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*Lynne
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- ARTICLE I.—1. *A System of Practical Medicine, comprised in a series of original Dissertations.* Arranged and edited by ALEXANDER TWEEDIE, M. D., F. R. S. Vol. 2. Article, Insanity, by J. C. PRICHARD, M. D., F. R. S., etc., etc. Philadelphia: Lea & Blanchard. 1840.
2. *A Treatise on the Practice of Medicine.* By GEORGE B. WOOD, M. D., Professor of the Theory and Practice of Medicine in the University of Pennsylvania, etc., etc. Fourth Edition. In two volumes. Vol. 2. Article, Insanity. Philadelphia: Lippincott, Grambo & Co. 1855.
3. *Elements of Medical Jurisprudence.* By THEODRIC ROMEYN BECK, M. D., LL.D., and JOHN B. BECK, M. D. Tenth Edition. Vol. 1. Article, Mental Alienation. Albany: Little & Co. 1850.
4. *Mind and Matter: or Physiological Inquiries, in a series of Essays, intended to illustrate the Mental Relations of the Physical Organization and the Mental Faculties.* By Sir BENJAMIN BRODIE, Bart., D. C. L., Vice-President of the Royal Society. With Additional Notes by an American Editor. New York: G. P. Putnam & Co. 1857.

THE frequency and success with which criminal advocates plead insanity as a defence for atrocious crime, are viewed with deep concern by a large part of our people. Those who have at heart the interests of morality and religion, are of course alarmed at the apparent countenance thus given to the

in this volume, will legitimately lead much farther than the extent to which they are actually pursued. There is no logical consistency in going so far as Dr. Davidson does and stopping there. It is manifestly throughout a purely subjective reason, and not the objective state of the argument, which decides for him the length to which he shall go. Another less scrupulous would, with the same principles, make greater havoc with "traditional opinions" still.

By James C. Moffat

ART. III.—*Denkmäler aus Aegypten und Aethiopien, nach den Zeichnungen der in den Jahren, 1842–1845, ausgeführten wissenschaftlichen Expedition,* VON RICHARD LEPSIUS. Imp. folio. Berlin: 1850–1852.

THE work, of which the title is here given, is still in process of publication. It is designed to consist of ten volumes, containing more than eight hundred lithographed plates, many of them coloured, with about twenty sheets of letter press to each volume. The first two volumes are topographical, geographical, and architectural, their object being to give a view of the monuments in Egypt and Ethiopia, according to their geographical position. In the third and fourth volumes are given the historical monuments of the old monarchy, that is, down to the thirteenth dynasty, or the Hyksos invasion; in the fifth, sixth, and seventh, those of the new monarchy, or from the seventeenth dynasty onward to the time of Alexander the Great. To the eighth, are assigned the monuments of the Ptolemies and Roman Emperors; to the ninth, the Ethiopian monuments; and to the tenth, the inscriptions, Hieratic, Phœnician, Sinaic, Greek and Roman. The hieroglyphic inscriptions are included in the previous volumes. The most valuable historical monuments of the editor's original discovery have been already issued.

It is truly a magnificent work, and in some respects, eclipses all its predecessors, in the field of Egyptian antiquities. With-

out derogating from the honour, which is their due, the collections made by the Republican Savans, by Champollion, Rosellini and others, are, in comparison with that of the Prussian expedition, imperfectly digested. Masses they are of invaluable materials, and to the mere antiquary, perhaps, satisfactory; but to the eye in search of history, tantalizing to a painful degree. It is a delightful relief to turn from them to the discriminating classification and chronological order of Lepsius. By persevering and well directed investigations among the actual monuments, many of which were never before laid bare to modern inspection, he has succeeded in determining relatively some of the most important epochs of Egyptian history. He has collected contemporaneous testimony to several dynasties of kings hitherto very scantily illustrated, and to such an amount and variety that although dates are still a matter of doubt, through the whole Pharaonic period, the epochs of which it consists and their relative order are settled beyond a doubt.

