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I.

THE ADAMIC PRINCIPLE IN THEOLOGY.

THE origin of our race is Adamic; its probation and apostasy were Adamic; its guilt and depravity are Adamic; its redemption, as far as it is redeemed, is Adamic. This word *Adamic* is the italic word in our language, having more meaning and distinction than any other. Without it, human history would be an enigma, mental philosophy a puzzle, and theology but a vain logomachy. Anthropology and soteriology both turn upon it as a pivotal word.

What, then, is its import in theology—what underlying, informing, and shaping principle does it symbolize as it stands in the vocabulary of the science of religion?

To this question three typical answers have been proposed, giving three fundamental hypotheses as to the nature of the union between Adam and his posterity, and as to the nature of our participation in his guilt and depravity; and the constructive influence of these theories reaches into soteriology. One class of theologians translates the word *Adamic* by the word *parental*; another, by the word *realistic*; and the third, by the word *federal*.

I. According to parentalists, Adam sustained no other relation to his posterity than that of a father to his children; and this relation ruled the whole Edenic probation, and all the consequences of the fall, as they flowed down to the race. This is the key to all the arrangements and consequences of the covenant of works. As a race-father, Adam sinned; as children, all mankind heir his misery and the defects of his character. The Adamic principle, then, to them is precisely and definitely the law of genetic transmission.

II.

“THE EGYPTIAN BOOK OF THE DEAD.”

THIS is a very ancient subject. It is to be hoped that its discussion may not be as dry as the theme is old. Though it may lead us to think of tombs and mummies, of strange gods and the nether world, it is the desire of the writer that some exposition of this strange old literature may also bring out some things of living interest for our own day.

Our theme carries us across the seas to the lower valley of the Nile, and bids us tarry a while in that wonderful land known in the olden time as Mizraim, and in later days as Egypt. Truly this is a strange and romantic country. It is the land of the fertilizing Nile, the gloomy Sphinx, and the lofty pyramids. It is the fabled region of the lotus, the ibis and the phœnix. It is the scene of buried tombs, crumbled temples, and deserted palaces. It is the great stage whereon the Pharaohs, the Ptolemies, and the Caliphs acted their important parts in the drama of human history. Strange land of myth and fable, of romance and reality! And how wonderful its awaking in our own generation, when the earliest and the latest civilizations meet and stand in striking contrast!

In its great antiquity, in its early civilization, and in its thrilling history, Egypt is a land of intense interest. A thousand years prior to the days of Moses, and two thousand years before the age of Pericles, the Egyptians were an educated, civilized and, in their way, a highly religious people. Egypt was, indeed, the cradle of civilization, and the fountain of learning for the world. Hither Pythagoras, and after him Herodotus and Plato came to complete their education, and thence they carried many things which entered into the still nobler structure of Greek culture. Here, too, letters were known, and writing practiced long before the days of Moses, who was learned in all the wisdom of the Egyptians. Here, also, architecture and sculpture, brickmaking

and clothweaving, trading and shipping, bookkeeping and statistics, and many other elements of civilized life had their birth-place. Here they greatly flourished on the banks of the placid Nile, and under the deep Egyptian sky, when most of the rest of the world was a wild waste.

But we must hasten to our proper theme, "The Egyptian Book of the Dead." This title scarcely brings out its real meaning. It is sometimes called, "The Ritual for the Dead," and "The Funeral Ritual"; but even these titles fail to do full justice to the original idea. The literal translation of the original is the "Book of the Coming Forth to (or by) the Day (*Renouf*)." Its contents in general have reference to the coming forth of the soul in the nether world to the judgment seat of Osiris, and to the bliss which follows acquittal there. It recounts how the soul is to be prepared for this eternal destiny.

In seeking to get some general idea of this strange, weird piece of ancient sacred literature, three general aspects of it may be considered.

First, some general understanding of the mythology and religious beliefs with which it is connected is requisite in order to grasp intelligently the scope of this book.

Secondly, a general description of this old literature will serve to give a narrower, though a still rather general, view of the book itself.

Thirdly, some account of its contents, and of the purpose it served in the religious life of the Egyptians will complete the survey.

