence of sound with the sound of the thing) of the barking of a dog. So with *rom, ron, drrr, sir, Sirius.* As *l* is often substituted for *r*, he gets *sol-eil*, once *syr-œil*, the eye of Syr or Sirius. Howling noises suggest the same thought. He derives *Allah* from the Hebrew *all*, to howl. As *ir* and *is* are the same, he has *kis* for *kir*, getting the moon *Isis* for *esis* or *kisis*, which he discovers to be *moon* in some American dialects. Then *kisis* is kiris, which with the

prefix *o*, and *s* for *k*, gives him *Osiris*, the sun. *Isis*, again, is *kies-is* or *kiri-is*, the goddess female dog, or feminine Anubis. But *Kisis* is the name of the dog-king of Cynopolis, whose early name was *kis*. According to Plutarch, also, *Kyes-is* is synonymous with Sothis, since he is the *kyon*, or *canis*, the dog, who is the Father, as *Isis* is the Mother.

Ma-gog is simply mother *gog* or dog. Thus is the mystery of Gog and Ma-gog settled at once as Dog masculine, and Dog feminine, in the divine sense. In Chinese, *kien* or *tien* is both dog and God. *Tchin* and *ma-tchin* are, also, dog and mother dog. The goddess mother of Mexico has a three-headed dog protecting her productive power. Ceres is the feminine for Cerberus. In fact, *Bog*, the god of the Sclavonians, is but the reversal of *dog*.

Sirius is thus to made to appear as the primitive idea of all ancient and modern mythologies.

STAR WORSHIP.

AS Egyptian magicians were not sorcerers, so astrologers were not, necessarily, magicians. Sorcery had to do with bad spirits; magic, with gods or elementary spirits; but astrology, with none of them, of necessity.

Keen observers of nature, with defective means to philosophize upon facts, the learned Egyptians noticed the influence of the heavenly bodies upon terrestrial things, and upon the happiness of man. Until of late, we laughed at them for their folly. Now, our scientific professors tell us that the spots on the sun produced the Indian famine. They may hereafter discover some subtle influences proceeding from planets and other stars, especially at their conjunctions, though unable to divine the causes.

But the ancients hastily concluded that the observed effects came from intelligent causes existing in the stars. Hence, in an early hymn of praise it is said: "The stars in their courses fought against Sisera;" and this was no figure of speech, Usher says, "which the common opinion ascribed to the special influence of the planets;" these having brought rain, swollen the river, and destroyed the host. Parkhurst refers to their "influence on the atmosphere." Boerhaave adds, "the different aspects of the planets may contribute to this effect." Kitto writes: "When the connection of the stars with the rainy season, as at least indicating it at the times of their rising and setting, is alluded to."

Arago the astronomer writes: "Hippocrates has so lively a faith in the influence of the stars on animated

beings, and on their maladies, that he very expressly recommends not to trust to physicians who are ignorant of astronomy." Science now regards this stellar influence on health, especially on the development of animalculæ, as not so very improbable. If an effect on health, why not on fortune? If on an individual, why not on empires? Thus it was the ancients became astrologers. Bacon says, "There is superstition in shunning superstition." A modern philosopher declares: "Sir Isaac Newton was half inoculated with the absurdities of judicial astrology." Bishop Jeremy Taylor notes these studies of the ancients: "That they might leave their influence upon us, and make predictions of contingencies." Archbishop Usher, Bishop Hall, Dryden, Flamstead, Ashmole, John Milton, and Steele were believers. Schiller sings:—

> "They live no longer in the faith of reason!
> But still the heart doth need a language, still
> Doth the old instinct sing back the old names."

Bulwer Lytton could not think of the old astrologers "without a solemn and stirring awe, an admiration of the vast conception even of so unwise a dream." One declares that "astrology is to direct astronomy what psychology is to exact physiology; in astrology and psychology one has to step beyond the visible world of nature." Maurice's "Hindostan" notes "the inseparable connection between the astronomical and theological system of the ancients."

The Egyptians were an essentially religious people. When once persuaded of the influence of the stars, they immediately connected that with divinity. It had pleased Heaven to bestow those powers upon the skies, and they set themselves reverently to map out the constellations, as well as make accurate observations of their risings and settings, with the conjunctions of planets, because of their specific effect on man. As the heavenly bodies were under

rigorous law in their movements, the intelligences in them could be no fickle beings, and any system founded upon such influence might be relied on. By consulting the stars, determining their relative position and consequent action, events were calculated upon with tolerable correctness. Ascertaining the time of a person's birth, by genethlialogy, the exact picture of the skies at that epoch could be obtained, and the fate of the individual determined by the then aspect of the stars.

It is, however, rather unfortunate for the calculations of nativities that, as the excellent authoress of "Mazzaroth" says: "people are said to be born under one sign, while in reality they are born under another, because the sun is now seen among different stars at the equinox." But it is only another version of Facts versus Fancies.

Manetho wrote in Egypt upon astrology, though Ptolemy is the great authority. His "Tetrabiblos" consisted of four books relative to starry influences, and must have included some of the more ancient Egyptian theories. He says Astro-Medical science was invented by Hermes Trismegistus. His translator tells the reader that "while the ancient Egyptian *medicos* paid excessive attention to meteorological and other external influences, more or less produced by the heavenly bodies, we have too much neglected the influence of such upon our medical treatment. The same man is not at all times and seasons susceptible to the same attack or to the same treatment."

The Egyptians "in every case," says Ptolemy the astrologer, "joined astronomy to medicine. Had they considered the effects of the Ambient (external influences) incapable of being altered or mitigated, they would not have instituted atonements, remedies, and preventatives against these evils, whether present or to come, general or particular; but they considered the effects of the cause,

and the effect of the opposing cause, according to their natures, and thus joined the art of prognostication."

But it was the association of all this with religion, and the special interposition of the Providence of Divinities, that led Jerome to call all astrological charts "The opprobrium of Egypt." It was believed that every month was under the care of three spiritual directors, each influencing man for ten days. Prayers, fastings, and offerings were connected with the early practice of astrology. Though the gods originated these peculiar stellar attributes, they were to be moved to the mitigation of distress, and the increase of good as a counteractant of evil.

Mr. Geo. Smith found Assyrian tablets on astrology, in which "everything in nature is supposed to portend some coming event." He adds, "There is a fragment of one astrological tablet which professes to be copied from an original of the time of Izdubar" (supposed era of the Assyrian Deluge). He mentions one work of seventy tablets, which he declares "one of the most ancient texts in the Euphrates Valley."

A modern writer found the Gipsies practising the art, and by "calculations and methods purely Chaldaic." One woman excited profound interest by her skill and knowledge of the stars. She gave the latter, he says, "not the ordinary astronomical names, but their cabalistic titles and history, and reciting some of the myths in this connection that I have never seen anywhere detailed, except in the ancient Zohar, or Book of Light." Byron cried,—

"Ye stars! which are the poetry of heaven!
If in your bright leaves we would read the fate
Of men and empires, 'tis to be forgiven,
That, in our aspiration to be great,
Our destinies o'erleap their mortal state,
And claim a kindred with you."

Of course, we laugh at genethlialogy now. Scientists, perhaps, oppose astrology as they do spiritualism and religious thought, as not being capable of being tested by their system of investigation. But Dupuis is wrong in calling it "only a degraded astronomy." The Book of Enoch, and the dying charge of Jacob to his sons, have references to it. Moreri somehow discovered that Adam was a great astrologer, and so foretold the Deluge!

Tertullian, like other Christian fathers, held slightly the old Egyptian idea of astrology being connected with religion. Thus he writes: "Those angels who forsook God, who were lovers of women, were also the discoverers of this curious art, and on that account were condemned by God. The astrologers were cast out, as were their angels. But wise men and astrologers came from the East; the interpreters of the stars, therefore, were the first to announce the birth of Christ." The early Christians could not, consequently, afford to despise astrology, the first handmaid of their faith.

On some of the earliest pictures known in the world are representations of men and women adoring stars. Murtadi the Arab tells us that Bardesor was the first in Egypt who "applied himself to the worship of the stars." We may be sceptical about his authorities. But we do know that Canopus, as well as the Polar star, was the star god of mariners.

Ouranism, or the worship of heaven, is of undeniable antiquity. If man, so dependent on the sun, should have felt a reverence for it, or for the being supposed to guide it, he would certainly attach a proportionate interest to the stars, or the spirits that dwelt therein. In so clear a sky as the Egyptian, these bright orbs could not fail to excite the imagination of an imaginative people.

The Signs of the Zodiac, above all other constellations,

demand attention as indicating the path of the sun, the great outward object of worship. But so tempting a subject of enquiry must not here be entered upon. It is sufficient to state that these clusters are traced upon the roofs and walls of temples, and were deemed worthy of respectful adoration. Ouranism must have had a hold upon human thought, when, according to Josephus, the zodiac was portrayed on the veil of the temple at Jerusalem, and when, to this day, we find it on the roofs of modern Christian churches. The eastern porch of the grand cathedral of Chartres contains the sculptured signs. Four Egyptian goddesses, at the north, south, east and west, supported the heavens of the zodiac.

Other constellations won the spiritual regard of the Egyptians. The soul or *sahou* of Osiris was said to have dwelt in Orion. The *Belt* of three stars, the middle one being of especial interest, could not fail to win attention. But everything in the stellar field pales before the brilliancy of Sirius, the dog-star. It was but natural that the Egyptians should honour this king of stars. But this worship has been elsewhere noticed. "If the star of the great dog," said one, "be obscure, the heart of the country will not be happy."

Animal worship was carried upwards to the celestial dogs, lions, eagles, horses, serpents, fish, etc., as tree worship in heavenly forms of vegetation; or, the process was reversed.

Dupuis says that "the worship rendered to the Lepidote (a fish), was equally carried to the star of the Nile, and to the warning genius of the waters. Herodotus speaking of this fish, so respected by the Egyptians, tells us that it was consecrated to the Nile. As to the other fish, Anguilla, it was truly the symbol of the constellation of the Hydra, whose heliacal rising announced thus the beginning of

the overflow. The name is given now to the celestial serpent; and the constellation of the Hydra was so directly *en rapport* with the Nile, that it bore even the name of it with the Egyptians, according to Theon."

Plutarch, somehow, combines the three sacred fish in one celestial fish; "attributing to them the same function with the god who had devoured the secrets of Osiris. In fact, it was said that those parts of Osiris were thrown into the Nile, and that one of these fish swallowed them." Ælian reports that the fish Oxyrinchus, translated to heaven, was born from the blood of Osiris. Four animals in the skies of Egypt marked the cardinal points: but four of Oannes, the fish god, in Chaldea; as the four sons of Saturn elsewhere. Clement compares them to the four gospels.

The planets exercised a great influence. Of the Egyptians, Ptolemy reports that they "are influenced by all the five planets in their occidental condition, and are worshippers of the gods, whom they fear." Horus the Bull may represent Saturn, being a bull-headed god, with a sceptre. Mars was Horus the Tepscheta. Venus was Neter-tiaou, with a hawk's head and disk. Isis Sopt and Hor-tesch are two others. Some put Set or Soubek for Mercury. Venus is ocasionally called the Phœnix, or travelling star of Osiris. Among the planets were these names: Hor-apshet, Jupiter; Hor-ka-her, Saturn; Hor-khou-ti, Mars; Sebek, Mercury; and Bennou-osiri, Venus.

The planetary signs are quite Egyptian, and connected with their worship of the sun and moon, and of the cross. Thus, Mercury has the moon, sun and cross; Venus, a cross below a circle or the sun; Mars, an oblique cross on the sun; Jupiter, a cross on the lower part of a crescent; and Saturn, the cross on a crescent. Maurice, in his "Hindostan," remarks that, "as by a circle the ancient Egyptians universally portrayed the solar disk, so by this

addition of the circle invariably joined to the cross, they meant to describe the invigorating power of the sun acting upon dead matter." He attempts to explain "in their characteristic designations of the several planets, the cross constantly fixed, though in different directions."

Porphyry assures his readers that "the majority of philosophers imagine there never to have been any other world than the one we see, and acknowledge no other gods of all those recognized by the Egyptians, than such as are commonly called planets, signs of the zodiac, and constellations; whose aspects, that is, the rising and setting, are supposed to influence the fortunes of men." Costard intimates that history, no less than mythology, "is to be read in the heavens;" and Richer, that "in the constellations all primitive revelation may be traced."

Eusebius reports: "The Egyptians esteem the sun to be the Demiurgus, and hold the legends about Osiris and Isis, and all their other mythological fables, to have reference to the stars, their appearances and occultations, and the periods of their rising." Some fun is made of the subject by Aristophanes, especially as some divine festivals, founded on the movements of the moon, were shifting ones, like some of our modern church feasts; singing—

> "The Moon by us to you her greeting sends,
> But bids us say that she's an ill-used moon,
> And takes it much amiss that you should still
> Shuffle her days, and turn them topsy turvy;
> And that the gods (who know their feast days well)
> By your false count are sent home supperless,
> And scold and storm at her for your neglect."

The twelve signs of the zodiac are of Egyptian origin Jamieson reports of their symbols that "they were invented at a very early period of time"; but the learned authoress of "Mazzaroth," rightly points out that there are "no

Egyptian explanations of them." A letter to Anebo, an Egyptian priest, distinctly affirms that the only gods in the universe are "those stars that fill up the zodiac."

What did the wise men of Egypt mean by these constellations? Nearly thirty years ago a friend showed the writer a letter he had received from Prof. Airy, Astronomer Royal, in answer to a question, and in which these words occur: "I do not believe that any astronomer of this age considers that there is any occult meaning in the formation of the constellations, or that Ptolemy's placing the stars had any reference to mythology."

Mr. Henry Melville, the interrogator, three years ago published his "Veritas," as a revelation of mysteries, founding his system upon the forms assumed by those constellations, and reading the mythologies of various nations, according to his "Laws of the Medes and Persians." The book, edited by the brother of the Poet Laureate, and published by Hall of Paternoster Row, may interest the curious, if not convince the philosopher. He sees, on behalf of the Egyptian priests, neither morals nor religion in the story of the skies.

Miss Rolleston, the writer of "Mazzaroth," on the contrary, reads the Egyptian signs of the zodiac as Prof. Smyth did the lines of the pyramid, as prophetical warnings of the coming of Christ, etc. She sees "the emblems of the twelve signs of the zodiac, marking out the way of Him who should come, depart, and come again, as the sun, His recognized type in the heavens." The early Egyptian tracers of these celestial figures as little thought a lady of the nineteenth century would find them Messianic, as others thought that a professor of that date should discover similar readings in the pyramid. She, of course, assumed that "the primeval religion of Egypt was that revealed to Adam, and transmitted by Noah."

But she did good service in exposing the futility of other schemes; such as, that the signs of the zodiac referred to agricultural operations in Egypt. "If the Nile," says she, "overflowed under Aquarius, the harvest of Egypt could not take place under Virgo, nor either equinox under Gemini, as has been sometimes supposed." Dupuis had called Virgo the harvest month. Macrobius, fourth century, explained the zodiac by seasons of his own times as sensibly. But Jamblichus declared that "the Egyptians do not say that all things are physical."

Lucian writes: "The famous Lybian oracle of Ammon, whom they portray with a ram's head, refers to the celestial sign of that name (Aries), and to the method of enquiring into futurity by the aid of astrology."

Virgo has the face of Isis, and is Isis. Outside of Notre Dame, Paris, the zodiac is sculptured. But Virgo is rejected, and the Virgin Mary is put above all the rest. Abbé Dupuis relates that "The portal of the great church of St. Denys, that of Strasbourg, and several others, present the zodiacs, differently modified; this is the most curious." No wonder the Athenian Chæremon believed the Egyptians interpreted the story of Isis and other fables as "nothing but stars and planets and the river Nile." Landseer, in the "Sabæan Mysteries," traces the connection between the stars of Osiris, or constellation of Boötes, and agricultural operations. "The earliest star of Virgo (Isis) is rising," says he, "simultaneously with the Ras—the principal star of Boötes, when Arcturus is kept out." Eusebius had before given it as his opinion that Osiris was Boötes.

Among the twelve Egyptian divinities of months were, Tech, a female, with cross and sceptre; the god Meach; the goddess Hathor; the goddess Kahak; the god Scheflut; and the goddess Ranen. There is a story related by

some ancient writer, that the Egyptian gods once bore the figures of the constellations.

Jamieson says: "The sun in Leo was adored as the god Osiris; in Virgo, it was worshipped as his sister Isis; at its passage with the sign Scorpio, the terrible reign of Typhon commenced." He thought the sun in Aries was Ammon. Capricornus may have been the goat Mendez, as Sol generator. Virgo was Isis with a palm branch or an ear of corn in her hand. The sign for Taurus, being a crescent on a circle, meant Isis and Osiris, the moon and sun deities. Taurus was the Apis bull, an emblem of Osiris. Aries was Ammon the ram-headed. Cancer is said to have been once Hermanubis, a compound of Hermes and Anubis. A Nile measure in the hand of the Omphta refers to Libra. Mr. R. Stewart Poole says: "In the astronomical sculptures of the Ramesseum of El-Kurmeh, we find a symbol of the autumnal equinox represented as one of the divinities of the first month, and in like manner a symbol of the vernal equinox as the god of the seventh month."

The Chaldean zodiac was under the twelve great gods; Oannes, Salman-Nisroch, Sin, Merodach, Ao, Ninip-Samdan, Nebo, Mylitta, Nergal, Bel-Dagon, Samas, Istar. The Chaldean Pole-star god was Cagagilgate. He was the Judge of Heaven, able from his celestial position to look down upon gods and men. Dilgan, a form of Marduk, the Assyrian Saviour, was a planet. The Rev. A. H. Sayce considers "that star worship had already been introduced among the Accadians at the time of the invention of writing, and that the most natural symbol of a deity was thought to be a star." He believes that in Babylon "the full development of astro-theology cannot have been much earlier than B.C. 2000."

The Indian zodiac has a mythological meaning: it con-

sists of the Ram, Bull, the Pair, Crab, Lion, Virgin, Balance, Scorpion, Bow, Sea-monster, Ewer, and Fish. The Chinese, is of the Mouse, Ox, Tiger, Horse, Dragon, Serpent, Hare, Sheep, Monkey, Cock, Dog, and Boar; all having reference to deities. The lunar mansions, as they are called in astrology, are twenty-eight in number, both in Chaldea and Egypt; Osiris is reported to have lived twenty-eight years in the world. The Avesta of the Persians makes Ahriman, the Evil Principle, come as a star-serpent between the sky and the earth.

While Lenormant observes that "a barbarous subtlety belongs to all the religions of the ancient world," many are ready to laugh at the absurdity of an astrological religion. When an Egyptian zodiac was found in 1705, and its meaning was sought from the French Academy, Fontenelle spoke in their midst and said: "It belongs to the history of the folly of mankind, and the Academy has something better to do than to waste its time in researches of this kind." Sir William Drummond thought there was something in Tsabaism, or planet worship, since, as he says, it was "the religion of almost every country that was inhabited." The authoress of "Mazzaroth" regards the fables as derived from the constellations, and not the constellations from the fables. Landseer and Payne Knight fancy star worship was before the worship of the symbols.

Plutarch reports some Greek atheists saying that the Egyptians referred all their religious stories into nothing but stars and planets. Eusebius gladly caught at this remark, and cried out: "See now what is become of this arcane theology of the Egyptians, that deifies nothing but senseless matter, or dead inanimate bodies." But the authority of a Greek atheist was, at least, a very unsafe one.

The connection of the stars with divination and influence

on human beings is enlarged on in the chapter of Magical Religion. A worship was rendered to stars in Egypt; but it was, doubtless, only that permitted by the Christian Church to certain images, pictures, and symbols. Fosbroke thus refers to a small sect in Ceylon: "Townley says the worship consists of adoration to the heavenly bodies, invoking them in consequence of the supposed influence they have on the affairs of man. The priests are great astronomers, and believed to be thoroughly skilled in the power and influence of the planets." The thoughtful words of the wise and good Rev. F. W. Robertson, of Brighton, are worth quoting:—

"Astronomy is a science which arises from man's need of religion; other sciences spring out of wants bounded by this life. No wonder if in those devout days of young thought, science was only another name for religion, and the priest of the great temple of the universe was also the priest in the temple made with hands. *Astronomy was the religion of the world's youth.*"

RELIGION OF MAGIC.

FEW things have more excited the wonder of Egyptologists than the discovery of papyri containing magical texts and formulæ. These were employed to ward off evil and bring good. They were of service to the dead as well as to the living, since the dead were alive in another world, to be influenced in their course there by the prayers and rites of the faithful still dwelling by the Nile.

The spiritualism, if such it may be called, of the ancients has been little understood and much derided. Whatever folly and deceit were connected with it, there was sense or fascination enough about it to hold the greatest and wisest in its folds. Plato said that magic consisted in the worship of the gods; and Psellus, that "magic formed the last part of the sacerdotal science." Proclus the Platonist has the following reasoning upon magic :—

"As lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine, so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Now, the ancients, having contemplated this mutual sympathy of things, applied for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode."

We notice this sympathy in objects, and call it chemical affinity, natural attraction, etc. Swedenborg talked of *correspondencies* between heaven and earth. Some philosophers, even in this age of blank materialism, are beginning to recognize subtle influences in nature not to be explained, but which in olden times formed the groundwork of magic. In fact, as Dr. Carter Blake pithily has it, "The nineteenth century is not that which has observed the genesis of new, nor the completion of old, methods of thought." If the ancients knew but little of our mode of investigation into the secrets of nature, we know less of their mode of research.

The ancients recognized the action of divinity on man through sensible objects. But they believed in the power of man, under what is called magic, to command the services of the gods. Magic is, then, religion. "Magic was considered," Deveria remarks, "as a sacred science or sacred art, inseparable from religion." It is important then, says F. Lenormant, "to determine the influence which religious belief of different peoples and of different ages have had upon it, and the influence which in its turn it has exercised on these same beliefs."

The power of magic with the Egyptians is thus spoken of by Jamblichus: "They, through the sacerdotal theurgy, announce that they are able to ascend to more elevated and universal essences, and to those that are established above fate, viz., to God and the Demiurgus: neither employing matter, nor assuming any other things besides, except the observation of a sensible time." Thus, quoting Dr. Blake: "nearly all the higher facts of spiritualism are mere repetitions of the conceptions of intellectual men in past generations." Egyptian mystics could levitate, walk the air, handle fire, live under water, sustain great pressure, harmlessly suffer mutilation, read the past, foretell the

future, make themselves invisible, and cure diseases. Their great priestly teachers were known as Rekh-get-amen.

Admission to the mysteries did not confer magical powers. These depended upon two things : the possession of innate capacities, and the knowledge of certain formulæ employed upon suitable circumstances.

DIVINATION, therefore, was practised by those who had special gifts or faculties born with them, and carefully developed by prayer and fasting, which kept down the grosser impulses of the soul. Justin Martyr supposed Joseph a great proficient. To divine, however, the person must have an object by which to work, and must repeat approved magical texts. Joseph's divining cup was quite an Egyptian institution. Ezekiel notices the divining arrows without points. Books of divination were common, like calendars of good and bad days. They divined then from the elements, trees, birds, etc.

DREAMS were held important in certain cases. The dreams of Pharoahs were interpreted according to fixed rule by special magicians. A long story is hieroglyphically detailed on a granite monument at Napata, of the dream of King Amen-meri Nout. He thought he saw two serpents, one on each side of him. The explanation afforded was this : "The land of the South shall be thine, thou shalt take the land of the North." This, we are told came true. He was first King of Ethiopia, and then captured Memphis. The stone is called "The Stele of the Dream." The gods sent the dream to the king, and gave the wise men the interpretation.

ORACLES were communications from the gods to favoured persons ; that is, to mediums. They were delivered from the holy place of the temple, and by special priestesses. They evidenced prophetic power, clairvoyance, discerning of spirits, second sight, or whatever else that

faculty may be called, undoubtedly possessed by some, and, perhaps, capable of development by exercise. But the ancients, like some moderns, not content with simple and natural explanation, ascribed the action to supernatural visitation, and so connected it with religion. Spirits were believed to convey the information. It might be Isis, or Apollo, or the sainted dead.

The early Christians had no doubt of the reality of Egyptian oracles. Among the believing Fathers were Tatian, Clemens Alexandrinus, Chrysostom, Origen, Justin Martyr, Cyprian, Tertullian, Jerome, and Augustine. It was natural for the last named, as an African, to place credence in spiritualistic movements. He thus refers to the prophetic power of the spirits :—

"They, for the most part, foretell what they are about to perform ; for often they receive power to send diseases by vitiating the atmosphere. Sometimes they predict what they foresee by natural signs, which signs transcend human sense ; at others they learn, by outward bodily tokens, human plans, even though unspoken, and thus foretell things to the astonishment of those ignorant of the existence of such plans."

