

"obscene, I am not an exciter of alarms, I am not hot in speech, "I do not turn a deaf ear to the words of righteousness, I am not "foul-mouthed, I am not a striker, I am not a quarreler, I do not "revoke my purpose, I do not multiply clamour in reply to words, "I am not evil-minded or a doer of evil, I am not a reviler of the "King, I put no obstructions upon the water, I am not a bawler, "I am not a reviler of the god, I am not fraudulent, I am not "sparing in offerings to the gods, I do not deprive the dead of the "funeral cakes, I do not take away the cakes of the child or pro- "fane the god of my locality, I do not kill sacred animals."

Amongst trials which our traveller in the other world undergoes, he has to pass through a veritable valley of the shadow of death, "for it is all abyss, utter darkness, sheer perplexity." He is also tried by fire, which the artist represents pictorially, but has compensation by a sojourn in the Egyptian Elysian fields, where he ploughs and sows and reaps, and through which runs a canal, "the limit of which cannot be stated," and in which are fish and no serpents. The papyrus ends with a picture of Hathor, a personification of the sky, in the form of a hippopotamus. On her head she holds the solar disk, and in her left hand she holds the symbol of life.

The time has not yet come for a satisfactory exposition of the Egyptian religion; but as some of the acutest intellects in Europe are engaged in its study, we may hope that light will yet shine into the dark places. Their more important gods received homage in different localities under different names. Each *canton*, or *nome*, had its own college of priests and tutelar divinities, so that we come to regard their religious system, at first sight, as a heterogeneous polytheistic mass. They personified sun, moon and stars, the earth and sky, light and darkness, and, according to Renouf, recognized a divinity wherever they discerned a fixed law either of permanence or change. But behind and above these adored personifications of natural objects and forces there was the recognition of one great power. That admits of no doubt. It is true some incline to believe the *esoteric* doctrine of the Egyptian priests was materialistic; that they held matter to be endowed with intelligent, inherent creative force, and to be eternal. On the other hand many passages from their writings are monotheistic. Referring to the powers higher than the popular divinities, a power to whom no temple was raised, one of