

# The Two Babylons - The Sign of the Cross - Alexander Hislop

The cross was the unequivocal symbol of **Bacchus**, the **Babylonian Messiah**, for he was represented with a head-band covered with crosses. It has been well noted that drama works only because "the audience knows that it isn't true." Therefore, we sing at the foot of the old rugged cross only because we know that the blood of Jesus is not going to drip on us and we will not get jabbed with a spear.

The cross, like performance music, is the ultimate stolen sign of the **temporary** triumph-over of the One True God by the universal but end-time Babylonian form of worship which will flood the world (Revelation 18).

"We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and in the rites paid to the dead. But the Church from a very early period **took them** into her service, just as she **adopted** many other things indifferent in themselves, which seemed proper to **enhance** the **splendour of religious ceremonial**. We must not forget that most of these adjuncts to worship,

**like music**, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc. were not identified with any **idolatrous** cult in particular; they were common to almost all cults. They are, in fact, part of the natural language of mystical expression,

and such things belong quite as much to secular ceremonial as they do to religion. **Catholic Encyclopedia, on Candles**

Throughout the Bible music is the ultimate sign of turning the back on the Word or the cross. As the women worshiped Tammuz (the sun god) musically in the temple, the men turned their back to the temple as they worshiped the real sun in the east (Ezekiel 8). See image of Bacchus below. Notice the sign of the cross and the instruments of Apollo (Apollyon, Abaddon, the father of music, harmony)



[Source](#)

**Bishop Alexander Hislop notes that the cross as an idol is the ultimate confession of loss of faith in the Savior who triumphed over the cross.**

**Chapter V, Section VI**

[See Alexander Hislop's inclusion of instrumental music as one of these papal errors](#)

There is yet one more symbol of the Romish worship to be noticed, and that is the **sign of the cross**. In the Papal system as is well known, .....the **sign** of the cross and the **image [idol]** of the cross are all in all.

No prayer can be said, no worship engaged in, no step almost can be taken, without the frequent use of the sign of the cross.

The cross is looked upon as the **grand charm**, as the great **refuge** in every season of danger, in every hour of temptation as the infallible preservative from all the powers of darkness.

The cross is adored with all the homage due only to the **Most High**; and for any one to call it, in the hearing of a genuine Romanist, by the Scriptural term, "**the accursed tree**," is a **mortal offence**.

**Asherah:** Also a **sacred wooden pole or image** standing close to the massebah and altar in early Shemitic sanctuaries, part of the equipment of the temple of Jehovah in Jerusalem till the reformation of Josiah (2 Kings 23:6). The plural, 'asherim, denotes statues, images, columns, or pillars; translated in the Bible by "groves." Maachah, the grandmother of Asa, King of Jerusalem, is accused of having made for herself such an idol, which was a phallus. Called the Assyrian Tree of Life, "the original **Asherah was a pillar with seven branches** on each side surmounted by a globular flower with three projecting rays, and no phallic stone, as the Jews made of it, but a metaphysical symbol. 'Merciful One, who dead to life raises!' was the prayer uttered **before the Asherah**, on the banks of the Euphrates. See Ezekiel 31. Assyria is the "tallest tree in Eden." [Babylonia](#)

## Resources

To say that such **superstitious** feeling for the sign of the cross, such worship as Rome pays to a wooden or a metal cross, ever grew out of the saying of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"--that is, in the **doctrine** of **Christ crucified**--is a mere absurdity, a shallow subterfuge and pretence. The magic virtues attributed to the so-called **sign** of the cross, **the worship bestowed on it**, never came from such a source.

**When Paul choose to "know only Christ and Him crucified" he did not say "preach only Christ and Him crucified." His message was that a believer should submit as Christ (God) submitted Himself to the cruel cross. However, Paul did not glory in the execution of Christ.**

The same sign of the cross that Rome now worships was used in the **Babylonian Mysteries**, was applied by **Paganism** to the same magic purposes, was honoured with the same honours.