Spirits played a conspicuous part in Egyptian magic. They are called *gods*, of course. The Chaldean Magi believed in elementary spirits, something between the divine and human, floating in air or water, existing in fire, or dwelling in caves and rocks. The Egyptians, on the contrary, thought, says Lenormant, "the possessing spirits, and the spectres who affright or torment the living, were damned souls come again to earth, before being submitted to the annihilation of the second death." They believed what Swedenborgians and a crowd of spiritualists now believe in England and America.

They had no doubt about *Possession*, any more than the

Jews had at the time of the Gospels. Josephus assures us that his countrymen were tormented by the spirits of the wicked dead possessing bodies. Maspero thus describes the Egyptian notion: "The damned sought a human body to lodge there; and, when finding it, overwhelmed it with diseases, and sent it to murder and folly." Allan Kardec, the re-incarnationist, has another view of the case; saying, "Since two spirits cannot inhabit simultaneously the same body, there is no such thing as possession." But from the days of the pyramids to our own time, possession has been acknowledged. All sects of Christians have declared this belief.

The advantage of magic in such circumstances is at once apparent. It was no joke to be plagued by such spirits, and most important to light upon some plan to eject them, or conciliate their goodwill.

The profoundly learned author of "Art Magic" seems to have some suspicion of this community of lost spirits. His estimate of the Egyptian magicians may explain many spiritual phenomena :—

"They were highly educated, scientific men. They understood the nature of the loadstone, the virtues of mineral and animal magnetism, which, together with the force of psychological impression, constituted a large proportion of their theurgic practices. They perfectly understood the art of reading the inmost secrets of the soul, of impressing the susceptible imagination by enchantment and fascination, of sending their own spirits forth from the body, as clairvoyants, under the action of powerful will—in fact, they were masters of the arts now known as mesmerism, clairvoyance, electro-biology, etc. They also realised the virtues of magnets, gums, herbs, drugs, and fumigations, and employed music to admirable effect."

But it simplified matters so much to conceive of gods

and other spirits performing the required tricks that the dogma was generally received. These agencies were all ready to hand then, as Pixies are still in Devonshire, Banshees in Ireland, Pitris in India, and goblins everywhere.

Such being the case, "certain rites," says Lenormant, "and certain formulæ gave a man the power to invoke the dead." According to Clement, the Egyptians got this agreeable power from Mizraim, who had it from his father Ham, who received it direct from heaven. Calmet, in his Bible Dictionary, says: "The Egyptians believed that the souls of the dead sometimes appeared to the living: that the necromancers evoked them, and thus obtained answers concerning the future, and instruction relating to the time present." The Assyrians, as we now learn from Nineveh tablets, indulged in the raising of the spirits of the dead. All supposed, with Longfellow, that—

> "The spiritual world
> Lies all about us, and its avenues
> Are open to the unseen feet of phantoms."

But there is no record of the Egyptians going beyond the mere conjuring up of the dead. They do not appear to have known what is now practised—the materialization of spirits, or ghosts clothed more or less with flesh as well as garments.

The survival of Egyptian spiritualism is affirmed by the Arab Murtadi, who, some centuries ago, thus discoursed of guardian spirits of the Gizeh Pyramids:—

"The spirit of the southern pyramid never appears out of it, but in the form of a naked woman, beautiful as to all other parts, and whereof the behaviour is such as when she would provoke any one to love, and make him distracted, she laughs at him, and presently he approaches her, and she draws him to her, and besots him with love, so that he

immediately grows mad, and wanders like a vagabond up and down the country. The spirit of the Second Pyramid is an ancient Nubian, having a basket on his head, and in his hands a censer like those used in churches."

The Curing of Diseases was an important work, and was accomplished, as it is now, by the revelations of mediums. The affected was put into a magnetic sleep by the priestly magician. Isis was supposed to reveal herself to him, and declare the nature of the complaint, and the means of relief. In London and New York the same system is being followed, though some other spirit than Isis may be announced. The Hindoo magicians cure by means of the *Agasa*, or life fluid, or vital force, which can be poured forth upon the sufferer, though supposed to be sent by the *Pitris*, or ancestral spirits. But the special healers must, nevertheless, not fail in the use of proper formulæ.

These formulæ, though mere words, had unmistakable power. Words, with the ancients, were as living as the *Numbers* of Pythagorus. A knowledge of the right and secret name of a god secured to the scholar a means of controlling that god. The Egyptians, like the Jews, attached great influence to the secret name of the presiding divinity. If pronounced with sufficient confidence, in a fitting place, under proper stellar and terrestrial conditions, tremendous miracles could be wrought. The celebrated Harris Papyrus illustrates the value of divine names.

As the Egyptians were so eminently a religious people, with such reverence for their gods, it does strike one as singular to find them call upon these Celestials to help them, and even to *manifest* themselves. M. Maury says, "Not only is the god called by his name, but if he refuses to appear, he is menaced." This reminds one of the priests of Baal. Porphyry was shocked at this seeming impiety, especially when, says he, "these whom we invoke as the

most powerful receive injunctions as the most weak ;" and when, too, "they refuse not to serve as guides to men without morality," and often for the success of illicit pleasures. It was as bad as is the triumph of modern mediums of a questionable character.

But F. Lenormant has a simple way of accounting for this apparent inconsistency, as regards the Egyptians. In their magic there is no manner of Demonology, but a confraternity of men and gods.

"The mother idea" says he, "of all the magic formulæ against the plagues of life, and against all evil-working animals, is always the assimilation to the gods, which produces the virtue of the words of enchantment, and which shelters man from danger. Thus, the formula does not consist in an invocation to the Divine Power, but in the fact of proclaiming that one is such and such god ; and when the man who pronounces the incantation calls to his succour some personages of the Pantheon, it is as one of them, who has the right to the aid of his companion of divinity."

This lets in fresh light upon the history of magic in Egypt. Under the Ancient Empire, and for some time after, the gods stand out as something apart from men. It is true their offices run into one another mysteriously, so that one is the other, still the divinity is a being absolutely removed from man. The dead might be called Osiris, being supposed allied to the resurrected one, yet no living person identifies himself with deity. But, as Lenormant shows, the magic formulæ distinctly go upon the assumption that man and god are one and the same, or parts of the same, and that thus the magician can boldly demand the help of the celestial. We know as a fact that Pantheistic ideas prevailed in the latter dynasties of the monarchy, so that we may safely declare ordinary magic comparatively modern.

But while the Egyptian magician called himself Horus, and so claimed the auxiliary of Isis or Nephthys, he did not, as in Babylon, consort with demons, properly so called, for the purposes of his craft. Demonology or Black Magic was totally unknown by the Nile. It flourished later on the Euphrates, spread westward, and gained its chief honours as late as the Protestant era; it being asserted that 100,000 witches were destroyed in Protestant countries alone. This Demonology is Magianism as opposed to Sabæism, and Turanian rather than Aryan, though the *Two Principles'* idea of Zoroastrianism helped to develop it. The Devil of the Middle Ages and of the Talmud was not of Egyptian, but Babylonian and Persian origin. Demonology belongs to the Tartar race, where it still reigns in spite of Confucius or of Buddha, and still has its abode with the Finns of Europe and Samoides of Russian Asia.

It may be that the utterance of these powerful charms had something to do with this identification of the magician and his god. These words, hidden from the vulgar, had their secret influence intensified by the will of the utterer, who lived a life of self-mortification, making the body sit lightly upon the soul.

This dependence upon words seems odd to us. But the contest of Nominalists and Realists down to our own time proves there is something in a name even though a rose. The vain repetitions, denounced by the Saviour, have been continued in His Church, and virtue is still attached to the number of times a certain form of words can be uttered. The cry of "Kyrie Eleison" in the Russian Church is a familiar example of magical formula.

In Egyptian magic Horus and Set, or Typhon, the good being and the bad, find their place. Horus pierced the dragon or serpent, and is entreated to keep Set from plaguing the living and dead. Hence, formulæ are more or less

after this fashion :—"Back! back! turn thy face from me!" "It is Set, the aspic, the evil serpent, whom venom is burning." "Come! lift up thyself, Osiris-Sap, for thy enemies are beaten down." "Be not against me! I am Amoun, I am Anhour, the great guardian. I am the great master of the sword." "O sheep! son of sheep! permit not that the deceased be bitten by any male or female serpent, by any scorpion, by any reptile." The Chaldeans cried out "Hilka-besha! go away evil one!"

In the Ritual many directions are given as to the preparation and employment of formulæ. Chapter 30 has the incantation upon the stone scarabeus to be placed on the breast of the mummy. The soul had such terrible dangers to encounter in its passage through the Halls of Hades, on its way to Paradise, that it needed not only the ordinary prayers from living friends, but magical utterances, for divine help. Chapter 64 says, "After having made a phylactery soaked in oil, recite magically below, My heart is my mother ; my heart is my transformation." Other chapters set forth how Set and his monstrous crew of snakes and scorpions may be circumvented.

Exorcism, still a prerogative of priests in the Christian Church, was practised with as successful an issue by Egyptian priests. But modern exorcism deals in Black Magic, and is directed only against Satan. Olden exorcism applied to gods, not always mischievous, but able to hurt, and to certain spiritual evils typified by creatures ; such as, the crocodile, serpent, hippopotamus, etc. These were generally abjured, as by Babylonian Jews of pre-christian times, in the name of the Trinity. The formula should be repeated seven times.

Amulets were very desirable then, as they are now held to be in most parts of Europe and Asia, especially against the evil eye. A form of words inscribed on a gem or

other stone, or even muttered over an object by the right party, would preserve the wearer of the charm from many evils. The amulets are minutely described in chapters 156–161 of the Ritual. They were of various material and form. There were rings, earrings, rods, seals, images of gods, the symbolical eye, animals, little altars and *tats*; but, above all, crosses. Hypocephalic talismans were placed under the heads of mummies, and papyri-phylacteries were borne on the garments by living and dead. Children in Egypt, as those in Italy and Russia now, wore a cross amulet next their flesh. The *Abracadabra* or *Abrasax* of modern magic is a corruption of an Egyptian formula—"Hurt me not."

Assyria was strong in amulets and magical texts. Tablets from Nineveh are covered with incantations. Merodach, the god of Babylon is said to have gone about hunting up spells, being helped by his father Hea, in the contest with evil elementary spirits. Mr. Talbot has translated some Assyrian formulæ: as, "May the goddess turn his face in another direction, that the evil spirit may come out of him, and be thrust aside, that good spirits and good powers may dwell in his body."

"Depart, thou evil spirit, from his body!
Whether thou art the sin of his father,
Or whether thou art the sin of his mother," etc.

Again:—

"The god shall stand by his bedside:
Those seven evil spirits he shall root out and expel from his body.
And those seven shall never return to the sick man again."

Directions are given: "In the night time bind round the sick man's head a sentence taken from a good book."

On an ancient stele is a long story about a king having a possessed daughter, sending to Egypt for a cure. The messenger spoke thus to Ramses II.: "The King, my

master, sent me to thy holiness because of Bentenrest, the young sister of the queen Ra-Neferou. A secret malady consumes her. Will thy holiness deign to send her one of those men who know all things?" A magician was despatched. He must have been a formidable character, judging by the account on the stele: "On reaching the place where the princess Bentenrest was, the spirit that beset her humiliated itself before him, and said, 'Welcome to thee, mighty god, conqueror of those who rebel! I am thy slave; I shall be no more hindrance to the purpose of thy journey, but shall return to the place whence I came.'" He was as good as his word, and the young lady was freed.

But though smiling at magic, there was a theurgy of a higher and purer sort, belonging to an early epoch, and which was elevating and purifying to man. The Emperor Julian the Apostate has left a reference to it, which, cleared in its phraseology, would be gratefully recognized by some now. He says:—

"For the inspiration which arrives to men from the gods is rare, and exists but in a few. Nor is it easy for every man to partake of this, nor at every time. It has ceased among the Hebrews, nor is it preserved to the present time among the Egyptians. Spontaneous oracles, also, are seen to yield to temporary periods. This, however, our philanthropic lord and father, Jupiter, understanding that we might not be entirely deprived of communion with the gods, has given us observation through sacred arts, by which we have at hand sufficient assistance."

RELIGION OF THE MYSTERIES.

SECRET associations have existed from the most remote times. The Egyptian priesthood was certainly in full force before the date of the pyramids, and it was a band of secret-keepers. The presence of symbols in the ruins of Memphis, Thebes, Babylon, Nineveh, Persepolis, Troy, and Mexico, indicates a hidden meaning confided to one set of men. All mythologies are founded upon secrets. Ancient buildings, as pyramids, temples, etc., have their specific value to the student in the secrets they manifestly masonify.

All these circumstances lead to the supposition that, in the organization of certain initiated persons, there existed formerly a knowledge never entrusted to the world outside. Hence the word *Mysteries;* from a word meaning a veil.

Were the Mysteries religious? They were always associated with religion. The rites were performed in religious edifices, and by religious persons. Their symbols were connected with worship. They were eminently bound up with Isis and Osiris. Maurice, speaking of the Nile island of Philæ, says, "It was in these gloomy caverns that the grand and mystic arcana of this goddess (Isis) were unfolded to the adoring aspirant, while the solemn hymn of initiation resounded through the long extent of these stony recesses."

Such mysteries no longer exist in Egypt and Assyria, though still followed in India, and in connection with the caverns beneath old temples. Apuleius, in his "Metamor-

phoses," laughs out a few hints of initiation. Virgil, in his Sixth Book, distinctly discourses of it; Voltaire said it is "only a description of the mysteries of Isis." Apuleius ventures upon the procession of Isis. The Mysteries of Ceres and Bacchus in Greece were imitations of the Egyptian. Our word *chapel*, or *capella*, is said to be the *Caph-El* or college of *El*, the solar divinity. The well known *Cabiri* are associated with the mysteries.

Freemasonry, which still retains all the symbols of the ancient mysteries, has been conjectured more a descendant from the Temple of Isis than Solomon's Temple. The Rev. Dr. Oliver, the Masonic authority, calls idolatry *spurious Freemasonry*. It is a curious fact mentioned by Judge Strange; viz., "The possession of masonic knowledge enabled Mr. Ellis, of the Madras Civil Service, a well known Orientalist, who flourished at the beginning of this century, to pass into the inner shrine of a Hindoo Temple." The dervishes, who are Mahometan freemasons, have much of the old mysticism. The author of the "Book of God" is pleased to say, that the freemasons "have lost the secret of their craft"; and that they "have changed their Isaiac rites into a broad jargon of Judaism and bastard Christianity." The Parisian freemasons have lately relieved themselves of these modern attachments, even removing the name of God from their formulæ; they have even dispensed with the cross, so prominent and essential a part of Egyptian mysteries, since it has now become associated with clericalism, their antagonist. It is because the Catholic Church has believed freemasonry the perpetuation of old heathenish rites that it opposes the craft. The Knight Templars, abandoned by the Church, and burnt as heretics by the State, had not only the symbols of freemasonry, as still to be seen about the Temple Church in London, but were doubtless secret practisers of old rites not savouring of

Christianity. Modern English masons cannot be charged with having any collective opinion on the mysteries.

Mrs. Belzoni, wife of the Egyptian explorer, wrote an essay on "Antediluvian and Egyptian Freemasonry." The materials she gathered from a tomb near Thebes. Pictures describe an Initiation of the King, girded with the apron in The Masonic Hall. The High Priest, the Grand Master, is seated on his throne, covered with mystic signs, and bearing an inscription thus rendered by Dr. Young: "To the Sacred Father of the Protecting Powers, Living, Unchangeable, Governing, etc." One person is represented near with a key.

This reminds one of the astrolabe, discovered at Nineveh by Mr. Layard, which, says Mr. Henry Melville, author of "Veritas," is a representation of an Initiation. The cross-bars within the circle are equinoctial and solstitial colures, and the circular belt is the ecliptic, having 52 points for weeks. The 13 houses round are lunar months. The white horse, triangle, square, *tau*, cone, horns, vase, books, altar, crown, two pillars, strong man, cable tau, bow, rod, and other masonic accessories are there.

M. F. Lenormant discovers the epopti, or initiated, in Egypt; saying, "The funeral Ritual has, the same as the religion of Eleusis, two principal divisions; we have characterized the first, which responds to the preparatory mystery. In the second, the soul of the dead is admitted to the contemplation of the divine substances, and it is there that the mystery of the epopti is offered to us." But his view of the subject is that it was "absolute Pantheism." A Boston Masonic work states: "In Egypt the candidate was placed naked in a cavity made in the earth, on which a species of perforated floor was placed, whereon a bull was placed, and the initiate beneath was literally baptized with blood." Aristotle contents himself with saying that

the rites were "the most horrible, and the most ravishly pleasant."

A curious passage in Ecclesiasticus has been referred to Initiation: "At first she (Wisdom) will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. Then will she return the straight way unto him, and comfort him, and show him her secrets." Some will interpret this. We still keep up the "Laying on of hands" adopted in the mysteries.

Plato tells us that "the design of the mysteries is to lead us back to the perfection from which, as a principle, we first made our descent." He owned it "difficult to find the Father and creator of the universe; and, when found, impossible to discover him to all the world." Strabo says: "The secret celebration of the mysteries preserves the majesty due to the Divinity, and, at the same time, imitates its nature, which hides itself from our senses." Proclus, apparently initiated in Egypt, deals in parables when saying, "In all mystic sacrifices and mysteries, the gods exhibit many forms of themselves, and appear in a variety of shapes." Aristotle considered "the welfare of Greece was secured by the Eleusinian Mysteries." Socrates affirms: "Those who are acquainted with the mysteries insure to themselves very pleasing hopes against the hour of death, as well as for the whole of their lives."

Epictetus thought they were "to regulate the life of man." Cicero wrote: "When these mysteries are explained, we prove not to have learned so much the nature of the gods, as that of the things themselves, or of the truths we stand in need of." Sallust says: "The intention of all mystic ceremonies is to conjoin us with the world and the gods." Plutarch strongly affirms that in them "the first cause of all things is communicated." Clement of

Alexandria, a Christian Father, left this testimony: "The doctrines delivered in the greater mysteries are concerning the universe. Here all instruction ends. Things are seen as they are; and nature, and the things of nature, are given to be comprehended."

The Egyptian Mysteries may, at first, have had something to tell; and that something, whether distinctly religious or not, was bound to be of service to the State, or the king would not have been at the head thereof. In the early purity of the country they were, doubtless, purer than in subsequent corrupt Ptolemaic days. Cunning and bad men afterwards often used them for evil purposes. The noble priesthood sunk to jugglery. The initiated then, perhaps, held the sentiments falsely or truly attributed to Gregory Nazianzen, in a letter to Jerome:—

"A little jargon is all that is necessary to impose on the people. The less they understand the more they admire. Our forefathers and doctors of the Church have often said not what they taught, but what circumstances and necessity dictated to them."

The Abbot of the Monastery of Peapolis wrote thus, in 1510, to Cornelius Agrippa, the astrologer of Charles V.: "Yet this rule I advise you, that you communicate vulgar secrets to vulgar friends, but higher and secret to higher and secret friends only. Give hay to an ox, and sugar to a parrot only; understand my meaning, lest you be trod under the oxen's feet, as oftentimes it fell out."

Mysteries are thus alluded to in the Egyptian Ritual: "This book is the greatest of mysteries. Do not let the eye of any one see it; that is detestable. Learn it. Hide it." According to Origen, Moses communicated secrets to the seventy elders "from the hidden depths of the law." That Father adds: "The Egyptian philosophers have sublime notions with regard to the Divine nature, which they

keep secret, and never discover to the people but under a veil of fables and allegories."

Philo remarks of the Rabbins: "They changed the words and precepts of wisdom into allegories, after the custom of their ancestors." Maimonides declares: "Whoever shall find out the true sense of the Book of Genesis ought to take care not to divulge it." The author of "Veritas," is of opinion "that the wisdom of past ages was quite equal to that of the present generation, he therefore believes, as did the ancients, that the now hidden knowledge ought to be secretly and sacredly preserved among the learned, and not divulged to the ignorant multitude."

According to Madame Blavatsky, the Egyptian neophyte passed through twelve tortures, and attained to perfection in seven degrees. On the statue of a High Priest of Memphis we have the following remarkable statement of his progress in the mysteries: "He knew the dispositions of earth and hell; there was nothing hidden from him; he adored God, and glorified Him in His designs; he covered with a veil the side of all that he had seen."

PRIESTS AND PRIESTESSES.

AT least as early as the fourth dynasty, B.C. 4000, is found an established priesthood in Egypt. As upon a monument of the third, or pre-pyramid, dynasty are read the early sacred alphabet of fifteen letters, it may be safely supposed that priests were then in existence. When, then, in the remote past, did the organization of priests arise? Under what circumstances did it commence? Did it, on the whole, tend to the advantage of that country?

If seven thousand years ago the hierarchy of Egypt was in force, it would be an interesting subject of enquiry whether that were indigenous, so to speak, or introduced from another land. As the Valley of the Nile is, by a long way, the oldest site of civilization actually known to us, we may uselessly wonder about the anterior locality of progress, or divine the possible primeval region of enlightenment. Even in the discussion of Archbishop Whately's doctrine of Degradation of Races, we are consciously thrust back a long way for the date of original perfection, even to account for the presence of a priesthood in Egypt; and we have no warrant to believe that some nation or nations had not priests at as early or even earlier a period.

But these suggestive enquiries must be relinquished for the study of Priests in Egypt.

Murtadi, the Arab philosopher, 1586, wrote thus: "The first who made an absolute profession of priesthood in Egypt, who brought religion into esteem—was Bardesor, son of Cophtarim, the son of Mazar, the son of Banzer, the

son of Cham" (son of Noah). But in another part of his work we read of the priesthood: "The first who then (after the Deluge) followed that profession was the son of Philemon, who had embarked in the ship with his father and sister, whom Noah had married to Banzar the son of Cham." The worthy Arab was guided by the Koran and tradition for this detailed information about the Deluge, etc., but may, very possibly, have been mistaken in his facts and names, as Egyptians knew not Noah's Deluge.

The orders among the priesthood were three, according to Strabo; four, according to Herodotus; and six, as Plato understood. The celebrated tablet of sandstone, at San, refers to five. One frequently reads on steles the epitaph of *first, second,* or *third* priest of such a god. The four orders have been called Soten, Othphto, Nouto, Bachano; the last being the lowest in rank. The Soteno wore a tall linen mitre, and the Nouto mounted a plate of gold with the crown of Lower Egypt. From an ancient inscription we gather that some one belonged to "the order of the Divine Father." Some class the Soten or Sotem as readers of the liturgy; the Kherheb, as master of temple ceremony; the Sam, as chief of Memphis; and the order of the Hersesheta, as high in mysteries. The priests filled an hereditary office, as the sons of Levi afterwards with the Israelites. Like the latter, also, they were constituted magistrates of the land. Duties of a special nature were discharged by them, and they claimed the right to elect from among themselves persons for certain offices; as the *Bouleutai* or counsellors, who presided over the revenue. There was a body of priests, termed on the monuments "Guardians of the Temple."

In addition to these were the *Rekh-khet,* who were the Magi, or "knowers of things." One is mentioned as the *Ododedaskalos,* or teacher of the Bards; the latter formed

a distinct order of priests, with particular training, and having more spiritual duties than the merely sacrificial. Ventriloquists were called into requisition to declare the will of the gods, especially from some miraculous images, endowed with the power of speech, as well as nodding, winking, or weeping.

The *Pastophorus*, or shrine-bearer, belonged to the sacerdotal staff, and carried the *Naos*, or sacred box of the deity, and a fir-cone, in solemn processions. These processions, as in modern times, were occasions of great pomp, and were round the walls of the temple, accompanied by symbolic standards. The *Odistes*, singers and poets, were needful in processions. They were styled "minstrels of the gods," and chanted the service of the Church. A tomb gives the name of the "chief of the odistes of the king." The discovery of a tablet told of one Tem-seb-hesu, "teller of instruction to the singers;" in plain English, the choir-master. Then there were the respectable *Flabebella*, or fan-bearers, who were regularly invested for their office. Persistence of custom gives the Pope these fan-bearers, with huge ostrich-feather fans, in the papal processions.

The *Prophets* are mentioned as distinct from ordinary priests. Each god has his prophet. As in Judæa, the office was a spiritual one. As there was a school of prophets in Elijah's day with the Israelites, so had it been before in Egypt. Monuments record first, second, or third prophets of Ammon, etc. The principal of them acted as judges in the land. They are often seen with a water-pot or vase in hand, as the emblem of purification. They generally wore the leopard's skin, variously interpreted, but which may refer to stars and stellar influence.