Monuments are presented of the fourth, fifth, sixth, eleventh, twelfth, thirteenth and seventeenth dynasties, and uninterruptedly onward to the Roman emperors. To the elucidation of the preceding and intervening dynasties little or nothing has been added by the expedition. Among those of the old monarchy, the richest in monumental remains are the fourth, sixth, and twelfth; and of the revived monarchy the eighteenth and nineteenth. The period assigned to the shepherds, between the thirteenth and seventeenth, is almost a blank.

Another excellence of the work is its scrupulous accuracy, a matter which we determine by an effect upon the mind difficult to be described, but in itself not the less conclusive to him who carefully compares it with preceding publications of the kind. At the same time it is not a reproduction of the preceding, but a genuine addition to knowledge, and gives nothing previously published except in cases where the former copies were so inaccurate that the corrections could not be otherwise marked.

Thus, through the graves of an ancient people have we received the delineation of their lives from their own hands. And, at least in reference to the older dynasties, we may truly say that a lost civilization has been restored to history. For so brief is the only extant narrative pertaining to that time,

and so much aside from the channel of art and politics, that we could never have suspected from it the progress which they had made. Though making mention of great nations, and clear, nay, graphic, in its pictures, it contains, singularly, little touching government and the organization of society. At first sight, indeed, one might have suspected that it had been written in lack of a true historical subject.

When the cloud, which rests upon the progress of our race for so long a period after the dispersion, begins to clear away, the first object brought to view is a single nomade family among the highlands of Mesopotamia. Why did the historian make such a choice? The family was neither royal nor sacerdotal, nor do we learn that any member of it had distinguished himself by either wealth or talent. Was the world so destitute of historical material that narrative could find nothing to dwell upon for so many centuries, and at the end of them, had to recommence with so humble a subject? So we might suppose, did we not, in pursuing the history of that family, find it incidentally brought in contact with several populous and highly civilized states. Another and greater consideration guided the hand of the sacred penman. His narrative had a view to a civilization a thousand years in the future, and a fairer light than even civilization, which should rest upon the later ages of mankind. The actual state of the world in his own time it was not his purpose to record. Terah and his family, obscure as they otherwise were, occupied a relation to the future, in comparison with which the greatest nations of that time were as nothing. From the more fully recorded epoch of Noah down to that of Abraham, the narrative runs by a very narrow channel. A bare genealogical list joins the one to the other, containing no more information of the intervening ages, than did the chain which connected two islands of the Ægean, of the mysteries of the deep which rolled between. Happily the original settlements of post-diluvian man are stated with admirable precision. The tenth chapter of Genesis, though brief, is the most valuable ethnological treatise bequeathed us by antiquity. Scientifically considered, it is not to be estimated in gold. By throwing upon it the light of recent discovery, and applying the lens of a careful and minute criticism, its every word is found to be a

history. And the life of Abraham, though less expansive, when treated in the same manner, yields results of a kindred value.

The primitive patriarchs long survived the first period of dispersion, and were, undoubtedly, the princes of their respective posterity and leaders of emigration. Japhet, with his descendants, had emigrated to the north, northeast, and northwest, and was entirely out of view. The day of his distinction was yet far in the future. -

The sons of Shem occupied, primarily, the land of the rivers Euphrates and Tigris, Asshur settling on the latter river, above the Zab, Aram on the hills and table-land lying between the rivers north of Babylonia, while Lud went northward and westward of Aram, entering thereby upon the occupancy of the country now called Asia Minor. Elam planted his family on the southeast of Asshur, in a region afterwards embraced by Persia, and Arphaxad immediately to the north of Asshur. In the earlier ages the Shemites were comparatively few, and long remained in the nomadic state. Their most ancient cities and centres of civilization were founded, not by themselves, but by Hamite invaders, who domineered over the residents on the Tigris, and under the command of Nimrod laid the foundation of their cities. Beyond those compulsory effects of conquest, the Shemites present no other evidence of civilization pertaining to that time.