That which is now called the Christian cross was originally **no Christian emblem** at all, but was the mystic **Tau** of the Chaldeans and Egyptians--the true original form of the letter **T**--the initial of the name of **Tammuz**--which, in Hebrew, radically the same as ancient Chaldee, was found on coins, was formed as in No. 1 of the accompanying woodcut (Fig. 43); and in Etrurian and Coptic, as in Nos. 2 and 3. That mystic Tau was **marked in baptism** on the **foreheads** of those initiated in the Mysteries, \* and was used in every variety of way as a most sacred symbol. [See the worship of Tammuz in the temple in Jerusalem.](#)



\* TERTULLIAN, *De Proscript. Hoeret*. The language of Tertullian implies that those who were initiated by **baptism** in the Mysteries were **marked on the forehead** in the same way, as his Christian countrymen in Africa, who had begun by this time to be marked in baptism with **the sign of the cross**.

[Note: the **sign** of the cross is in **6 steps**, this is repeated three times to mark **666** on the forehead of unsinning infants. Well, that is one act actually called a sign of the cross which was the ultimate weapon of the beast which failed.

The "Mark" brands the forehead or Mind when we make it into an idol.]

The Jews attempted to seduce Jesus into the Dionysus song and dance as they "piped." Jesus also indicated that they hoped that John wore the soft clothing of a king's catamite or male homosexual. The worship of Dionysus was rampant and this TRIUMPH over of Jesus would prove whether He was the incarnate Dionysus. While He refused to engage in their traditional antics of all priesthoods, they nevertheless TRIUMPH OVER Him momentarily on the cross:

"It is strange, yet unquestionably a fact, that in ages long before the birth of Christ, and since then in lands untouched by the teaching of the Church, the Cross has been used as a sacred symbol. . . . The Greek **Bacchus**, the Tyrian **Tammuz**, the Chaldean **Bel**, and the Norse **Odin**, were all symbolized to their votaries by a cruciform device." The Cross in Ritual, Architecture, and Art (London, 1900), G. S. Tyack, p. 1.

The people of the ancient lands used the **cross in worship**, some, like the Egyptians used it in **Phallus** worship, or, **worship of the male sex organ**. It was used as a symbol of fertility. "Various figures of crosses are found everywhere on Egyptian monuments and tombs, and are considered by many authorities as symbolical either of the phallus [a representation of the male sex organ] or of coition. . . . In Egyptian tombs the crux ansata [cross with a circle or handle on top] is found side by side with the phallus." A Short History of Sex-Worship (London, 1940), H. Cutner, pp. 16, 17; see also The Non-Christian Cross, p. 183.

W. E. Vine says on this subject: "STAUROS (staur-V) denotes, primarily, an **upright pale or stake**. On such malefactors were nailed for execution. Both the noun and the verb stauroo, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross." Greek scholar Vine then mentions the **Chaldean origin of the two-piece cross** and

how it was adopted from the **pagans** by Christendom in the **third century C.E.** as a symbol of Christ's impalement." Vine's Expository Dictionary of Old and New Testament Words, 1981, Vol. 1, p. 256.

**Sustauroo** (g4957) soos-tow-ro'-o; from 4862 and 4717; to impale in company with (lit. or fig.): - crucify with.

**Stauroo** (h4717) stow-ro'-o, from 4716; to impale on the cross; fig. to extinguish (subdue) passion or

**selfishness: - crucify.**

The early Christians did not think to have a crucifix or a cross hanging on their doors or in their places of meeting. New Catholic Encyclopedia says: "The representation of Christ's redemptive death on Golgotha does not occur in the symbolic art of the first Christian centuries. The early Christians, influenced by the Old Testament prohibition of graven images, were reluctant to depict even the instrument of the Lord's Passion." (1967), Vol. IV, p. 486

A History of the Christian Church says: "There was no use of the crucifix and no material representation of the cross." (New York, 1897), J. F. Hurst, Vol. I, p. 366. [Resource](#)

**Therefore, too much focus on the cross and steeples may be a subconscious confession. See the cross connection of feminine or effeminate religion.**

To identify **Tammuz** with the **sun** it was joined sometimes to the circle of the sun as in No. 4; sometimes it was inserted in the circle, as in No. 5. Whether the Maltese cross, which the Romish bishops append to their names as a symbol of their episcopal dignity, is the letter **T**, may be doubtful; but there seems no reason to doubt that that Maltese cross is an express symbol of the sun; for Layard found it as a sacred symbol in Nineveh in such a connection as led him to identify it with the sun.

