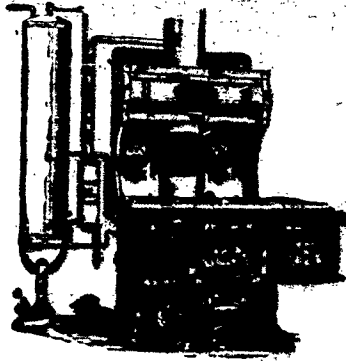


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WORLD RELIGIONS IN FRANCE

...of the world...
No nation in the world devoted so much attention to the subject of the future life as the ancient Egyptians, and next, strongly enough, with no little effect upon their daily life in this world. It had, however, no morbid effect upon them, for, unlike any other nation of antiquity, the Egyptian had fully convinced himself that his life was but the ante-chamber to a "life of eternity and everlastingness."

The greatest work of the future was that known as the "Book of the Dead"—a marvellous compendium of magic, religion and folklore. Its beginning is best in the dark regions of the prehistoric age, for there is now no doubt that it had taken definite literary form long before the fourth dynasty, B. C. 2700, and was old by the time of the sixth, some centuries later.

The Egyptian's idea of future life was the outcome of his magical belief that everything material or immaterial had its immortal double. The land itself, the Nile, the chief religious cities, the king, and the people, all had their doubles in the next world. Out of this grew the idea of a life in the future state of perfect happiness, the best of earth, in the Fields of Peace.

There can be no doubt that this notion of the blessed was regarded by the early Egyptians, and, indeed, for a long time by the common people, not as a celestial region, but as a distant land of the earth, and well watered region of the Nile Delta in the north-west of Egypt, where the blessed ever breathed the cool north wind.

Here he lived in an ideal form of his life upon earth. He ploughed his fields and grew the grain which supplied him with "bread that grew not stale and beer that never became sour." His was situated on the banks of his earthly town or village, and Heaven would, indeed, be none to him.

The belief in another world, no doubt, was an important element in the religion of the Egyptians—but would the deceased meet and be recognized by those who had preceded him? On this point Dr. Budge describes how the deceased meets and is recognized by all who are near and dear to him.

As he truly remarks, it is an exact picture of the return of a long absent wanderer to his native village, such as may be seen any day in the Nile valley. It explains, also, the reason why the funeral inscriptions make so strong a feature of the family and social recollections of the dead, "give the expression: "I was one, however, to my father, favored of my mother, beloved of my brothers and sisters, and united in heart with the people of my town."

The underworld was a region of fire, lakes of fire, rivers of fire, honey, beheaded, and each day brought to life to undergo fresh torture. Space will not permit us to deal with this subject here, but in these terrible pictures we have, no doubt, the sources from which the early Christians drew their vivid descriptions of the tortures of the wicked.

Lands of the Paris Cabman.
It is a peculiarity of Paris, which every visitor who knows enough French to tell one dialect from another must have noticed, that nearly all Paris cabmen come from the same part of the country. The same thing is true of coal merchants and dealers in roasted chestnuts, who come from Auvergne; of the goatherds, who hawk their milk about the streets, who are Breton peasants, and of many other trades.

The cab drivers' land is probably little known to Englishmen. It is down in the Auvergne, and Rodes is its capital, a tiny village, where the word language and the best hearts in all France are to be found. The oldest of each family in Rodes takes the land and the paternal cottage. The old folks live with him until their death, and the younger sons go to Paris and drive cabs.

For years they drive about in all weathers, scraping together son by son until they have gathered enough to go home and pay for their board and lodging for the remainder of their days. They go with the elder brother to a notary on the first day of their return home and sign a deed by which he is bound to keep them for the remainder of their days in idleness in return for their savings.

There is an old priest in Rodes who thoroughly understands his flock. He never asks them to enter the church, but chats with them outside it, and preaches informal sermons as he thinks fit. Recently a deputation of the men took him a plaster statue of St. Francis (falsely believed to be the cabmen's patron saint), whose rule—St. Francis was really a gardener—they had cut away, and substituted a tiny cabman's whip.

Politics in South Africa.
Stanley Porter Hyatt, writing in the London Mail, says the dangerous unrest among the blacks of South Africa is due to the teachings of negroes from the United States who originally came as missionaries but were not many months in the colonies before they dropped their religion and devoted themselves to politics, beginning a propaganda of Africa for Africans.

