

among the Egyptians." Immortality, however, like all life in this world, was, in the conception of the Egyptians, conditioned. To share in the triumph of light over darkness and life over death, a man must come to be a partaker of light and life from a heavenly source and become like Osiris, the chief deity who presided over men and was worshipped by the people. The present life and the first punishments inflicted were both ordained to produce this likeness. The Egyptians, like so many ancient people, believed in the transmigration of souls. It has been asserted that this transmigration was not for the purposes of punishment, as it was in the conception of the people of India, but simply for development. Degradation, however, from the life of a man to that of an animal must have had in it an element of punishment, even though it afforded an opportunity for improvement. There were also reformatory punishments lying outside the sphere of this world. The condemned who were not scourged back to earth to live again in the form of an animal were driven into the atmosphere to be vexed and tossed by tempests, or plunged into the tortures of a horrid hell of fire and devils below. Hell had seventy-five compartments. There were different penalties inflicted in hell according to the different sins which men had committed. These punishments seem to have been looked upon as reformatory and designed to bring men out of sin. Every soul moved through transmigrations or immediate future punishments toward a final judgment and an ultimate destiny. The design of repeated lives with their discipline was to bring men unto faith and obedience and holiness. If a man lives piously as a child of light, he becomes Osiris—that is to say, one with the God of men. Whether a man is like Osiris is determined in the judgment. The goddess of truth conducts him within the judgment hall and places him before the divine tribunal. If he would be justified, he must be able to say: "I have done injury to nobody, nor have I caused any to weep or to perish with hunger. I have not told lies or stolen or committed murder. I have not committed adultery. I have not been a hypocrite, or licentious, or a drunkard." According to some authorities, he must also be able to say: "I have given bread to him that was hungry, water to him that was thirsty, clothes to the naked, and shelter to the wanderer." The soul is then weighed in the divine balances by Anubis, Horus, and Thot. The last mentioned records the sum total, and, if it be possible, justifies the soul. Finally, the man is brought before Osiris, who, surrounded by associate judges, gives the final verdict. If the man is justified, he becomes a spirit of light, one of the pious (*amhu*); one of the faithful (*hesu*); one of the wise (*akeru*); one of the rich (*asu*). "All this shows us that a moral life, a life of holiness and beneficence was conceived as being a matter of solemn obligation toward the Deity himself. To become like the god Osiris, a benefactor, a good being, persecuted but justified, judged, but pronounced innocent, was looked upon as the ideal of every pious man, and as the condition on which alone eternal life could be obtained and the means by which it could