The mystic **Tau**, as the symbol of the great divinity, was called "the sign of life"; it was used as an amulet over the heart; it was marked on the official garments of the priests, as on the official garments of the priests of Rome; it was borne by kings in their hand, as a token of their dignity or **divinely-conferred** authority. **The Vestal virgins of Pagan Rome wore it suspended from their necklaces, as the nuns do now.**



**The winged phallus was worn as a pendant: it is similar to the ANK**

**The Egyptians did the same**, and many of the barbarous nations with whom they had intercourse, as the Egyptian monuments bear witness. In reference to the adorning of some of these tribes, Wilkinson thus writes: "The girdle was sometimes highly ornamented; men as well as women wore earrings; and they frequently had a *small cross* suspended to a **necklace**, or to the collar of their dress. The adoption of this last

was not peculiar to them; it was also appended to, or figured upon, the robes of the Rot-n-no; and traces of it may be seen in the fancy ornaments of the Rebo, showing that it was already in use as *early as the fifteenth century before the Christian era.*" (Fig. 44).

[Note: the Israelites carried along their idols from Egypt and the women wore earrings and other jewelry which was almost always an image of the "god" or "goddess." The women had spent 400 years worshipping Osiris pictured as a tiny or large golden calf. The Israelites turned their back on the Book of the Covenant to make this image which they worshiped with singing, dancing naked and musical instruments (the word **play** in Hebrew). Because the Spirit of Christ was the Spirit in the Wilderness giving them a covenant of Grace, when the people turned back to Egyptian worship they turned their back on Christ and worshiped the image rather than the Creator.

**Apis** was the beast-god of ancient Egypt. He was also known as **Mnevis**, and **Onuphis**. Apis / Mnevis / Onuphis (Apis) was regarded as the avatar or Incarnation of the god Osiris, whose soul it was said had transmigrated into the body of a bull.]



**There is hardly a Pagan tribe where the cross has not been found.** The cross was worshipped by the Pagan Celts long before the incarnation and death of Christ. "It is a fact," says Maurice,

"not less remarkable than well-attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the Deity they adored, and having cut the side **branches**, they affixed two of the largest of them to the highest part of the trunk, in such a manner that **those branches extended** on each side **like the arms of a man**, and,

together with the body, presented the appearance of a HUGE CROSS, and on the bark, in several places, was also inscribed the letter **Thau**." It was worshipped in Mexico for ages before the Roman Catholic missionaries set foot there, large stone crosses being erected, probably to the "god of rain."

The cross thus widely worshipped, or regarded as a sacred emblem,  
was the unequivocal symbol of **Bacchus**, the **Babylonian Messiah**, for he was represented with a head-band covered with crosses. (Fig 45) ||



|| The above figure is the head.. only magnified, that the crosses may be more distinctly visible. The worship at Rome on Good Friday of the '**cross of fire**,' brings the full significance of that worship to view.