I. First, then, the mythology and religion of Egypt is to be sketched in broad outline. This is no easy task, for Egyptologists are by no means agreed among themselves as to how this mythology and religion should be regarded, alike as to its origin and main contents. The sources of the Nile long hidden in the heart of Africa have been discovered, but the sources of the Egyptian people, and their ancient civilization are not yet clearly discerned. The Rosetta stone has enabled scholars to read the secrets of the hieroglyphic and hieratic inscriptions on temples and tombs, but the secret of the origin and growth of the early religion of Egypt has not yet been set forth save in general terms. Schol-

ars like Champolleon, Naville, Brugsch, Renouf, Lenorman, Birch, Lepsius, Maspero and Meyer differ widely in their views in regard to the problems of religion among the Egyptians. One thing, however, is perfectly clear, and that is that religion, including belief in deities and in a future state, were large and controlling factors in the life of Egypt in the very earliest times. Almost everything in heaven and on earth was deified, and the beatifications of the dead in the future state had a large place in their religion.

Three things are to be noted concerning the religion of ancient Egypt. First, the early belief therein expressed in deities; secondly, the prevalence, in later times, of animal worship, and, thirdly, the belief in the reality of the nether world. Such explanations as may help to an understanding of the place of "The Book of the Dead" may be given of these three particulars.

First, a great deal has been written upon the question of the first form of religious belief and notion of deity in Egypt. It has been debated whether the earliest form of religious belief was monotheism, henotheism, ancestorism, fetichism, or animism. Into this whole debate we cannot enter. It may be safely said that the debate lies between monotheism and henotheism, for the reason that ancestorism, which scarcely assumes definite form in Egypt, really depends on belief in deity, and it is now made pretty clear that fetichism and animal worship are products of religious degeneration, and consequently belong to later times. Still the problem of a primitive monotheism, though suggested in Egypt, is much more obscure than in India. The oldest inscriptions seem to indicate that in very early times many deities were held in reverent regard by the Egyptians. It may have been, however, that at first these were not really separate gods, but different names or titles for the one chief deity; but, in any case, it seems that the unity of monotheism, or even of henotheism, was by degrees broken up into the multiplicity of polytheism, even in very early times.

In any case that aspect of the Egyptian religion with which "The Egyptian Book of the Dead" is associated was decidedly polytheistic, though some of the polytheistic elements may be later interpolations in the literature. In some cases a sort of

ancestral worship is suggested, and certain phases of animal worship appear in "The Funeral Ritual" of the book.

The great gods of ancient Egypt do not appear in such definite groups as in those of Olympus among the Greeks, with Zeus at the head, or as in the Pantheon of Rome, with Jupiter supreme. They appear rather as dynasties or families. They constitute a race, rather than a group, and they sometimes stand in the relation of father and son to each other. It is a curious thing, too, that even after animal worship came to prevail, and the bull and the ibis, the hawk and the cat, the jackal and the crocodile were in the temples and held in sacred regard, the great ancient gods were still held in the deepest veneration. The deity and the animal are, indeed, often blended together, or even interchanged, so that one or another of these animals is taken to represent any particular deity. Departed men, also, seem in some cases to have been deified in the future life, or at least to have been identified with some of the gods, as, for example, Osiris and Ra.

In the mythology proper of Egypt, the gods have also various myths connected with them. Many of the gods are sun gods, and hence the sun myths, and there are deities for morning and evening. Various solar myths have consequently arisen in this connection, and different sections of Egypt, as Memphis, Thebes, and Heliopolis, have their several forms of this myth with local coloring.

We have space to mention only a half a dozen or so of the multitude of gods exhibited in the Egyptian mythology. The god most commonly found is *Ra*, the sun god. He is praised as the creator and ruler of the world in certain hymns which occur in the fifteenth and seventeenth chapters of "The Book of the Dead." He is sometimes identified with *Tum* and *Horus*. *Osiris*, of whose myth Plutarch has told us at length, was the sun god of Abydos, as *Ra* was the solar deity of Heliopolis. He is the best known of all the deities of Egypt. His father was *Seb*, the earth, and *Nut*, heaven, his mother, while his wife was *Isis*. He had a brother, *Set*, who was his bitter enemy. *Horus* was the son of *Osiris*; and, according to the myth, he was the avenger of his father, and became his successor. *Ptah* is the god of Memphis, and he came to be represented by the sacred bull. *Amn* was

the god of Thebes, and *Chem* was the god and patron of agriculture. *Anubis* was also a son of *Osirus*, and he had very much to do with the affairs of the nether world. *Thoth* was the moon god, and he was the patron of truth and enlightenment. These are the chief deities of which "The Book of the Dead" makes mention. *Osirus*, *Thoth*, *Horus*, and *Anubis* were the most active in the spirit world, and all were more or less like men in their feelings and wants.

