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WHAT DID CHRISTIANITY BORROW FROM EGYPT?

The Christian System of Religion a Reflection of Egyptian Mythology—The Father, Son and Holy Ghost Borrowed from Egypt, as was the Cross, a Belief in the Resurrection of the Dead, and the Doctrine of a Future Life—The Story of the Talking Serpent came from Egypt, as did the Devil—The Hebrew and Christian Scriptures first found at Alexandria—Subjects for Earnest Thinkers.

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That the civilization, literature, and religious thought of Egypt contributed largely to make Christianity what it is, no person well read in ancient history will deny; while many conversant with recent revelations, by translations of monumental inscriptions, begin to question if the whole system is not an offshoot of that land where religion was such an important factor in national life. The valley of the Nile was densely populated at the very beginning of authentic history. Her monuments give ample proof of the advancement of her people in everything which makes a nation prosperous and great. The BOOK OF THE DEAD, found upon the remains of those saved from decay by the embalmer's art, gives a very good knowledge of her religion.

It is fortunate, in this age of critical research, that the teachings of the great empires from which modern civilization was derived, have survived, and now reach us unquestioned as to their authenticity, and unchallenged as to the character of their revelations. The translators of the monumental records are men of scientific attainments, who have no motive to falsify, and are too honorable to conceal those genuine revelations in the interest of any religion.

In the author's recent volume, entitled *RESEARCHES IN ORIENTAL HISTORY*, occasion was taken to show how the religious incultations of the East, following the waves of emigration Westward, finally embraced all peoples who trace their ancestry to the Aryans, as also to such others who were subordinated to them. It is therein shown that the whole 127 provinces conquered by Persian valor, among which were Palestine and Egypt, were subjected to Persian rule B. C. 525, and that B. C. 521 the teachings of Zoroaster became the state religion of all those conquered and tributary countries. These facts furnish the key to the interpretation of the different religious ideas and gods, disguised under various names, existing throughout India, Persia, Assyria, Babylonia, Lydia, Greece, Rome, Palestine and Egypt. A familiar acquaintance with the religion of either of those countries five hundred years before our era, is, practically, an acquaintance with all of them. As the several empires became independent of foreign rule, of course there were slight divergences in public thought and teaching.

Palestine and Egypt, lying contiguous to each other, probably descendants of the same ethnic family, and tributary to a common master, more or less connected by commercial relations, the people of the former country frequently fleeing to the latter for protection from the cupidity and aggressions of more powerful neighbors, very naturally imbibed the religious views of their less-oppressive friends on the South.

In the work referred to it is maintained that the whole system of Christianity was derived at Alexandria; that there her gospels were originally written in impure Greek; that there the most prominent "Fathers of the Church" lived, and wrote, and taught; that there histories were forged, and others interpolated to make evidence favorable to its interests; that there the great Library, containing the history and literature of all nations, was destroyed by Christian hands, to efface the evidences of her own early beginnings; that there her system of Church government was formed, with models then in being; and that there were found her symbols, her dogmas, the originals of her rites and ceremonials. Not these only, but there, at Alexandria, an attempt was made to harmonize the conflicting religions of the world, and form a common faith, which, through several changes in name finally became known as Christianity, the origin of which is traced; and that in furtherance of their purpose the teachings and person of Buddha, an Indian Avatar, were mingled with those of Krishna, another Indian Savior, and were piled upon a mythical character whom they located in Palestine, around and through whom they wove their tangled thread of falsehood, forgery, fear and force. In support of positions there taken, and additional thereto, the candid reader is invited to take a hurried view of religious thought in Egypt, at the time Jesus is said to have been born, which had

existed for centuries, and, probably, millenniums, before that fabled event.

Every variety of religious thought was freely tolerated in Egypt. If a neighboring nation was particularly prosperous, that prosperity was ascribed to the superior qualities of the god that nation worshiped, so he was immediately incorporated into their own theology, as illustrated in the case of Serapis, of whom further on. And one remarkable fact, not peculiar to Egypt, but common to all heathen countries, to which the good Mosheim bears evidence: "The variety of religions and gods in the heathen world, neither produced wars nor dissensions among the different nations."

At the very base of Egyptian thought was the idea of one God, "the sole producer of all things in heaven and earth, himself not produced of any," "the only true, living God, self-originated," "who exists from the beginning," "who has made all things, but has not himself been made." These quotations are from Lenormant's *Manuel of Ancient History*. Wilkinson, in his *Ancient Egyptians*, vol. 4, pp. 99, 100, adds: "This Being seems never to have been represented by any material, or even symbolic form. He had no name, or if he had, it was unlawful to pronounce or write it. He was a pure spirit, perfect in every respect, all-wise, almighty, supremely, perfectly good." Rawlinson, p. 31, of his *Ancient Religions*: "Those who grasped this great truth understood clearly that the many gods of the popular mythology were mere names, personified attributes of the one Deity. . . . No educated Egyptian priest certainly, probably no educated layman, conceived of the popular gods as really separate and distinct beings. All knew there was but one God, and understood that when worship was offered to Khem, or Ptah, or Maut, or Thoth, or Ammon, the one God was worshipped under some one of his aspects."

The same author, p. 32, says: "We should gather that the Egyptian religion was dualistic, and comprised the idea of a constant and interminable struggle between the powers of light and darkness, of good and evil; a struggle in which there was some superiority on the part of good, but no complete victory, not even a very decided preponderance."

Is not this exactly the teachings of Christianity, with its Devil ever warring upon virtue, the latter identical with Set, otherwise Typhon, in the Egyptian system? This Supreme God of Egypt, Ra, is best known to us under the name of Osiris. "He was the Light of the Lower World, the sun from the time he sinks below the horizon in the west, to the hour when he reappears above the horizon in the morning. He was represented as the 'God of the Dead.'" Rawlinson's *Religion of the Ancients*, p. 15.

The worship of Osiris was conducted in their temples by "rhythmic litanies or hymns, in which prayer and praise were blended. Ceremony followed ceremony. The calendar was crowded with festivals, and a week rarely passed without the performance of some special rite, some annual observance, having its own peculiar attraction. Foreigners beheld with astonishment the almost perpetual round of religious services, which engaged, or at any rate seemed to engage, the main attention of all ranks of people."—*Ibid.*, p. 24.

