

with marks of culture and *fin de siècle* verbal exotics, to the society papers in London, in which she seldom fails to paraphrase, with respect to Cornish hills and bicycles, Ulysses' well-remembered statement regarding Ithaca.

Her arrogance and rancour effectually abated, Dr. Teulon's second daughter became a convert to Roman Catholicism and is, or was, a little sister of the Assumption in Paris. Of Jack Escott and Mr. Lieu we need write nothing, for the one is known throughout the empire as a member of Parliament destined perhaps to lead Caliban and Trinculo into a state of grace, while the other persistently

follows the tortuous path of self-advertisement, anon holding converse with disembodied spirits, anon striving to shame American municipalities into decent government, anon helping modern statesmen to promote the advent of the world's federation and universal peace. Escott still prides himself on his simplicity and eke on his poverty, but there are not wanting envious tongues to hint that were it not for his muffled shoes and padding he would be heard to chink as he walks. Nevertheless, he has served the people well in his day and generation.

And now our stage is clear: reader, Good night!

THE END.

THE BOOK OF THE DEAD.

EGYPT was essentially a land of priests. They filled all the official posts, and ruled the land with a firm rule. Religion entered into every detail of public and private life. From the very earliest period we find religion manifesting itself. Above all, Egypt was the land in which the doctrine of belief in a future life was most highly developed. Even the rude burials of prehistoric times, which Professor Petrie has opened on the fringe of the Lybian Desert, show that there was a belief that man was not for ever dead. The vessels of food and drink, the rude arms or tools placed in the grave, indicated a belief that some day the soul and breath would return to the body and life be renewed. But the Egyptians went beyond a mere abstract belief, and gave to it a concrete form in the development of an elaborate eschatological literature such as no other ancient nation, not even the sister civilization of Chaldea, had produced. This literature, of which the British Museum possesses a most magnificent collection, is known to scholars as the "Book of the Dead," the Egyptian title being "Per em Hru" (Coming Forth by Day).

The British Museum possesses certainly the finest European collection of papyrus, and during the last few years its officials have been most energetic in publishing reproductions of the best specimens in the collection. These publications have been chiefly edited by Dr. E. A. Wallis Budge, the keeper of the department, whose book-producing power seems unlimited. In 1890 they issued a facsimile of the beautiful papyrus of Ani, the best-known illuminated ritual. It is 78 feet long, and has over one hundred beautifully painted vignettes. The publication of the facsimile was followed a year after by a complete translation, with a valuable introduction on the nature and construction of the "Book of the Dead;" and now we have a new volume containing a selection of five papyri, varying in date from 1600 B.C. to a century before the Christian