These gods had temples, which were more like abodes for the gods than places where they were to be worshipped by assembled multitudes. This worship, especially in later times, became quite elaborate, and was conducted chiefly by the priests. There were solemn processions, and the gods were carried about the streets on various occasions. In country districts they were carried about the villages, and even through the fields, so that all the people could see them.

The second thing in the Egyptian religion is its animal worship. This feature is not easily understood in relation to the deities. We have already pointed out that certain of their deities were represented by animals. *Horus* was represented by a hawk, *Hathor* by a cow, *Anubis* by a jackal, and so on. This explains, in part at least, how the images of the gods are represented by the body of a man and the head of a beast. This is quite different from the mythology of Babylon, where the head of a man is put upon the body of a beast. This order is reversed in Egypt.

The question of the origin of animal worship, and of its relation to the veneration of the great gods, is much discussed in our own day. Some are inclined to think that these animals were regarded as the symbols of the gods, others that they simply represented certain qualities which the gods possess. Perhaps there is something in both of these views; yet, historically, it seems pretty plain that animal worship came after the belief in the great gods. Indeed, animal worship seems to have been a degeneration from divine worship. Still it must not be forgotten that animal worship did not supplant the worship of the old gods, for in even later times both subsisted side by side.

The prevalence of this animal worship was extensive. Almost every form of animal life was held to be sacred, though in one

district one animal rather than another would be held sacred. This was the universal, popular form of worship in later times, as, for example, when Alexander conquered Egypt, or Herodotus sojourned on the banks of the Nile. Herodotus gives a long list of sacred animals, and he tells us how they were cared for and fed and honored by the Egyptians. Manetho also tells us of it at length. The monuments, too, reveal this phase of the religion of later days in Egypt, and embalmed mummies of various animals tell the same story. Juvenal thought that Egypt was a contemptible place, because even a Roman citizen could not escape the vengeance of the people of Egypt when he had merely killed a cat. It is needless to enumerate the animals which make up this sacred category.

The third feature of the religion of Egypt which bears upon "The Book of the Dead" is the large place which belief in the future state and the realities of the nether world held in it. No other people have ever bestowed so much care upon the bodies of the dead as did the Egyptians. Their present life was colored largely by the thought of death and what lay beyond it. It was largely an other-world system. Diodorus tells us that the Egyptians looked upon their earthly homes as *inns*, and on their tombs as their eternal abodes. The life in the world to come is regarded as a continuation of this life, and its experiences are framed as the model of the present earthly life. Hence almost everything in this life was conducted with reference to the other life, and much that we learn concerning their religion is gathered from tombs and the funeral ritual.

These tombs, especially those of the rich and noble, were elaborate and expensive. Even their ruins impress us with this fact. These tombs usually consisted of three sections. The first was a chamber above ground, entered by a door which usually was left open. Here the *Ka*, or double of the dead person, was supposed to live, and to receive visits and offerings. Secondly, there was a passage or corridor, built inside with masonry, and in which various images or statues of the dead were placed. Thirdly, another passage, sunk some depth into the rock, and ending in a hollow vault, where the sarcophagus of the dead was laid, and which was usually closed up by blocks of stone, completed the

structure. The utmost care was taken to protect and preserve the dead body in these wonderful tombs, where the mummies are now found. In all of this there is a hint of their belief in the resurrection of the dead.