It was among the sons of Ham that the first heroes of the world arose. The writer of the tenth chapter of Genesis gives as much room to his account of their settlements as he does to all the rest of mankind together. Most obviously, when that document was penned, they were the dominant race. It was the offspring of Cush who retained possession of Babylonia; and the same branch of the race spread in various colonies along the southern portion of Arabia, and to the opposite shores of the Red Sea; whence further migration occupied the upper Nile, and penetrated southward and westward into the interior of Africa.

From some facts connected with it, we suspect that the elder patriarch himself accompanied or led the migration of his second son. In this instance, without any intervention of

a nomadic state, the movement must have proceeded directly across the desert, westward from Babylonia. It seems probable that upon reaching the valleys of Arabia Petraea, some had been content to remain; but the greater number went on until they came to the banks of the Nile, where the character of the country, in so many respects like that which they had left, at once determined their choice—a choice that was never revoked. It was due perhaps to the presence of the elder patriarch with them that this branch of his descendants so carefully cherished his name. Both in Arabia and Egypt they called their country Ham, and so was one of their principal deities denominated. The real name of their more immediate progenitor suffered comparative obscurity, and to other nations he was known only by that which they gave to the land he settled. Mizer, or Mestre, as he is called by Josephus, was known in the times of Moses and onward by the dual of his name; Mizraim, or the two Mizers, being reflected from the then two-fold country back to its founder. More recent usage again presents the singular, and *Musr* is now the common Oriental name of that country. From Egypt some extended into the adjoining parts of northern Africa, while others turned eastward along the coast of the Mediterranean, into the borders of Canaan. The Philistines were an offshoot of an Egyptian colony.

Canaan, with his descendants, had also moved westward, but more to the north, and early settled in that rich and beautiful land which so long retained his name, comprehending both what was afterwards Palestine and Phenicia. An obscurer portion fell to the lot of Phut. Having passed on beyond Canaan and Mizraim far into northwestern Africa, his posterity hardly furnish facts enough to justify conjecture of their history. It is not improbable that they ultimately reached the Atlantic, planting a belt of settlements along the northern coast. From these, secondary colonies pressing southward, penetrated by gradual nomadic process to the rich lands south of the great desert. In a migration which led them over such a breadth of wilderness, and detained them so long in a wandering state, they were lost to the rest of mankind, and themselves gradually lost their primitive civilization, and became utter barbarians.

The degeneracy attendant upon such a life extends not to the arts of refinement alone. It impairs and deforms the physical man. Every original trait of feature pertaining to the stock becomes exaggerated and debased. Such a change must have passed upon more than one variety of mankind, as early, or nearly as early, as the time of Abraham.

Thus the children of Ham possessed, at the same time, the broad plains of Babylonia, the whole extent of the Nile, that land flowing with milk and honey on the banks of the Jordan, the whole of Arabia, and those great outlets of commerce, the Persian Gulf, the Red Sea, and the Mediterranean. Upon the settlement of Africa they had entered in broad phalanx, without a rival, and preoccupied all the then available approaches thereto. Nor had the freedom of untrodden lands contented their ambition. Setting that example, in all succeeding ages so abundantly followed by the strong, they had invaded the claims of their neighbours, and founded the first dominion of conquest among the Shemites of Assyria. There cannot be a doubt, that if full records had been preserved of the first thousand years after the flood, we should have found them occupying a place relatively as prominent then as the sons of Japhet do now. To them belonged the nations of farmers, manufacturers and traders, the scholars, the artists and mechanics of the time, and the world's first empires were erected by their hands.

When Abraham was called to leave the land of his nativity, in Ur of the Chaldees, the most prominent nations before the eye of history were those who claimed descent from Canaan and Mizraim. They were contemporaries in national progress, leaders in the civilization of the time.

Damascus was already a city of note. And though no records remain to testify to the earlier period of Sidon's commercial career, it must have opened prior to the days of Abraham; because, at a period antecedent to the destruction of Sodom and Gomorrah, Sidon was a prominent point in the borders of the Canaanites; and a city was certainly not built on the place where it stood, without a view to commerce by sea, from the beginning.