Pyramid Prophets were devoted to worship in the temples before royal pyramids. Kings usually left revenues for the support of daily service at these monuments; in other

words, they left land or cash for the payment of masses for their souls. During the fifth and sixth dynasties such an office is often referred to. There was Tat-asu, head prophet of the tomb or pyramid of king Teta. Ouna, buried at Abydos, has an inscription of fifty vertical lines. On this it is stated "never was any such work done to the satisfaction of his majesty by any other servant." He was sent to Elephantine by king Meri-en-ra, as thus noted: "His majesty sent to the Abhat country to bring an image of god as well as a naos, with its great door, and its pyramidon, for the pyramid Meri-en-ra Scha-nefer. . . . And his majesty sent (also) to Elephantine for granite stones." He was commissioned as well to get a table of alabaster. But the Nile level did not permit him to finish his work: "and, behold, at that time there was not water enough to land by the pyramid." This refers to the erection of a pyramid about B.C. 3500, during the lifetime of the monarch, and the engagement of the prophet of the prospective pyramid to superintend its erection. It is not the only instance where the priest was the architect.

We read of a secretary and prophet of the pyramid. One pyramid prophet is "charged with all the constructions of the king;" that was during the sixth dynasty. Repeatedly do names occur of men who were priests of pyramids. These are in the cemetery of Abydos, of very early times. Priests of the pyramids of Rameri-en Scha-nefer, and Rameri-men-nefer, are particularly alluded to.

The *Scribes*, as with the Jews, were included in the sacred circle. There were, however, men so styled who can hardly be deemed religious; as, scribes of the royal treasury, military scribes, judicial scribes, and scribes of the wine cellar. The *grammate* is the ordinary appellation. The *Hierogrammate* was a sacred scribe; and the *Basilicogrammate*, a royal one attached to a temple. The Greeks

called a scribe of the ear *Pterophore.* The office is indicated by the presence of a roll of papyrus in hand or spread upon the knee, and the palette, or wooden contrivance for writing. The latter was from ten to fifteen inches long, and served as a writing tablet, being provided with pens, inks, and hollows for colours. Many of these, of sycamore wood, are well preserved in museums.

The *High Priest's* office was, also, hereditary, as afterwards with the house of Aaron. Herodotus, when in Thebes, was shown no less than 345 statues of successive high priests of Ammon. Allowing twelve years' average to each, the first might have lived five thousand years before the Christian era. There is an interesting mention of a first pontiff of Memphis during the reigns of Menkaura and Userkaf, both of the fourth dynasty, by whom the Great Pyramid was raised. The high priest in the time of Thothmes III., B.C. 1700, appears, says Mariette Bey, in full costume. M. Deveria speaks of a contemporary of Moses and Aaron, one Baken-Khonsou, high-priest of Ammon, and principal architect of Thebes. The first prophets or high priests were always *epistalæ* or superintendents of temples, and had control of the finances thereof. The high-priest of On, or Heliopolis—the daughter of one of whom married Joseph, and became the mother of two tribes of Israel—was the *Pontifex Maximus* of Egypt. In the Jewish Targum he is styled *Prince,* but in Coptic he is simply high priest. As the head of the most ancient worship, that of the sun, he was the uncelibate Pope of the country.

The king was, however, esteemed the Head of the Church, and is repeatedly described as holy priest upon monuments. He was the Lord's anointed. He is often depicted officiating as high priest at the altar. Shufu, the predecessor of Cheops, is called on the tablet at the copper mines of

Mount Sinai, "pure king and sacred priest." One of the most remarkable pictures in the British Museum represents Thothmes III. with priest's robes and holy sacramental bread. Solomon, who organized the Jewish Church at the first temple, took upon himself, after the fashion of his father-in-law, the Egyptian king, all the duties of Head of the Church ; and, in the solemn dedication of the edifice by prayer, and in the offering of sheep and cattle, he ignored the Aaronic dispensation, and assumed a position never aspired to by his pious father David, who was by no means Egyptian in his theology and practice.

Priests were properly educated for their office in Egypt, and were duly ordained and consecrated, according to a fixed service, and set apart by laying on of hands. These ceremonies have been in use during all periods, and through all shades of religious belief. In some modern forms of faith, the old Egyptian mode of bestowal of priestly blessing is still pursued. This was by holding up two fingers and a thumb, or three fingers, and inclining them toward the favoured individuals. Why the Egyptian priests had this usage is not clear. While some authorities consider it related to the cross or phallus, others deem it an acknowledgment of some one of the Egyptian Trinities.

Every priest had his wife. He could not, as in Judea, have more than one. He was not, as enforced in the Greek Church and as in the primitive Christian Church, deprived of the chance of a second in the event of the death of the first partner. The priest's wife was ennobled by her marriage. The prejudices of the mediæval Romish Church are still continued in England, as the wife of His Grace of Canterbury is simply styled Mistress. The Egyptians, who always honoured their wives, in a way incomprehensible to a Greek, or a Jew, exalted the lady of a priest to equal distinction with himself in society.

Priests have been well cared for in all ages, and were especially looked after in Egypt. Heeren writes: "When Joseph became elevated in Egypt, the first step he took was to connect himself by marriage with the priest caste." Belonging to an established Church, they had public funds to draw upon. The rental of one-third of the land was said to belong to them. Without doubt their estates were better managed than those of the royal and military castes. Besides state pay, they received in many instances daily rations of food, and the profit of sacrificial work. The disorders attending the ministrations of the sons of Eli and Samuel could not occur in so well governed a country as Egypt. The tariff of charges for all priestly offices were fixed and maintained.

A curious Phœnician inscription on a tablet found at Marseilles, once a Phœnician settlement, illustrates ancient sacerdotal ways and means. The declaration of this remnant of a temple of Baal is respecting offerings. Among other particulars, it is stated that "the skin, the loins, and the feet, and the remainder of the flesh belong to the giver of the sacrifice." The tariff allows the priest one shekel upon a ram or goat, and three-quarters of a shekel upon a lamb, a kid, or a bird. Mean devotees, of the class putting a doubtful shilling into the plate, are warned that "everything leprous, and everything mangy, and everything thin, is void." But as priests had not a perfect character for honesty in those distant times, they have their note of warning in these words: "Every priest who takes a *mass fee* beyond what is decreed on this tablet shall be fined."

It is usual, with some, to credit priests of all religions with a deal of craft, hypocrisy, and self-deception. As human nature does not appear to differ much from age to age in the general sum-total of its virtues, though some vices may be more practised at one period than at another,

there is no warrant for the broad accusation. It is as likely that ministers of the Protestant Churches are faithless to the creeds they are paid to support, as that Romish priests should be. The latter may be presumed as honest to their convictions as the others. And, although Cicero wondered how two augurs could look into each other's faces without laughing, the infidelity which then governed Roman society never prevailed in Egypt for, at least, three or four thousands of years. The ordinary Egyptian priest was ordinarily a decent man, as honest as his neighbours, and truly believing in the gods he taught the people to revere. There can be no manner of doubt that many a priest was godly, in the modern acceptation of the term: fulfilling his duty to his fellows, and conscientiously and benevolently discharging his priestly obligations, prayerfully mindful of the presence of Deity in his own heart, and hopefully looking beyond the grave for holier service and more complete communion with true divinity.

In dress and appearance they were distinguished from their fellows, as priests have uniformly been, and still are.

Personally, they were the essence of ceremonial cleanliness. Excepting one lock of hair at the right side, with some, they were a clean shaven race. Every part of their body exposed to the growth of hair was kept clear by the razor; affording, in this respect, a singular variation from the practice of the Hebrew nation. The Levites, however, were commanded (Num. viii. 7) to "shave all their flesh." But of the priests it was said (Lev. xxi. 5), "They shall not make baldness upon their heads." This has evidently a reference to the *Tonsure* or circle of baldness. Herodotus rightly gives the origin of it—sun worship. It was known, also, in India, China, etc. The tonsure of the priests of Bacchus was styled the "circle of light." The worshippers of the Persian Mithra, as well as Chaldeans and

Scythians, practised the tonsure, which is retained by some Christian communities.

The mitre of the Egyptian priest is perpetuated to our day. Layard gives in his "Nineveh" the representation of the god Oannes of Assyria, the head of the fish forming the mitre. Osiris has the mitre. When the leopard skin was worn, the head hung over the right shoulder. Linen, not wool, formed the material for dress. The Basoui was of one piece of cloth. Some priests, who for pious reasons made eunuchs of themselves, wore female dresses, as those of Cybele did. Some garments were full, others scanty. Priests are seen with a sort of apron, and loose upper robe with sleeves; or the apron and shirt, but short, tight sleeves. The mode of investiture was as described in Exodus. Bells and pomegranates were, also, as with Jewish priests, worn on the hem of the robe. The general character of dress leads an author to observe: "The surplices, robes, and fantastic adornments of high ecclesiasticism are simply the imitations of women's garments, which the priests of antiquity wore to indicate that God was both male and female."

No priest could eat of any fish from the Nile; nor could he partake of beans, peas, pork, mutton, leeks, garlic, and onions. A curious tablet records the excommunication of the Tumpesi for indulging in raw meat.

PRIESTESSES were numerous. The lowest order officiated as dancers and singers. Others are seen on monuments offering sacrifices to Isis, etc. The San stone refers to the *Didymæ* or Twins, an inferior sort, who were allowed, according to the inscription, ten gallons of oil of sesame with nine bushels of barley a month, besides a daily provision of three loaves. A tablet distinctly says: "They are to make sacrifices on the altar with all things appointed to be done on the days of the festival,—performing the

ceremonies of the statue of that goddess as they wish; then that goddess is to be adored by the *sâ*, or priestesses selected." The Spondists were below priestesses.

Under the Ancient Empire they are represented with a short dress. The wives of priests, in later times, were known as the *Parthenoi*, and were allowed certain rations on account of some temple service. Daughters and sisters of priests are repeatedly mentioned as being employed in holy duties, and receiving a stated allowance of food. The *Canephoros* were the basket-bearers of the gods. Female prophets are occasionally named, even under the Ancient Empire. Mothers of priests are represented among the "holy women." Some priestesses were *Diviners*, having spiritual gifts for the discerning of thoughts, the revelation of dreams, the knowledge of secrets, and the power of prevision. Some women even appear in connection with the Egyptian oracles.

Herodotus spoke of sacred women, dedicated to the Theban Jove, who were known as *Hierodules*. Rosellini wrote: "It was a custom in the earliest periods of the Pharaohs to place by this rite some of the king's daughters in nearer relation to religion." Wilkinson says: "Wives and daughters of the noblest families of the country, of the high priests, and of the kings themselves, were proud to enjoy the honour it conferred." The wife of Cephrenes, builder of the Second Pyramid, was priestess of Thoth.

Gossipping Murtadi has this pretty story of a great-great-granddaughter of Noah: "As to the princess Badoura, she was a strong woman, and, as they say, the sister of Bardesir (great-grandson of Ham), and that he gave her his art of priesthood and divination, whereupon she made most of the talismans in the pyramids. She also made the speaking idols in Memphis. The priesthood continued in her family."

A word about Nuns.

These "holy women" were incorporated in ancient Egypt. Herodotus says: "The brides of Ammon were excluded from all intercourse with men." Nuns were then, as now, styled "Brides of Heaven." They were then, as now, solemnly set apart for the use of the gods, being henceforth pronounced dead to the world. It was natural they should be specially devoted to Ammon, since he is the sun; and that luminary has, over Asia as well as America and Africa, had his virgin brides. They were "Pure virgins of the sun." The Pallakists of Ammon-Ra are styled "concubines of the god," and "divine spouses."

Mariette Bey has an account of Taia, sister of Ounnefer, first prophet of Osiris during the reign of Ramses II. On the tablet she is described as "Lady Abbess of Nuns" at the temple there. But the lot of the nuns was not so bad after all. They had great honour and reverence while brides of the god; but might, when they pleased, get a divorce from their celestial spouse, and contract conjugal relations with one lower even than the angels, a poor, wayward, humble creature, but a *man* for all that. Strabo tells his readers: "When they wished to marry, there was previously a great lamentation made for them, as for one dead." The Egyptian nuns were, therefore, better off than Brides of the Sun in Peru, who could only escape the virginal weariness of the nunnery by a marriage with the Inca.

TEMPLE WORSHIP.

MISCONCEPTIONS exist upon this subject. Persons have supposed the temple services of Egypt, and those of Jerusalem, to have constitued the main worship of the people in those times. But, excepting the great celebrations, as Dedications and Anniversaries, or prominent festivals, there is reason to believe that temples and people had little connection.

In the history of temples, we have one man, a king, figuring as the builder, dedicator, and leading feature. It was so in Egypt, it was so in Jerusalem. In the last instance, according to Holy Scripture, though intended by David for Jehovah, it was, by Solomon and other kings, used as a royal edifice for the worship of various heathen deities. There is reason to believe that David had no such view, but a higher and broader one than the personal; and there is no doubt that the second temple was strictly national. In all Egyptian temples, not absolutely in ruin, we observe the evidence of their being, as it were, private royal establishments. The walls are covered with huge paintings, illustrative of the life of the sovereign. Mariette remarks on the seven vaulted sanctuaries of the Abydos temple, "Is it consecrated to a single deity, who would be Osiris, or to seven gods?"

It seems probable that, like as pyramids, or rather, the chapels attached to them, were for the worship of the soul of the kings who built them, so temples answered to the votive chapels still found in continental churches and cathedrals, in which service for the founder is carried on through

money left for the purpose. As in Europe now, so in Egypt then, those who had the power and wealth used them for their own soul's good in life and after death. Mariette Bey declares "the temple was a sort of sacristy into which only kings and priests entered."

But testimony is not wanting to the fact that special funds were set aside by the builder, or successive builders, of a temple, as in times long before by the builders of a pyramid, in order that services for the advantage of the soul of the departed might be carried on through all time. It is doubtless true that, in addition to this, there was a *quasi* national worship within the walls, and that the people trooped thither on solemn festivals. More than this, we know that some temples were regarded as truly national; as, that of Ammon in the Oasis, of Osiris at Abydos, etc. Here the gathering was of the people, was free, and the service was not primarily associated with kings. As there are no remains of temples belonging to the Ancient Empire,—unless we include the simple unadorned sphinx temple, with *no* pictures and no gods, or that of Ouadi, Nubia, of the twelfth dynasty,—we may be warranted in saying that not until the decadence of right principles in Egypt, and the gradual slide into pantheism, were temples other than national.

The opinion of Mariette Bey is always weighty. On this subject he writes:—

"It would be a mistake to look at an Egyptian temple in the light of a church, or even of the Greek temple. Here no public worship is performed; the faithful do not congregate for public prayer; indeed, no one is admitted inside except the priests. The temple is a royal proscyneum, or *ex voto;* that is, a token of piety from the king who erected it, in order to preserve the favour of the gods. It is a kind of royal oratory, and nothing more." He draws attention

to the fact that the pictures on the walls, are about the king and his offerings to the gods, as well as to his conquests and works.

Temples had a paved outer court, lined with trees and sphinxes. Strabo says that the *Dromos* or avenue was 300 to 400 feet long by 100 broad, having a double row of stone sphinxes, about 30 feet apart. The Bubastis temple enclosure, 600 by 600 feet, had a grove of lofty trees. The wall was always rectangular, and more often of sun-dried bricks than of stone.

The Propylæa, Pylons or gateways, having apartments, were of massive stone, of enormous size, the frustrum of a pyramid in shape, whose huge walls were covered with pictures and hieroglyphics. They led to the inner court. The *Cella, Sekos*, or temple proper, was comparatively small, though generally much larger than the *cella* of Solomon's temple. The Book of Chronicles states that the latter was 60 cubits long by 20 broad; about 100 feet by 35. One hall alone of Karnac temple is 334 feet by 167.

By reading the account of Solomon's temple in the third chapter of the Second Book of Chronicles, and the sixth, seventh, and eighth chapters of the First Book of Kings, one may form a good conception of an ancient Egyptian temple. While the temple was 60 cubits by 20 in size, one of Solomon's palaces was 100 by 50. The height of that of Jerusalem was 30 cubits. Even the porch or pronaos, imitating that of Egypt, was 20 cubits long, but 120 high. Clement of Alexandria gives a glowing description of these Egyptian edifices. "Their walls," says he, "glitter with precious stones, and with most skilfully executed paintings, the shrines blaze with gold, and silver, and amber, and with variegated marbles from India and Ethiopia." There were corridors, halls, rooms for priests, and secret passages; some of the latter led to the *crypts*

below, where sacred objects used in processions were stowed away. The rooms, or chambers, in Solomon's temple were small—only eight to twelve feet long, and built round the main building.

The *Oracle* in the Book of Kings is the *most holy place* of the Chronicles. This was twenty cubits long, twenty broad, and twenty high, answering to the sanctuary of the Egyptian temple, or the *Adytum* of the Greeks. Clement speaks of one in Egypt thus: "The Adytum or most sacred place is overshadowed by a certain abundance of gold." Solomon overlaid his with fine gold. The Tract Society's work, already alluded to, says this Egyptian Adytum "was, in the estimation of the people, the holy of holies." Both appear to have had gigantic cherubim, or winged figures, in addition to the Ark and other sacred symbols, not forgetting the table of sacred bread, or cake offerings.

But there the parallel ceased. The oracle of Jerusalem was, doubtless, intended for the higher celebrations of the high priest, as was that of Egyptian temples. But, while the one pertained to the simple worship of the God in whom David trusted, to whom were addressed those psalms, which for pathos, purity, and enlightened sentiment are still preferred by us in worship in these Christian days, the other oracle was devoted to mysteries little comprehended by the mass. It was called "the birthplace of Horus." All the solemn rites of Osiris were there performed. In later temples, like that of Denderah, the developed system appeared in full force. One chamber was for one part of the service; a second, a third, and a fourth came into successive use. Here the sorrows of Isis, weeping for her lord, were commemorated; there, her invocations for his recovery; elsewhere, the triumphs of Osiris over death, or of Horus the resurrected and victorious Saviour.

It may justly be asked, where was the worship of the Egyptians, if not in the temple?

As synagogues were scattered through the land of the Jews, and some analogous means provided at an earlier period of their history, so were the towns and villages of Egypt not left destitute of religious instruction, and opportunities for worship. If, as has been stated by ancient authors, one third of the land was appropriated for the revenue of the priesthood, there could have been no lack of priests. These were the teachers in schools, so widely spread in Egypt, and the leaders in the devotions of the people. Parents, however, were sufficiently instructed, we find, in that early period, to lead the morning and evening prayers of their families. No religion could have held its ground, as that did, for perhaps five or six thousand years, if dependent upon temple services.

The worship in temples may, however, be accepted as a model of that adopted elsewhere, though fuller and more ornate. The place, being sacred, was not to be profaned by questionable practices. As no priest could while engaged in his profession partake of wine, so, we are assured, no wine could on any pretence be ever drank within temple enclosures.

As to demonstrative display, there was little difference between Thebes and Jerusalem. In fact, the accomplished Secretary of the Society of Biblical Archæology writes: "The same principle of excessive ritualism was common both to the Aryan and Semitic religions." Mariette Bey informs us that "the worship consisted of prayers, recited within the temple in the name of the king, and, above all, of processions." Of the Liturgy and Litanies we have abundant specimens in copies of the sacred Scriptures of the Egyptians, especially the "Book of Manifestation to Light." The prayers were devotional and solemn, for

reverence was the one leading feature of that ancient race.

. Music was an important part of the temple service, as it was of the processions. The *Gregorian* of the Church is reputed of Egyptian origin. Instrumental music, as may be seen by paintings on temple walls, was extensively employed ; that spoken of at Jerusalem was similar.

Singing was chiefly by female voices. In this respect the Christian Church, excepting among Protestants, has not adopted the Egyptian but the Jewish mode. On the banks of the Nile, women were free, and on an equality with men in worship. In Judea, on the contrary, they were less favoured. They were not permitted to enter with men into the temple ; they, married or single, could not therefore take part, as in Egypt, in temple singing. The Church, that early separated women from men, and that, as may still be seen in the ancient Latin and Greek churches of Constantinople, put females away up aloft in latticed cages, could not sanction the admission of female singers. There is, at present, in England a dangerous tendency to re-adopt this mediæval barbarism in church services.

According to Herodotus, "the men beat upon small drums, while some of the men play on the flute. The rest of the people, of both sexes, sing, clapping their hands together at the same time." He speaks of a famous hymn. "The Egyptians," declares he, "sing the song of Linus, like that sung in Phœnicia, Cyprus, and other countries. But the person they praise in this song is evidently the same whom the Greeks celebrate under the name of Linus. The Egyptians call him Maneros (Osiris), and they say that he was the only son of the first king of Egypt. Happening to die in the prime of life, he is lamented by the people in this dirge."

Mr. Sharpe remarks on this: "The death of Osiris was piously lamented by Isis and her sister Nephthys; and once in a year the Egyptians joined their priests in melancholy procession through the streets, singing a doleful ditty, called the Maneros, or 'Song of Love,' which was to console the goddess for the death of her husband."

The PROCESSIONS were a leading feature then of Egyptian church service. Though occasionally through the streets and fields, they were mainly then in and around the sacred building.

The cross-bearer led the way, followed by standard-bearers, shrine-bearers, priests, singers, musicians, etc. The Ark, or holy box, was the prominent object. Then was seen a priest carrying a sacred vessel, walking beneath a canopy. The golden shrines are mentioned on the Rosetta stone of the British Museum. When upon the Nile, the Ark was borne in the sacred boat. Quintius Curtius once wrote: "On consulting the god at the Oasis of Ammon, it was customary for the priests to carry a gilded boat, ornamented with numerous silver pateræ hanging from both its sides, behind which followed a train of matrons and virgins singing a certain uncouth hymn in the manner of their country, with a view to propitiate the deity, and induce him to return a satisfactory answer."

The ordinary shrine carried in procession was the *Naos*. This was a box in which was exposed to view the image of some divinity. It was provided with a door. Something like it may still be seen on the altar in Europe. It is unlocked with awe, and the personified Deity, the sacred Host, is taken from the shrine, and held up to the kneeling congregation. Because of the presence of this shrine in Roman Catholic processions, Protestant countries have passed laws to prevent the practice.

The temple curtain fell on the exit of a procession, as darkness was supposed to fall meanwhile upon the building. In all heathen countries, the curtain fell after the sun, the chief object of worship, had obtained his meridian. The same practice is continued in conservative Italy, where the great leathern outer doorways are dropped when the clock strikes twelve at noon.

The Hierophori, or sacred bearers, carried a great variety of things, many of which are particularized in the chapter of "Symbolic Religion." The Books of Hermes, or sacred Scriptures, were borne after the singers, and before the Horoscopus with the hour glass. Hiero-grammates had their papyrus rolls and palettes of scribes; and the Stolistes, the cubit and cup. The Pontiff was there in his leopard skin, and the Prophet held the sacred vase. Others bore the holy bread, the torch etc. The Ark was carried by four priests with poles and rings. Singing boys in their surplices then, as now, marched along.

Holy dancing was no unimportant part of the proceedings. The paintings give us the very steps employed so long ago. The Hebrew word for a festival is *dance.* So the Bacchantes of Greece, etc., danced before the Ark.

The festivals were then, as now, astronomical epochs; illustrating the early connection of science and religion. Nominally relating to circumstances in the life of Osiris, Isis, Horus, etc., they indicated some solar, lunar, or stellar fact. Their twelfth day after Christmas, says Mr, Sharpe, "marks the feast of Epiphany"; still called by the old name, "Manifestation of Light." The Christmas solstice was then kept with reverence, and yet with merriment. The solstice, or apparent standing of the sun for three days, once passed, the 25th of December saw the real birth of the new year's sun in the northern hemisphere. As Egypt was a hot land, and not dependent upon the rejoicing of

the new sun after the depth of winter, it is suspected that the Aryan colonists of the Nile had before kept up a real and necessary Christmas festival in more northern regions. The same argument applies to their keeping of Easter, the vernal equinox festival.

Their observance of three days, Oct. 31st, Nov. 1st and Nov. 2nd, being honoured as religious seasons, has been noted by Judge Haliburton. All Saints' Day, and All Souls' Day, he sees kept nearly all over the world from the remotest period, and fancies the custom was derived from a people in the southern hemisphere. Thousands of years before the Christian era, the Egyptians kept Lent and the forty days' fast. It was the time of mourning for Osiris. Lent was, also, maintained in old Babylon, with the usual abstinence from meat. The Spaniards were surprised to see the Mexicans keep the vernal forty days' fast. The Tammuz month of Syria was in the spring. The forty days were kept for Proserpine. Thus does history repeat itself. The work of the Free Church Minister, the Rev. A. Hislop, in a comparison of Babylon and Rome, furnishes other most interesting parallels in church festivals.

The great day of Egypt was the 19th of the first month, dedicated to Thoth, when folks partook of honey and eggs. On the earliest of tombs we find references to this date. It was connected with the appearance of Sirius, the dog-star. This Sothic festival was attended with religious games, as in other parts of the world. On the 14th day of the moon after the equinox, boughs were placed before the door, and flowers strewn about, while a decorated ram was led along the streets.