The body was also very carefully prepared for burial. Much time and great pains was taken in the process of embalming the dead. The usual period for complete embalmment was about eighty days. The internal organs were carefully removed. These were not thrown away, as some suppose, but were buried by themselves in small boxes. Special care was taken with the burial of the heart. Then the body was wrapped round and round with long strips of cloth, and various ointments were used, till at length the embalmment was completed. The tomb being prepared, the body was laid in its stone coffin, and the solemn funeral procession, with mourners and attendants, took place. Magic words from "The Book of the Dead" were used at the burial, and such articles as the dead man might be supposed to need in the world to come were placed in the tomb. In particular, various chapters and sections of "The Book of the Dead" were inscribed on the coffin, on the wrappings of the mummy, or on papyri, and placed within the coffin itself.

In regard to the article of death itself, and the state of men after death, a few additional explanations are needed to understand the relation of "The Book of the Dead" to the future life of men, according to Egyptian belief. The soul, escaping from the body at death, has two principal elements. One is called *Ka*, and the other *Ba*. The *Ka* is the image or spiritual body of the man. It is the likeness of the man, or a sort of non-substantial double, as Herbert Spencer might say. Renouf calls it the genius of the man. It is something like the Scottish wraith. After death it stays about the tomb, though not in the body. It needs food and requires guidance. It is also exposed to certain dangers, from which it is to be protected. The magic formulæ of "The Book of the Dead" are useful for this purpose. The *Ba*, on the other hand, is the soul, or spiritual essence proper, of the man. It may leave the tomb entirely, and may be subjected to many changes, wanderings and hardships in the invisible realm. It is this part of the man that is capable of entering into animals, and

other forms of existence. This capacity of the soul gives rise to the Egyptian form of transmigration, as distinguished from that of the Greeks and the Hindoos. It is transformation rather than metempsychosis. The *Ba* of the man may enter into any object it desires, and the transition is not necessarily the result of his former actions, good or bad. There is no very definite moral element in the Egyptian transformation. In this respect the Egyptians differ especially from the Hindoos. It need only be added that it is in the light of the experience of the *Ka* and the *Ba* of the man in his various experiences in the spirit world that "The Book of the Dead" is to be understood and interpreted. Otherwise it is an enigma.

II. We now proceed to the second main branch of our subject, and try to give some general description of "The Book of the Dead." This is the most famous relic of the somewhat extensive literature of Egypt. It can scarcely be called a single book, scarcely even a collection of books. It is a collection of chapters, as we now have it, with often very little logical or organic connection between them. These parts originated at different periods, and at first may have been handed down by tradition, though they must have been committed to writing in very early times, as is shown by the very early monuments and tombs with their inscriptions. In later times these inscriptions were written on papyrus rolls, and thus preserved as a sort of literature. Many chapters are also found on the walls of tombs, on the coffins of the dead, and even on the mummy wrappings.

They were written in hieroglyphic and in hieratic forms of signs or letters. This is true both of the inscriptions on the tombs and on the papyrus rolls. The hieroglyphic are in perpendicular columns, and the hieratic in horizontal lines. The one is ideographic in its nature, the other is cursive. The whole is a fine example of early Egyptian writing, and both have curious vignettes in different colors at their heads.

It is claimed that the god *Thoth* was the author of the book, and in this way it came to be regarded as of divine origin. This, of course cannot be proved, although as the supposed god of truth, it was natural that the name of *Thoth* should be associated with the book. There are many difficulties in the way of getting a

correct conclusion in regard to the original contents of the book itself. No two papyrus rolls contain the same number of chapters, and the texts are generally more or less corrupted by later additions and annotations. Indeed, in many respects "The Book of the Dead" is like the Talmud, and the Old Testament Scriptures, for there is the original text, and then the explanatory and expository additions which have gathered about this text.

Naville says that in its growth or evolution the book passed through four stages. The first was during the old Middle Kingdom down to the thirteenth dynasty, about 2000 B. C. This was written only in hieroglyphic characters. The second, or the Theban stage, was down to the twentieth dynasty, or to about 1200 B. C. This was written in both hieroglyphic and hieratic characters. The third was after the twentieth dynasty down to the Ptolemaic period. This was written in hieratic letters only. The fourth period consists in the versions and recensions of the Ptolemaic times, when the number and order of the chapters were made more uniform and more closely connected, although the precise number of the chapters has not been settled even to our own day.