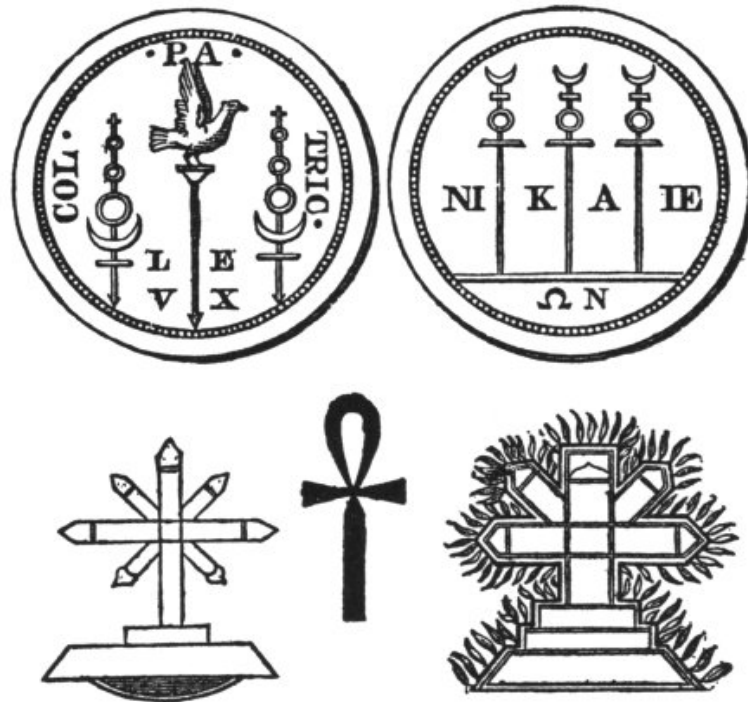


THE SWASTIKA, placed in the emblem at the head of the **serpent**, found. It is the **fiery cross**, with arms of **whirling flame** revolving clockwise to represent the tremendous energies of nature incessantly creating and dissolving the forms through which the evolutionary process takes place. In religions which recognise three aspects of Deity, the swastika is associated with the Third Person of the Trinity, who is at once the Creator and the Destroyer: Shiva in Hinduism and the Holy Ghost in Christianity. Applied to humanity, the figure may show the human as the link between heaven and earth, one "hand" pointing toward heaven or spirit and the other toward earth or matter. [Source](#)

This **symbol of the Babylonian god** is revered at this day in all the wide wastes

of Tartary, where **Buddhism** prevails, and the way in which it is represented among them forms a striking commentary on the language applied by Rome to the Cross. "The cross," says Colonel Wilford, in the *Asiatic Researches*, "though not an object of *worship* among the **Baud'has** or Buddhists, is a favourite emblem and device among them. It is exactly the cross of the Manicheans, with leaves and flowers springing from it.

This cross, putting forth leaves and flowers (and fruit also, as I am told), is called the **divine tree**, the **tree of the gods**, the **tree of life and knowledge**, and productive of whatever is good and desirable, and is placed in the terrestrial paradise." (Fig. 46)



Compare this with the **language of Rome** applied to the cross, and it will be seen how exact is the coincidence. In the Office of the Cross, it is called the "Tree of life," and the worshippers are taught thus to address it:

"Hail, O Cross, **triumphal wood**, true salvation of the world, among **trees** there is none like thee in leaf, flower, and bud...O Cross, **our only hope**, increase righteousness to the godly and pardon the offences of the guilty." \*

\* The above was actually **versified** by the Romanisers in the Church of England, and published along with much besides from the same source, some years ago, in a volume entitled *Devotions on the Passion*. The *London Record*, of April, 1842, gave the following as a specimen of the "Devotions" provided by these "wolves in sheep's clothing" for members of the Church of England:--

"O **faithful cross**, thou peerless **tree**,  
No forest yields the like of thee,  
Leaf, flower, and bud;



Sweet is the wood, and sweet the weight,  
And sweet the nails that penetrate  
Thee, thou sweet wood."

Can any one, reading the gospel narrative of the crucifixion, possibly believe that that narrative of itself could ever germinate into such extravagance of "leaf, flower, and bud," as thus appears in this Roman Office? But when it is considered that the Buddhist, like the Babylonian cross, was the recognised **emblem of Tammuz (Eze 8:14)**, who was known as the mistletoe branch, or "All-heal," then it is easy to see how the sacred Initial should be represented as covered with leaves, and how Rome, in adopting it, should call it the

"Medicine which preserves the healthful, heals the sick, and does what mere human power alone could never do."