Upon the unimpaired civilization brought with them from Babylonia, the Egyptians had, in the many intervening cen-

turies, built up a great national system, had accumulated unprecedented wealth and power and knowledge of the arts, and in all the elements of internal prosperity had already reached their youthful prime. The illustrious twelfth dynasty of their kings had already achieved its renown. Under long-continued care and science, the land was cultivated like a garden, and studded with large and flourishing cities, and filled with a population, which, for learning and industry, was without a rival in the world. The pyramids already looked down upon the broad plains of the lower country, and the monumental records of Sesostris, and other great Diospolitan kings, adorned the temples and cavern tombs of the Thebaid, and marked the progress of their conquests in Ethiopia. The ancient labyrinth of Amenemes was then in use for the purposes of its erection, and its numerous halls were crowded with the great public functionaries from the different nomes of the united kingdom. Memphis, the primitive seat of Egyptian art and royalty, was even then ancient, though her glory had not yet begun to decline. There had the kings of the earlier dynasties held their court—the great pyramid builders—and left such monuments of their power and of the wealth and numbers of the nation whom they ruled, as even at the end of more than thirty-eight centuries to call forth the wonder of the world. Those sumptuous and colossal tombs still reminded the country of the oppression, at the expense of which they were erected. Egypt's early kings seem to have had the traditions of the flood before their eyes, and to have constructed their monuments with a view to the probability of another. And if any work of human hands can be conceived of as likely to withstand such a calamity it is the rock-built pyramid. But the compulsory labour by which these piles were raised, constrained the nation to revolt, and overthrew the royal house they were designed to honour. No subject of grateful contemplation were they to the Egyptian peasant. On their gigantic brows rested the frown of oppression. And ever as the people lifted their eyes towards them, the shadow of despotism fell upon their hearts. The merciless Cheops long seemed to threaten from his stupendous tomb. The physical force of the nation had been tasked beyond endurance. Succeeding kings

laboured to restore popular good will, by recurring to early efforts to encourage and improve agriculture, and re-establish the regularity of religious observances. Still, massive temples, inscribed with records of their history and symbols of their faith, were necessities of Egyptian society, and their views of futurity demanded permanent depositories for the bodies of their dead.

The monarchs of the sixth dynasty carried the labours of their art higher up the Nile, and executed the monuments, which yet tell of their reign, and ornament the place of their burial, at Nus, near the site of the modern town of Benihassan, and elsewhere towards Thebes. Other dynasties, intervening and contemporaneous, had also ruled, but what impression they made upon the nation's history fewer monuments remain to record.

With the eleventh dynasty a new regal family came to the throne, and the history of art in Thebes began. Slowly had art and sovereignty struggled up the Nile, and long after upper Egypt had set up a king of her own, the old capital maintained its rule over the lower country, and claimed a right to the whole. But from the close of the eighth dynasty, Memphis gave no more kings to Egypt. Heracleopolis had maintained two dynasties, known as the ninth and tenth, as contemporaries and rivals of the seventh and part of the eighth of Memphis. The first Theban dynasty inherited, or assumed the Heracleopolitan claim, and is counted the eleventh. It was this family which succeeded in finally transferring the sceptre of the united kingdom to the upper country. For as they rose to power, both the other rival families, for some cause or other, passed away. Their kinsmen and successors of the twelfth dynasty thereby inherited a peaceful and united kingdom, of greater extent and population than it had ever hitherto had. Prosperous at home, and of overflowing wealth, they carried their conquests far south into the heart of Ethiopia, where they met the settlements of the Cushites advancing in the opposite direction. Being themselves Thebans, they sumptuously adorned the capital of the upper country, but also erected several monuments of their victories and structures for defence, which remain to this day, far south of the boundaries of Egypt, leaving there-

in indisputable evidence that a large part of Ethiopia had been subjected to their rule. They also maintained or restored a connection with that branch of their common stock, who inhabited the peninsula of Mount Sinai. The kings who built the great pyramids, had sent colonies there to work the copper mines, and defended them with arms from Shemitic invasion. In this respect their example was followed by those who established the reunited throne in Thebes. Inscriptions to that purport and of both dates are found in that part of Arabia still.