Candlemas was kept with many lights at Sais, in honour of Neith, the firmament or dark space that gave birth to all. Herodotus speaks of the lamps. They were but saucers filled with olive oil, sprinkled with salt. The writer

saw in the Cave of Elephanta similar saucers left by Hindoo devotees. The great feast of Isis was at Bubastis, in the Delta, when much license was permitted, or taken, though professedly a season of mourning for the lost Osiris. An ox was filled with honey, flour, figs, and incense ; this was burnt on a fire fed with oil. It was the ancestor of our welcome but indigestible mince pies.

In pious observances, the attitude of the worshipper varied. He stood with arms outstretched, he knelt, he squatted and bowed, he clasped the knees of the image before which he prayed, he kissed his hand to it, he presented the palms of his hands, or prostrated himself before it. He had, of course, his rosary, by which he numbered his supplications. The rosary is referred to in the Ritual. It was in use also in Babylon, in Mexico, in India, etc. He was duly sprinkled with holy water when entering the temple. His priest threw pastiles of incense for him into the long censers. He always faced the east in devotions. Specific ceremonies, however, differed according to locality. He made frequent quotations from his Scriptures in the services. He bowed with especial awe before the gold embroidered veil of the temple. Relics were displayed before him by his priest, and were duly kissed, and paid for.

Of sacrifices nothing need be said in this place.

Smile as we may at his superstition, we must acknowledge the sincerity of his homage, and honour the purity of his sentiment. Mere image worship, mere childish ceremony, mere superstitious belief, would never hold together a national religion. There must be, and there was, the real gold as well as counterfeit metal. There was the recognition of deity behind the image, and of something behind the symbol. He was really thankful for mercies, and penitent for faults. He appreciated holiness of life, and prayed for grace as well as for pardon.

There is abundant evidence of piety beyond the temple bounds, and beside the domestic hearth. Family devotions, as well as personal petitions, are mentioned. A calendar was in wide circulation, that stood in lieu of a Prayer Manual, since it gave set prayers for every hour of the day and every hour of the night.

The Assyrians, in like manner, understood heart worship, and had all the spiritual wants which men feel at present. Mr. W. St. Chad Boscawen gives translations of their prayers. God is entreated, as with the Egyptians, to pardon sinners, and remove the sin. Watch and pray was then the rule. In an ancient liturgy it was said: "Pray thou—before the couch, pray—before the rising of dawn, pray—at the rising of the sun, pray—by the side of the river, pray—to the gods of heaven, pray—on coming out and going in the city, pray—on going out or entering a house, pray—in the temple, pray—on the road, pray."

The MORALS of the Egyptians may be estimated, to some extent, from the nature of their prayers and their confessions, elsewhere noted. These refer usually to the questions of truth, honesty, family affection, obedience, humility, and general benevolence. Citations from their Scriptures confirm the high tone of moral feeling. "Be just, and hate transgression," says one text; "for he that loveth justice will be blessed."

Plutarch observes: "The religious rites and ceremonies of the Egyptians were never instituted on irrational grounds, or built on mere fable and superstition; all being founded with a view to promote the morality and happiness of those whose duty it was to observe them." The Rev. Mr. Zincke says: "They knew that morality only could make and maintain a nation. This precisely and nothing else was the wisdom of Egypt. It was the greatest wisdom any nation has ever shown."

Deveria collects some of their maxims. "Do not keep bad company. Do not take counsel from a fool. Never ill-treat an inferior. Respect the aged. Never ill-treat a woman, as her strength is less than thine. Speak not against thy master. Save not life at the expense of others' lives. Make not sport of those dependent on thee. Stop not to hear the words of the angry. Pervert not the heart of thy comrade, if it be pure."

Rougé admits, from the confessions of chapter 42 of the Ritual, that "one can thence establish that the bases of morals have been always the same with civilized nations." Chabas says: "With the Egyptians this virtue (filial love) was commended in the same manner as in the Decalogue of Moses." He adds: "None of the Christian virtues is there forgotten: piety, charity, gentleness, chastity, protection of the weak, kind watching over the humble, deference to superiors, respect for property in its least details."

Mr. Cooper, our Biblical scholar, writes: "The bitterest enemies of the Egyptian faith were never able, till the Roman period, to accuse it of an immoral tendency." He declares that "there is scarcely a sentence in the whole of the Egyptian mythological or sacred texts which might not be read alike in the school playground, the historian's study, or the devotee's cell." To what other national records can similar praise be given? We cease to wonder at this Christian man's belief in their recognition of the principles of "negative and positive holiness."

SACRIFICES.

IT was the common notion at one time, and still largely prevails, that, though offerings were made by the Patriarchs, the Mosaic was the first organized system of sacrifices, as well as of a priesthood. Explorations and researches have established the position that such institutions existed many ages before the Hebrew legislator.

The Patriarchs, who were Semites, made offerings in the capacity of heads of families, or chiefs of small tribes. This practice seems to have been thoroughly Semitic, and has been carried on to this day among the Arabs. It belonged essentially to the nomadic or wandering state of shepherds, and the priesthood system to the more settled town life. In Egypt, as in Assyria, Sidon, etc., priests presented the offerings. The early Aryans, on their first entrance into India, appear to have offered as individuals; at least, to some extent.

The first illustrations of Egyptian offerings are in connection with ancestor worship. The rites are noticed in the chapter on "Funeral Rites." They were, according to Brugsch, "celebrated in honour and in memory of the deceased." They were both animal and vegetable in character. Similar votive offerings are mentioned on Assyrian monuments. In ancient India, as recorded in the oldest Vedas, the soul of the departed was supposed to ascend with the smoke of the fire to heaven. The friends are then described as saying—

> "We living men, survivors, now return
> And leave the dead; may our oblations please
> The gods and bring us blessings; now we go
> To dance and jest, and hope for longer life."

But sacrifices to deities do not, so far as Egypt is concerned, appear so early, or so prominently, as those to the dead. And yet Herodotus understood them to be older than the Great Pyramid, B.C. 4000, since he says that Cheops, its builder, "overthrew their temples, and was the first to put a stop to the sacrifice." As we have no early images of the gods, though a very early mention of their names and doings, we could not expect to have the early representation of offerings to them. A sacred alphabet having been identified in the dynasty before the Great Pyramid one, there must have been priests then, and, as it may be fairly presumed, sacrifices as well. Having no immoral or degraded deities, like the Greeks and others, with a Saturn devouring his own children, the Egyptians are not amenable to the rebuke of Plutarch, when saying: "How much happier it would have been for the Carthaginians had their first lawgiver been like Critias or Diagoras, who believed neither gods nor demons, rather than such a one as enjoined their public sacrifices to Saturn."

Macrobius wrote: "It was never permitted to the Egyptians to propitiate the gods with the slaughter of animals, nor with blood, but with prayers and incense alone." This is a remarkable statement from one who lived in idolatrous times. Yet Proclus tells us that "the first people who sacrificed did not offer animals, but herbs, flowers, and trees, with the sweet scent of incense." What are the facts?

No one can look at the monuments of Egypt, especially on the very oldest funeral tablets, without seeing abundant proofs that animals were so offered. Along with flowers, fruits, onions, leeks, cakes, oil, wine, dresses, jewels, gold, vases, images, etc., we see geese, ducks, oxen, and other animal forms upon the altars. It is likely that Macrobius, who witnessed so much beast sacrifice among Greeks,

should have been struck with the absence, or comparative absence, of such in Egypt. But the tendency in all long established religions is, perhaps, to diminish bloody sacrifices. The Chinese are an illustration of this growth of bloodless presentations.

Race has, however, much to do with this question. Some peoples, as the Semitic Jews, Arabs, and Carthaginians, were much given to this shedding of blood. In Lower Egypt, where this class of population largely abounded, the bloody offerings, and even the sacrifices of men, prevailed more than in Upper Egypt. Much was made by Homer of the pleasure the gods took in the smell of the burnt offering. Even Moses refers to the Divine satisfaction in this savour. But the irreligious Lucian derided the idea. "Now the gods," says he, "being assembled in the apartment of heaven's monarch, crouch, and look out sharp to see if they can perceive any signs of the rising of a sacrifice's fumes, that they may suck in the fat, and sip up the blood around the altars, like flies. Seeing otherwise they are reduced to their commons of nectar and ambrosia, which cannot be so excellent as the poets chant, since they leave them for blood and fat."

Burnt offerings were in use in Egypt. A bullock's thigh was in frequent request. Red heifers, as with the Jews (Num. xix.), were often sacrificed for sin ; if one dark hair appeared, the animal was rejected by the priest. Yet the red colour was particularly sacred to Typhon the evil one. Poor people in Egypt were more favoured than in Judæa. Being unable to purchase a beast, they were permitted to make one, or the joint of one, out of paste, and then bake it for an offering.

As Thebes worshipped the ram-god Ammon, goats served there for sheep in sacrifice. But, as the Mendes folks favoured a goat-god, they had to offer the sheep. The male lamb,

as with the Jews afterwards, was duly burnt on the 14th day of the moon near the spring equinox, answering to the Passover and Easter. The Egyptians had the scape-goat, on whose head the curse rested, and that was set loose, duly branded and sealed, into the neighbouring desert. Heads of animals were cast into the Nile, or sold to foreigners for food; the Jews ate them. The blood was seven times sprinkled upon the altars. Pigs were sacrificed to the moon, and a part was piously eaten at the full moon.

Human sacrifices, undoubtedly, were recognized in Egypt. A man, as the highest and noblest of animals, was esteemed the most worthy of presentation. With the Semitic race this was the practice. Abraham, surrounded by those who deemed the offering of a son the most holy of rites, and most pleasing to their deities, hesitated not at what he supposed a command from Jehovah. But, in Egypt, red men, either light-coloured or painted, were sacrificed to Typhon. At Heliopolis, whence our obelisk originally came, the practice did not cease till the reign of Amosis, who abolished it. Red men were in like manner offered in Etruria.

The sin offering of Egypt was a bullock. The peace offering was a sheep or goat. The meat offering was of flour, oil, and incense. There was, also, the thank offering. The wave offering was so called from being waved to and fro before the gods. "The wave offering of the Jews," says Cooper, "seems to have been borrowed from Egypt." The "Speaker's Commentary" says: "The distinction of clean and unclean meats is essentially Levitical, but it is eminently Egyptian also."

This striking parallel between Jewish and Egyptian rites is generally acknowledged. But, as the Rev. Mr. Sayce remarks, "The Assyrians have borrowed their theology

from Accad; such a borrowing, therefore, is possible in the case of the other Semitic peoples." When Father Boori went to China in the sixteenth century, he wrote in great astonishment, "There is not a dress, office, or ceremony in the Church of Rome to which the devil has not here provided some counterpart."

But the Tract Society's book on Egypt thinks it a mistake to suppose that Genesis gives us all that is known of early religion. The splendid lecture by the Rev. E. Jenkins, M.A., on this subject, before the Wesleyan Conference of 1877, at Bristol, takes the same line of argument, and admits the priority of other and true forms of religion, commonly called heathenish, before the Mosaic.

PRAYERS.

THE Egyptians were eminently a praying people. No one can say the same for either Greeks or Romans. As the home life was so superior to that of refined Athens or imperial Rome, so was the spirit of reverence for celestial powers. The influence of the creed of immortal life operated in producing a greater respect for gods, and a desire to conciliate them, because they could aid souls passing through the probation after death. A happy passage through the perils and temptations of *Amenti* or Hades, so that the soul might reach Paradise in safety, was the ardent desire of the good Egyptian, and the motive above all for prayer.

Among some peoples, as among some professing Christians, prayers have a decidedly earthly and individual character. They are supplications for health, peace, plenty, and the comfort of families. The higher the civilization, the more developed the personal being, so much higher will be the class of prayers, so much more developed the spiritual wants and entreaties. When a tribe, or members of any community, aspire to something beyond this life, the tone of prayer will be directed toward conditions of existence other than mundane. Tested by these standards, the Egyptians will be found to have occupied a noble position in the very ancient times, and better than what they held in later days of association with other nations. The prayers of the Ptolemaic epoch could not be expected to be equal to those of the early Pharaonic one, as the morals of the country had undergone as much decadence as the arts and sciences.

Without attempting any arrangement of Egyptian prayers, as we have them in tombs upon the steles of the *mastaba*, on statues of kings, or on the walls of temples, a selection will be thrown out for perusal.

The great subject of request in the primitive time was for guidance through the halls of Hades, protection against the foes of the underworld, and a supply of heavenly food for the journey there. There is a naïve confession of goodness, after the Job type, doubtless sincere, and evidently meant to gain favour with gods who were, unlike Homeric divinities, the exemplars of virtue themselves, and rewarders of good actions. An entire confidence in the goodness and integrity of their deities is the most pleasing attribute of the Egyptian mind. No Greek could trust his lying, treacherous, unstable, and immoral gods.

On a tomb of the eleventh dynasty, B.C. 3000, the deceased is made to say: "I have ever kept from sin, I have been truth itself on the earth. Make me luminous in the skies! Make me justified! May my soul prosper!" Upon a papyrus we read this touching appeal: "My god! my god! O that thou wouldst show me the true god!"

Prayers for the crown of justification are common. One man exclaims, "Homage to you, O gods of Tozer, who live in truth each day. *I come to you.*" Another prays, "May god put truth in my heart!" A friend addresses the god on behalf of the deceased: saying, "Receive this —— the truthful. He is united to thy laws. Open to him thy gates." Rougé quotes this: "May his soul fly toward the dwelling which it ought to approach, and be able to rejoin his body!"

On the tomb of the first prophet of Ammon is read this prayer: "O ye gods and goddesses of the sacred lower region, I am come among you. My heart possesses truth.

There is no iniquity in it. I was worthy on earth. Grant that the gods be in my bosom, and in the place where I shall be in the sacred lower region."

A prophet of Osiris says: "I have venerated my father, I have respected my mother, I have loved my brothers, I have done nothing evil against them during my life on earth. I have protected the poor against the powerful. I have given hospitality to every one. I have been benevolent, and loving the gods. I have cherished my friends, and my hand has been open to him who had nothing. I have loved truth, and hated a lie."

Among the prayers for the souls of the departed the following is one: "Approach thou to him. May he enter thy bosom every day! Give him strength to pass the gates of the inferior heaven! Give him the life which was before thee! the breath of the resurrection which is after thee, the entrance and the departure which are in thy power. He sees in thee. He *lives in thee.* It is in thee that he will never be annihilated."

A prayer from their Scriptures,—the Ritual for the Dead,—gives a part of the confession the soul must make after death. It recalls to mind the confession in the 25th chapter of Matthew. The 125th chapter of the Ritual contains this:—

"Homage to thee, great god, lord of truth and justice! I am come to thee, O my master. I present myself to thee, and contemplate thy perfecting. I know you, lord of truth and justice. I have brought you the truth. I have committed no fraud against men. I have not tormented the widow. I have not lied in the tribunal. I know not lies. I have not done any prohibited thing. I have not commanded my workman to do more than he could do. I have not been idle. I have not made others weep. I have not made fraudulent gains. I have not altered the

grain measure. I have not falsified the equilibrium of the balance. I have not taken away the milk from the foster child. I have not driven sacred beasts from the pastures. I am pure. I am pure."

No bad scheme of morals could be deduced from the above confession. Another person cries: "I am influenced by my love. I have given bread to him who was hungry, water to the thirsty, garments to the naked, and a home to the forsaken ones." One under the eighteenth dynasty says: "Place me among thy followers like the spirits who pass the gate; living in truth daily, I am one of them. Hateful is sin. I have acted in truth when on earth, not turning away from it."

A soul is represented saying, "Permit me to go into the way of darkness that I may join thy servants who are in the lower heavens, that I may enter and go forth into *Rosia*, into the great chamber of double justice." Another asks that the god may grant that he arrive at "the country of eternity." Many prayers are for purification and light. One prays: "Bring forth my righteousness—search out my sins." A friend lovingly prays, "Leave him (deceased) not alone." Another tells the god, "Thou hast made my existence in perpetuity, my reign in eternity."

The water of life is often the subject of Egyptian prayer. A monument has a sort of dialogue between the water and the deceased. He exclaims: "O water! father of the gods! turn thy face toward me. Thou art the water which makes eternally young again." To this appeal the water replies, "I am Atoum (sunset): I am the preferred of the sun. I am the blessed Ibis. I am the Water."

Maspero is the authority for the following: "A great functionary, contemporary of the kings of the fifth dynasty, said thus: "Having seen all things, I have left this place (earth) where I have told the truth, where I have done

right. Be good for me, you who will come after, render witness to your ancestor—O Lord of Heaven, powerful, universal master! I am (the one) who passes in peace, practising submission, loving his father, loving his mother, devoted to whoever was with him, the joy of his brothers, the love of his servants, who has never rejected complaint."

Mariette Bey gives some fine specimens of supplication. Thus: "I come to thee, great god, O Osiris, who dwellest in the West. I am delighted to contemplate thy beauty. My arms are stretched out to adore thy majesty. Accord splendour, power, justification, breathe the delicious breath of air, and to be manifested in Kerneter (Hades) in all the transformations that I love." Another one prays: "I ask thy majesty, in my faith, that thou mayst shine on my body, that thou enlighten my sepulchre. Give perfection to my substance, near thy substance. Open to me the doors of the dwelling of thy inferior heaven, that I may go out, that I may approach, that my heart may be pleased, that I may stay in the place that pleases me."

It was a comfort for the departed to feel the presence of the dear goddesses Isis and her sister Nephthys, so faithful to the dead. A tablet represents these speaking to the human soul: "I, Nephthys, thy sister, I am near thee. I place my arms about thee to give thee a serene and lasting life. Isis, thy sister, she brings to thee the breath of happiness in her nostrils."

Anubis was, perhaps, the earliest to whom prayers were addressed; or, rather, whose addressed supplications have been preserved. One prayer is engraved in large, deep hieroglyphics over the door of a very ancient tomb, and has been thus rendered: "To Anubis, he who is the divine door. Let a sepulchre be given him (the deceased) in Amenti, the west country, the ancient, the good and great, to him who is devoted to the great god. May funeral

offerings be made at the beginning of the year, at the feast of Thoth, at New Year's Day, at the feast of navigation, at the feast of heat, at the appearances of the god Khem, at the feast of the holocaust, at the fêtes of the months, and half months, and every day."

In the mastaba of tombs there is, sometimes, besides the prayer, an address to the dead, or by the dead to the living. One of the oldest is supposed to be spoken by Antef of Thinnis, the ancient capital. From his stele the copy was obtained :—

"O you who live on earth, men, priests, scribes, singers, who enter into this funeral building ; you who love life and repel death, who praise the gods of the country, and have not tasted the food of the other world ; when you repose in your tombs, may you be able to transmit your dignities to your children ! In reciting the words given upon this stele, as it suits a scribe, or in hearing them, say thus : Adoration to Ammon, Lord of the thrones of the World, in order that he may grant funeral gifts," etc.

Three women have their names inscribed upon a tomb-stone and make their address to visitors of their tomb. "O you," say they, "who live upon earth, and will come after us during thousands of years ! May you be favoured by the gods of your country, pass your lives in happiness, and peacefully repose in your tombs !" After these good wishes, the trio earnestly entreat of such visitors prayers to Ptah, etc., on their behalf. A prophet of Osiris asks for the benefit of his friend's supplications ; saying, "Make for him your prayers, you who love Osiris, the eternal king, and say thus : 'May the delicious wind in the north (that is, spiritual blessings) be in the face of the first prophet of Osiris, Neb-oua, the proclaimed just one near Osiris.'"

The dead are themselves addressed on some steles. Thus : "May the children of thy children remain near

thee, and eternity never fail thee!" Another says: "May Ra give thee light, and may his rays be absorbed by thine eye! May the god Seb give thee all that which fructifies in him in order that thou mayest live! May the god Osiris give thee the Nile (water of life) that thou mayst live, and be young again!"

Professional prayers were liberally engaged. Then, as now, particular unction was supposed to rest upon the words uttered by priests. As the Holy Scriptures of Egypt give prayers for daily use, prayers at table, prayers in the field, prayers to be engraved on inkstands, prayers for all occasions of church and home, so do they give prayers for the dead, or *Masses*, after the fashion of some Christian communities. Money was then, as now, left for the payment of so many masses. Sir Gardner Wilkinson reminds us that such prayers for the dead were duly said "so long as the family paid for their performance."

The Rev. E. Jenkins writes: "There are many so-called Christian hymns which are inferior in sense, in music, and in piety, to the following Vedic Litany: 'Let me not yet, Varuna, enter into the house of clay; have mercy, Almighty! have mercy! If I go along trembling, like a cloud driven by the wind, have mercy, Almighty! have mercy! Thirst came upon the worshipper, though he stood in the midst of waters; have mercy, Almighty! have mercy!"

UNITY OF GOD.

WHAT did the ancient Egyptians know of the one, true, and living God?

In this article of faith, as in other dogmas, changes or developments have occurred. But when we discover that the most ancient conception of immortality was the simplest and clearest, it would not surprise us to learn the same of the Unity of the Godhead. It may be granted, upon ample evidence, that originally the Nilemen had a view of independent Deity, which gradually assumed a pantheistic character, or was resolved into blank and sterile materialism.

The ancient Rig Veda says, "They praised the pure God with an *ancient* song." That sentence was doubtless written four thousand years ago; and *then* the pure God was praised with an *ancient* hymn of praise. It is not wonderful, therefore, to find Egyptians so praising, in the midst of symbolism, some two thousand years *before* the Indian Vedas; and then, it may be, with an *ancient* song.

The Egyptians would appear to have held the old Aryan idea, so beautifully described in the Rig Veda: "Originally this universe was indeed Soul only." That soul was the Divinity that formed gods and men. The gods were the emanations, or outward manifestations of abstract Deity. Even the Greeks, coarse as they were in their mythology, compared with others, had an un-imaged, un-worshipped Zeus, the *One*, the *Only*. But, as the Vedas say, "That which is *One* the wise call it in divers manners"; and

"Wise men make the beautiful-winged, though he is one, manifold by words."

Baldwin in his "Prehistoric Nations," lays it down that "Mythology implies Monotheism, and cannot be intelligently explained without it." Allan Kardec, as a spiritualist, writes thus: "The word *god* among the ancients had a wider range of meaning. It did not, as in our day, represent the Master of Nature, but was a generic term applied to all beings who appeared to stand outside the pale of ordinary humanity. They called them *gods* just as we call them *spirits*." This assumption, however, is by no means proved by Egyptian mythology. The gods melt as it were into each other, and indicate a relation to the development of Unity.

The author of "The Great Dionysiak Myth," truly remarks: "Ilu, Il, El, Allah, Amen, Yahveh, Jao, Dyaus, Deus, Theus, Zeus, Jehovah, Jove or Lord are all in reality identical, and names for the Monad and First Cause." He might add Elga, the lofty god, and Hadad the Phœnician Only One.

Osburn's "Monumental Egypt" makes the gods of Egypt merely dead men; and religion, simply hero-worship. This notion is completely negatived by the facts of history.

F. Lenormant talks of "the adoration of entire nature under a form more or less one or complex." Others more distinctly charge Egypt with pantheism. Kenrick says: "The Egyptian mythology had its origin in the personification of the powers of nature." Hardwicke, the Cambridge Christian Advocate, assumes that "Nature thus became the highest god of the Egyptian priesthood; while the people brought their offerings to some one or other of the manifold powers of nature." Chabas calls it a pantheism; and so does Sir Gardner Wilkinson.

This charge is true, though applicable only to a later

period of Egyptian history. Associated in those times with sceptical Greeks, the faith of Egypt grew in mysticism and pantheism under the Spinosas of the day. Chabas read a stele of one Baka, holding this philosophic notion; and remarks, "in our days he would have passed in France for Voltairean." But Mariette Bey tells the plain story thus: "For the Egyptian monotheism, so frankly avowed by Jamblichus, we ought to substitute, at least for Denderah and the epoch of the Lagides (Ptolemies), a sort of pantheism which would have as a base the adoration of the eternal forces of nature." Hecatæus wrote, "They take the First God and the Universe for one and the same thing."

Let us now turn to authorities declaring in favour of the conception of Unity of Godhead.

Jamblichus says: "The Egyptians acknowledge before the heaven and in the heaven, a living Power; and, again, they place a pure mind or intellect above the world." "Egypt believed in an only God." "A god seated upon a lotus designs the great god, the infinite power, the supreme eminence, who never touches matter." He held that, according to Hermes, matter was produced by God. "The Egyptian god," he tells us, "when he is considered as that hidden force, which leads things to the light, is called *Ammon;* when he is the intelligent spirit, which resumes all intelligences, he is *Emerth;* when he is he who accomplishes all things with art and truth, he is called *Ptah;* and, lastly, when he is the good and beneficent god, he is called *Osiris.*"

Asclepiades wrote: "The Egyptian philosophers of later days have declared the hidden truth of their theology, having found in some Egyptian monuments that, according to them, there is *one* principle of all things, celebrated under the name of the *unknown darkness*, and this thrice repeated." But this was in the pantheistic period. Yet

Suidas makes Asclepiades affirm their worship of "one supreme and universal Numen, Reason, and Providence, governing all things." This is also stated by Damascius. Proclus boldly declared: "The tradition of the Egyptians agrees in this, that matter was not unmade or self-existent, but produced by the Deity." Horus Apollo wrote as follows: "The Egyptians by *God* meant a spirit diffusing itself through the world, and intimately pervading all things."