Horus, the Son, the Redeemer, the Savior, was born of Osiris and Isis. To avoid the persecution of Typhon, the wicked brother of Osiris, Isis fled with her holy child to the floating island of Chemmis, where he remained in concealment, and grew to manhood. His father having been slain in the interim the son became his avenger and made war on Typhon, coming off victorious. He killed the serpent by crushing its head. Horus is represented as a fair-haired youth, of light complexion, and is usually pictured on the monuments as a child sitting on his mother's knee, drawing nutriment from her breast. He was a model for princes, and a type of the virtues, hence a subject for speculation among the later philosophers. With Isis, his worship reached Rome. He was a personification of the rising sun.

That high churchman Geo. Rawlinson, Professor of Ancient History in Oxford University, and Canon of Canterbury, in his *Religions of the Ancients*, p. 12, says: "Curious analogies are traced between KNEPH and the third person of the Holy Trinity."

Cudworth, a learned Christian author, upwards of two hundred years ago, showed very clearly that the doctrine of the Trinity was taught in Egypt many centuries before the Christian era. Mosheim, who translated Cudworth into Latin, in a note, attempted to disprove this statement; but Rev. Prof. Sayce, the latest and ablest authority on the

subject, in his *Ancient Empires of the East*, p. 60, confirms Cudworth, by saying:

"The Christian doctrine of the Trinity found its counterpart in the Egyptian religion from the dawn of the historical period."

KNEPH was the noonday sun, the Divine Spirit, the Holy Ghost, if the reader prefers, scattering his warmth, and light, and generous benefactions over the earth.

Not the Trinity only, the Father, Son, and Holy Ghost, but we find the MADONNA, the holy Mother, with her infant sculptured on the monuments, faithfully representing the Christian system, the names only varying. She is represented as the Virgin Mother, Our Lady, Mother of God, Intercessor, Immaculate Virgin, etc. Temples and statues were erected to Isis in Rome and throughout Italy, and she was worshiped as Queen of Heaven not only in Egypt but throughout Europe for centuries before and after the Christian era.

The SERPENT, too, was as prominent in Egyptian mythology as in Christian Scriptures. Whether he could talk, and was seductive in his methods we are without information, but he is represented on the monuments in genuine serpent form, with Horus, "the seed of the woman, bruising the serpent's head," in which it seems he succeeded.

TYPHON, the Greek name for the Egyptian Set, who slew his brother Osiris, paralleled by the Christian Devil, was finally overpowered, after a protracted war, during which, in his supernatural rage, he broke in pieces and hurled mountains at his opposers; but he was finally vanquished by thunderbolts thrown by the victors, and was "cast down to Tartarus, and confined in chains of darkness." It is evident the imaginative Milton, in his *Paradise Lost*, drew largely from Egyptian mythology for his principal facts regarding Satan, blending with them classic fable current in Greece.

And then the Cross, the emblem of Eternal Life. This Christian symbol is shown in the hands of the priests, in Egyptian sculpture, is carried by the gods, and is worn suspended on the breast as an amulet, just as it is now worn by faithful Catholics.

"Belief in a FUTURE LIFE," says Rawlinson's *Religion of the Ancients*, p. 24, "was a main principle of the Egyptian religion." It is believed this idea did not originally prevail in Egypt, as on the older monuments there are no inscriptions to that effect, just as it is also apparent the Jews had no such conception until their pretended return from Babylon.

Until within the last fifty years, since which modern science has shown the fallacy of such teachings, aided largely by Spiritualists, a belief in the resurrection of the body was almost universal among Christians. To impress more firmly on the mind this incultation of only a few years ago, we quote from a sermon by Rev. Samuel Davis, D.D., then President of the College of New Jersey, on "The Last Judgment," which is preserved in one of the school-books of two-thirds of a century ago. The extract is from page 99 of the *Columbian Orator*, published in Boston in 1832:

"Now methinks I see, I hear the earth heaving, charnel houses rattling, the tombs bursting, graves opening. There is a noise, and a shaking among dry bones. The dust is all alive and in motion, and the globe breaks and trembles, as with an earthquake, while this vast army is working its way through, and bursting into life. The ruins of human bodies are scattered far and wide, and have passed through many and surprising transformations. A limb in one country, and another in another, here the head and there the trunk with an ocean rolling between."

"And now, at the sound of the trumpet, they shall all be collected, wherever they are scattered; all properly sorted and united, however they were confused; atom to its fellow atom, bone to its fellow bone. Now methinks you may see the air darkened with fragments of bodies, flying from country to country, to meet and join their proper parts."

"Scattered limbs, and all the various bones obsequious to the call, Self-moved, advance; the neck perhaps to meet The distant head, the distant legs, the feet. Dreadful to view, see through the dusky sky Fragments of bodies in confusion fly, To distant regions journeying, there to claim Deserted members, and complete the frame. The severed head and trunk shall join once more, Though realms now rise between, and oceans roar. The trumpet's sound each vagrant note shall hear, Or fix'd in earth, or adrift in air. Obey the signal, wafted in the wind And not one sleeping atom lag behind."

This whole teaching of a general resurrection of the body, and of a final judgment, with Christ as Judge, was borrowed from Egyptian mythology, the difference: In Egypt the bodies must be saved from decay, to make the event possible; and Osiris is the final judge. True, in Jewish mythology, adopted by Christians, Enoch was translated to heaven without death, Elijah went up in a chariot of fire, and Jesus did similarly after his alleged resurrection; while large numbers of saints were said to have been seen alive in Jerusalem who had left their graves. All these tales have their counterparts in Egyptian story. Even Osiris, dismembered as he was by the bloody hand of Typhon, was rehabilitated with life, and finally assumed his throne in the Invisible World as Judge of the Dead.

"Believe or be damned," which was supposed to be peculiarly Christian, proves to

have been an Egyptian doctrine. Sayce, in his *Ancient Empires*, p. 79, says:

"Justification by faith in Osiris, took the place of good works."

Paul says, Rom. 4:5: "Faith is counted for righteousness," and Rom. 5:1: "Being justified by faith we have peace with God."

Temples were erected in Egypt to the honor of their gods, and the most secret recesses were claimed as their dwelling places. Philae, a small island in the Upper Nile, just above Syene, is covered with the ruins of ancient temples. The largest of these was dedicated to the worship of Osiris, whose remains were said to be buried there.

