

very clearly established that the idea of Madonna and child ("my Lady" and child) was derived from the Babylonians who had an image of Semiramis, their famous Queen, holding her son Tammuz in her arms, to which they rendered divine worship. In that pamphlet it is shown that "From Babylon this worship of the mother and the child spread to the ends of the whole earth. In Egypt, the mother and child were worshipped under the names of Isis and Osiris; in Greece, as Demeter and Couros; in Asia Minor, as Cybele and Attin; and even in Thibet, in China, and Japan, the Jesuit Missionaries were astonished to find the exact counter-part of Madonna and her child as devoutly worshipped as at Rome itself. Shing Moo, "the Holy Mother," in China, is represented in a niche with a babe in her arms, and a glory around her, exactly as if Roman Catholic artists had been employed to set her up."

Returning to this subject, the author writes as follows: and we feel persuaded every reader will find his remarks deeply interesting:—

"It has been shown already, that in ancient Babylon, just as in modern Rome, a mother and a child were worshipped with most devoted reverence. It is now to be proved that the child worshipped in its mother's arms was set up as the avowed rival of Christ, and that that rival Christ of ancient pagan Babylon is *the very idol* which the Papacy has adopted in gospel times in opposition to the living Saviour. The hero-god whom the Babylonians worshipped as a little child, after performing exploits which gained for him the highest renown, and showing the world how men might enjoy the pleasures of sin without any fear of the wrath of a holy God, was cut off by a violent death in the midst of a career of Glory. When the news of his death spread abroad, the devotees of pleasure felt as if the best benefactor of mankind were gone, and "the gaiety of nations eclipsed." Loud was the wail that everywhere ascended to heaven for so dire a catastrophe. Then began those "wceplings for Tammuz," in the guilt of which the daughters of Israel allowed themselves to be implicated, and the existence of which can be traced in the literature of the world, from Ultima Thule to Japan. Though the death of her warlike son, on whose prowess the mother had mainly depended, gave a rude shock to her power, yet her resolution and unbounded ambition were in no wise checked. On the contrary, her ambition took a still higher flight. In life her son had been honored as a hero; in death she will have him worshipped as a god,—yea, as the woman's promised seed (*Zero-ashta*), who was destined to bruise the serpent's