Towards the west also had Egyptian enterprise gone beyond the valley of the Nile. Amencmes III., last of the twelfth dynasty, had executed, or at least finished the stupendous hydraulic works, whereby Lake Moeris was made a reservoir sufficient to irrigate a large extent of country, and the formerly barren Fayoom was converted into a rich and beautiful oasis. Sesostris, or more correctly, perhaps, Sesortosen III. of the same dynasty, had also carried his conquests in various directions, but apparently without much permanent addition to Egyptian territory. He seems to have overrun rather than subdued, but he had thereby published the superiority of Egypt.

A traveller up the Nile, at that epoch, beheld already the maturity of that type of civilization, and the same operations of art and industry which flourished there until the Persian invasion. All along the river, he found fishermen at their occupation, some with the hook and bait or fish-spear, and others with the net, while a third class were employed in preparing and curing the fish by drying them in the sun. Fowlers were busy among the reeds and bushes on the banks, both with the net and throwstick. The boat in which he sailed was of the same shape and rigging as that in which the subjects of Shishak navigated the stream—the same slender masts, the same white or yellow sails, and long-handled paddles. Upon the broad plains on either side, he saw the same agricultural labour as that of later times, ploughing with the two-handled plough, drawn by a pair of oxen, labourers turning the soil with the long wooden hoe, sowing the seed broadcast over the recently ploughed lands. Or, if in the harvest time, he found them reaping the whitening crop with the same kind of reaping-

hook as is still in use, binding up the sheaves, or treading out and garnering the grain. By the roads on either bank men and women passed with burthens on their heads, by the erectness of their attitude avoiding that appearance of servility and oppression, which is inseparable from the act of carrying upon the back. Heavier articles were slung from a yoke across the shoulders. He also saw, from time to time, companies of merchants with their goods packed for transportation upon the backs of asses, the driver walking and with one hand holding the bridle, while with the other he kept the high piled load steady in its place. A large class of people were engaged in attending to cattle, which constituted an important element of national wealth. For, although the persons whose lives were spent in the servile labour of that branch of business were degraded and held in low esteem, the owners of the cattle were the rich and the honoured in the land. Broad pastures were covered with grazing herds, which sufficiently evinced the herdsman's care, and lusty droves passed along the highways, urged forward by the long, flexible scourges, and shouts of the drovers.

In the numerous and populous towns and villages, which he sailed by, the traveller beheld a great variety of tradesmen at work, woodmen cutting down trees, carpenters shaping the wood into articles of household furniture or weapons of war, rough hewing with the axe and adz and saw, morticing with the chisel and mallet, or finishing with more delicate tools. He found stonecutters shaping blocks of sandstone, limestone and granite, or carving upon them the inscriptions already drawn on the polished surface, and masons building them into majestic temples and palaces. In the many brick fields he beheld thousands of compulsory labourers employed in that great government monopoly, Egyptians reduced to servitude, persons taken captive in war, or immigrants fallen under royal displeasure. There were men presenting the features of the bravest adjoining nations toiling almost naked under the burning sun, and watched over by Egyptian taskmasters, armed with the rod, which was not unfrequently laid on with little mercy. Could Abraham have foreseen, upon his visit to Egypt, that such was the oppressive service in store for his own posterity, he might

have experienced a trial too severe for the faith of a free nomadic prince. Of those workmen some were in the pits, mixing the clay with straw, others lifting it out in pots or baskets and carrying it to the place where it was moulded and stamped with the government mark; some were spreading out the bricks to dry in the sun, and others were taking up those now dry, and carrying them upon scales slung by each arm, from a yoke across the shoulders, to a place where they were piled up in order to be sold. The cheapness of that building material and its durability, in a climate where rain so seldom falls, recommended it to common use, and all buildings, except those designed for the public or the gods, or some of the wealthier nobility, were of those sun-dried bricks. They were frequently large, and walls built of them were thick and solid, and, in some cases, adorned both internally and externally with graceful mouldings, and the rooms which they enclosed furnished with great elegance.