The adventures and history of this Lord of the Invisible World, are revealed in sculptures, which everywhere grace the walls of the secret chambers of this partly-fallen temple, just as the passion of "our Savior," and other incidents in his life are pictured on the walls of the great cathedrals of mediaeval ages. In one of these recesses Osiris is represented resting on a Milometer, which, to the Egyptian student, it is not necessary to add, is in the form of a cross. In another sculpture two female figures appear as saddened lookers on. In a third compartment are seen the limbs of the dismembered god, upon which a head is placed, seemingly to indicate that life still animated the body. Have we here the original of the crucifixion of a God on a cross, with the weeping Marys as spectators? See Kenrick, Vol. I, pp. 341, 348, 349, 25. The first Egyptian monastery was established on this island of Philae, B. C. 250, and was unquestionably occupied by Buddhist monks, some of whom were men skilled in Greek literature. The reader will make his own inference.

The measure of time by weeks, each last day, corresponding with our Saturday, was a holy day, as in Judea, and was universally observed in all the nomes of Egypt. Their festival days were very numerous, their most important ones coinciding with the winter solstice, when the sun commences his return to northern skies; at the vernal equinox, when birds, and flowers, and verdure begin to reappear; at the summer solstice, when the promise of an abundant harvest clothes the fields; and at the autumnal equinox, when the ripened grain, and the golden-rinded fruit are garnered for winter use. One of these days denoted the birthday of a god; another the period of his conception; and another the time of his transfiguration, and thus on until we pass through the entire calendar, not forgetting Candlemas day, Feb. 2, when, says Kenrick, "all Egypt was illuminated." The festival of the resurrection, in great repute among Christians during the middle ages, had its counterpart in Egypt, in which imitative representations of the sufferings of Osiris were given, known as the Mysteries. Christians were compelled by legal enactments to abandon these festivals, because of their licentious and degrading character.

And fast days, and abstinence from all pleasures and luxuries of every kind, including animal food and wheat bread, were religiously observed, coinciding with similar days in the Christian calendar. Ken. Vol. I, p. 411.

In place of the crucifix, which only came into use among Catholics in the 6th century, on the better class of all Egyptian mummies, small images of Osiris, in blue porcelain, are found on the breast, between the bandages which envelope the dead.—Kenrick, Vol. I, p. 415.

As those now buried in "consecrated ground" are supposed to be in fellowship with the Church, and expectants of a resurrection and happy immortality with Christ, so every worshiper of Osiris, when he was embalmed and placed in an Egyptian tomb, was presumed to have been approved by this "God of the Under World"; and, strange indeed, the cross, with its attached ring, is always found stamped on the mummy case.—Ken. Vol. I, p. 408, 409.

The monogram on the standard of Constantine, which was placed on his ensign, and was borne in front of the imperial army, the characters of which he claimed to have seen in the sky, on the arms of the cross, usually read: I. H. S., and interpreted, *In Hoc Signo*, and by others *Jesus Hominum Salvator*, was but the monogram of Osiris. This monogram, really PX, not well represented without a special cut, is found on the coins of the Ptolemies, and its use antedates Christianity several centuries, and relates to the worship of Serapis.

The priests of Egypt, who were as numerous as in the most favored countries of to-day, were not content with "white chokers," as now. They dressed wholly in white, as did the Jewish priests. Prayers and propitiatory ceremonies accompanied burials, and offerings of flowers and odorous herbs were placed upon the tomb by weeping friends.

The Censer, with burning incense, common to the Catholic, and occasionally in Episcopal service, at mass and vespers, claimed to have been borrowed from Jewish custom, was in use in ancient Egypt many centuries, and, probably, many thousand years, before a Jew or Christian was heard of.—Kenrick, Vol. I, p. 422.

The pouring of libations, and the offerings of corn, sometimes of fruits and cakes, at the dedication of churches and temples, were practices very ancient in Egypt.

Dreams played an important part, both in Egypt and among the Jews. The evidence that Jesus was of divine origin is based on the dream of Joseph. The story is not even corroborated by the simple statement

of his mother. Dreams are the principal sources of revelation.

Diodorus says: "In Egypt the priests married one wife only, while polygamy was allowed to the rest of the population." And Herodotus: "In Egypt no woman was invested with a sacerdotal office." Paul: "The bishop must be blameless, the husband of one wife." 1 Tim. 3:2; and "Let the women learn in silence, with all subjection; but I suffer not a woman to teach." 2 Tim. 2:11, 12.

Canonization and beatification, almost identical with the custom of Catholics in making saints, prevailed in Egypt. Ken. Vol. 2, p. 27.

Throughout Jewish history evidence is constantly furnished that sacrifices of animal life were required by God of his people, in atonement for sin. Ordinarily the blood of bullocks, of rams, and doves, satisfied the divine will; but on extreme occasions human life was required. Christians assure us that Jesus Christ, the Son of God, came down from heaven, and offered himself a final sacrifice, for the sins of the whole world; and that God accepted the ransom, conditioned the offender believed in the atoning blood, and in the efficacy of the divine mission. The sacrament of the eucharist is founded on this fundamental doctrine of the Christian Church, and is one of its most holy rites. It is found as a prevailing religious ceremony in Egypt from the earliest times, and was celebrated in honor of the resurrected God, Osiris. The bread and wine became his veritable body and blood after consecration by the priests. The custom was an annual one, and it extended to the Therapeutists of Alexandria. The whole system, probably, came from Zoroastrianism, and was a survival of the Somo worship. Cicero, who was assassinated forty-three years before the alleged birth of Jesus, alluding to this eucharistic custom then prevailing in Egypt, and which had extended to Rome, inquired: "How can a man be so stupid as to imagine that which he eats to be a God?" But Cicero was a heathen, hence his ignorance, and his inquiry.

In Egyptian history it appears human sacrifices were occasionally required to appease the anger of their gods. The Egyptian god had a special relish, according to Plutarch, for red-haired victims, so when a native of hyperborean skies, with fiery locks, was driven by force of Northern winds, or voluntarily entered the land of the lotus from the sea, he was sacrificed to the reigning god as an expiatory offering for unnumbered national sins. It is just to state that Herodotus made an opposite statement, but modern research seems to sustain Plutarch.

In mural representations Osiris generally appears with a shepherd's crook in his right hand, a cross and ring in his left; sometimes with a whip or scourge. This crook, transferred to the Bishops in Catholic and Episcopal Churches, becomes the pastoral staff; and by adding a floriated cross at the head, in place of the crook, sometimes with a victim on it in the shape of a crucifix, it becomes the crozier of the Archbishop, and is carried in front of him in religious processions.

In Clement's *History of Egypt*, p. 276, a well known fact is stated: "The Jews were very numerous in Egypt, and many of the important writings, now known as Jewish only, emanated from the Jews of Alexandria."