Now, this **Pagan** symbol seems first to have crept into the Christian Church in **Egypt**, and generally into Africa. A statement of Tertullian, about the middle of the third century, shows how much, by that time, the Church of **Carthage** was infected with the old leaven. Egypt especially, which was never thoroughly evangelised, appears to have taken the lead in bringing in this Pagan symbol. The first form of that which is called the *Christian Cross*, found on *Christian* monuments there, is the unequivocal Pagan **Tau**, or Egyptian "Sign of life." Let the reader peruse the following statement of Sir G. Wilkinson:

"A still more curious fact may be mentioned respecting this hieroglyphical character [the Tau], that the early Christians of Egypt adopted it in lieu of the cross, which was *afterwards* substituted for it, prefixing it to inscriptions in the same manner as the cross in *later times*. For, though Dr. Young had some scruples in believing the statement of Sir A. Edmonstone, that it holds that position in the sepulchres of the great **Oasis**, I can attest that such is the case, and that numerous inscriptions, headed by the *Tau*, are preserved to the present day on early Christian monuments."

The drift of this statement is evidently this, that in Egypt the earliest form of that which has since been *called* the cross, was no other than the "**Crux Ansata**," or "Sign of life," borne by Osiris and all the Egyptian gods; that the *ansa* or "handle" was afterwards dispensed with, and that it became the simple Tau, or ordinary cross, as it appears at this day, and that the design of its first employment on the sepulchres,

therefore, could have no reference to the crucifixion of the Nazarene, but was simply the result of the attachment to old and long-cherished Pagan symbols, which is always strong in those who, with the adoption of the Christian name and profession, are still, to a large extent, Pagan in heart and feeling. This, and this only, is the origin of the worship of the "cross."

The priests female wardrobe is a



"Yet the phallic symbol: the Red Hat caps it off. [See some other "christian" symbols.](#)

THE CENTRE of the seal is the ankh or **Crux Ansata**, an ancient Egyptian **symbol of resurrection**. It is composed of the Tau or T--shaped cross surmounted by a small circle and is often seen in Egyptian statuary and in wall and tomb paintings where it is depicted as being held in the hand. The Tau symbolises matter or the world of form; the small circle above it represents spirit or life. With the circle marking the position of the head, it represents the mystic cube unfolded to form the Latin cross, symbol of spirit descended into matter and crucified thereon, but risen from death and resting triumphant on the arms of the conquered slayer. So it may be said that the figure of the interlaced triangles enclosing the ankh represents the human triumphant and the divine triumphant in the human. As the cross of life, the ankh then becomes a symbol of resurrection and immortality.

[Source](#)

cross itself is the oldest of phallic emblems, and the lozenge-shaped windows of cathedrals are proof that the yonic symbols have survived the destructions of the pagan Mysteries. The very structure of the church itself is permeated with (sexual symbolism) phallicism. Remove from the Christian Church all emblems of Priapic origin and nothing is left..." -[The secret teaching of all ages by Manley P. Hall](#)



[Another view:](#) The Ankh represents the genitals of both sexes. The cross itself is a primitive form of the phallus, and the loop that of the womb. Again, we continue the symbol of the cross as the giver of life. Yes...even prior to this time was the cross a symbol of the phallus or fertility. This is not the only thing that the phallus has

**symbolized over the many centuries within and without the pagan world. It has also been used as a symbol of strength.**

This, no doubt, will appear all very strange and very incredible to those who have read Church history, as most have done to a large extent, even amongst Protestants, through Romish spectacles; and especially to those who call to mind the famous story told of the miraculous appearance of the cross to [Constantine](#) on the day before the decisive victory at the Milvian bridge, that decided the fortunes of **avowed Paganism** and **nominal** Christianity. That story, as commonly told, if true, would certainly give a Divine sanction to the reverence for the cross.

But that story, when sifted to the bottom, according to the common version of it, will be found to be based on a delusion--a delusion, however, into which so good a man as Milner has allowed himself to fall. Milner's account is as follows: "Constantine, marching from France into Italy against Maxentius, in an expedition which was likely either to exalt or to ruin him, was oppressed with anxiety. Some god he thought needful to protect him; the God of the Christians he was most inclined to respect, but he wanted some satisfactory proof of His real existence and power, and he neither understood the means of acquiring this, nor could he be content with the atheistic indifference in which so many generals and heroes since his time have acquiesced.

He prayed, he implored with such vehemence and importunity, and God left him not unanswered. While he was marching with his forces in the afternoon, the trophy of the cross appeared very luminous in the heavens, **brighter than the sun**, with this inscription, 'Conquer by this.'