Numbers of rural villas, surrounded by their gardens, of greater or less extent, beautified the landscape with their groups of trees and shrubbery and carefully irrigated grounds. Ascending the river from Zoan, the traveller thus found himself traversing a country thickly settled by an active people, far advanced in the arts of refinement, and busy in their prosecution. On every hand, and as far as the eye could reach, spread the evidences and results of industry and taste. And when he drew near to the head of the Delta, where the waters of the Nile divide, the stupendous tombs of Cheops, of Chephyren and Menkera, with the vast group of minor pyramids, rose upon his view far to the southwest, where the sky began to take the tinge of the desert. Soon after he sailed by the sacred city of On, with its temple of Ra, the oldest and most generally venerated in Egypt, and one at a later time to be pleasantly associated with some of the posterity of Abraham. For it was a high priest of this very temple who became the father-in-law of Joseph, and the grandfather of Ephraim and Manasseh. As he passed on, the towers of Memphis began to appear above the horizon; first the massive propylæa of the temple of Phtha, then the tall and slender obelisks, which adorned its entrance. Gradually other structures came to

view, until his boat sailed up over against the landing, and the ancient capital of Egypt lay before him in still undiminished glory.

Monopolizing a great part of the plain upon the west bank, with its long, narrow and crowded streets, the old imperial city threw out its far extended array of suburbs and suburban villas, up and down the river for many miles, and westward to the hills on the verge of the desert. Upon the rocky foundation furnished by those hills, arose the monumental structures of the necropolis, whose colossal dimensions were such as to strike every beholder with awe. And yet in most of them, except the pyramids, the wonders subterranean were greater than those presented to external view. Already they were very numerous, and their increase, in after times, extended that cemetery of wealthy Memphites to more than two-and-twenty miles in length, by half a mile in breadth. Memphis was no longer the chief residence of Egyptian kings, but was still the capital of the richer of the two divisions of the country, and kept up the national palace, which was, from time to time, occupied by the monarch, who found it prudent thus to propitiate an important class of his people.

If the traveller landed and walked through those busy streets, he had to struggle in the midst of a crowd of buyers and sellers of every kind of commodity pertaining to the then existing civilization. He passed by manufactories of linen goods of various kinds, of leather, of glass, of pottery, of articles of dress, of household furniture, of table service, of personal ornaments, of utensils and works of art in copper, in bronze, in gold, in silver, in wood, in ivory and alabaster. He looked upon vases of beautiful design. The operations of the sculptor attracted his attention, and he might observe the progress of works destined to adorn some sacred place and become objects of adoration; and everywhere he found the scribes, the ministers of government, taking account of the industry of the nation. In the market-place they were making record of weights and measures and commodities for sale. One stands before a herd of cattle, noting down the statements of the herdsman, his tablet in his left hand, his pallet, with a thick ink of different colours on it, slung over a finger of the same,

his pencil, wielded exactly in the style of a modern penman in the other, while two pencils for the other colours are stuck behind his ears. All public business was conducted in writing. Even litigation was denied the use of oratory and confined to the written pleadings. Not only the Memphites, but Egyptians, as a whole, were eminently literary; and an important item of their manufacture was writing-paper, made from the papyrus reed of the Nile, which at a later time was also exported to every civilized country. A visit to any of the temples brought before him the majesty and imposing solemnity of their religion. The magnitude of the building, its massive material and sombre style, the secret rites and long array of priests and pomp of their processions, were all calculated deeply to impress the observer. The walls were covered with hieroglyphics descriptive or laudatory of the exploits of earlier kings. The pyramids then presented a smooth surface of clear, sharp outline, tapering to a point. No foot had ever pressed their summit since the last work of the artist had begun the outward casing. In the cavern-tombs the sculpture and painting, though in many instances of several centuries old, were still in all their pristine beauty. Some of them were only recently finished, in some the artists were still at work, while in other places labourers were busy hewing out the rock for new depositories of the dead.