Among these writings may be reckoned with certainty the pretended prophecies of Daniel, written long after the events predicted occurred; the apocryphal *Wisdom of Solomon*, and probably large numbers of other productions now passing as "Sacred Scriptures," which were collected and translated into Greek, forming the *Septuagint*. The latter, translated into the modern tongues of Europe are now known as the Old Testament.

Not the Old Testament only bears evidence of Egyptian handiwork, but Eusebius, the first Church historian, writing A. D. 324, referring to the writings in possession of the Therapeutae, a religious sect in existence at Alexandria long before the advent of Christianity, says of them:

"It is highly probable these ancient commentaries are the very gospels and writings of the apostles, and probably some expositions of the ancient prophets, such as are contained in the epistle to the Hebrews and many others of St. Paul's epistles." See Euseb. Ec. His., b. 2, chap. 16.

It is the opinion of many that all of the New Testament Scriptures, including gospels, history, epistles and revelations, are the productions of Egyptian Monks; and that Serapis, a reflection of the Persian savior Mithra, was the original Egyptian hero, who these versatile frauds and idlers exaggerated into the character Jesus, and located in Palestine.

And now, that abuse and, seemingly, incomprehensible doctrine of the Trinity, as taught by John, in his gospel, briefly as possible to make the subject intelligible.

In the more modern theology of Egypt, after the alleged assassination of Osiris, SERAPIS succeeds him in popular esteem. The latter was an importation into Egypt, under the older of the Ptolemies, from Pontus, on the Black Sea, where this god was a great favorite. Tacitus' *History*, book 4, chap. 81, says many miracles were manifested by him. The historian tells of a person who was cured of a disease of the eyes by the emperor sprinkling the invalid's "cheeks and the balls of his eyes with the secretions of his mouth," as directed by

Serapis. And again a paralyzed hand,—says Suetonius a *leg.*—was immediately restored. The sick were conveyed to the temple of Serapis, so great was the reputation of this god for curing disease, where, stretched on skins of victims slain at the altar, their distempered imaginings were healed.

Serapis is the identical personage, and is clothed with the exact attributes of Osiris. So, too, was Mithra, the Savior of the Zoroastrians. Each was but a personification of the Sun. In the older theogony Horus appears as the rising Sun, with Isis as the dawn. After the advent of Serapis into Egypt he seems to occupy the former place of Horus, and becomes himself the Savior, the Redeemer of the world. At noon, as already stated, the Sun became Kneph, the Divine Spirit, scattering his beneficent rays over the earth. At the close of day the Sun became Osiris again, and reigned in the Invisible World as the Judge of the Dead. Thus new names were borne by this god, the Sun, as the day advanced and declined; but without regard to the name he bore, he was always one and the same god.

This teaching in regard to the unity of the gods, all the various names, however diverse, being but personifications of the different attributes of the one Supreme God, seems to have been common to all countries which were peopled from Central Asia, or were dominated by them, as was the case with Egypt. Hence Pythagoras, Plato, and Zeno, in Greece, are each found discoursing on the unity of the gods, declaring the act of one to be the act of all. Philo, the Judean, born at Alexandria, B. C. 20, whose principal works were written as early as A. D. 30, discoursed about the Logos, or Word, as rendered in John, in precisely the same strain as Plato had done three hundred years before, and was as common in Alexandria a long time after the commencement of our era. The *Wisdom of Solomon*, one of the apocryphal books, conceded by all scholars to have been written in the Egyptian capital, at least a century before our era, has a very apt illustration of this Greek *Logos*, rendered "word," which the translators in this case were exceedingly careful not to capitalize, otherwise it would have spoiled the effect of the same "Word" in the first chapter of John's gospel. Turn to *Wisdom of Solomon* 18:15, and read:

"Thine Almighty Word leaped down from heaven out of the royal throne, as a fierce man of war in the midst of a land of destruction."

Here Word is personified as an emanation of the Almighty, quite as forcibly as in John.

Dr. Adam Clarke, in his *Commentaries on John's Gospel*, gives it as his opinion that John wrote about A. D. 86, fifty-six years after Philo had written about the "Word."

John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, [the Word] and without him, [the Word], was not anything made that was made."

With Osiris in mind as the Supreme God, and Serapis as the same God, bearing another name, each the Sun, please paraphrase the passage and read:

In the beginning was Serapis, and Serapis was with God, and Serapis was God. Serapis was in the beginning with God. All things were made by Serapis, and without Serapis was nothing made that was made."

This paraphrase makes the "Apostle" intelligible, and is substantially the sense in which Philo, and those who had traveled in Egypt, understood it, a concession that Osiris, Serapis, Kneph, all the Gods in fact, however numerous their personifications, were but one God.

Dr. Clarke, quoting with approbation from a work by Jacob Bryant, reviewing the teachings of Philo, says:

"It is manifest the sacred writers have given Christ, in his mediatorial capacity what Philo attributed to him in his divine character antecedent to creation."

The learned writer "thinks" Philo derived all his knowledge of the Logos from the apostles, not one of which writings was in existence until many years after Philo wrote, and the pretended apostles, according to their own showing, were but humble fishermen of Galilee at that time. But the able Doctor, very much in the language ascribed to others in our day:

"Whence else could he have obtained so many terms which bear such an analogy with the expressions and doctrines in the apostolic writings?"

Neither Dr. Clark, nor have subsequent Christian writers, stopped to think it possible the apostle borrowed the very language of Philo, who wrote fifty-six years before John, who gave it as original with himself; just as Philo had only repeated in substance the teachings of Plato, which the latter learned from the older Egyptian priests several centuries earlier, while he was traveling among them, though relating to the older gods; Serapis, as we have seen, being a later personification.

The emperor Hadrian, visiting Alexandria about A. D. 134, while interesting himself in viewing the city and its Museum, wrote his kinsman and Consul Servianus, quoted by Dr. Lardner:

"Hadrian Augustus to the Consul Servianus, wisheth health: I have found Egypt, my dear Servianus, which you commended to me, all over fickle and inconstant, and continually shaken by the slightest reports (Continued on third page.)

WHAT DID CHRISTIANITY BORROW FROM EGYPT?

(Continued from first page.)

of fame. The worshippers of SERAPIS are Christians, and they are devoted to Serapis who call themselves Christ's bishops."

And then Socrates' Ecclesiastical History, book 5, chap. 16, written about A. D. 412: "In the temple of Serapis, now overthrown and rifled throughout, [destroyed 23 years before], there were found engraved in the stones certain letters which they call hieroglyphical; the manner of their engraving resembled the cross. The which, when both Christians and Ethnics beheld before them, every one applied them to his own religion."