He and his soldiers were astonished at the sight; but he continued pondering on the event till night. And Christ appeared to him when asleep with the same sign of the cross, and directed him to make use of the symbol as his military ensign." Such is the statement of Milner. Now, in regard to the "trophy of the cross," **a few words will suffice to show that it is utterly unfounded**. I do not think it necessary to dispute the fact of some miraculous sign having been given. There may, or there may not, have been on this occasion a "*dignus vindice nodus*," a crisis worthy of a Divine interposition. Whether, however, there was anything out of the ordinary course, I do not inquire. But this I say, on the *supposition* that Constantine in this matter acted in good faith, and that there actually *was* a miraculous appearance in the heavens, that it was not the sign of the cross that was seen, but quite a different thing, the *name* of Christ. That this was the case, we have at once the testimony of Lactantius, who was the tutor of Constantine's son Crispus--the earliest author who gives any account of the matter, and the indisputable evidence of the standards of Constantine themselves, as handed down to us on medals struck at the time. The testimony of Lactantius is most decisive: "Constantine was warned in a dream to make the celestial sign of God upon his soldiers' shields, and so to join battle. He did as he was bid, and with the transverse letter X circumflexing the head of it, he marks *Christ* on their shields. Equipped with this sign, his army takes the sword."

Now, the letter **X** was just the initial of the *name* of Christ, being equivalent in Greek to **CH**. If, therefore, Constantine did as he was bid, when he made "the celestial sign of God" in the form of "the letter X," it was that "letter X," as the symbol of "*Christ*" and *not* the sign of the cross, which he saw in the heavens. When the Labarum, or far-famed standard of Constantine itself, properly so called, was made, we have the evidence of Ambrose, the well-known Bishop of Milan, that that standard was formed on the very principle contained in the statement of Lactantius--viz., simply to display the **Redeemer's name**. He calls it "Labarum, hoc est Christi sacratum nomine signum."-- "The Labarum, that is, the ensign consecrated by the NAME of Christ." \*

\* *Epistle of Ambrose to the Emperor Theodosius about the proposal to restore the Pagan altar of Victory in the Roman Senate.* The subject of the Labarum has been much confused through ignorance of the meaning of the word. Bryant *assumes* (and I was myself formerly led away by the assumption) that it was applied to the standard bearing the crescent and the cross, but he produces no evidence for the assumption; and I am now satisfied that none can be produced. The name Labarum, which is generally believed to have come from the East, treated as an Oriental word, gives forth its meaning at once. It evidently comes from *Lab*, "to vibrate," or "move to and fro," and *ar* "to be active." Interpreted thus, Labarum signifies simply a banner or flag, "waving to and fro" in the wind, and this entirely agrees with the language of Ambrose "an *ensign* consecrated by the *name* of Christ," which implies a banner.

There is not the slightest allusion to any cross--to anything but the simple name of Christ. While we have these testimonies of Lactantius and Ambrose, when we come to examine the standard of Constantine, we find the accounts of both authors fully borne out; we find that that standard, bearing on it these very words, "*Hoc signo victor eris*," "In this sign thou shalt be a conqueror," said to have been addressed from heaven to the emperor, has nothing at all in the shape of a cross, but "the letter X." In the Roman Catacombs, on a Christian monument to "Sinphonia and her sons," there is a distinct allusion to the story of the vision; but that allusion also shows that the X, and not the cross, was regarded as the "heavenly sign." The words at the head of the inscription are these:

**"In Hoc Vinces [In this thou shalt overcome] X."**

Nothing whatever but the X is here given as the "Victorious Sign." There are some examples, no doubt, of Constantine's standard, in which there is a cross-*bar*, from which the flag is suspended, that contains that "letter X"; and Eusebius, who wrote when **superstition and apostacy** were working, tries hard to make it appear that that cross-bar was the essential element in the ensign of Constantine. But this is obviously a mistake; that cross-bar was nothing new, nothing peculiar to Constantine's standard.