Dr. Cudworth, the philosophical theologian of the Commonwealth days, sums up quotations from classical and other writers with this expression of opinion: "That they did nevertheless acknowledge one supreme and universal Numen may first be probably collected from that fame, which they had anciently over the world, for their wisdom." He thought them too wise to be atheists or absolute polytheists. Cory, another master of ancient learning, said: "The higher we ascend the more the numbers (of the gods) diminish; and upon the oldest monuments the most frequent delineation is that of Amoun Ra alone."

The Rev. C. W. Goodwin, M.A., to whose translations we are much indebted, discreetly warns us against accepting the philosophical, and too often pantheistic, opinions of the classical writers. "The recognition," he observes, "of one sole creator and governor of the earth and all its inhabitants is, we shall find, quite familiar to the Egyptians, whose religious views were little comprehended by the Greek and Roman writers, who until recently were our principal authorities." Pierret remarks: "That which is without doubt, and which shines forth from the texts for the whole world's acceptance, is the belief in one God." The religion was, according to F. Lenormant, "originally based on a distinct acknowledgment of the divine unity."

The Hermetic writings of Egypt may throw some light.

The difficulty has been concerning their authenticity. But as, because there was myth in all early history, we do unwisely to cast aside all ancient records ; so, though some books attributed to Hermes, or Thoth, may be even spurious, or more or less subject to interpolations by weak-minded, but well-meaning, primitive Christian writers, the main teaching of those ancient books may be cautiously received. They are more or less touched up by the Platonic philosophers among the early Christians, who sought to substantiate their Christian arguments by appeals to these heathen and revered writings, though they could not resist the temptation of making them say a little too much.

Thoth or Hermes was the God of Wisdom. By some he has been identified with Seth, the supposed author of ancient learning. Lactantius, the Christian Father, says : "Thoth has written a great number of books, in which he proclaims the majesty of a sovereign and only God, whom he styles as our *Deus* and *Pater*." The early Christians undoubtedly recognized the good teaching of these books. Cyprian declares: "Hermes Trismegist, also, acknowledges one God, confessing him to be ineffable and inestimable." Augustine cites several passages from Hermes.

From Apuleius, who made an ancient translation, we have this Hermetic dogma : "I cannot hope sufficiently to express the author of Majesty, and the Father and Lord of all things, by any one name, though compounded of never so many names. Call him, therefore, by every name, forasmuch as he is one and all things ; so that of necessity, either all things must be called by his name, or he by the names of all things." This, of course, is pantheism ; some will add, that it comes through the pantheistic Apuleius.

Cyril quotes this passage : "The world has a governor set over it, that *Word* of the Lord of all which was the maker of it : this is the first person after Himself, uncreated, infi-

nite, looking out from him, and ruling over all things that were made by him." Here, along with the Egyptian belief in the *Logos*, is the recognition of the one God. Justin Martyr writes: "Hermes plainly declares that it is hard to conceive God, but impossible to express him." Cyril, who names fifteen books translated into Greek, cites this sentence: "For this very reason did He make all things, that thou mayst see him through all things."

Some other passages may be quoted: "The Divinity is the whole mundane constitution; for nature is also placed in the deity.—For there is nothing in the whole world which He is not.—The things that are not He contains within himself.—He is both uncorporeal and omnicorporeal. —He has no name, because He is Father of all things.— What is God, but the very being of all things?—God alone in himself, and for himself, and about himself, is altogether perfect; and himself is his own stability.—The glory of all things is God, and duty, and divine matter."

Undoubtedly, what is commonly called pantheism peeps out. But all explanations of deity are allowed to be liable to the charge of anthropomorphism on the one side, and pantheism on the other. Paul quoted, with apparent approval, a pantheistic saying: "In Him we live, and move and *have our being*." Cudworth attempts a sort of apology; saying, "According to the ancient Egyptian theology, from whence the Greekish and European were derived, there was one intellectual Deity, one Mind or Wisdom, which, as it did produce all things *from itself*, so doth contain and comprehend the whole." He upholds the Unity idea of Egypt, saying:—

"Now by all this we see how well these Trismegistic books agree with that ancient Egyptian inscription in the temple of Sais, that God was 'all that was, is, and shall be.' Wherefore the Egyptian theology thus undoubtedly

asserting one God that was all things, it is altogether impossible that it should acknowledge a multitude of self-existent and independent deities."

Let us now turn from the traditional idea of Egyptian belief to the further citation of opinion from Egyptologists in these modern times, able to read hieroglyphical writing, and give the exact words employed by the people, whatever the symbolic meaning intended to be conveyed.

Champollion affirmed his conviction that the Egyptians did recognise one independent and absolute Deity. Mr. Cooper sees in *Ra* "an all-pervading but yet invisible essence." In that respect, like the Ahuramazda of the Zendavesta, he is fire and spirit. But that writer adds: "The votive steles and hymns to Anubis, Horus, Isis, Osiris, and Amen, which exist in abundance, prove that to the bulk of the people the state creed (Unity) was a mystery, and the national religion was a polytheism." M. C. Lenormant notes their view of a "Divinity who resides in the entire world, and who, in his diverse emanations, takes a thousand forms and a thousand different names." Chabas speaks of "innumerable divinities who represent particular modes, forms, and wills of the universal being, the pivot of the whole." Rougé declares: "It would be very inexact to think that this multitude of adored divinities had completely obliterated among them the notion of a supreme and only God."

The hieroglyphic texts bring a precious light upon this question. The supreme God, whatever may be the local name applied to him, is often designated by expressions which permit no doubt on that account. He is "The only being living in truth," say the sacred legends. Deveria, translating a prayer, says: "One remarks, in the invocation which precedes this last prayer, the idea of absolute monotheism, rendered by powerful expressions; and, by

the side of that, the image of symbolic polytheism, which represents the personification of the multiple attributes of divinity. This only God, without form, and without sex, who gives birth to himself without fecundation, is again adored under the form of a virgin mother." This alludes to the sentence: "Beautiful virgin in the abyss, whose son (the sun) prospers in the mountain." But he is satisfied about "the primordial being, the only unity, creator of that which exists, holy soul of gods and men."

Maspero, in 1876, wrote thus: "This God of the Egyptians was unique, perfect, endowed with knowledge and intelligence, and so far incomprehensible that no one can say in what respect he is incomprehensible. He is the one who exists by essence; the one sole life of all substance. He is felt everywhere; he is tangible nowhere." The author of "Divinités Egyptiennes" reads on a proclamation: "The supreme Being, light of the world, vital principle of divine essences."

Grébaut has these important observations on the Egyptian Godhead: "This Being, who, in himself, one and immutable, but also mysterious and inaccessible to the intelligence, has neither form nor name, reveals himself by his acts, manifests himself in his parts." Again: "The God who has no form and whose name is a mystery (these are the Egyptian expressions) is an acting God. Whatever the manifestation under which he recognizes it, the believer always proclaims it the soul of all the gods, the only God who has no second, and attributes to it all the divine perfections."

Mariette Bey, an accurate observer, has given his views. "On the summit of the Egyptian Pantheon," says he, "hovers a sole God, immortal, uncreate, invisible, and hidden in the inaccessible depths of his own essence. He is the creator of heaven and earth; he made all that

exists, and nothing is made without him. This is the God the knowledge of whom was *reserved for the initiated* in the sanctuaries. But the Egyptian mind could not, or would not, remain at this sublime altitude. It considered the world, its formation, the principles which govern it, man and his earthly destiny, as an immense drama in which the One Being is the only actor. All proceeds from him, and all returns to him."

Wilkinson is constrained to admit the Unity idea; though, as he very cautiously adds, "whether the Egyptians arrived at this conclusion from mere tradition, or from the conviction resulting from a careful consideration of the question, I will not pretend to decide." The absence of the name of this *One* on the Egyptian monuments is not surprising; as, says he, "it is not improbable that his name, as with the Jews, was regarded with such profound respect as never to be uttered." This was the case with several nations.

The Secretary to the Society of Biblical Archæology, in his admirable essay on *Ra*, the sun-god, was conscious of the anthropomorphic tendencies of Egyptian conceptions, and other difficulties. But he has these thoughtful words: "These apparent inconsistencies are, after all, no greater than those which arise from the utter impossibility of a human mind grasping the infinite personality, and as naturally evidence themselves, even in our own times, as is proved by comparing the vague conception of the Supreme Being as formulated in the First Article of the Church of England, with the almost human deity of the hymn-writers of popular or revival theology." Assuredly, some passages from the latter, as sung in our Christian Churches, are as *fleshly* as any in the Egyptian Scriptures, and more irreverent. Mr. Cooper properly suggests that, of *Ra*, "the idea that when even the God is most visible to mankind by his

merciful dispensation, yet his form and likeness are wholly unknown, is worthy of an Old Testament prophet or a New Testament saint."

The Egyptian name for God, *Nuk Pu Nuk*, or "I am that I am," recalls to remembrance the Mosaic narrative in a remarkable manner. The hieroglyphic for *Creator* is striking; it is that of a man building a wall. In the very days of the Great Pyramid we have the statement of a person being "the priest of the great God." Though there are continual references to Trinities on monuments, it is always supposed that the three are one. No one can read the prayers of the Egyptians without coming to a conclusion upon the Unity of God. The secret name of the God was earnestly sought for in prayer. On an ancient image of a priest, the Deity is styled "Divine Father." The more pious of Egypt realized in God the sentiment expressed by Lucan: "He makes his particular abode in the souls of the just; why then should we seek him elsewhere?"

Passages also described in this work will abundantly prove the Ritual, or Scriptures, clear on the point. It is affecting to hear God called "the only being living in truth." Chapter 17 says, "He creates his own members, which are gods"; also, "One only, he who exists by essence, the only one who lives in substance, the sole generator in heaven and upon earth who cannot be engendered, the father of fathers, the mother of mothers." It was a solemn declaration on the tomb of an Egyptian, worthy the cry of a pious Israelite,—"The Lord is God, there is but one God for me."

THE TRINITY.

THOUGH it is usual to speak of the Semitic tribes as monotheistic, yet it is an undoubted fact that more or less all over the world the deities are in triads. This rule applies to eastern and western hemispheres, to north and south. Further, it is observed that, in some mystical way, the triad of three persons is one. The first is as the second or third, the second as first or third, the third as first or second ; in fact, they are each other, one and the same individual being. The definition of Athanasius, who lived in Egypt, applies to the trinities of all heathen religions.

Egypt is no exception ; only, strange enough, as Lenormant observes, "no two cities worshipped the same triad." The one remarkable feature in nearly all these triads is that they are father, mother, and son ; that is, male and female principles of nature, with their product. Mariette Bey has several remarks upon this curious subject :—

"According to places, the attributes by which the Divine Personage is surrounded are modified ; but in each temple the triad would appear as a symbol destined to affirm the eternity of being. In all triads, the principal god gives birth to himself. Considered as a Father, he remains the great god adored in temples. Considered as a Son, he becomes, by a sort of doubling, the third person of the triad. But the Father and the Son are not less the one god, while being double. The first is the eternal god ; the second is but the living symbol destined to affirm the

eternity of the other. The father engenders himself in the womb of the mother, and thus becomes at once his own father and his own son. Thereby are expressed the uncreatedness and the eternity of the being who has had no beginning, and who shall have no end."

The Tract Society's work on Egypt, remarking the clearly defined Trinity idea of the ancient Egyptians, and yet the silence or obscurity of the Hebrew Scriptures upon it, has the following explanation: "It does not appear probable that men, to whom the doctrine of tri-unity of God was unknown, could have framed such a system as this; their purpose appears to have been to hide that truth, so that it should not be lost, but yet to conceal it from the many."

The conceptions of this Trinity must have varied through the thousands of years of Egyptian belief, as they have among Christians themselves. At first, as far as may be seen, there was less mysticism than grew round the idea afterwards. Even "in ancient Osirianism," as Stuart-Glennie writes, "the Godhead is conceived as a Trinity; yet are the three gods declared to be only one god." In Smith's "History of the East," it is stated, "In all these triads, the Son is another impersonation of the attributes of the Father."

It must not be imagined that the mass of the people understood the mystery of the tri-unity of the Godhead, any more than the ruder class of Christian populations do now. A traveller tells the story of some Spaniard laughing at an uncouth idol found in the ruins of Central America, when a Mexican civilly but apologetically exclaimed, "It is true we have three very good Spanish gods, but we might have been allowed to keep a few of those of our ancestors."

Among the Egyptian triads, the following may be

mentioned; Osiris, Isis and Horus, in one form or other, universal in the land; Amoun, mother Maut, and son Chons, of Thebes; Noum, Sate, and Anucis, or Anouke, of Ethiopia; Month-ra, Reto, and Harphré of Hermonthis; Seb, Netphe or Nout, and Osiris, of Lower Egypt; Osiris, Isis and Anhur of Thinnis; Ptah, Pasht and Month, of Memphis; Neph, Neboo, and Haké, of Esné; Seb, Netpe and Mandooli, of Dabad; Savak, Athor, and Khonso, of Ambos; Horket, Hathor, and Horsenedto, of Edfou. Among others may be included, Ptah, Sekhet and Neferatom; Aroeris, Tsontnofre, and Pnebto; Sokaris, Nephthys and Thoth, etc. The Tract Society's book judiciously mentions that the triad of Amoun-Ra, Maut and Chons has many intermediate triads till it reaches the incarnate triad of Osiris, Isis and Horus. But that work admits the fact that three are blended into one.

Mr. Samuel Sharpe, a prominent Egyptologist, observed an admirable representation of this tri-unity, more expressive than the shamrock of St. Patrick. He thus describes the picture of this Osirian deity; "The horns upon his head are those of the goddess Athor, and the ball and feathers are the ornaments of the god Ra; thus he is at once Osiris, Athor, and Ra." With reason, then, did he add: "The doctrine of Trinity in Unity already formed part of their religion;" alluding to the high antiquity of this representation.

But there are male trinities, and female ones. The existence of the latter excited the wonder of the compiler of the Tract Society's book, and he thus records his thoughts: "A remarkable point which we notice, without presuming at all to trespass beyond the exact letter of that which is written. The female impersonation of Wisdom in the Book of Proverbs, i. 9, is a remarkable circumstance in this connection."

The Greek writers, full of the old philosophy and Platonic Trinity, perhaps saw more than the Egyptians intended, or they mystified the notion. Damascius talks of Eicton, Emeph or Cneph, and Ptha, and that, "according to the Egyptians there is one principle of all things praised under the name of the Unknown Darkness, and this thrice repeated." Jamblichus notifies "Ammon the generator, Ptha the perfector, and Osiris the producer of good." One quotes an inscription: "One Bait, one Athor, and one Akori; Hail, Father of the world! Hail, triformous God!" Proclus says, "The demiurgical number does not begin from a trinity, but from a monad." Plutarch recognizes their Trinity as a right-angled triangle; of which Osiris is the perpendicular, Isis is the base or receptacle, and Horus is the hypothenuse. But they are all imbued with the Trinity idea of Plato,—Agathos, Logos, and Psyche; the Father, the Word, and the Spirit.

Jamblichus, who quotes from the Egyptian Hermetic Books, has the following definition of the Egyptian Trinity:—

"Hermes places the god *Emeph*, as the prince and ruler over all the celestial gods, whom he affirmeth to be a Mind understanding himself, and converting his cogitations or intellections into himself. Before which Emeph he placeth one indivisible, whom he calleth *Eicton*, in which is the first intelligible, and which is worshipped only by silence. After which two, Eicton and Emeph, the demiurgic mind and president of truth, as with wisdom it proceedeth to generations, and bringeth forth the hidden powers of the occult reasons with light, is called in the Egyptian language *Ammon;* as it artificially affects all things with truth, *Phtha;* as it is productive of good, *Osiris;* besides other names that it hath according to its other powers and energies."

The Rev. Dr. Cudworth, whose translation is given above, adds this comment :—

"How well these three divine hypostases of the Egyptians agree with the Pythagoric or Platonic Trinity of,—first, Unity and Goodness itself, secondly, Mind, and thirdly, Soul,—I need not here declare. Only we shall call to mind what hath been already intimated, that Reason or Wisdom, which was the Demiurgus of the world, and is properly the second of the fore-mentioned hypostases, was called, also, among the Egyptians by another name, *Cneph ;* from whom was said to have been produced or begotten the god *Phtha*, the third hypostasis of the Egyptian Trinity ; so that Cneph and Emeph are all one. Wherefore, we have here plainly an Egyptian Trinity of divine hypostases subordinate, Eicton, Emeph or Cneph, and Phtha."

Other interpretations have been named. Phallic advocates, as Payne Knight, have contended that the male symbol of generation in divine creation was three in one, as the cross, etc., and that the female symbol was always regarded as the Triangle, the accepted symbol of the Trinity. "The number *three*," says he, "was employed with mystic solemnity, and in the emblematical hands above alluded to, which seem to have been borne on the top of a staff or sceptre in the Isiac processions, the thumb and two forefingers are held up to signify the three primary and general personifications." This form of priestly blessing, thumb and two fingers, is still acknowledged as a sign of the Trinity.

The popular Trinity of Egypt,—Osiris, Isis, and Horus, —must have made a profound impression, when we find Babylonian Jews endorsing it in the Talmud, and early Christian sects adopting it. Not content with generally speaking of the Holy Spirit as feminine; some, as the Mel-

chites at the Council of Nice, put the Virgin Mary in the place of Isis, and established the Trinity, as of old, Father, Mother, and Son. It is a popular Protestant error to suppose that the thought of this exaltation of Mary was a modern one.

The Phœnicians, or old Canaanites, had one grand Trinity: "Baal Hammon, male; Tanith-Pen-Baal, female; and Iolaus or Eloim. Dunbar I. Heath goes so far as to say of the ancient time, "Every Semitic town of weight sufficient to erect its own temple appears to have had its own name for its Trinity." Another Trinity was of Baal, Ashtaroth, and Asherah. The Gnostic triad was Bythos, Ennoia and Pneuma.

The Assyrians had several triads. In the most ancient, that of the Accadian, one member is called Salman, the Saviour. The leading triad was Ana or Anu; Bil, Bel or Belus; and Hea or Hoa. There was another of Sin or Hurki; Shamas, San, or Sansi; and Iva. The great female triad consisted of Anat or Anaites; Bilit, Beltis, or Mylitta, and Daokina. Another was of The Great Lady; Gula or Anuit; and Shala or Tala.

In Babylon the prominent triad was of Anu Sin, Shamaz, and Iva. Shamas was the sun, as Sin was the moon; the Chaldeans put the moon before the sun.

MESSIAH AND LOGOS WORSHIP.

SOME persons are prepared to admit that the most astonishing development of the old religion of Egypt was in relation to the *Logos*, or Divine *Word*, by whom all things were made, and who, though from God, was God. It had long been known that Plato, Aristotle, and others before the Christian era, cherished the idea of this Demiurgus ; but it was not known till of late that Chaldeans and Egyptians recognized this mysterious principle.

Bishop Marsh has these observations : "Since St. John has adopted several other terms which are used by the Gnostics, we must conclude that he derived also the term *Logos* from the same source. If it be further asked, whence did the Gnostics derive the use of the expression *Word?* I answer, that they derived it most probably from the oriental or Zoroastrian philosophy."

Professor Piazzi Smyth and followers, who see so many revelations of an evangelistic nature in the pyramid, may be expected to believe that the very ancient Egyptians knew more about the coming Saviour than Isaiah ever dreamed of. They must have known the exact year in which he would appear, the years he would live, the length of his ministry, the piercing of his side, his resurrection and ascension. As the author of "Philitis" observed : "Unless the Great Pyramid can be shown to be Messianic, as well as fraught with superhuman science and design, its sacred claim is a thing with no blood in it." If the builders thereof adjusted lengths and forms to masonify these remarkable prophetic facts, they may well be credited by gentlemen of

this particular school of thought with a full and entire conception of the whole Christian dispensation.

It is startling at first to realize that supposed Christian dogmas are not novelties. Professor Smyth may even be thought, by very orthodox people, to have laid his axe at the very root of their old belief, and disabused them of fond imaginings. Once granting that men in the days of the pyramids knew more of evangelic truth, and received higher and clearer inspirational teaching, than the Old Testament saints and prophets, the Bible, as the source of religious light, may seem to lower its flag to the stony pyramid. Yet he is not alone in his Messianic dreams. Egyptologists come to his rescue with their hieroglyphics, and affirm that the current belief of Egypt, not the secret locked up in the pyramid, was that the *Logos* was a reality.

There are two ways of looking at this singular circumstance. One writer exclaims: "Strange that the ancient heathen knew so much more clearly those essential truths than did the saints themselves, and that Pagan Scriptures had more light upon the Incarnation, the Trinity, the Atonement, the Resurrection, than the Jewish Scriptures in the words of Moses, David, and the prophets."

The Tract Society's "Egypt" looks at it from another side; saying: "To be able to show to the gainsayer that the truth was partly holden in the fables of ancient heathenism, as well as revealed to the saints of old, is surely well calculated to dissipate the doubts that are sometimes suggested respecting the periods at which God was pleased to impart the revelation of his will to mankind, and his mode of dealing with those who lived before his written word was inspired."

If the Egyptians were thus inspired, there can be no possible difficulty remaining.

The LOGOS or WORD was a great mystery. From a stele in the Louvre, Maspero last year translated this curious passage: "I know the mystery of the Divine Word." We frequently meet in the Books of Hermes sentences like this: "The Word of the Lord of all which was the Maker of it." Thoth is sometimes called the Logos. Cyril quotes this from an old Egyptian work: "The Word—this is the first person after himself uncreated, infinite, ruling over all things that were made by him." If the reader will look through the chapter on "Gods and Goddesses," he will find a number of instances in which this Second One was produced from the First One, as *Logos*, and called forth for the avowed purpose of creating and governing all things.

Lenormant, a most prudent Egyptologist, writes: "The doctrine of the Logos, being but an exterior manifestation of a pantheistic divinity, susceptible, following the point of view under which one considers it, of being regarded as a distinct Being, an engendered God, or being brought back to the unity of the First Principle, formally exists in the religion of Egypt." Maspero declares him "at once the Father, the Mother, and the Son of God. Engendered of God, born of God, without going forth from God, the three persons are God in God." It is the same that Jamblichus terms the Demiurgical Mind. The work called the "Book of God" assures us that "all the gods of heathenism resolve themselves into one image, that of the Messenger."

The Assyrians had Marduk for their Logos. Boscawen translates one of their sacred addresses to him: "Thou art the powerful one.—Thou art the life-giver.—Thou also the prosperer.—Merciful one among the gods.—Eldest son of Hea, who made heaven and earth.—Lord of heaven and earth, who an equal has not.—Merciful one, who dead to life raises."

The Jews in Babylon heard much of this Logos, and had much to say of him in the Talmud. Philo the Jew speaks of "the most holy Logos, the image of the absolutely existing being." The learned Dr. Döllinger says: "The Logos of Philo is a second god, only improperly called god; and Philo commends the Jews for not worshipping the representative Revealer, the Logos, but the Almighty God, who is exalted over all." Döllinger is careful to add that the Logos of St. John was a "perfect self-existent hypothesis." But the Logos was worshipped by the Egyptians, Chaldeans, Persians, etc., though not by the Jews. The Jewish Kabbala has this passage: "The soul of the Messiah, by his perseverance in the divine love, came to a strict union with the pure Godhead, and was deservedly advanced to be the king, the head, and the guide of all spirits." The old *Te Deum* says "Thou sittest at the right hand of God."

Mr. Gladstone notes the curious fact that the Logos is often expressed by the feminine gender. "We may possibly regard the use of the feminine gender in these traditions," says he, "as having been either the most convenient mode of impersonating an abstract idea of the wisdom of God, or as suggested by the arrangements of the Egyptian or other Eastern religions." We see elsewhere that the Egyptian Logos idea was distinctly hermaphroditic.

Lenormant brings out other sides of this Egyptian Logos. He speaks of the "love which the Divine Principle conceives for the first product of its will." He adds: "Thence the doctrine, almost universal, of the Word or Logos." Rougé conceives that the Egyptians "knew the eternal generation of the Son of God." Unlike Dr. Adam Clarke, they believed in the *Eternal* Sonship.

The author of the Tract Society's "Egypt" observes:

"This most ancient theology, taught to the initiated and concealed from the vulgar, that God created all things at the first by the primary emanation from Himself, his first-born, who was the author and giver of all wisdom and of all knowledge in heaven and in earth, being at the same time the wisdom and the Word of God." Like Mr. Smyth, this author supposes an earlier revelation, not a written one; "the last" he says, "was written many years afterwards, primarily for the use of the children of Israel."(!)