Sozomenes, a still later church historian, writing about A. D. 443, of the temple of Serapis, said:

"It is reported that when this temple was destroyed, there appeared some of those characters called hieroglyphics, surrounding the sign of the cross, in engraved stones; and that, by the skillful in these matters, these hieroglyphics were held to have signified THE LIFE TO COME! And this became a pretense for becoming Christians to many Greeks, because there were even other letters which signified this sacred end when this character appeared."

Now let us "suppose," as Bible commentators are in the habit of doing, that the Alexandrian, whom churchmen "presume" to be the apostle John, while giving his ideas of the Logos, of whom Philo, Plato, etc., had written so fully, and wishing to make it apply to his Palestine hero, added:

"The Word [Serapis] was made flesh and dwelt among us."

Then we have a very clear idea what the divine historian was telling. If it is not yet obvious that Serapis was the Word, pass to verse 29, and read: "The Lamb of God which taketh away the sins of the world." This Lamb of God, *Agnus Dei*, was an emblem of Serapis. It was the image of a very gentle-looking lamb, bearing the banner of the cross. It was seen on all altars of sacrifice dedicated to Serapis. This same figure is now used in the Catholic Church, and is stamped on the holy wafers, a thin round cake, consecrated by the Pope and swallowed by the kneeling communicant at the sacrament of the "Lord's Supper," having been converted into veritable flesh of the risen Lord, by the consecration.

Farther down the holy page, to verse 32, which relates to this Word, or Greek Logos, all of which Dr. Clarke thinks should not have been translated, but should have been retained in Greek, just as many other words were preserved without translation, and capitalized, thereby conveying a false meaning, and we read:

"I saw the spirit descending from heaven like a dove and it abode upon him."

Says Rev. J. P. Lundy, in his Monumental Christianity, p. 293: "It is a remarkable fact that this spirit [the Holy Spirit] has been symbolized among all religions and civilized nations by the DOVE." This, too, was one of the symbols of Serapis.

Tacitus, book 4, chaps. 83, 84, of his History, gives an account of the removal of Serapis to Egypt, which may be interesting in this connection. He says when Ptolemy Soter was consolidating the power of Egypt, a youth of surpassing grace, and in appearance transcending human form, presented himself to the emperor in the night, commanding him to send trusty friends into Pontus, a province on the Black Sea, to bring to Alexandria his effigy; adding that it would be a source of prosperity to his kingdom, and great and glorious would be the country that gave it reception. In that instant the youth was seen mounting to heaven in a column of fire. (Would it be sacrilegious to enquire, if this was the original of the character Jesus, which some Alexandrian romancer, 300 years afterwards, located in Palestine? Tacitus narrates incidental events, and the opposition the removal of the image met with; but he continues: "The god, of his own motion, quitted the temple, and embarked on board the fleet that lay at the shore, and came to Alexandria on the third day. A temple was built at Rhacotis, [the early name of the site of Alexandria] where in ancient times a temple had been dedicated to Serapis and Isis. The god himself, on account of his healing, is by many called Esculapius, by others Osiris, the most ancient deity of the country."

When Osiris passed to the Under World, he still lived in his new character of Redeemer, Restorer, Preserver, as we have already seen, under the name of Serapis. Amer. Cyclo. 12: 720. Long before the conquest of Alexander there was a temple at Canopus, a few miles northeast of the more recent site of Alexandria, dedicated to the god Serapis. It contained a shrine and oracle of him, and was a great resort of foreigners, especially of Greeks. Amer. Cyclo. 3: 720.

A magnificent temple, known as one of the Wonders of the World, was built at Alexandria, and was consecrated to Serapis. The Great Museum, Library, and College, where 10,000 students were said to be in constant attendance, occupied apartments in this gorgeous structure, and the learned of all nations flocked there to meet their fellows, and exchange ideas in regard to science and religion. A colossal statue, in sitting posture, nearly filled the sanctuary. The priests connected his worship with the healing art. Monks lived in the precincts of the temple, beyond which they seldom removed, subsisting on alms.

The most bitter feuds followed the destruction of this great temple, in which the Christian Monks, led by a Christian Bishop, and directed by a Christian Emperor were the actors. That worthy Egyptologist, Miss Amelia B. Edwards, in her *Bubastis*, published in the January, 1890, Century Magazine, referring to the ruins at Bubastis, and the absence of any trace of its great temple, well says:

"We know it must have shared the fate of its fellows when the national religion was proscribed by the edict of [the Christian emperor] Theodosius, A. D. 389. All were alike given over into the hands of the spoilers. Statues of kings and gods were flung into the Nile and the canals; vessels of gold and silver were cast into the melting pot; sacred groves were felled; mud-built huts sprang up like fungi within the sacred precincts; and in those holy halls which before were fragrant with incense, and resonant with chanted hymns, the fella-

been of fifteen hundred years ago stabled their asses and stored their grain precisely as their nineteenth century descendants swarmed of late with their poultry, and pigeons, and beasts of burden in the sacred chambers of Edfu and Luxor. The [destructive] work begun by the Christian iconoclast was completed by the Mohammedan invader."

A colossal statue of Serapis thirteen and one-half feet high, made of emeralds, was found buried in the ruins of the Labyrinth, at Arsinoe, near Lake Meris. And a huge temple, near Memphis, the ruins of which were uncovered by M. Mariette, in 1850, was approached by a long avenue of sphinxes, which lined the way on either side.

The ruins of a temple to Serapis were found at Pozzuoli, in Italy; and more recently one has been unearthed in the buried city of Pompeii. The worship of this god was observed in Pontus, Bithynia, and other provinces lying along the Black Sea, as in fact throughout Asia Minor. His worship was extended westward to Rome, where its further progress was arrested by the advancement of Christianity, which, as already shown, appropriated his emblems, his festivals, his rites, sacraments, and even worship, though applied to another. The civil power, under the name of Christian, recognized the worship of Serapis as a rival to the new religion, so it was suppressed by royal edicts; but this was not fully accomplished until after A. D. 389.