King Edward carefully preserved programmes of the proceedings in which he has taken part.

WORLD RELIGIONS IN FRANCE

...of the world...
An official report of the Department of Bridges and Roads in France shows the maintenance of the road recently obtained in rendering roads free from dust by coating the surface with tar.

The engineer for the Seine and Marne Departments reports that after an experimental trial of a mixture of oil and petroleum a coating of tar was in the summer of 1911 laid down on seven different lengths of roads. After carefully observing these during a period of twelve months, he says that dust and mud have wholly disappeared and the cost of maintenance of the roads has been considerably reduced. Further comparing the previous coating on the roads with that of those with tarred surface, he says: "It appears that the tarring method requires no greater outlay, and at the same time very considerably improves the condition of the roadway."

In La Cleez two lengths of the Chaussee Nationale were coated with tar in June and August of 1910. Both these experiments have been entirely successful, the road now being covered with an elastic skin, while the sound of foot-passengers' tread is muffled and horses and draught carts require only one-half the effort they put forth before. The noise and vibration caused by vehicular traffic is much reduced, and neither dust nor mud is formed on the tarred surface.

Disease Cured by Light.
There has recently been published in Copenhagen a summary of the results of six years' experiment by Prof. Nils Finas in the cure of lupus by light rays.

Lupus is a form of tuberculosis localized in the skin, particularly on the face. Its favorite seat is in the cheek, and it attacks also the nose, eyelids and lips. The old form of treatment by which the diseased skin was removed and replaced by a healthy skin afforded only temporary relief because of the failure to remove the contagion. In 1885, after experiments with the effect of light on small-pox, Prof. Finas treated his first case of lupus, the patient being an engineer who had suffered from the disease for eight years. The treatment with light was entirely successful.

From November, 1903, during the six years covered by the published report, 800 cases had been treated by this method. Of these one-half were completely cured, although they included many old cases and several in which an extensive surface was attacked. Of the rest the most are considerably improved or almost cured, and only 5 per cent of all the cases have withstood the treatment completely or resulted in only a temporary improvement. As most of the old remaining cases among patients in Denmark have now been cured, Prof. Finas hopes for still better results in the future, when only comparatively fresh cases come to be dealt with. These yield much more readily to the treatment.

Extradition in France and Belgium.
A queer little episode in international law is suggested from Belgium. Three Belgians and a Frenchman are to be tried for the recent dynamite outrage at Liège. But the Frenchman has fled to his native country, and France, like many other countries, refuses to extradite her own subjects. As it is considered necessary to "confront" the prisoners, a deadlock arose. Until some arbitration court suggested that a shed be built on the frontier between the two countries, half in one and half in the other, and that a magistrate from each country should attend with his "lambs" on his own side of the border, and this is to be done. The expedient is obviously only a stop-gap for states whose boundaries touch; but the occasion may help to make civilized countries like France more liberal in extraditing wrongdoers who take refuge in the bosoms of their fatherland, and who are generally a good riddance. We already give up our home-made men, even to countries like Switzerland, that will not give up theirs.—Fall Mail Gazette.

Age of Rulers.
The following gives a very interesting comparison of the ages of the leading rulers of Europe:
King of Denmark, 52; King of Sweden, 75; Emperor of Austria, 73; King of Belgium, 69; King of Roumania, 56; King Edward VII, 51; Sultan of Turkey, 51; King of Greece, 49; German Emperor, 48; King of Portugal, 49; The Czar, 56; King of Italy, 55; Queen of the Netherlands, 53; King of Spain, 47.

The King of Spain, who some had in this list, has been a King since the day he was born.

Mark Cracks With Lead Beater.
A grove of aspens in Manitoba grows in a region of intense frost. The straight, tall trunks have frost cracks in the bark near the ground, where the sap is yet to be found in the lines of varnished oaks. All who have ranged in the north during the coldest weather will recall readily the sharp explosions they have heard during the making of these cracks.

Quite a Large Family.
The most remarkable record for numerous descendants of any person in the United States is that held by Mrs. Jacob Dearinger, who resides in Yorkville, Ill. She is 87 years old and has 311 descendants.

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