Tertullian shows that that cross-bar was found long before on the **vexillum**, the Roman Pagan standard, that carried a flag; and it was used simply for the purpose of displaying that flag. If, therefore, that cross-bar was the "celestial sign," it needed no voice from heaven to direct Constantine to

make it; nor would the making or displaying of it have excited any particular attention on the part of those who saw it.

We find no evidence at all that the famous **legend**, "In this overcome," has any reference to this cross-bar; but we find evidence the most decisive that that legend does refer to the X. Now, that that X was not intended as the sign of the cross, but as the initial of Christ's name, is manifest from this, that the Greek P, equivalent to our R, is inserted in the middle of it, making by their union CHR. The standard of Constantine, then, was just the *name* of Christ. Whether the device came from earth or from heaven—whether it was suggested by human wisdom or Divine, supposing that Constantine was sincere in his Christian profession, nothing more was implied in it than a literal embodiment of the sentiment of the Psalmist, "In the *name* of the Lord will we display our banners." To display that name on the standards of Imperial Rome was a thing absolutely new; and the sight of that *name*, there can be little doubt, nerved the Christian soldiers in Constantine's army with more than usual fire to fight and conquer at the Milvian bridge.

In the above remarks I have gone on the supposition that Constantine acted in good faith as a Christian. His good faith, however, has been questioned; and I am not without my suspicions that the X *may* have been intended to have one meaning to the Christians and another to the Pagans. It is certain that the X was the symbol of the god Ham in Egypt, and as such was exhibited on the breast of his image. Whichever view be taken, however, of Constantine's sincerity, the supposed Divine warrant for reverencing the sign of the cross entirely falls to the ground. In regard to the X, there is no doubt that, by the Christians who knew nothing of secret plots or devices, it was generally taken, as Lactantius declares, as equivalent to the name of "*Christ*." In this view, therefore, it had no very great attractions for the Pagans, who, even in worshipping Horus, had always been accustomed to make use of the mystic tau or cross, as the "sign of life," or the magical charm that secured all that was good, and warded off everything that was evil. When, therefore, multitudes of the Pagans, on the conversion of Constantine, flocked into the Church, like the semi-Pagans of Egypt, they brought along with them their predilection for the old symbol. The consequence was, that in no great length of time, as apostacy proceeded, the X which in itself was not an unnatural symbol of Christ, the true Messiah, and which had once been regarded as such, was allowed to go entirely into disuse, and the Tau, the sign of the cross, the indisputable sign of Tammuz, the false Messiah, was everywhere *substituted* in its stead. Thus, by the "sign of the cross," Christ has been crucified anew by those who profess to be His disciples. Now, if these things be matter of historic fact, who can wonder that, in the Romish Church, "the sign of the cross" has always and everywhere been seen to be such an instrument of rank superstition and delusion?

There is more, much more, in the rites and ceremonies of Rome that might be brought to elucidate our subject. But the above may suffice.\*

\* If the above remarks be well founded, surely it cannot be right that this sign of the cross, or emblem of Tammuz, should be used in Christian baptism. At the period of the Revolution, a Royal Commission, appointed to inquire into the Rites and Ceremonies of the Church of England,

numbering among its members *eight* or *ten* bishops, strongly recommended that the use of the cross, as tending to superstition, should be laid aside. If such a recommendation was given then, and that by such authority as members of the Church of England must respect, how much ought that recommendation to be enforced by the new light which Providence has cast on the subject!

## Notes from Section 4.2

It is not in one point only, but in manifold respects, that the ceremonies of "Holy Week" at Rome, as it is termed, recall to memory the **rites of the great Babylonian god**. The more we look at these rites, the more we shall be struck with the wonderful resemblance that subsists between them and those observed at the Egyptian festival of burning lamps and the other ceremonies of the fire-worshippers in different countries.

In Egypt the **grand illumination** took place beside the **sepulchre of Osiris at Sais**.  
 ..... In Rome in "Holy Week," a sepulchre of Christ also figures in connection with a brilliant illumination of burning tapers.

In Crete, where the tomb of Jupiter was exhibited, that tomb was an object of worship to the Cretans.

..... In Rome, if the devotees do not worship the so-called sepulchre of Christ, they worship what is entombed within it.