Those not disposed to take stock in dreams; who do not believe in *virgins* giving birth to men or gods; who are incredulous when told of a person passing through all the changes common to life, such as growth, maturity, decay and death, exhibiting all the emotions and passions common to other men, and leaving behind no evidence of having possessed superior wisdom or virtue to those living in the same age with him, all his pretended revelations the property of the world for long ages before him, will be very likely to "presume" the proofs conclusive that the whole New Testament Scriptures, with all its characters, incidents, and teachings, were written in Alexandrian Greek,—as the volume itself bears ample evidence,—at Alexandria, by the early Fathers of the Church, nearly every one of whom was a resident of that Egyptian city.

"I am the Lord thy God, from the land of Egypt."—Hosea 12:9. "Out of Egypt have I called my son."—Matt. 2:15.

The student, only searching for TRUTH, after reading the foregoing facts, and these last-quoted passages of "Divine Revelation," who has found that Osiris was known to his people as the Father, the Supreme God, the Manifestor of Good, Lord of Lords, King of the Gods, Lord of Innumerable Days, Ruler of Eternity; that SERAPIS was the Savior, the Redeemer, the Illuminator, the Restorer, the Preserver; that KNEPH was the Divine Spirit, the Dispenser of Light and Warmth, the Benefactor of Humanity; constituting the Sacred Trinity in Unity, all being the *Sun*; with Isis the Mother, the Queen of Heaven; and her child HORUS, born in a cave, on her knee, how can he avoid the conviction that there was little left to be original in founding a new religion in Palestine?

When the ablest Christian writers admit that Philo, a contemporary of the period ascribed to Jesus, though writing voluminously of Jewish affairs, made no mention or indirect reference to him, or of events said to have attended his birth and death; when the learned DeQuincey, in the 9th volume of his works says: "The passage in Josephus in regard to Christ has long been given up as a forgery by all men not lunatic;" and Justus of Tiberias, living at the same time with Josephus, who wrote a history of the Jews down to the destruction of Jerusalem in the year 70, "made not the least mention of the appearance of Christ, what happened to him, or of the wonderful works he did," as stated by Photius, who says he read the work, though now lost; and when it is almost demonstrated that the oft-quoted passage in Tacitus' Annals, claiming to have been written during the early part of the 2d century, is not only a forgery of itself, but the whole book is fraudulent, concocted by a Popish Secretary, in the 15th century; that the passage in Pliny was doctored, probably originally relating to the licentious worshippers of Serapis, and by some forger made to tell another tale from that intended; and when every mention of Jesus prior to the middle of the 2d century, outside of the New Testament—but little, of which, if any, was written at an earlier date—proves to be fictitious; that the writers of the gospels everywhere display their ignorance of the geography of Palestine, its chronology, history, customs and laws,—how is it possible to successfully controvert the conclusion that the whole were productions of designing Monks with which Egyptian cities and monasteries were literally swarming at that time, whose object it was to propagate their own Neo-Platonic and Eclectic views, made up from conflicting religions prevalent at that time, using such material as they found all around them in great abundance, producing what is now substantially known as Christianity?

In conclusion, instead of the inquiry: "What did Christianity borrow from Egypt?" it is apparent the question should have been: Is there anything in Christianity which was not derived from Egypt? The answer would be pointed: They did not borrow their vandalism, their hatred of learning, their intolerance, their wars for the spread of their faith, their persecutions, their burning of heretics, their efforts to retard the progress of knowledge, and particularly of science, their narrow and materialistic conceptions of God, the deification of a Judean peasant, and a belief in the eternal damnation of the soul not capable of comprehending how the son can be the father of himself, and that father the identical son of the same virgin mother.

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DANGER SIGNALS!



ROMAN CATHOLICISM. GOD IN THE CONSTITUTION. MEDICAL LEGISLATION. CREEDS IN THE PUBLIC SCHOOLS.

THE ROMANISTS.

Their Insidious Trail Made Apparent.

Boston's Committee of One Hundred Attempts to Sever all Relations Between Church and State.

News comes from Boston that the committee of 100, which is a Protestant organization, with headquarters at Boston, for the protection of the public schools against the attacks of the Catholic clergy, has issued a review of the last encyclical letter of the pope, comparing it with other Catholic utterances upon the same subject—the relation of Church and State. It makes many quotations from this letter, and establishes the point that the church of Rome demands the allegiance of its members above all civil authority. From that point it goes on to urge the requirement of a new test for citizenship, one which will debar every person who owes allegiance to any authority before that of the government of the country. Some of the points of the forthcoming pamphlet are as follows:

This last encyclical of Leo XIII. was issued in Rome Jan. 10 last, and treats of the civil duties of Catholics. One of the declarations of the pope is this: "But if the laws of the State are in open contradiction with the divine law, if they command anything prejudicial to the church, or are hostile to the duties imposed by religion, or violate in the person of the supreme pontiff the authority of Jesus Christ, then indeed it is a duty to resist them, and a crime to obey them—a crime fraught with injury to the State itself." As a commentary on this is quoted the sermon of Vicar-General Byrne, of the Boston diocese, preached here March 16, 1890, explaining this encyclical, and asserting that the Catholics are loyal to our government: "No doubt there are times when the state demands of us a line of conduct manifestly contrary to the dictates of our religion. This only happens when the civil rulers for the time being overstep their true sphere, or seek to make the sacred power of the church subservient to their own ends. The good citizen will refuse to obey the immoral command of the State, and peacefully accept the penalty." The pamphlet then says: "Popes have declared the laws of nations null and void, and absolved Romanists from allegiance to such governments." Our readers can not have forgotten how the pontiff took upon himself in 1863 to declare null and void the laws of New Granada, in 1856 the law of Mexico, in 1855 the laws of Sardinia, in the same year the laws of Spain and the laws of Piedmont, in 1862 the laws of Austria; and in every case the laws which he proclaimed null are essential parts of the American constitution and of our common law. Shortly after the present pontiff recovered from his illness in 1886, after establishing all the privileges and immunities of the Jesuits, he issued a papal decree in which occurred this sentence: "The judicial functionaries must refuse obedience to the state and the laws of the country which are in contradiction with Roman Catholic precepts." What is this but preaching downright rebellion, not only in Italy, where it means civil war, but in every country where Roman Catholics hold any judicial function?

There is quoted the declaration by Vicar-General Preston in New York a letter over a year ago, while on the witness-stand in court, when asked if the Roman Catholics must obey their bishops, right or wrong: "They must obey, right or wrong." The same man, in a sermon in New York, Jan. 1, 1888, said: "Every word which Leo speaks from his high chair is the voice of the holy ghost, and must be obeyed. To every Catholic heart comes no thought but obedience. It is said that politics is not within the province of the church, and that the church has only jurisdiction in matters of faith. You say, 'I will receive my faith from the pontiff, but I will not receive any politics from him.' This assertion is disloyal and untruthful. You must not think as you choose, you must think as Catholics. The man who says, 'I will take my faith from Peter, but I will not take my politics from Peter,' is not a true Catholic."