There are two main papyrus rolls of the book available for scholars. The one is in Turin, and is called the *Turin Papyrus*. It is written in hieroglyphic. The other is in Paris, and is known as the *Louvre Papyrus*. It is written in hieratic. Most scholars regard the *Turin Papyrus* to be the best and most complete. A fac-simile of this was published by Lepsius about 1874, and it is this which lies before the writer, as well as the *Louvre Papyrus*, as he pens these lines. The *Turin Papyrus* contains one hundred and sixty-five chapters, and is the most complete form of "The Book of the Dead" extant. The date of the *Turin Papyrus* is not known. Renouf thinks that it was not before the twenty-sixth dynasty, which would be about 700 B. C. Still the chapters themselves grouped together are assuredly older, many of them being of quite high antiquity, while some of the oldest chapters are thought to have been omitted from this *Papyrus*.

"The Book of the Dead" viewed generally is essentially mythological in its nature. It stands related to the various myths and legends, which are associated with the deities and mythological personages which are concerned with affairs of death and the

future state. Hence *Ra* and his family, *Seb* and his household, *Thoth*, and *Osirus*, and *Horus* and *Anubis*, and *Set* and *Nut*, and the dragon *Apop* are often referred to in the book. This fact fully justifies giving the attention we have to the mythology of Egyptians, and to their belief in the future state, in the early part of this article. The mythology, the nether world, and "The Book of the Dead" are most intimately related, and can only be understood in their relations to each other; and the view taken of the mythology will color with the interpretation of "The Book of the Dead" itself.

By way of further general description, it need only be added that the book relates to the passage of the soul through the underworld, and its beatification in the future state. The literal title of the book, "The Book of the Goings Forth to the Day," suggests this. It is, therefore, the guide-book of the soul, for all its experiences in the nether world, as it pursues the path that leads to the bliss of the better life. It contains prayers to be offered, and magic sentences to be uttered, sometimes by others for the soul, and sometimes by the soul itself, to ward off danger, and to secure for the soul an easy passage through the under-world. It also tells how the parts of the body are to be reconstructed, how the spirit meets the body, and how the gates of the nether world are opened before him. The knowledge of these words of magical value for these ends is most necessary; and hence the man who would have a happy passage must be careful to learn them when still alive. Chapters or fragments of the book are often found in mummy cases, in such a way as to indicate that they were placed there for the dead man's soul, or *Ba*, to use in his passage onward through the lower world.

It may be interesting to add that the beatification of the dead thus reached is largely a reproduction of existence upon this earth, only in a richer and nobler condition. It is the new heavens and the new earth of the Egyptian mythology. The man eats and drinks, and moves about, as in his former life. He eats bread and drinks beer. He partakes of flesh and fowls, and rests under the shade of the sycamore trees. The cool north breezes refresh him, the gods provide for him his food, and he sits at the table of *Osirus* and *Ra*. He drinks milk and wine from vessels

provided by *Anubis*. He washes his feet in a silver basin, which *Phtah* has sculptured. He owns land, and plows, and sows, and reaps, and we are told that the fields are so fertile that the corn is seven cubits high, and its ears two cubits long.

The happy dead are not confined to one place, nor are they restricted to the human form or figure; neither are they limited to only an earthly mode of existence. They have the range of the universe, and may assume any shape or form they please. In twelve chapters of "The Book of the Dead" are recited the various forms of these transformations, and how they are to be effected. They may assume, voluntarily, the form of the dove, the serpent, the bird, *Benu*, the crocodile, the hawk, a soul, the lotus flower, the heron, or any of the gods. There is really no limit to the will of the dead in the matter of these mutations. The highest result of it all is identification with *Osirus* and the other chief deities. But of all of this we cannot now write at length.

III. We now hasten to our third topic, and proceed to give a brief account of the contents of the book that tells of all these strange experiences of the soul in the under-world of the future life. Here, of course, we are compelled to the utmost brevity.

As already stated, the collection of ritual hymns which compose "The Book of the Dead" contains one hundred and sixty-five chapters, according to the *Turin Papyrus*. Some of these chapters are quite brief, consisting of only a line or two; others are quite extended. The first, the fifteenth, the seventeenth, the eighteenth, the sixty-fourth, the seventy-eighth, the ninety-ninth, the one hundred and twenty-fifth, the one hundred and thirtieth, the one hundred and forty-third and forty-fourth and forty-ninth are among the longest. The one hundred and twenty-fifth is far the most important chapter, and of this one we shall say something later on.