Kitto's "Biblical Cyclopædia" thus alludes to the Logos of the ancients: "This mysterious doctrine of emanation is at once the most universal and most memorable of traditions; so universal, that traces of it may be found throughout the whole world; so ancient, that its source is hidden in the grey mist of extreme antiquity." Augustine also says: "It is no error to believe that to some of the Gentiles the mystery of Christ was revealed."

The INCARNATION idea is well illustrated in Egyptian theology. It is not the vulgar, coarse, and sensual story as in Greek mythology, but refined, moral, and spiritual. Thus Ra was born from the side of his mother, the ethereal Nout, but was not engendered. The earth-born Osiris comes modestly before us, though evidently of divine origin. The Tract Society's work is justified in saying: "The great hope and end, therefore, which this superstition held forth to its votaries as the consummation of their religion was the birth of a God; their expectation being evidently not metaphysical, but real, because they always identified it with actual occurrences."

This expectation is put in another form by an author: "The birth of this great and all-powerful being, his manifestation as an infant, his nurture and education through the succeeding periods of childhood and of boyhood, constituted

the grand mystery of the entire system; and, more astonishing than all, he also undergoes a succession of births through a descending series of emanations, harmonizing perfectly with the doctrine of metempsychosis, so well known to be peculiar to the Egyptian priesthood, conveying, by a metaphor not to be mistaken, their persuasion that this same august being would at some time become incarnate, and be born upon earth as an infant."

The Incarnation idea was found revealed on the wall of a Theban temple by Mr. Samuel Sharpe, who thus analyses this interesting picture :—

"First, the god Thoth, with the head of an ibis, and with his ink and pen-case in his left hand, as the messenger of the gods, like the Mercury of the Greeks, tells the *maiden* queen Mautmes, that she is to give birth to a son who is to be king Amunothph III. Secondly, the god Kneph, the spirit, with a ram's head, and the goddess Hathor, with the sun and cow's horns upon her head, both take hold of the queen by her hands, and put into her mouth the character for life (a cross), which is to be the life of the coming child. Thirdly, the queen, when the child is to be born, is seated," etc.

The RESURRECTION, not less than the death, of the Logos is illustrated in the history of Osiris.

The ASCENSION is in like manner typified in the same story. The Tract Society's book, already mentioned, after showing that Thoth, one form of the Messiah, "taught mankind all the arts that distinguish men from the brutes that perish," goes further. "By a very singular series of reliefs," it says, "which were discovered in the temple of Dakkeh, in Nubia, by Champollion, we find Thoth again ascending to heaven, though three intermediate forms, the last of which is wisdom, light, splendour, *Logos;* again to be absorbed in the supreme and One God, under his loftiest

manifestation of Harhat, the thrice great Hermes, the celestial Sun ; or, in other words, the wisdom of God."

The ATONEMENT idea is sufficiently conspicuous, as may have been noticed by the reader of preceding pages. Stuart-Glennie observes : "In ancient Osirianism there is the doctrine of the Atonement." Dunbar Heath says: "We find propitiation thoroughly accepted by the death of a first-born son." In alluding to the four gods of the dead, Sharpe adds : "These gods befriend the deceased on his trial before the judges ; they sometimes present offerings to the judge, as *mediators* on his behalf; and they are sometimes *sacrificed for him*, he places them on the altar as his atoning sacrifice." Elsewhere he says : "They are themselves supposed to offer themselves as an atoning sacrifice on behalf of the sinner."

JUSTIFICATION and SALVATION were terms well understood in Egypt. The dead were said to be *justified* ones. Mariette Bey found the word Ma Kheru, the *justified*, so applied as early as the sixth dynasty. "It is because Horus has been justified the first," remarks Naville, "that the Osirian (dead) hopes also to be absolved by the judges." Frequent reference is made to the crown of justification. A robe of righteousness was to be given, and was symbolized by the linen garb of the mummy. Finding one marked "good gift," Dr. John Lee is led to say : "Although this sentence may imply that the garment of which this formed a part was the gift of a friend, yet it has also another meaning, referring to the garment in which the deceased is supposed to appear at the entrance of the Hall of Judgment —a kind of garment of righteousness."

Mr. W. R. Cooper calls attention to Horus as "the beloved son of his father," the "sole-begotten of his father," and the "justifier of the righteous." Of "Horus the redeemer," he says, "in which office he was the vicarious

protector of the souls of the deceased in Hades." As introducer of souls to his father, the judge Osiris, that learned and Christian writer adds: "At his entreaties the sins which the soul had committed were either *atoned for or pardoned.*"

What is commonly called the *Christ-idea* of humanity thus appears to have been the hope and consolation of the ancient Egyptians so many thousands of years ago.

THE MILLENNIUM.

SOME have supposed that the Egyptians entertained the idea that Osiris, having risen and ascended to heaven, would descend and reign a thousand years on earth. They have alluded to the fable of the phœnix and its thousand years. But there is not much authority for the opinion. Attempts were made by some early Christian writers to show that there was an old tradition of a thousand years of peace to come.

One thing is certain that the Millennial views either arose in Egypt, or were fostered there. Papias of Egypt took the materialistic view, and was opposed by Eusebius, who said he had "misunderstood the apostolic relations, not comprehending what was by them mystically uttered in similitudes." He calls him, therefore, "a person of very confined mind." Nepos, a bishop in Egypt, was also an advocate of it, and was opposed by Dionysius, who writes: "Nepos taught that the promises in the Divine Scriptures should be realized rather after Jewish notions, and that there should be a certain space of a thousand years passed in bodily enjoyments on this earth." Tertullian, Origen, etc., were allegorists; and even Augustine gave the Millennium a spiritual meaning only. While Irenæus thought it would take place before the judgment, Augustine held it would be after. Those who fancy the Egyptian Ritual has references to the Millennium differ as to the time; some read Osiris would come before he acted the judge; and others, after that event. Irenæus declares it a traditionary

doctrine. If not so very clear in Egypt, it was the hope of the ancient Persians and Babylonians. Mr. Talbot found the Assyrian account of the revolt in heaven like that described in the Book of Enoch and the Revelation.

It is certainly singular that, while Assyrian accounts of the Deluge coincide with Genesis, and of the Millennium with the last book of the Bible (a part of which is conjectured to be older than the Psalms), there are no such parallels between Jewish and Egyptian Scriptures. The latter know nothing of the Deluge, and are very obscure upon the Millennium. The Egyptian conception of the Re-incarnation may naturally have led to the expectation that Osiris would reappear on earth. The early Christian fathers referred to this hope.

THE SABBATH DAY.

THE pious authoress of "Mazzaroth" wrote: "The Babylonians, Egyptians, Chinese, and the natives of India were acquainted with the seven days' division of time, as were the Druids." Dion Cassius derives the Egyptian days from the seven planets,—Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn. Montucla thought the week began on Saturday. Bailly says: "It is to the Egyptians that is attributed the idea of dedicating each day of the week to one of the planets." Sonnerat considered Saturday the Indian Sani or Saturn. Jahn says: "The Egyptians consecrated to Saturn the seventh day of the week."

With the Egyptians, however, the seventh day was consecrated to Amen or Amoun, the Father, or Sun-god. Pauw was of opinion that "the Egyptians seem to have observed it very regularly." Bunsen, speaking of Set, adds, "He is the ass god of the Semitic tribes, who rested on the seventh day." Hesiod, Herodotus, Philostratus, etc., mention that day. Homer, Callimachus, and other ancient writers call the seventh day the holy one. Eusebius confesses its observance by "almost all the philosophers and poets." Lucian notes that it was given to schoolboys for a holiday. Dr. Schmitz observes: "The manner in which all public feriæ (holidays) were kept, bears great analogy to our Sunday. The people generally visited the temples of the gods, and offered up their prayers and supplications. All kinds of business except lawsuits were suspended."

As in other cases, we may get illustrative light from the Assyrian neighbours of the Egyptians.

The Rev. Mr. Sayce finds the day of rest an Assyrian word. Saturday in Central Asia is still Shambé, from the Persian Shabat. The Accadians, thousands of years ago, says Sayce, kept holy the 7th, 14th, 21st, and 28th of each month as *Salum*, rest, "on which certain works were forbidden." Mr. George Smith wrote thus in 1876: "In the year 1869 I discovered among other things a curious religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days or Sabbaths are marked out as days in which no work shall be undertaken." Mr. H. F. Talbot quotes the Divine command from the Assyrian "Creation" tablet:—

> "On the seventh day he appointed a holy day,
> And to cease from all business he commanded."

CIRCUMCISION.

THIS was a very ancient rite, and by no means confined to Egypt. It has been recognized among the Kaffirs and other tribes of Africa, the Afghans and Tamils of Asia, the old Mexicans of America, the Fijians, Samoans, etc., of Polynesia, and some races of Australians. The antiquity of the custom may be assumed from the fact of New Hollanders, never known to civilized nations till a few years ago, having employed it. Higgins may be correct in putting it before the invention of writing.

Herodotus and Strabo refer to it among Assyrians, Colchians, etc. The first says of the Egyptian priests: "They, also, practise circumcision for the sake of cleanliness." It has been from time immemorial among Abyssinians, though Christians. Josephus records that Ethiopians, Syrians and Phœnicians were said to have circumcised. He qualifies the assertion of others thus: "yet it is evident that no other of the Syrians that live in Palestine beside ourselves alone are circumcised." Jerome notices the rite among Egyptians, Idumeans, Ammonites, and Moabites. Both Jews and Egyptians called Philistines the *uncircumcised.* That it was pre-Mosaic appears from Gen. xvii. 11–14, in relation to the seed of Abraham. Zipporah, going into Egypt, performed the rite herself upon her son.

Egyptians were not all subject to the rite, as we know from examination of the bodies of mummies. Chabas remarks: "In the decorative pictures of the tombs one frequently meets with persons on whom the denudation of the prepuce is manifested." But both sexes adopted

the rite ; in one case, circumcision ; in the other, excision. Many African tribes require their women still to be excised. Pythagoras had to submit to circumcision before being admitted to the Egyptian sacerdotal mysteries. The priests were circumcised to secure generative purity for holy service. Wilkinson declares its date, "at least as early as the fourth dynasty (pyramid one), and probably earlier, long before the birth of Abraham." Pritchard deems it a relic of a very ancient African custom.

On a stone found at Thebes there is a representation of the circumcision of the two sons of Ramses II. A mother is seen holding her boy's arms back, while the operator kneels in front. The lads were to be eight years old, not eight days. No knife could be used then, but only a sharpened stone.

A remarkable passage occurs in a chapter of the Egyptian Scriptures: "The blood which fell from the phallus of the sun-god when he finished cutting himself."

Circumcision was essentially an offering to the sun, the great generator. It was an acknowledgment of divine power in creation, which the ancients always regarded from a generative point of view.

BAPTISM AND THE EUCHARIST.

BAPTISM is a very ancient rite pertaining to heathen religions, whether of Asia, Africa, Europe or America. It was one of the Egyptian rites in the mysteries. Tertullian, in an allusion to the worship of Isis, says: "In certain sacred rites of the heathen, the mode of institution is by baptism." There was in his day a sect protesting against water baptism, as being opposed to the spirituality of Christ's religion, and a revival of heathenish and Jewish customs. But these early Quakers were rebuked by the Father in the choice language too often adopted by early religious controversialists, and were called *serpents;* "for," says Tertullian, "vipers, asps, and king serpents themselves mostly look after places that are dry and without water."

The baptism of Egypt is known by the hieroglyphic terms of "waters of purification." In Egypt, as in Peru, the water so used in immersion absolutely cleansed the soul, and the person was said to be *regenerated.* The water itself was holy, and the place was known, as afterwards by the eastern Christians, by the name of *holy bath.* The early Christians called it being "brought anew into the world." The ancients always gave a new name at Baptism, which custom was afterwards followed by moderns. The Mithraic font for the baptism of ancient Persians is regarded as of Egyptian origin. Augustine may, then, well say that "in many sacrilegious rites of idols, persons are reported to be baptized."

The EUCHARIST, as maintained in all the ancient Christian Churches, and believed in by many Protestants, was

known in Egypt. As it is recognised that the bread after sacerdotal rites becomes mystically the body of Christ, so the men of the Nile declared their bread after sacerdotal rites became mystically the body of Isis or Osiris : in such manner they ate their god. Doubtless, the better informed held that the elements, by prayer, were so powerfully endowed with supernatural grace as to affect the soul's growth into the very nature of the gods.

This doctrine of transubstantiation or consubstantiation is not, therefore, as some Protestant writers have asserted, a novelty in the Christian Church. On the contrary, especially in places likely to be affected by the old Egyptian and Persian rites, early Christians adopted the view still held in the Greek and Roman Churches.

The ancients somewhat differed in the mode of the holy meal. The old Persians had the liquid and the solid, though water rather than wine was used, making the ceremony after the fashion of Methodist *Love Feasts.* Mr. Brown says : "Wine in the Dionysiak cult, as in the Christian religion, represents that blood which in different senses is the life of the world." The Egyptians were satisfied, it would seem, with the bread alone, as is the Romish Church now. Justin Martyr gives us a plain testimony in these words : "In imitation of which the devil did the like in the mysteries of Mithras (Persian), for you either know or may know that they also take bread and a cup of water in the sacrifices of those that are initiated, and *pronounce certain words over it.*"

The cakes of Isis were, like the cakes of Osiris, of a round shape. They were placed upon the altar. Gliddon writes that they were "identical in shape with the consecrated cake of the Roman and Eastern Churches." Melville assures us, "The Egyptians marked this holy bread with St. Andrew's Cross." The *Presence* bread was broken be-

fore being distributed by the priests to the people, and was supposed to become the flesh and blood of the Deity. The miracle was wrought by the hand of the officiating priest, who blessed the food. Singularly enough, the mark of that action is still to be seen in specimens remaining in Egypt; for Rougé tells us, "The bread offerings bear the *imprint of the fingers*, the mark of consecration."

Another interesting parallel may be mentioned. The cakes of Isis were not only eaten from the hand of the priest, but were taken to persons unable to be present. Bingham, the ecclesiastical authority, informs his readers that in the daily communion of the early Church, the sacramental bread was taken to the homes of those unable to come to Church. This practice was, however, subsequently forbidden.

HOLY WATER was sprinkled by the Egyptian priest alike upon his gods' images and the faithful. It was both poured and sprinkled. A brush has been found, supposed to have been used for that purpose, as at this day.

THE LAST JUDGMENT.

A PERUSAL of the 25th of Matthew will prepare the reader for the investigation of the Egyptian notion of the Last Judgment. The pre-Christian Talmudic Jews told the tale of the event in a similar way. Prof. Carpenter, referring to the Egyptian Bible, says: "In this Book of the Dead, there are used the very phrases we find in the New Testament, in connection with the Day of Judgment."

The Egyptian version is not difficult to discover. No dogma is more frequently alluded to on their monuments, or pictured in their sacred books. The Religious Tract Society and the Christian Knowledge Society have in their publications brought out the subject of these illustrations. Sarcophagi are seen decorated with representations of the event; the Soane Museum specimen is beautifully and expressively sculptured to show scenes of the Last Judgment. Papyri tell the same story by hieroglyphics and sketches.

The main circumstances are these: The soul of the dead is brought to judgment, after its tour through the halls of purgatory. Osiris, once the dying and risen one, is seated on the throne as judge. Horus conducts the soul to the balance, where it is weighed against an image of truth and justice. Thoth, with his tablet, keeps a record of the weight. Sentence is passed by the president, and ministers of grace or wrath are ready to execute his will. This is the closing drama of the human soul.

The writer noticed at Turin, in the hundreds of coloured illustrations on that extensive and magnificent papyrus,

various versions of the judgment. Osiris sits or stands. His head-dresses are different. Pleading or intercessory figures are introduced: it may be a goddess, a god, a priest, an anxious earthly friend. Grief and entreaty are marked in their attitude and expression. An altar with sacrifices is before the judge. Thoth is beside the balance, or with a goddess to the rear. Anubis declares the account to Thoth. The four genii of the dead are upon a lotus before Osiris, watching on behalf of the soul. Isis and Nephthys, those gentle goddesses who so befriend man, are generally near at hand, ready with their good offices. Horus himself often pleads with his father on behalf of the soul.

The dead had previously passed his examination before each of the forty-two divine assessors in Hades. They have received his confession, and interrogated him as to his earthly doings. The "Ritual of the Dead" gives the nature of these questions. Some of the replies occur in other chapters of this work.

"In the confession," says the learned Rev. A. Hislop, in his "Two Babylons," "there was a mimic rehearsal of the dread weighing that was to take place at last in the judgment scene before the tribunal of Osiris. There the priest sat in judgment on the good deeds and bad deeds of his penitents; and as his power and influence were, to a large extent, on the mere principle of slavish dread, he took care that the scale should generally turn in the wrong direction, that they might be more subservient to his will in casting in a due amount of good works into the opposite scale."

There was a deal of human nature then, as now, in the confessional. Whether the Egyptian priest made use of a manual after the style of that just brought out by Dr. Pusey, for guidance in the art of questioning and ghostly counsel, or whether he was left to his own resources in that delicate duty, we have no means of ascertaining. It is,

however, interesting to see how they turned to account the popular belief in a Last Judgment.

Just below the throne of judgment squats the hippopotamus deity, with jaws open, ready for his share of the condemned. He is on a high or low pedestal, watching, like the open-mouthed Scandinavian goddess Hel, or the Jewish yawning gate of Sheol. Sometimes a blue-coloured god holds the balance on his shoulder before Osiris. An ape, the emblem of equilibrium, often sits on the top of the balance. Occasionally a vase of good actions is seen in one of the scales. On one picture a god is seen leading in the soul, while the legend says: "Come and see the infernal Osiris, that he may grant thee good things belonging to the holy dead." Horus, too, may be observed most attentively weighing the human heart. Full particulars may be read in the 125th chapter of the Ritual. One of the earliest representations of the Last Judgment is on a tomb of Pepi, of the sixth dynasty, B.C. 3500.

On an Assyrian tablet it is written : "And may the sun, greatest of the gods, receive the sacred soul into his holy hands." Mr. H. F. Talbot observes : "Manifestly this passage implies a judgment, the sun being a judge, in which the souls of the righteous are saved, but others condemned ; and such I find to have been the belief of the Assyrians." Bishop Hurd notices some Chinese pictures. "One of them" says he, "always represents a sinner in a pair of scales, with his iniquities in the one, and his good works in the other." Vaux's "Nineveh" has this account of the Parsee doctrine, evidently a very old one :—

"For three days after dissolution the soul is supposed to flit round its tenement of clay, in hopes of re-union ; on the fourth, the angel Seroch appears and conducts it to the bridge of Chinevad. On this structure, which they assert connects heaven and earth, sits the Angel of Justice to

weigh the actions of mortals. When the good deeds prevail, the soul is met on the bridge by a dazzling figure, which says: 'I am thy good angel; I was pure originally, but thy good deeds have rendered me purer'; and, passing his hand over the neck of the blessed soul, leads it to Paradise. If iniquities preponderate, the soul is met by a hideous spectre, which howls out: 'I am thy evil genius; I was impure from the first, but thy misdeeds have made me fouler; through thee we shall remain miserable till the resurrection.' The sinning soul is then dragged away to hell, where Ahriman sits to taunt it with its cries."

In the Egyptian story of the Last Judgment, apes are seen carrying away the wicked to punishment, and good deities accompany good souls to the blessed place. It had its moral phases. "Osiris" says one old inscription, "will judge thee after thy death. Thou canst not deceive him, for he sees all, and knows all the truth. Watch over thy conduct, if thou wishest to be rewarded, if thou wishest not to be punished."

This subject, like others of the Egyptian theology, cannot fail to impress thoughtful minds at the present day. It is another illustration of how far in advance of other nations the men of the Nile were as to religious conceptions.

CONCLUSION.

WITH our present sources of information, the foregoing description of the Egyptian Belief may be accepted as approximately correct. At the same time, a consciousness of insufficient data should preserve us from dogmatism upon that early faith. Certain broad features are apparent, but details are wanting to fill up the picture.

One thing must be clear to all ;—our inability to understand the *spirit* of the ancient Egyptian religion. Those who appreciate Christianity truly compare the dogmas to a skeleton framework, which can give but a very imperfect conception of the man.

The ingenious author of "Divinités Egyptiennes" satirizes the assumptions of moderns in the investigation of exponents of old creeds. He supposes the visit of some antiquarian, a few thousands of years hence, to the ruins of *Notre Dame* in Paris. Observing there the sculptured representation of the Last Judgment, he would probably exclaim, "The ancient Frenchmen certainly had a belief in another life." But when he saw the figure of the Virgin Mary standing on the moon, he might conclude that she was the emblem of the moon. The multiplication of this image would lead him to say, "The worship of this idol appears to have been very widely spread." The number of figures with the nimbus about the head might bring the conclusion that the ancient French were sun worshippers ; or lead to remark, "If they sometimes speak of an only god in their inscriptions, they nevertheless adored a crowd of subordinate gods, whose idols are found."

M. Beauregard then proceeds to compare the Egyptian with the Catholic religion of his country. He finds three principal terms in the earlier:—1st, the belief in the Supreme Being, light of the world, *Amoun-Ra*; 2nd, the belief in the divine incarnation, *Osiris*; 3rd, the divine homage due to the memory of priests, founders of the Egyptian nationality, represented by *Ptah*, the divine worker. He then translates those terms into Catholicism: 1st, the belief in God, the light of the world; 2nd, the belief in Jesus Christ, the divine incarnation; 3rd, the divine homage rendered to the memory of the Apostles, founders of the Christian religion.

The Egyptians had a very fair conception of the Godhead, the self-creator. In spite of the obscurity of their symbolical Scriptures, one perceives, as M. Chabas remarks, that, "the abstract idea of Divinity frequently intervenes in the text, as if the author had the notion of Divine unity and individuality;" and also that the mythology "has found the means of associating two notions diametrically opposite, that of filiation and that of increation." The *Logos* idea, developed by Plato and Neoplatonists, was essentially Egyptian; though the Son, proceeding from the Father, was his equal, or himself.

The brilliancy of the light resting upon the old doctrine of the Resurrection has justly excited the admiration of moderns. The details of the Final Judgment have astonished the Christian world.

But the story of Osiris is the most wonderful of all. In an old French translation of Plutarch's "Isis" occurs the following statement: "At the birth of Osiris, there was heard a voice that the Lord of all the earth was coming in being; and some say that a woman, named Pamgle, as she was going to carry water to the temple of Ammon, in the city of Thebes, heard that voice, which commanded her to

proclaim it with a loud voice, that the great beneficent god Osiris was born."

The recognition of a parallel between the faith of Buddhism and his own Catholic creed got the Jesuit traveller, Huc, into great trouble, and his book was placed in the *Index*. Others notice some parallel elsewhere, but are in, what a writer calls, "a state of mind which dreads above all things expulsion from the social synagogue."

Maimonides, the great Jewish philosopher, long ago saw and faced the difficulty, especially the identity of his own Mosaic system with the older Egyptian rites. "The divine wisdom and providence of God," says he, "did not ordain the abandonment or abolition of all such worship. For it is the well-known disposition of the human heart to cling to that to which it has been habituated. To have decreed the entire abolition of all such worship would, therefore, have been the same as if a prophet should come and say: 'It is the command of God, that in the day of trouble ye shall not pray, nor fast, nor publicly seek him, but your worship shall be purely mental.'"

This line of argument may be appropriately followed by others. But the discovery of such alliances must assuredly peril the supposed infallibility of our own modern views of truth, and teach us reverence for the ancients.

Many, like Mr. Gladstone, find refuge in the notion of a primitive belief, with fixed dogmas. They see the germs of nature worship engrafted on the stock of true religion, shadowing forth the Christian articles of faith. Was it, then, on account of their greater antiquity that the Egyptians had so much clearer evangelical light than the Jews of the Old Testament? Mr. Gladstone's argument may prove too much. Yet one is drawn sometimes to say with Morgan Kavanagh: "The true believer must hail with rapture the discovery of the doctrine of types."

The most striking opinion bearing upon this question has been expressed by St. Augustine, the pillar of the Church, who boldly carries out the type idea; saying: "for the thing itself which is now called the Christian religion, *really was known to the ancients*, nor was wanting at any time from the beginning of the human race, until the time when Christ came in the flesh, whence the true religion, *which had previously existed*, began to be called Christian." The Egyptian religion was, therefore, according to him, like the Mosaic, a system of Christian types, and not, as generally assumed, an idolatrous and abominable worship.

Professor Max Müller remarks, "Of religion, too, as of language, it may be said, in it everything new is old, and everything old is new, and that there has been *no entirely new religion since the beginning of the world.* The elements and roots of religion were there, as far back as we can trace the history of man; and the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements."