The encyclical is further quoted to this effect: "In politics, which is inseparably bound up with the laws of morality and religious duties, men ought always and in the first place to serve, as far as possible, the interests of Catholicism. As soon as they are seen to be in danger, all differences should cease between Catholics. Since the fate of States depends principally on the disposition of those who are at the head of the government, the Church cannot grant its patronage or favor to men whom it knows to be hostile to it, who openly refuse to respect its rights, who seek to break the alliance established by the nature of things between religious interests and the interests of the civil order."

Commenting on this and on similar quotations from the encyclical, the pamphlet says: "It is the duty of every good Romanist, in whatever land he may dwell, to obey the voice of the pope, as pretended vicegerent of God, in preference to the commands of earthly rulers. The oath embodied in the profession of faith does not differ greatly in the material point of allegiance from that taken in the Mormon endowment house, which the courts have recently de-

cided renders those who take it incapable of naturalization. Here it is, as decided by the Romish council at Baltimore in 1885:

"I acknowledge the Holy Catholic and Apostolic Roman Church as the mother and mistress of all churches; and I pledge and swear true obedience to the Roman pontiff, vicar of Jesus Christ, and successor of the blessed Peter, prince of the apostles!"

"There is nothing reserved; no exception is made of allegiance to the government under which the person who has taken this oath may live, and in the wide field of conflicting sovereignty the duty to obey the pope is imperative and absolute over the duty to obey the laws. This doctrine of supreme jurisdiction over all earthly powers and laws is a doctrine the papal church in America has always taught, as it holds 'the State to be an inferior court, receiving its authority from the Church, and liable to have its decrees reversed on appeal,' and that 'in the case of conflicting laws between the two powers, the laws of the Church must prevail over the State. While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the Church.'"

Cardinal Manning is quoted in *Donahoe's Magazine* for December, 1888, as saying: "It is an obligation to obey the civil ruler, but if the civil ruler shall make a law hostile to faith, we must then be Catholics first and citizens afterward." Following his declaration of the doctrine of the Catholic Church and its citations of authorities for its position, the pamphlet then goes on to take the radical ground of proposing disfranchisement of Catholics who acknowledge their first allegiance to be to their Church rather than to their country. This proposition is remarkable because in the committee of 100 are some of the leading citizens of Boston, and it cannot be presumed that they would permit this document to go out without their careful consideration. The pamphlet says:

"We have no hesitation in affirming that the oath of allegiance to our government taken by Romanists and by which they have obtained the rights of the ballot, citizenship, and office amounts to nothing if they are good Romanists, and has no binding obligation where the interests of the Church or the pontiff require it to be disregarded. Peter having thus spoken and the position of Romanists in this country being clearly established, what is to be done? If the American people do not propose to surrender to the papal Church their sovereignty, their honor, and their rights, and undo what their fathers secured through the sacrifices of the Revolution, then something will have to be done and that speedily. We do not hesitate to say as a measure for the nation's protection, that no man who confesses allegiance to the pontiff should be allowed to participate as a citizen in holding office or casting a ballot. The United States Supreme court has decided that the law of one of our States disfranchising Mormons is constitutional on the theory that the man who takes the oath the Mormons are required to take can not be a good citizen. Why should not this principle be applied to those who confess allegiance to the papal hierarchy? How much longer will this flagrant violation of citizenship be permitted in America? Is it not high time for the nation to decide which is supreme, the Church or the State, to which authority citizens owe allegiance? How long would the nation allow one-eighth of her population to enjoy all the rights and privileges of American citizenship while owing allegiance to any other foreign power, say Austria or Russia? Why permit this to be done with those who own allegiance to the pontiff at Rome? Why should the privileges of citizenship be extended to men who not only do not uphold American institutions, but who endeavor to drive those who uphold them away from such allegiance through fear of eternal damnation? * * *

* Let Romanists who would become citizens of the United States be required not only to take the oath of allegiance to the government but to take an oath also renouncing all allegiance to the pope of Rome. This is not a question of religious intolerance, nor is it one of antagonism to foreigners who are willing to homologate with us in accord with the spirit of our institutions. We would not cut down by a single span the splendid proportions of national freedom; we would not abridge the liberty of party, sect, or individual. But this is a question of self-protection and self-preservation, and the law of self-preservation is supreme in all social and political organizations. We would guard and preserve our liberty from the hands of hate and the assaults of foes."

"Romanism is a political system. It is a political power. As a political power it must be met, as a political force it must be treated when viewed in its relations to our institutions. It does not make any difference whether the political power that assails our institutions is on the shores of the Baltic, on the shores of the British channel, or on the shores of the Tiber. It must be met. We can have no divided citizenship. No man should be allowed to participate in the political affairs of this country who is the subject or ally of a foreign power that is at war with the national institutions. No ballot for the man who takes his politics from the Vatican."

There is more of the same sort of appeal. The committee will have 100,000 copies of the pamphlet printed, and will give it a wide

circulation, for which they have ample means.

A DANCER SIGNAL SOUNDS.

WOMAN'S NATIONAL LIBERAL UNION.

One of the Great Movements of the Century.

The Woman's National Liberal Union Convention for organization was held in Washington, D. C., at Willard's Hall, Feb. 24 and 25, 1890. At the request of Mr. J. G. Jackson, who was an active participant in the proceedings of the Convention, we publish the following with reference to organization, etc.:

ORGANIZATION AND PLAN OF WORK.

SEC. 1. The management of the business affairs and plans of the Woman's National Liberal Union shall be vested in an Executive Council consisting of nine persons.

SEC. 2. The following officers shall be elected from among and by the Executive Council: A President, a Vice-President, a Secretary and a Treasurer, to hold office for one year, or until their successors are elected.

SEC. 3. The Executive Council shall have the power to fill all vacancies, and to create such additional offices as may be deemed necessary to fully carry out the objects of the union.

OFFICERS.

MATILDA JOSLYN GAOE, President, Fayetteville, N. Y.

JOSEPHINE CABLES ALDRICH, Vice-President, Aldrich, Ala.

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ELIZA ARCHARD CONNOR, 34 Vesey St., New York.

CLARA S. FOLTZ, San Diego, Cal.

PROVISIONAL COMMITTEE.