As there is reason to believe that the Pagan festival of burning lamps was observed in commemoration of the ancient **fire-worship**, so there is a ceremony at Rome in the Easter week, which is an unmistakable act of fire-worship, when a **cross of fire** is the grand object of worship.

This ceremony is thus graphically described by the authoress of *Rome in the 19th Century*:

"The effect of the **blazing cross of fire** suspended from the dome above the confession or tomb of St. Peter's, was strikingly brilliant at night. It is covered with innumerable lamps, which have the effect of one blaze of fire...

The whole church was thronged with a vast multitude of all classes and countries, from royalty to the meanest beggar, all gazing upon this one object. In a few minutes the Pope and all his Cardinals **descended** into St. Peter's, and room being kept for them by the Swiss guards, the aged Pontiff...prostrated himself in silent adoration before the **CROSS OF FIRE**. A long train of Cardinals knelt before him, whose splendid robes and attendant train-bearers, formed a striking contrast to the humility of their attitude." What could be a more clear and **unequivocal act of fire-worship** than this? Now, view this in connection with the fact stated in the following extract from the same work, and how does the one cast light on the other:

"With Holy Thursday our miseries began [that is, from crowding]. On this disastrous day

we went before nine to the Sistine chapel...and beheld a procession led by the inferior orders of clergy, followed up by the Cardinals in superb dresses, bearing long wax tapers in their hands, and ending with the Pope himself, who walked beneath a crimson canopy, with his head uncovered,

**bearing the Host in a box**; and this being, as you know, the real flesh and blood of Christ, was carried from the Sistine chapel through the intermediate hall to the Paulina chapel, where it was deposited in the sepulchre prepared to receive it beneath the altar...

I never could learn why Christ was to be buried before He was dead, for, ..... as the crucifixion did not take place till Good Friday, ..... it seems odd to inter Him on Thursday.

His body, however, is laid in the sepulchre, in all the churches of Rome, where this rite is practised, on Thursday forenoon, and it remains there till Saturday at mid-day, when, for some reason best known to themselves,

He is supposed to rise from the grave amidst the **firing of cannon**, and **blowing of trumpets**, and **jingling of bells**, which have been carefully tied up ever since the dawn of Holy Thursday, lest the devil should get into them."

The **worship of the cross of fire** on **Good Friday** explains at once the anomaly otherwise so perplexing, that Christ should be buried on Thursday, and rise from the dead on Saturday.

If the festival of Holy Week be really, **as its rites declare**, one of the old **festivals of Saturn**, the **Babylonian fire-god**, who, though an infernal god, was yet **Phoroneus**, the great "Deliverer,"

it is altogether **natural** that the god of the **Papal idolatry**, though called by Christ's *name*, should rise from the dead on his *own* day--the *Dies Saturni*, or "**Saturn's day**." \*

\* The above account referred to the ceremonies as witnessed by the authoress in 1817 and 1818. It would seem that some change has taken place since then, caused probably by the very attention called by her to the gross anomaly mentioned above; for Count Vlodaisky, formerly a Roman Catholic priest, who visited Rome in 1845,

has informed me that **in that year the resurrection took place**, not at mid-day, but at **nine o'clock** on the evening of **Saturday**.

This may have been intended to make the inconsistency between Roman

practice and Scriptural fact appear somewhat less glaring.

Still the fact remains, that the resurrection of Christ, as celebrated at Rome, takes place, not on His own day--"The Lord's day"--**but--on the day of Saturn, the god of fire!**

On the day before the *Miserere* is sung with such overwhelming pathos, that few can listen to it unmoved, and many even swoon with the emotions that are excited. What if this be at bottom only the **old song of Linus**, of whose very touching and melancholy character Herodotus speaks so strikingly? Certain it is, that much of the pathos of that *Miserere* depends on the part borne in singing it by the **sopranos**; and equally certain it is that **Semiramis**, the wife of him who, historically, was the original of that god whose tragic death was so pathetically celebrated in many countries, enjoys the fame, such as it is, of having been the **inventress** of the practice from which **soprano singing** took its rise.

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