Homer tells us that "all men yearn after the gods." Men in all ages, even before the date of the pyramids, sought a Being to account for all things, and one, too, for themselves to worship. Morals, if not necessarily associated with creed, are influenced by it, as illustrated in Mr. Wake's "Evolution of Morality." A desire to imitate a holy and loving Father in Heaven, has been a fruitful source of holy and loving lives on earth. If, then, we fail to reconcile conflicting theories about the Egyptian religion, we may, at least, most gratefully recognize what was noble and true therein, especially that which tended to bring men in kindness together, which drew them in heart to God, and which illumined their path in the Valley of the Shadow of Death. Happy that people whose piety gives peace on earth, and whose faith in the unseen future leaves hope to the bereaved and beloved!

APPENDIX A.

ORIGIN OF THE ANCIENT EGYPTIANS.

IT is not the purpose of the author to discuss the unity or plurality of the human race. There is, perhaps, little difficulty in tracing all nations to one family, provided no restriction be placed as to time. Most writers find it hard to trace Chinese, Americans, Australians, Hottentots, Malays and Europeans to the exit of the three sons of Noah about 4000 years ago ; but, allowing them twice, thrice, or ten times that period, their obstacles to the unity diminish.

A few years ago Mr. Huxley startled us with the interrogation : "Who are the English ?" As British Ethnologists are unable to trace, with approximate distinctness, the origin of their own fraction of the earth's inhabitants, they can scarcely be competent to decide upon the origin of man in Egypt. Still, theories have been started, and a wealth of words has been expended on them.

Herodotus, Diodorus, Justin Martyr, Prof. Piazzi Smyth, and others favour the idea of their aboriginal character. The Greeks were assured that the first men arose in Egypt. Mr. Piazzi Smyth seems to favour this idea when he writes : "The Egyptians can be traced back as Egyptians in language, figure and architecture to no other country." Mr. Morton, of American Crania reputation, calls them aborigines ; "for the Caucasian group had many primordial centres, of which the Egyptians represent one." As tradition makes the first man formed of earth, it was said human beings began from the mud of the Nile.

An Arab writer, with an Arab's sympathy for Egypt, has a curious tale. "When Adam was created," says he ; "God caused him to admire the figure of the earth, and showed him how he had arranged our planet in East and West. And Adam, remarking the soil of Egypt, a fine surface watered by a fine river, whose source in Paradise rolled down blessings, etc. Adam prayed God to bless for ever the Nile and the land of Egypt, and cover them with his gifts and graces. The Eternal, acceding to the request of the first man, blessed the

Nile and land of Egypt seven times." After this, who would be astonished at Adam bringing up his family there?

Those who hold the theory of the high antiquity of man will recognize the value of the researches of gentlemen like Mr. Horner, who dug about Egyptian monuments, and pierced the Nile deposit for above fifty feet. From observations at the Obelisk of Heliopolis and the statue of Ramses II. he calculated the accumulation of soil to be three inches in a century. Bringing up a bit of rude pottery from a depth of thirty-nine inches from the surface, he fancied it had been there for 13,000 years. The increase of mud may not be very uniform, and the broken vessel may have sunk somewhat in the silt. Mr. Horner's observations have more weight as supported by evidences of antiquity from other fields.

The finding of flint weapons in Egypt is no certain proof of age. When at the Cairo Museum, the writer was struck with the fact that stone weapons were in use during very civilized epochs, being concurrent with those of bronze. M. Arcelin, 1869, alluding to collections at Assouan, Abou-Mangar, etc., prudently remarked: "Posterior researches will teach us if we must attribute these *débris* to the ancestors of the Egyptians." Several French writers refer them to a stone and ante-Pharaonic age, while Pruner Bey is doubtful. Capt. Burton and other British anthropologists have no doubt of the pre-historic character of some deposits of flints near Cairo, etc. Rosellini more than once gathered flints from mummies, and Lepsius detected six flakes in a tomb of the fifth dynasty. Hamy considers the stone hatchets like those of western Europe. M. Lenormant concludes an argument in these words: "If the Ancient Egyptians had been accustomed for ages to use stone knives in the preparation of mummies (*and, also, in circumcision*), we can understand their reluctance to alter an immemorial custom, and make use of a new substance, such as bronze. This very fact, therefore, seems to me an indication that they had passed through an Age of Stone, and had even made very considerable advances in civilization before they were acquainted with the use of metal."

What do we mean by the *Egyptian* type? M. Rougé counted twenty-three different races in the pictorial train of the conqueror Amenophis III. No one can attentively gaze upon tablets, papyri and statues from Egypt, without recognizing several very distinct types of population. The *nahsi* or negroes, who were subdued by the Pyramid men under the fourth dynasty, are there to be seen as truly *Sambo* in colour, hair, nose and lip, five or six thousand years ago, as we know them to-day. The Nubian, with his black shining

coat, and truly handsome and intelligent features, was then as distinct from the negro as he is now. Dark races, and some very unprogressed ones, that are still unprogressed, were there in the most remote period.

Herodotus, it is true, talks of the Egyptians as black; and Æschylus describes an Egyptian crew as of that colour. If the Greek historian gave them dark faces, he added the flowing hair. Could they have been really black, when Homer praises Memnon for his beauty? Hesiod, though, seems to make Ethiopians of them. When Mr. Hoskins was in Upper Egypt he thought he was among mummy men. Rosellini declared that the present *Barabra* of Nubia were the descendants of the Egyptians, and remarked how their brown complexions under the solar rays assumed the red tint of the figures on the walls.

On the tomb of Seti I. are noticed men of four colours. The true Egyptians are painted red, and called *retou*. The Asiatics, *amou*, are yellow. The white race, *tamhu*, are the so-called Japhetic men of the north. The *nahsi*, or negroes, form the fourth broad variety. According to Baron Bonstetten, the *tamhu*, or whites, pictured with leather dress and tattooed limbs, were the cromlech builders from the Baltic, related to the men who reared the druidical monuments of Britain. They have been traced to Libya, on the north-west.

The *Khita* confederation of Hittites repeatedly appear on monuments. They have a shaven crown, with a single lock of hair, coloured garments, and wicker shields. While Lenormant sees a resemblance to Aryan-Accadian-Chaldees, others refer them to a Tartar origin. The *amou* were certainly what we now call Mongolian. The *rotennou* were Syrians or Assyrians. The *kefa* may have been Canaanites. The *aperu*, mentioned on statues of Ramses II., the period of the Exodus, have been thought Hebrews by Chabas. The *mazaiou*, conquered by the twelfth dynasty, were then incorporated with the Egyptians. The *pathrousim* were a people about Sais. The *shasu* were Semitic intruders. The *anu* or *annamim*, like the *lut* or *rut*, are spoken of as the most ancient inhabitants of Egypt.

The recent edition of the "Encyclopædia Britannica," in the article on "Egypt," has some ethnological statements. "In Genesis," it says, "the Lehabim or Lubim appear as a race kindred to the Egyptians. In the Egyptian inscriptions they are called Rebu or Lebu, and appear on early monuments as a dark people. Under the Empire, they have Caucasian characteristics. The change was probably due to the great maritime migration of the Pelasgic tribes, in which the Libyans had an important share." But the article has this distinct

observation : "None of the primitive nations whom the Bible mentions as supplanted in the period before Joshua have been traced on the monuments."

Examinations of mummies have not been quite satisfactory, from the injury to the hair and flesh following certain preparations. The long, lank hair of some is very noticeable. Costaz writes : "The hair of the men is very dark, curled, but not short as among the negroes." Heeren observes that "the higher castes of warriors and priests, according to the representations on all the monuments executed in colours, belonged to the fairer class ; their colour is brownish." An Egyptian commercial contract has this description of the consenting parties ; the seller is of a darkish brown, and the buyer is styled honey-coloured.

Mizraim, an ancient name of Kem, Kam, or Egypt, is a word applied generically to a number of people, and will not help our enquiries. Bryant, author of "Antient Mythology" introduces Scripture names, and talks of Mizriam, Cush, Ham, Canaan, etc., to confusion. Dr. Beke, in his "Origines Biblicæ," says that the earliest people were Cushites, or the Ethiopians of Jeremiah ; and that the other race were the *Mitzrites* of Scripture. He alludes to the well known easy births of negresses, and then shows that the reference, in Exodus i. 19, to the difficult labours of the Egyptians, indicates their difference from the Hebrews, whose women were "lively." Yet he elsewhere points out their affinity to the Jewish stock ; as "the people in whose country Joseph became naturalized, so that his brethren believed him to be a native of it ; with whom alliances were permitted by the Israelitish lawgiver (Deut. xxiii. 7, 8) ; one of which people was, in fact, the mother of the heads of two of the tribes of Israel (Gen. xli. 50, 52), and another of whom was, at a later period, the wife of king Solomon, could not possibly have been of a much darker complexion than the Israelites themselves."

The Jews were of the Arab or Semitic race. Pliny cites Juba to prove that the people of the Delta were of Arabian and not Ethiopian origin. The Arabs of the Desert must not be confounded with those of the Towns. A king of the sixth dynasty warred against the Herusha, or men of the sand. But the Arabs of Takheba had vines and fig trees, which were cut down by the Egyptians. Ludolf has no doubt of the Egyptians being Arabs still ; but Schoelcher declares "it is an error to believe there are Arabs in Egypt ; they are only Egyptians, for that the Fellahs are the pure descendants of the Ancient Egyptians." The writer heard the ordinary Fellah always called *Arab*. M. Jomard contends for an Arab origin, possibly from the Himyarites.

Perier, comparing arguments for Hindoo and Arab, says "the last is incontestably that which ought to be regarded as approaching nearest the truth." Further on he writes: "This supposition does not satisfy us; our judgment remains suspended." Mr. Pritchard sees no such identity. Mr. R. S. Poole adds, "the Egyptian type, though nearer to the Arab than of old, is still almost essentially unchanged."

The Semitic origin of the Egyptians has been strongly urged on several grounds, especially the remarkable likeness of religious rites. Either Jews and Arabs got their faith and ceremonies from Egypt, or they and the Egyptians obtained them from some common source. Assyrian discoveries satisfy us that the Semitic people of the Euphrates were long preceded by a Turanian one. The very alphabet of the Semites, says the Rev. A. H. Sayce, "was borrowed and adapted, in Assyria from Turanians, in Palestine from Egypt." The learned Professor sees little help on the Semite origin question from the Bible; saying, "The Old Testament is relatively too modern. Its grammar and its vocabulary have already passed into a later stage of the development of language. They are too much akin to those of Arabic or Aramaic. And even apart from this, the Old Testament is both too scanty, and has been too much exposed to the corruption of copyists, and the misconceptions of a late tradition."

The Cushite is more intangible than the Semite. The so-called Hamites were occidental and oriental, the Ethiopians of old. And yet they should not be confounded with Canaanites. The accomplished author of "The Great Dionysiak Myth" says: "I cannot but agree with Bochart, Kenrick, Lenormant and others, that the Phœnicians were a branch or branches of the Kanaanites." The Philistines he would bring from Crete, though the island may have been originally peopled from Egypt. Mr. Zincke will not have the Egyptians either African or Semite.

The Atlantidæ have been supposed the ancestors of the Pharaohs. Plato heard of these lost but highly-civilized people from his grandfather, who gained his information from Solon, to whom the Egyptians had told the tale. M. Bailly, in his Letters to Voltaire, says: "The Atlantidæ made their appearance in Egypt.—It was in Syria and in Phrygia, as well as Egypt, that they established the worship of the sun." Some thought they came from Northern Asia; and others from some island formerly existing in the Atlantic.

The Asiatic origin of the Egyptians has been more generally conceded.

The marvellous likeness of Hindoo and Egyptian thought, the similarity of social customs not less than intellectual and religious opinions,

led many to regard one derived from the other, or *both from one common Aryan origin in the shadowy past.* Sir J. Gardner Wilkinson, while convinced that "we may look to the Asiatic origin of the Egyptians for any analogy between them and other oriental nations of antiquity," adds that "neither the Hindoos borrowed from Egypt, nor Egypt from the Hindoos, who were not even settled south of the Punjaub at the time when Egypt was flourishing. Whatever relationship may have existed originally between the Egyptian and Hindoo races before they both left Central Asia, we look in vain for any between them after that period."

On the other hand, the ancient Scriptures of India indicate a remote connection of the two countries. One Sanscrit name for Egypt, *Misra-Sthan*, is very like Mizraim, son of Ham. Menes, the first king, is like in the sound of his name, and his adventures, to the India Menu. Another name for Egypt, *Sancha-Dweep*, has a reference to serpents; and the Vedas mention a cannibal race of Upper Egypt, called the *Sanchalas*, who lived in caves. The *Dweeps* or *Dityes*, in another story, were vanquished by Prince Nahusha, from India; *Nahusha* meaning the *Nile.* The river was stated to have been filled with the slain. "This," says the learned Maurice, "can only allude to the first virtuous colonies, of Shemite extraction, with Satyaurata-Menu, or some other patriarchal chief, at their head, conquering the stubborn and malignant race of Cuthite origin, who opposed his equitable laws." A more natural suggestion is put forth,—that it "may allude to the physical evil that has overspread the face of the earth,—the ferocious savages, the inundating waters, and the pestilential vapours, personified under the form of demons, malignant in mind, and hideous in aspect."

Major Wilford, one of the most philosophical writers on India, sees in the Vedas a poetical representation of the great struggle between the Mediterranean Sea and the River Nile in the Delta, or of rival colonists there. "On the banks of the Nile" says he, "there had been long contests between the Devatas and the Dityes (Dweeps); but, the latter tribe having prevailed, their king and leader, Sanchasura (Great Serpent), who resides in the ocean, made frequent incursions into the country."

We have much about this Serpent King in the Vedas. He rescued the first wretched inhabitants of Egypt from residence in caves, when the land was undrained and uncultivated. The Major lucidly explains the story. The Nile "having passed the great ridge, enters Cardamasthan, or the *land of mud*; which obviously means the fertile Egyptian valley, so long covered with mud after every inundation. The

Poorauns give a dreadful idea of that muddy land, and assert that no mortal durst approach it. But this we must understand as the opinion formed of it by the first colonists, who were alarmed by the reptiles and monsters abounding in it, and had not yet seen the beauty and richness of its fertile state." It is not unreasonable to suppose that an ancient tradition of Central Asia about Egypt thus, at length, got perpetuated in written story, with the usual oriental exaggerations. The *Voingees*, or *earth-born*, are said to have been driven out of India, and found their way to Egypt. They may have been the followers of the fabled Isuara, who contended with Vishnu : that is, a conflict took place between the Fire and Water principles, and their respective worshippers.

As Mr. Schliemann found the most ancient settlers on the rock of the plains of Troy to be, by their symbols, of Aryan origin, using the Indian *Suastika*, and having urns with both Assyrian and Etruscan decorations, the race had a wide extension in early days ; though Rougé fancies the *Aruna*, vanquished by Ramses II., were the people of Ilium.

Archdeacon Squire, in 1744, had a distinct idea of the question ; saying, "Egypt was colonized about 130 years after the Flood by emigrant Asiatics, descendants of Ham." How enviable are people with decided views, who *know all about it !*

Herder, following Diodorus Siculus, etc., declares, "The Egyptians were a people of Southern Asia, who travelled westward over the Red Sea." Sir William Jones believed that a colony from the Indus settled in Nubia ; though Jomard decides that the monuments of Nubia are posterior to the Theban, which are younger than the Memphite. The old tradition of the derivation of the Egyptians from the Ethiopians is explained by the fact that Homer and others distinctly indicate Asia as one region of Ethiopians, and M. Langlés affirms that the ancients recognized India under the name of Ethiopia. Perier points out figures in the Cave of Elephanta with a true Egyptian type. When the author saw these supposed African figures, he imagined it more likely that those gods came from Egypt.

Maspero, whilst believing that "no part of the Bible attributes to the Egyptians an Asiatic proceeding," finally concludes that they "belong to that which one may call the proto-Semitic races." He says: "The Egyptians appear to have soon lost the remembrance of their origin." Eckstein is an advocate for Asia, referring to the "basin of the Indus," as "the seat of the primitive civilization transported to the valley of the Nile." Sir Gardner Wilkinson is in sympathy with him, when writing : "Egypt was certainly more Asiatic

than African." Brugsch regards the people as Caucasian from Asia. Kenrick, a careful writer, says: "the Egyptians may be said to be intermediate between the Syro-Arabian and the Ethiopic type; but a long gradation separates them from the negro. The evidence derived from the examination of the skulls of the mummies approximates the Egyptians rather to the Asiatic than the African type."

Then we have M. de Gobineau writing: "Whilst they carry in all the figured representations the evidently Caucasian character, I conclude that the civilizing party of the nation had a white origin. From Aryan traces which are found in their language, I also conclude their primitive identity with the Sanscrit family." Professor Lepsius, who has done so much for Egyptian literature, agrees with him; saying, "The Caucasian affinity of the Egyptian language is to-day a thing generally admitted, and decisive in favour of the Asiatic origin of the Egyptians."

Then, there is the *Yellow theory.* Lenormant writes: "The Egyptians painted on the tombs of the first empire are clear *yellow.*" Perier adds: "We are sure that the most ancient figures are imprinted in colour approaching yellow." Not a few of the learned have turned to the Tartar Turanian for an explanation of the Egyptian ethnological puzzle. The yellow people of China were, therefore, allied to the men of the Nile.

Jules Baissac has some interesting remarks upon the Aryan *white*, and the Turanian *yellow.* "If the Aryan race," he says, "is distinguished from its neighbours by the qualifications *light*, *illustrious*, *noble*, that has been only by the extension of the primitive sense of *white.* The colour of the skin was that which determined the opposition in which the first human families were placed to one another. Now, even as the Aryans have at first been *whites*, in the same manner, believe us, the Turanians, their antagonists, or opposites, whom history generally designates under the name of *Sacæ*, have taken that denomination from a term which is preserved in the Mongolian languages, and which signifies *yellow.*—The yellow is for them the noble colour, as the white was for our fathers."

The Turanian element, so called, was, undeniably, the basis of population in Chaldea, reputed to have been a colony from Egypt; and the sacred writing of the Babylonians, after the entrance of the Aryans, was decidedly Turanian. "The Semites," says Mr. George Smith, "appear to have conquered the Turanians, although they had not yet imposed their language upon the country." The Cushite aborigines of Media and Persia were ultimately subdued by the Aryans, though their Magian or magic religion was ever counteracting the true

Zoroastrian. Fathers Kircher and Huet suppose China to have been an Egyptian colony.

Before leaving the Asiatic question, we must try and trace the *Hycsos*, or *Shepherd Tribes* of Egypt.

Manetho says that the Hycsos reigned 511 years at Avaris, on the Bubastic branch of the Nile. On the Sallier papyrus, we read of them as enemies who were "in the fortress of the sun (Heliopolis), and their chief, Apepi, at Avaris." Elsewhere, the hieroglyphics teach us that "the king Ra-Apepias chose himself the god Soutech as Lord, and there was no servant of any other god existing in the entire country." M. Rougé has translated from the tomb at El-Kab, belonging to one Amès, the story of the expulsion of the Hycsos, and in which expedition Amès took a part. Amosis, the first king of the eighteenth dynasty, is reported as the victor over the invaders.

Manetho's story, of very doubtful character, is as follows: "In the reign of our king Timaus, God was on some account angry with us; and suddenly an army of men from the eastern region, who were of obscure origin, boldly invaded our country, and easily subdued it, without so much as fighting a battle. These men, having got the rulers of it in their power, afterwards barbarously burnt the cities, and demolished the altars of the gods." Salatis is named as the king of the force.

The Israelites, according to M. Pleyte and others, were Hycsos. Both are referred to as *lepers*, ultimately driven from Egypt. Some identify the Israelites with the Khita, or Hittites, of Herodotus. Others refer them to the *Aperi-u*, or *Apra*, occasionally named on the monuments, especially of the time of the warlike Ramses II. They are mentioned in the hieroglyphics as at work on buildings at Memphis, the Ramses of Scripture. But as the Aperi appear on stelæ of Ramses V., it was concluded that all did not leave the land at the Exodus. Dr. Eisenlohr sees no connection "with the Hebrews of the Bible." That there was a great mixture of races then we know from the Pentateuch, where one wife of Moses was an Arab, and the other an Ethiopian. The dislike of shepherds in Egypt has been attributed to the likeness of the sons of Jacob to the old Hycsos shepherds. The jealousy of the desert tribes is seen in Joseph's remark: "Ye are spies." Jacob had to change his Semitic name for an Egyptian one.

But the natural anxiety to find support for Jewish history in Egyptian hieroglyphics is not always wisely exhibited. The eagerness with which supposed identities have been seized has exposed Biblical advocates to the charge of a want of confidence in their own belief; while the failure of expectations has subjected them to the scorn of the

doubter. Egyptologists cannot read so perfectly as to leave no indecision. While the Judah-Melek at Karnac, that was conquered by the king of Egypt, was conjectured to be the king of Judah, Rougé and Brugsch conclude the word to refer to a town of Palestine.

The Hycsos, according to the best authorities, reigned on the Nile from the fourteenth to the eighteenth dynasties; though Dr. Birch limits their space, saying, "The rule of the Hycsos did not extend much beyond Memphis." He adds: "They are neither Semitic nor Aramæan, and would, but for other considerations, pass for good Egyptian Pharaohs." He admits that they "have even been supposed to be the *Saaru* or Troglodytes of Mount Seir." Lepsius warns his readers that they were not there when Joseph entered the country. Dr. Smith's "Ancient History" makes them only masters for 200 years, being subdued by the king of Thebes, who then added Lower to Upper Egypt. But there seems good evidence that they ruled 400 years before Ramses II. The "Encyclopædia Britannica" limits their reign to the fifteenth and sixteenth dynasties, calling the seventeenth a Theban dynasty. All did not leave the land, for the Delta was the Poland of the nineteenth dynasty. It is singular, however, to find later kings with Semitic names, and called after the Hycsos god *Set*, as Setis or Sethos, etc. The father of the great Ramses was one. The wife of Amenophis III. was of the race; and so was the queen of Ramses II.

Then we get another set of facts, at variance with the tales of Manetho. Monumental history proves the Hycsos, while reverencing Set, their ancestral deity, by no means inimical to Egyptian theology. On the contrary, they adopted it, encouraged it, and left memorials of this devotion on their tombs. Mariette Bey thus discourses on the subject: "Up to this, on the authority of Manetho, we had believed that the Hycsos were only savage invaders, irreconcilable enemies of the power of the Pharaohs. But the Sphinx of San (discovered by Mariette Bey, and proved to be a Hycsos figure) carries legends in the official Egyptian language, written in the name of one of those kings. We shall see, later on, that far from having mutilated and destroyed the statues of the national sovereigns they expelled, the Shepherd Kings respected those statues, and ornamented them with their own names written in hieroglyphics. Injured national self-love has thus impelled Manetho to exaggerate the disasters of the Asiatic invasion. There came a time when the conquerors, submitting in their turn to the laws of the conquered, adopted their writing, their arts, and, in part, their religion."

Professor Owen traces them to the country and race of Abraham, the Syro-Aramæan. The Philistines were thought by Mr. Birch to

be Pelasgi, as the aborigines of Greece and Italy. Bryant quotes an ancient writer upon the Cuthites in Egypt, and says their first king was Telegonus, "a foreigner; one that comes from a far country;" and he describes him as "the son of Drus, the shepherd." Avaris, the capital of the Hycsos, in the nome of Heliopolis, near the land of Goshen, was the town of the Auritæ, who were said, by Syncellus, to have been early rulers in Egypt. Bryant puts them in Cushen or Goshen, the Arabian nome. "They were," he adds, "called Hellenes, Phœnices, Auritæ." The Vedas state that the Palli, a shepherd race, were driven from India to Egypt in a religious contest. They are now represented by the semi-barbarous and pastoral Bhills; who, though degraded below the Hindoos now, were before the invasion of their country a warlike, civilized people. Major Wilford decides that they were the Hycsos. "Their features," he tells us, "are peculiar, and their language different; though, perhaps, not radically different from that of other Hindoos."

The writer was much impressed, when at the Museum of Boulaq, near Cairo, with the features of the Hycsos king on the sphinx there The nose was large and broad, the lips were thick, the eyes we e smaller than in regular Egyptians, the jaws were bony, with the muscles of the mouth strongly marked, and the aspect was rude, Mariette Bey has this description of a Hycsos face: "Round, angular. small eye, crushed nose, disdainful mouth; a thick lion's mane (in the sphinx) surrounds the countenance, and augments still more the energy." Rougé had a picture: "The eyes are small, the nose vigorous and arched while flat, the cheeks are fat while bony, the chin is projecting, and the mouth attracts notice by the manner in which it lowers itself at the ends. The *ensemble* of the visage makes itself felt by the rudeness of the traits which compose it." Mariette Bey proudly says: "The Hycsos themselves are revealed for the first time, at the museum of Boulaq, by monuments which makes us understand the race and civilization of these Asiatics."