Each chapter has a title surmounted by a peculiar *vignette*, more or less elaborate, which represents the subject of the chapter. This is a sample of illustrated literature long before the art of printing was invented. Some of these *vignettes* are almost like cartoons. The chapter titles are interesting, as the quotation of a few will show. The first chapter, "The beginning of the chapters about the going forth by day, and the carrying of the shades

into the nether world, to be said on the day of burial." Chapter II., "A chapter about coming forth by day, and living after death." Chapter IX., "A chapter about passing over the *Amenti*, on the day of passing through the grave." Chapter XI., "A chapter about going out against one's foes in the nether world." Chapter XV., "Adoration to *Ra* when he rises above the eastern horizon in heaven." Chapter XVII., "A chapter concerning the resurrection of the shades." Chapter XX., "A chapter about the crown of truth speaking." Chapter XXXIII., "A chapter about repelling any reptile." Chapter XLIV., "A chapter about not letting a man die in the nether world."

There are many chapters about "going out by day." Chapter C. is a chapter about reuniting the soul with the deceased. Chapter CXXIV. is a chapter about going in towards the circle of the gods in *Osirus*. Thus the passage of the soul and its experiences may be fully followed out. Twelve chapters deal with the transmutations of the departed into various birds and beasts. Chapter LXXVII., "A golden hawk." Chapter LXXVIII., "A sacred hawk." Chapter LXXXII., "Ptah." Chapter LXXXIII., "Phœnix." Chapter LXXXIV., "The bird *Shenti*." Chapter LXXXV., "The soul." Chapter LXXXVI., "A swallow." Chapter LXXXVII., "A snake." Chapter LXXXVIII., "A crocodile." Chapter LXXX., "A light-giving god." Chapter LXXIX., "The chief of the royal circle of the gods." In each of these twelve cases there is a *vignette* at the head of the chapter representing the thing into which the mutation takes place.

Before taking up the one hundred and twenty-fifth chapter, as our concluding topic of exposition, a few brief quotations from several of the chapters may be of interest as revealing the general character of the contents of this remarkable book. These quotations are made at random almost, that they may the better illustrate the book just as it stands. Chapter I., "Oh! *Osirus*, bull of the *Amenti*, says *Thoth*, Oh! King of Eternity! I am the great God in the sacred bark; I fought for thee; I am one of these chief gods who make truth the words of *Osirus* against his foes on the judgment day. Thy kinsmen are mine, *Osirus*; I am one of those gods begotten by *Nut*," etc. Chapter XV., line 28, we have adoration to the sun in these terms, "Praise to thee who came

in time, and became like the creator of the substance of the gods. Praise to thee who hast come to the home of the holy souls of *Amenti*. Praise to thee, chief of the gods, illuminating the *Tuat* with his splendors. Praise to thee, luminous wanderer," etc. Chapter XXXIII., where the crocodiles, who deprive the deceased from magic power: "The great one fell down on his side. The gods reëstablished him. My soul comes, it speaks with its father, and rescues the great one from the eight crocodiles. I knew them by their names, as well as those that make them live. I am the one who rids his father of them. Back! crocodile of the west, living upon the wandering stars. Back! crocodile of the east," etc. Chapter LXXVIII., line 29, where transformation into a hawk is described: "Lift up your faces. I see you. I rise as a sacred hawk. I am mummified in *Horus*." etc. Chapter CXLIV., "The gates of *Aanu* on the dwelling of *Osirus*. Hail! says *Horus*, Oh! first gate of the god with a motionless heart. I went on the way. I know the name of the god that keeps thee," etc. Then follow twenty other adorations at twenty gates in twenty sections of a long chapter in the book, and thus the quotations might be multiplied, but these must suffice to illustrate the general contents of the book:

Ere this article closes, some account of the one hundred and twenty-fifth chapter of "The Book of the Dead" must be given. This is far the noblest chapter in the whole book, and it is connected with one of the most important experiences of the soul in its passage through the nether world to its final beatification. The title of it is, "A chapter about entering the hall of the two truths, and about separating a man from his sins, that he may see the face of the gods." The whole chapter consists of sixty-nine hieroglyphic lines or columns, making about four thousand words in an English translation. It describes the judgment process according to the Egyptian religion. *Osirus* is seated on his throne, according to the elaborate *vignette* which accompanies this chapter, in the hall of judgment. Near him are forty-two assessors acting with him, to each of whom the deceased is to confess one of the forty-two sins of which he may have been guilty, and from which he wishes to be set free. The deceased is brought into the hall of the two truths, as the place of judgment is called.

He here makes his confession, led by *Thoth*, the god of truth. His heart is then weighed in a pair of scales by *Horus* and *Anubis*, over against an emblem of truth ornamented by an ostrich feather in the other scale. If the heart stands the test, it is presented to *Osirus* as fit for final beatification, and *Thoth* makes a record thereof on a slate. Other details there are, which cannot be now explained, touching this whole process. These are illustrated by the remarkable *vignette* which accompanies this chapter.

A few quotations are made from this chapter to show how remarkable are its contents: Line 1, 2, "Homage to you, masters of truth; homage to thee, the great god, the master of truth. I come towards thee, my Lord; I appear to contemplate thy splendour. I know thee, I know thy name. I know the names of these forty-two gods who are with thee in the hall of the two truths," etc. Then follow the forty-two negative confessions, which show a good deal of ethical richness. Only a few of these can be quoted. "I did not make my relatives unhappy." "I had no acquaintance with evil." "I did not do what the gods hate." "I did not cause any one to be hungry." "I did not cause any one to weep." "I did not kill." "I did not utter a lie." "I did not plunder the temples." "I did not tamper with the weight of the balance." "I did not take the milk from the suckling." "I did not steal cattle." "I did not oppose any god in his going out." "I am pure, pure, pure." And so the confessions run till the whole round of forty-two is made, and the departed spirit is ready to appear before *Osirus*, and obtain his reward in complete beatification, that is the felicity of a heavenly state.

This must conclude the present study of this strange book, though very many more things of unusual interest might have been added. The article is concluded with one or two simple reflections.

First, it is hoped that what has been written here may stimulate some readers to become better acquainted with the history of Egypt, and, especially, to understand the history of religion in that remarkable land. The science of Egyptology deserves the careful attention of all who are desirous of possessing a general literary culture of a broad and comprehensive sort.

Secondly, our study shows how largely religion enters into the

civilization of ancient Egypt. It was in many respects the inward impulse of its philosophy, its poetry, and its practical life. The two main facts in this religion were, a belief in some sort of deity, and in an immortal future state. From the Christian point of view, the forms of those beliefs are quite defective in the Egyptian system, yet they were potent factors in the early civilization of the Nile valley. The same may be said of the culture of Greece and Rome, of India and China. Religion had a large place among the people in all these lands, with their respective forms of culture. The same is true, in a far higher and generically different way, with the Jewish and Christian systems. These have been the heralds and conservators of true culture and permanently advancing civilization. This does not mean that there must be connection between church and state in the matter of religion, but it rather implies that the individual members of the community are to be actuated by the principles for which our religion stands, as between God and man, and as between man and man, being mindful both of this life and that which is to come. A purely secular and non-religious civilization is doomed to decline, and the disintegration of such a civilization is sure to come, sooner or later. Here are lessons for our own land and day.

Thirdly, the inherent religiousness of man is very evident from a study of such things as "The Book of the Dead." Man spontaneously expresses himself in terms of religion. Man did not slowly develop himself from a non-religious to a religious state. Indeed, there are pretty clear indications that the first form of belief in God was monotheistic, and that the law of degeneration is the one that rules in the realm of the merely natural development of religions among men. It also becomes evident that where there has been steady progress, as in Judaism and Christianity, it is the result of the supernatural activity of God in revelation and redemption, and in setting before men lofty ideals, and planting in them mighty motives, and thereby providing the true philosophy of religion, and a sufficient remedy for sin, and the good hope of everlasting life and eternal beatification through Jesus Christ and him crucified, risen, ascended and glorified.

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