Consisting of one person in each State and Territory, to be appointed by the Executive Council, and known as State Managers. Work planned by the Executive Council.

THE CALL FOR THE LIBERAL WOMAN'S CONVENTION.

For several reasons the woman suffrage reform advances slowly. Men trained from infancy by the church, to a belief in woman's inferiority, are loath to concede her capable of self-government. Four new States have recently been admitted to the Union, neither one possessing a Republican form of government, as required by the Federal Constitution; neither one recognizing the right of self-government as inhering in its women citizens. Of Wyoming, seeking Statehood, with a constitution providing for woman suffrage, the press declares that an applicant for admission, coming with this condition, may not find its entrance into Statehood thereby facilitated, but because of it, it "may be discovered by wary Congressmen to have insufficient population."

Such lessons as these should not be lost upon woman.

Existing woman suffrage societies have also ceased to be progressive. The newcomers, and many of the old ones, fear to take an advance step, and from motives of business or social policy, cater to their worst enemy, the church. We therefore deem a broader platform necessary, in order to reach the many-sided thought of the country; to more clearly show the cause of delay in the recognition of woman's demands; and to promote fearlessness in denunciation of that cause.

Again: A crisis in the nation's life is at hand. The encroachments of "The Christian Party in Politics," composed of both Catholics and Protestants—its aim a union of Church and State—were never as great as at the present time. The decrees of the Plenary Council, held in Baltimore, 1884, the speeches and resolutions of the recent Catholic Congress in the same city, the effort towards parochial schools, etc., show the drift of Catholic thought in this direction; but to no greater extent than is the like purpose of Protestant effort made known by the work of the National Reform Association, the American Sabbath Union, the Woman's Christian Temperance Union, the discussions, canons, and resolutions of State and National ministerial bodies, together with the various bills before Congress for religious education in schools, Sunday rest, etc.

Therefore, not alone to aid her own enfranchisement—valueless without religious liberty—but in order to help preserve the very life of the Republic, it is imperative that women should unite upon a platform of opposition to the teaching and aim of that ever most unscrupulous enemy of freedom—the Church.

SIGNED BY REPRESENTATIVES FROM TWENTY-SEVEN STATES.

First. To assert woman's natural rights to self-government, to show cause of delay in the recognition of her demands, and to promote fearlessness in the denunciation of such cause.

Second. To preserve the secular nature of our Government, and principles of civil and religious liberty now incorporated in the Federal Constitution, and to arouse public thought to the imminent danger of a union of Church and State through a proposed amendment to the Constitution, the object of which is to recognize the Christian religion as the foundation of our Government, and the true basis of our laws.

Third. To show that the real foundation of the Church is the doctrine of woman's inferiority, by reason of her original sin—a doctrine which we denounce as false in science, and its foundation a theological myth.

RESOLUTIONS. Resolved, That it is essential to the life of the Republic that the purely civil character of the Government be maintained, and that Church and State be forever kept separate; that the legal foundation of our Government is not any creed of Christendom, nor any authority of the Church, nor a divine revelation, but it is simply the consent of the governed; that the State

has not grown out of the Church, but should outgrow the need of any Church, and be henceforth and forever independent of the Church.

Resolved, That the efforts now made by the Christian party to bring religion into politics in order to place a religious amendment in the Constitution of the United States, must be resisted, because the success of such efforts would make the Church the arbiter of the legislative functions of the Government, and place dangerous, irresponsible power in the hands of the priesthood.

Resolved, That according to the principles of the Government of the United States of America, the Church and State are and must be forever kept separate. The State should govern its civil affairs, give its protection to every form of religious belief, and secure freedom from molestation to every sect in the exercise of its religious sentiments, and therefore any amendment to the Constitution proposed by the so-called Christian party in politics is destructive of existing civil liberty, and should be energetically opposed.

Resolved, That the real endeavor of the Christian party in politics is to establish a papacy in place of the present secular form of government of the United States; that a papacy does not alone mean a pope's one-man power in the Church, nor a claim of papal infallibility; nor an immoral pretense of power to bind or loose sins, nor the celebration of mass, nor use of holy water, nor the making of marriage a sacrament, nor the doctrine of extreme unction, nor consecrated ground for burial, nor the claim of any number of sacraments, nor the establishment of parochial schools to teach children what they cannot understand, nor a celibate priesthood, nor any form of theological doctrine regarding heaven, hell or purgatory; but that a papacy is any church asserting divine authority for its teachings, and therefore claiming the right to exercise civil power,—whether that church call itself Roman, Greek, Anglican or Protestant.

Resolved, That the centralization of power, whether in the Church or in the State, is dangerous to civil liberty and to individual rights, and therefore all attempts towards such centralization, either in Church or State, must be constantly and firmly opposed.

Resolved, That as our nation is composed of people holding various and conflicting religious views, Roman Catholics disagreeing with Protestant forms, both disagreeing with Jewish rites, and the Agnostic holding to no defined system, therefore it is wrong and unjust to impose religious instruction of any kind upon the pupils of our common schools, and in simple justice to all people, we denounce and oppose every kind of religious instruction in our public schools.

Resolved, That the great principle of the Protestant Reformation, namely, the right of individual conscience and judgment heretofore claimed and exercised by man alone, should also be claimed and exercised by woman, who in her interpretation of the Scriptures should be guided by her own reason, and not by the authority of any Church or creed.

Resolved, That as the first duty of every individual is self-development, the lessons of self-sacrifice and obedience taught woman by the Christian Church, have been fatal not only to her own vital interests, but through her, to the vital interests of the race.

Resolved, That every Church is the enemy of liberty and progress, and the chief means of enslaving woman's conscience and reason, and, therefore, of the first and most necessary step towards her emancipation, we should free her from the bondage of the Church.

Resolved, That the Christian Church, of whatever name, is based on the theory that woman was created secondary and inferior to man, and brought sin into the world, thus necessitating the sacrifice of a Savior. That Christianity is false, and its foundation a myth, which every discovery in science shows to be as baseless as its former belief that the earth was flat.

Resolved, That morality is not theology, but has a basis independent of "Thou shalt," and "Thou shalt not"; that right is right and wrong is wrong, not because any being in the universe so declares, but in the nature of things, the origin of right being in truth, and not in authority.

Resolved, That we seek the truth, come whence it may, and lead where it will; with the Greek Plato we deem nothing so beautiful as truth; with Hindu Mahrajah we believe no religion can excel the truth; and with the American Lucretia Mott, we accept "truth for authority, and not authority for truth."

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