On the statue, in spite of mutilations, we trace the head-dress of the Egyptian king, and the hieroglyphical declaration of his being the star of two worlds, and the son of the sun. His features, with large whiskers, and long flowing beard, may still be recognized in the living descendants of the Hycsos on the borders of Lake Menzaleh, i the Delta. The writer took particular notice of a crescent ornament suspended from the neck, and just like that worn by the Druids. The figure had a fish carved on the legs, and the cross was conspicuous on the image.

The Hycsos were not iconoclasts, although they were ready to

inscribe their own names on the statues of their Egyptian predecessors. M. Mariette may well say that they "have been severely judged." Of the very Apophis, or Apapi, of Manetho's list of Hycsos kings, he writes: "The temple of Sutekh, built by Apophis, was ornamented and enriched by the images of those Pharaohs, whose very memory the Shepherds are accused of having annihilated."

Some have supposed, with Wilkinson, that there were two irruptions of this Semitic race. The latter one was marked by the war against the god Ammon, when they put up their own deity, Set, in his place. The first invasion may have dated from the sixth dynasty. If so, this terrible inroad of barbarians, as they then were, will account for the sad decline of the arts, and the loss of much learning, so soon after the erection of the Great Pyramid.

Yet Prof. Piazzi Smyth believes the Hycsos were a religious, God-fearing race, who put down the idolatry of Egypt, and raised the pyramid as a monument of piety to the One God, though he acknowledges that they never built a pyramid elsewhere. The monuments of the Hycsos prove their idolatrous character. Yet, as Manetho has a story about their destroying the gods of Egypt, and, when retreating with 240,000 men, going to build Jerusalem, the Professor is confirmed in his opinion that Melchizedek, king of Salem, was of that race, and had been the architect of the pyramid itself.

But Messrs. Nott and Gliddon, in their very interesting ethnological work, have this allusion to an African origin: "It is a deduction of Lepsius that Egypt had possessed an African population, and a Nilotic language, before the foundation of the Old Empire, and that various disturbing causes superimposed, gradually, an Asiatic type and Semitic languages upon the anterior people of the Lower Nile, without obliterating the original framework which, as well in type of man as in speech, was exclusively African." Mr. Gliddon, in another book, takes up the Biblical story of Abraham's visit to Egypt; remarking that "these circumstances go far in support of the Asiatic origin and Caucasian race of the early Egyptians; who, while they do not appear to have looked upon Abraham as a Gentile, were by him considered worthy of his family. This would, probably, not have been the case had the Egyptians been Africans." Here we have creeping out the American's antipathy to the Negroid.

Mr. Gliddon was on the horns of a dilemma. The Bible, to him, favours the settlement by the sons of Ham, and yet popular notions of ethnology in his day traced the dark tribes of earth to Ham. But he rises to the occasion. "There is no more Biblical reason," says he, "to derive the Negroes from Ham than from Shem or Japheth."

Again, "The hieroglyphical name for Negroes, *Kush*, has no apparent relation to Cush, the son of Ham." He is quite scientific in his declaration, though it is somewhat opposed to his creed of the Noah origin of all races in the world, that "the climate of Egypt will never change a Caucasian into a Negro." Still, he is obliged to confess that "on the geographical distribution of the seven sons of Mizraim (whom he puts into Egypt), the hieroglyphical names of Egyptian localities have as yet shed no light." They cannot be expected to do it. Mr. Gliddon thus sums up: "Asiatic in their origin, springing from the same stock as Shem and Japheth, and Caucasian, in their osteological conformation, the Egyptians were white men, of no darker hue than the pure Arab, Jew, or Phœnician." He then brings in Ham, "whom Scripture," says he, "tells us was the parent of the Egyptians; and, as such, Ham must have been an Asiatic and Caucasian."

The Copts of Egypt have been regarded by many as the successors of the ancient Egyptians. The language, undoubtedly Egyptian, furnished the means of reading hieroglyphics. M. Pugnet is possibly right in calling the Fellah the descendant pure, and the Copt the descendant mixed. Most of the present Copts are almost Syrian. When of old persecuted by fellow-Christians, as they held heretical notions, not agreeable to Constantinople and Rome, they were obliged to fly to the mountains of Syria, and sojourned there for generations, mixing with the people. On the return of some of these *Jacobins*, being still ill-treated by the Greco-Egyptian party, they opened their gates to the march of the Saracens, and Egypt became a Mahometan province. Clot Bey thinks the Catholic Copts even more mixed than the Coptic Jacobin Christians. It was once the custom to speak of the Copts,—now only 200,000 in number—as the sole descendants of the ancient Egyptians. At present the Fellahs are over three millions. Champollion asserts that the Copts have "neither the colour nor any of the characteristic traits" of the old race; but are "a confused mixture of all nations who successively have dominated in Egypt." Perier asks: "Is there anything more malleable than this type of the Copts?" Larry identifies them with Abyssinians. Denon and Pruner Bey saw resemblances to them on the walls of Egypt.

Though Pliny mentions white and black Ethiopians, yet it has been usual to give the latter colour to the name. The mother of Memnon was a dark Ethiopian or Abyssinian. Manilius says the men were lighter than the Ethiopian. Maspero, perhaps, hits the nail on the head when saying: "They found established upon the borders of the Nile another race, probably black, whom they thrust back into the interior;" that is, for a time only. Travellers notice as far inland as Sennaar, a strong

likeness to Egyptian figures, with customs belonging to the ancient nation. We know, however, from history how, in a military revolt, numbers of the Egyptians went down far south, and founded a colony.

Prof. Huxley would give them a dark origin, allying them with the Australians, as *Australoids*. "For although the Egyptian," says he, "has been much modified by civilization, and, probably, by admixture, he still retains the dark skin, the black, silky, wavy hair, the long skull, the fleshy lips, the broadish alæ of the nose, which we know distinguished his remote ancestors, and which cause both him and them to approach the Australian and the Dashyu (aborigines of India) more nearly than they do any other form of mankind."

Prof. Owen is quite shocked at the degradation of so great a race, who, he declares "was certainly not of the Australoid type." He proceeds: "Unknown, and scarce conceivable as are the conditions which could bring about the conversion of the Australian into the ancient Egyptian type of skull, the influence of civilization and admixture would be still more impotent in blotting out the dental characteristics of the lower race. The size of crown, and multiplication of fangs are reduced in the ancient Egyptian to the standard of Indo-European, or so-called actual highly civilized races. The last molar has the same inferiority of size."

The cautious Dr. Birch comes between the two. He sees "the features neither entirely Caucasian nor Nigritian; more resembling at the earliest age the European, at the middle point of the Empire the Nigritian races or the offspring of a mixed population, and at the most flourishing period of their Empire the sallow tint and refined type of the Semitic families of mankind." He has no higher conception of the pure African than Mr. Huxley himself, speaking of "the Nigritian races, whom nothing but the pressure of conquest or subjection can elevate to a higher standard."

It is singular to find a white race spoken of in the ancient monuments. Dr. Brugsch, the learned German, notices the word *Tam-hou* or *white men*. As it occurs on tablets dating 2,500 years before Christ, it is puzzling to indicate the people. Brugsch traces them to Libya. Champollion recognized in the Tamh'ou a type of European ancestry. M. Deveria remarks upon hieroglyphics recording the fact of Horus, the god, leading and guiding a white race. As there are still many Celtic monuments in the north of Africa, over many hundreds of miles, he contends for the existence of an original Celtic people in Egypt, or, in modern language, that the Welsh and Irish were once in Egypt.

The French have written far more than the English upon Egypt,

and have generally exhibited more learning and philosophical acumen in their investigations. The quotations already given show their ethnological skill.

M. Perrier has this singular remark : "The Ancient Egyptians are, at first, assimilated to the Libyan type, then to the Nubian type, then to the Arabian type, and, again, to the Abyssinian type." Certainly, Manetho mentions a revolt of the Libyans during the third dynasty. Perrier's deduction, however, is this : "That it must be admitted as very probable that the race of the Egyptians—essentially one and individual, from their civilization, and not appearing as immigrants from any part—is originally of the place where its genius took so marvellous a development."

Pruner Bey, the distinguished anthropological authority in Paris has given the following summing up of his investigations :—

"The physical type of the Egyptians, figured upon the monuments, a type of which we can establish the authenticity even to-day by the exterior of the inhabitants of the Nile, approaches the Berber in the variety which we call the Fine type, at the point which we consider the Ancient Egyptian as a branch of the great Libyan stock.

"The linguistic, on its side, rather confirms than rejects the parentage of the idioms in use among the actual Berber race and the Copts of antiquity.

"Some historical documents come to the help of that assertion.

"If the physical type of the Ancient Egyptian approaches that of the Aryan Hindoo, the linguistic argument does not quite admit a direct parentage between the two races.

"The history of the Mizraimites is undoubtedly more ancient than ours ; and if there be a progressive movement of languages, that of Egypt would be more ancient than the Aryan, and the Hottentot idiom is probably the most ancient of all those which are yet in use."

"I hesitate to formulate conclusions as decided in that which concerns the grosser type which meets one on the primitive monuments where the human figure commences to appear. Is it but a term of limits between which are found comprised the individuals belonging to the same race? Or, is it the result of mixture with the Negro, the Turanian, the Hottentot, etc., a mixture accomplished at an epoch *anterior* to the dawn of history?

"Is it possible, and even probable, that a more ancient race, less handsome and less endowed with intelligence, has occupied the Valley before the appearance of the Libyan branch which founded the civilization of which we now admire the antiquity, the preservation, and the monuments?

"The primitive race, once admitted, has left, according to certain traces of its passage, at least indelible traits in the conformation of the *physique* as well as in language."

Not a few authorities find themselves driven to the conclusion that the civilization of Egypt was not foreign, but indigenous; and that, therefore, the Egyptians had always their home there.

Prof. Owen follows on the same side as Perrier, saying: "The patent, indisputable facts of the successive sites of capitals of kings of the ancient race, from the first to the fourteenth dynasties, do not support any hypothesis of immigration; they are adverse to the Asiatic one by the Isthmus; they indicate rather that Egypt herself, through her exceptionally favourable conditions of an easy and abundant sustenance of her inhabitants, had been the locality of the rise and progress of the earliest civilization known in the world."

M. Beauregard, author of "Divinités Egyptiennes," affirms that "as Neith, her mystic patroness, Egypt was made by itself." He is positive in his opinion. "The Egyptian civilization," he says, "absolutely autochthone, and certainly the first and most ancient of all the civilizations of the globe, is consequently the only one whose originality is incontestable." He further calls it "a spontaneous work, accomplished in most complete isolation."

A curious ethnological version of religion was given by M. Edouard Naville, in 1870. In the story of Horus, at Edfou temple, he notes Typhon being king of Egypt before his expulsion by Horus. The god has for his warlike companions the Schesou Hor, whom Rougé identifies as aborigines of Egypt. Horus is said to have been born at Cheb, Lower Egypt. The battles of Horus with his foes are delineated on the walls of the temple. May not, asks M. Naville, these religious traditions have some foundation in the facts of history? We are told that of his vanquished enemies, the *coioschites*, or negroes, went to the south; the *amou*, or yellow men, to the north; the *tamahou*, or white men, to the west; and the *shasou*, ancient Arabs, to the east. The first city, Teni, near Abydos, where Menes, founder of the monarchy, resided, was always revered as the burial place of Osiris, father of Horus.

After this rehearsal of opinions upon the Origin of Egyptians, it is well now to turn to the monumental records of the race, and see further how the people represented themselves.

To Mariette Bey are we mainly indebted for a revelation of the Ancient Empire of Egypt. He found the most ancient statues, pictures, and writings, besides proving himself to be most competent in describing them. Five and twenty years ago he went to the Nile, under the

patronage of the Duc de Luynes. For years his labours were rewarded by the French Government, though now he is an officer of the Egyptian State, the curator, as he was the founder, of the Museum by the Nile.

The most interesting fact he brings out is that the more ancient the figures, the more do they resemble ourselves as Europeans. The face of Shafra, builder of one of the pyramids, is quite Caucasian. Later on, we see lower types, and some true Ethiopian. Here and there, as in Ramses VIII., we have a high, Wellington nose; though nothing of the Middle or New Empire can compare with the nose of the earliest age. In the twelfth dynasty we detect a long, straight nose, large ears, and positive corpulence.

In the Louvre of Paris is a figure, on whose pedestal is the statement of its age being 3000 years before our era. It is nothing so fine or characteristic as the Cairo statues of Ra-hotep, the priest Ra-nefer, and their wives. Mariette found a wooden image, which he puts at 6000 years old. Phrenologically, the head indicated a large development of animal energy, firmness, veneration, and benevolence, with an expansive forehead, but flattened ideality. The limbs were finely sculptured, displaying the marks of a vigorous, energetic race. The shoulders were broad, and the muscles powerfully exhibited. Mariette Bey could not help exclaiming: "If the Egyptian race was at this epoch that of which these two statues offer the type, we must agree *that it no way resembles the race which inhabited the north of Egypt some years only after Snefrou*" (of the third or pre-pyramid dynasty.

Of Ra-nefer, Mariette writes: "He has all the types which distinguish the Egyptian Fellah."—"Evidently Ra-nefer lived under the Ancient Empire. His titles bring him near the fifth dynasty." Of another he writes: "The eyes are well open, the nose fine, and slightly *retroussé*, the lips thick, the mouth large, the jaws full,—altogether a gentle and benevolent countenance." Again, of one, he says: "The type is that which one meets with to-day among the inhabitants of a great number of villages in Middle Egypt." A kind face, full eye and fine lip indicate another couple of statues—evidently husband and wife—seated together. Hathor, the lady, is shorter than Asa, with a softer nose, but lips more fine and elongated than his; "a type of physiognomy," said the curator, "in some sense more Egyptian than at any other epoch."

M. Pugnet has this sketch: "Their forms are vigorously pronounced, the colour of their skin is of an obscure red; they have large foreheads, round chin, jaws moderately full, straight nose, the nasal ailes

strongly sinuous, eyes large and brown, mouth a little apart, thick lips, white teeth, high and very detached ears, eyelashes and beards extremely black." Pruner Bey considered the head *harmonic.* He judiciously warns us that "the national colour of the skin with the Egyptians of the monuments was conventional." The man is usually red, but the woman is yellow or white. He declares that "the skull of the grosser type is more voluminous and massive in all its parts than that of the fine type."

From the ethnological work of Dr. Barnard Davis, as descriptive of Egyptian mummies, these extracts are taken: "Short locks of flowing, reddish brown hair.—Has long reddish brown hair, which is plaited and fastened behind.—Orthognathous face, which is almost in the form of a triangle.—Has a narrow face, with long, slender nose.—Hair in short, very curly, reddish brown locks.—A large head, with a long pointed nose, and rather broad face."

Dr. Morton, the American craniologist, found four series. There was the *Arcto-Egyptian*, a pure Caucasian; the *Austro-Egyptian*, a Hindoo or an Arab grafted on the aborigine of Ethiopia; the *Negroloid*, with long, wiry, not woolly hair; and the true *Negro.* Of 100 skulls, he put 60 in the first, 31 in the second, 8 in the third, 1 in the fourth. After this he recanted. "I am compelled," he said, "by a mass of irresistible evidence to modify the opinion expressed in the 'Crania Egyptiaca,' viz., that the Egyptians were an Asiatic people. Seven years of additional investigation, together with greatly increased materials, have convinced me that they are neither Asiatics nor Europeans, but aboriginal and indigenous inhabitants of the Valley of the Nile, or some contiguous region—peculiar in their physiognomy, isolated in their institutions, and forming one of the primordial centres of the human family." According to Professor Flower, 1875, "Of twenty ancient Egyptian skulls in the Museum (College of Surgeons) none are brachycephalic, or having a cephalic index of 80 or higher."

Mariette Bey informs us that while the earliest inhabitants show a short, stout, robust figure, with well developed limbs, those that followed were taller, thinner, less muscular, and more Ethiopian. Gliddon remarks that "under the twelfth dynasty the expression of statues becomes peculiarly refined, and the short and clumsy proportions are more elongated." Speaking of representations of some figures, he notes "their powerful bearing upon the question of permanence of type in Egypt during five thousand years,—upon that of the effects of amalgamation among distinct types,—in elucidation of the physiological law that the *autochthonous majority invariably, in time, absorbs*

and effaces the foreign minority." Looking at the Louvre Scribe, fifth dynasty, he was astonished at the "perfect preservation of a typical form of man through 5000 years of time, in the familiar effigy of a living Fellah."

Professor Owen's observations on the *physique* of the Egyptians must command respectful attention. Like Mr. Gliddon, he saw the present in the past. "One has only," he says, "to glance at the Fellaheen working the *shadoof*, or primitive swing bucket, along the banks of the Nile, to see the retention of this 'nervous' type of limb, through well developed and well worked muscles and tendon bequeathed to them by their ancestors."

The image of the princess Nefer-t, of the third dynasty, which stood beside the noble form of Ra-Hotep, decidedly pleased the Professor. "It shows," said he, "more delicacy and finish. The nose, of perfect proportions, is also slightly arched ; the lips rather full, the chin well turned but small. The eye-brows are more definitely marked than in the male. Above these, her own hair is parted Madonna-wise, beneath the manifold, long, slender ringlets of the voluminous wig, which is encircled above the brow by a jewelled tiara, the gems, coloured green and red, being set in a silver or white coloured band." The age of this figure of Nefer-t, must be, at least, approaching six thousand years.

He was not a little astonished at one type. "The general character of the face recalls that of the northern German ; he might be the countryman of Bismark. Without corpulency, the well nourished frame and breadth of chest make the square shoulders of his race less distinct or less marked than in most of the statues." Of another we have Professor Owen's confession that, "with English costume and complexion, this Egyptian of the Ancient Empire would pass for a well-to-do, sensible British citizen and rate-payer."

Professor Huxley's recognition of an Australian type in Egypt leads the writer to trespass upon the good nature of readers, by giving a few quotations from his own work on "The Daily Life of the Tasmanians," especially from the chapter dealing with the origin of those natives of the southern ocean.

Being a believer in the theory that the dark aboriginal races of India, the Asiatic Isles, Australia, and eastern Africa, including some races of Egypt, have strong affinities, pointing to a common origin, the author is unable to reconcile the difficulties of their present isolation, especially when scarcely any are maritime in habit, excepting on the supposition that, once belonging to one continent, a subsidence of the central part has left these peoples fringing the Indian ocean

that was formerly main land. The recent announcement of the marine origin of the deposits toward the mouth of the Irrawady river yields one of many geological arguments in favour of the theory.

Mr. Palgrave regards the Himyarites of Arabia as of African origin. Mr. Logan was of opinion "the Indo-African preceded the later East-Asian, which developed the Malayan-Polynesian tribes." He adds: "We must go to Australia and Papuanesia to understand the character of the Indo-African era of the archipelago." The South Sea antiquities aid the geological argument for the southern continent. Mr. Murray, the naturalist, writes: "The connection between India and Australia must have been very ancient, and at a time when one or other of them was not in a condition to supply the other with mammals, although it could with plants." He speaks, also, of "the former contiguity of land by which these African types found their way to Australia." Dr. Hooker says: "The antecedents of the peculiar Australian Flora may have inhabited an area to the *westward* of the present Australian continent." M. Alfred Maury affirms that "we can recognize the rest of these Australian negroes in the very savage tribes of Hindustan." Again: "One finds elsewhere upon the coast of Mozambique negroes who recall the Oceanic Blacks." Mr. Logan, of India, has astonished many with the grammatical affinities of language in Australia, India, and Africa.

When Mr. Nott was puzzled with the Australian likeness in Egypt, he exclaimed: "The supposition of any community of origin between these Australians and the true Nigritians, neither of them migratory races, and widely separated by oceans, would be too gratuitious to merit refutation." But, to believe man of one race, we must recognize the question of the rise and fall of land as well as lapse of ages. The aboriginal people of Egypt—not the fair-skinned, high-classed colonists—were, doubtless, once allied with the race that for thousands of years have been cut off from the rest of the world, dwelling in the gum forests of Australia and Tasmania.

APPENDIX B.

THE EXODUS.

ILLUSTRATIONS of Bible History from the monuments of Egypt are always welcomed, though they do not enter into the scope of the present work. Yet the writer would venture upon a brief reference to a remarkable statement of M. Brugsch, so many years resident in Egypt.

Objecting as many had done to the popular tradition of Moses crossing the Red Sea at Suez, he examined monuments on the spot in search of names and sites of ancient cities, placing them in relation to the accounts in Scripture, and so obtained some singular results.

Goshen, on the Pelusiac branch of the Nile, may still be traced by ruins. When several of the old beds, by which the river found its lazy way through low lands to the sea, disappeared in being silted up, or raised by subterranean forces, the fruitful Goshen became a desert. Egypt, so to speak, is an artificial land, dependent upon man's attention to the annual inundation and the storage of waters. Intestinal commotions and foreign invasions produced this neglect of the canals and mounds.

There has been, also, a great change in the course of the main stream itself, affecting the distribution of settlements. The Red Sea, too, which is now closed at Suez, ran formerly higher up into the country, as far as the Bitter Lakes, so-called. An elevation of Egypt threw back the waters southward to Suez.

Did the Israelites cross before the recession of the Red Sea? or, did they cross many miles above Suez?

M. Brugsch determines, after years of research on the spot, that they marched eastward from Ramses to the crossing of the water, and not southward. He then states that they passed north-eastwardly toward, but not through, the land of the Philistines, going along a narrow spit of sand beside the Mediterranean Sea, till they gained the extreme north-eastern position at Baalzephon, on the Mediterranean, not far from the boundary between Egypt and Palestine.

He then tracks them in a returning south-westerly direction, toward the Bitter Lakes, and thence southerly and south-easterly, leaving Suez on the right. The crossing he places very much nearer the Mediterranean than the Red Sea proper, even north of the Bitter Lakes, and on a highway out of Egypt, along a route marked by the presence of ruined cities. What width of water there was there, or what constituted the miracle of the passage, are questions beside the mark. The poet may have taken a poet's license in exaggerated description, but the people ever afterwards dwelt upon some great deliverance.

Naturally, this German savant objects to the introduction of the phrase *Red Sea*, which ought not, says he, to have been used, as the crossing was not over a sea, but on a line of swamps and inland lakes, remnants of a communication once existing between the Red Sea and the Mediterranean, and utilized by a canal in the time of the Pharaohs.

Cities have disappeared in swamp or sands. Brugsch identifies Pithom, Pithan, or Succoth Pithon with Heracleopolis of the inscriptions. Pithan lay between Tanis, once capital of the Hycsos, and Pelusium by the border. There is historical proof of a strange people living once in the district of Pithan, though an Egyptian garrison was there. The country around was known as Sukot, whence the name of Succoth, the first station after leaving Ramses, the point of Israelitish departure. We read of Sokhot-Zoan, and plain of Zoan, on a monument of Ramses II, of the nineteenth dynasty. Thothmes III. started on his expedition into Canaan, B.C. 1600, from Zoan-Ramses; and Ramses II. there concluded a peace with the foreign Khetians.

Brugsch supposes four stations, separated by as many days' journey; Ramses, the coast of Sakot, Khetan, and Migdol. Khetan he recognizes as Etham, a fortified post. Now, Ramses, Succoth, Etham, and Migdol are said to have been a day's journey apart. A papyrus at our Museum, dated about the Exodus era, mentions an arrival of some parties at Sukot on the tenth day of the month, and at Khetan on the twelfth. One left the palace at Ramses, reaching Sukot the day after, and Khetan on the third day.

The Schour desert of the Bible is the country of the Wall, north of Migdol, at the end of Lake Sirbonis. This was once a lagune covered with the papyrus, but is now dry desert. North of that again was a narrow tongue of land close along the Mediterranean. As that tongue was the high-road at that ancient time to Palestine, Brugsch concludes the Israelites passed along it from Migdol, which is a little south of it. The entrance to the gulf between Migdol and the sea was at Pihahiroth. Baal-zephon, or "master of the north," was the Semitic god Ammon of the lagunes.

"It was upon this narrow tongue of land," says our authority, "bordered on one side by the Mediterranean Sea, on the other by the lagunes of the sea-weed, between the point of entrance at the Khiroth, or gulf, toward the west, and the sanctuary of Baal-zephon toward the east, where the great catastrophe occurred."

He adds, "a single tide surprised the Egyptian horses." This leads him to conclude: "The miracle, it is true, thus ceases to be a miracle; but let us confess in all sincerity that Divine Providence always maintains its place and its authority." He believes "the Egyptian monuments rather contribute to provide the most striking proofs of the Biblical account."

The Israelites then turned hastily from the land of the Philistines into the Desert of Schour, which was far to the east of Pitham and Ramses, and descended along what was a regular road for many centuries afterwards to Suez. Marah he supposes the Bitter Lakes; and Elim he places north of the gulf of Suez.

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