If entertained in one of the adjoining villas, the visitor, when he first entered the gate, which was flanked on both sides by a lofty tower, found himself in a spacious garden, laid out in lawns and flower beds, and shaded walks, and ponds of water, and groups of trees. A stately mansion rose before him, with another entrance similar to that through which he had passed; and this, again, led him to an interior court, also adorned with lawn and shrubbery and flowers, and from which doors admitted to different rooms of the house, which enclosed it. In the rear was another entrance scarcely less stately than that in front. And still further on, and beyond the stables and farm-yard, extended the same beautiful garden. The whole was enclosed by a solid wall or embankment, for upon the soft verdure and scrupulous neatness of the garden the waters of the inundation were not permitted to intrude. All the watering was

carefully done by hand, from tanks within the enclosure, or from a canal on the outside, connected with the river. Among the fruit-trees were to be found the palm, the peach, the fig, the olive, the almond, and the pomegranate; and the grape, cultivated largely, was trained upon arbours, or pruned down to self-supporting stems. In order to avoid injuring the trees, monkeys were employed to gather the fruit and hand it down to the gardener. A variety and profusion of flowers were raised; for Egyptian ladies considered bouquets indispensable to the comfort of the bath and toilet, as well as to the completeness of an evening dress. Nor was that part of the garden designed for supply of the kitchen neglected, nor the preserves for game, nor the fish in the ponds, nor the places assigned to the poultry and other animals kept for the table. Room after room in the lordly mansion itself was stored with various kinds of provisions, the greater part of the ground-floor being so occupied.

Servants, in great numbers, were busy in preparing the materiel of the entertainment. Everything was done within the villa, even to the killing and dressing of the meat. Servants of new guests were successively arriving to announce their masters. But in the midst of all that activity, so completely was each one acquainted with his place, and so scrupulously excluded from every other, that perfect order prevailed.

Within he heard the sound of music, and might distinguish the tones of the harp, the guitar, and the pipe. Upon entering he found the company, consisting of both ladies and gentlemen, for the seclusion of woman was yet unknown, assembled in an elegantly furnished and decorated apartment. The seats which they occupied were of various kinds, but each characterized by some beautiful device. Many of them were chairs like the best of modern manufacture, and some were large arm chairs of the most tasteful designs and carving, stuffed and lined with rich fabrics of various colours.

At dinner the guests did not recline on couches, but retained their chairs. And the repast was prolonged with conversation and music, and the exhibition of dancers. Afterwards, various amusements were introduced, among which the favourite was a game somewhat like that of chess, to which timekillers had

recourse in that day, as they now have to cards. They also used wine, and some of them with a freedom which the monuments have not shrunk from recording.

In the morning the owner of the villa and his friends were often astir before sunrise, and with a large retinue of servants with hunting apparatus, and dogs and trained lions, ready for the chase. The servants were hunters by trade, and assisted in the sport, but the nobleman reserved to himself and his friends the privilege of using the bow.

A similar scene of national prosperity and individual comfort spread before him, as he wended his way up the river, passing among many illustrious cities, the residence chosen by the kings of the sixth dynasty, and so much favoured by the artists of the twelfth, or turned aside into the valley of lake Moeris, and contemplated that isolated paradise and the wonders of the ancient labyrinth, or lingered among the still accumulating treasures of Chemmis and Abydos, or the antiquated walls of This, until he landed in Thebes, the new capital of the united kingdom.

Already some of the great architectural works which distinguished that city were finished, and others begun, which, though long suspended, were afterwards completed with augmented splendour, when the now declining power of the Pharaohs was restored. Especially were the designs of Sesortosen I. marked by that grandeur, which ultimately became a feature of the whole. The place was an object of national veneration as the residence of Ammon-Ra, the king of their gods, and its native name No-Ammon, or "The abode of Ammon," recognized its consecration to the tutelary deity, in whose honour several temples were then and subsequently built. Of these, a celebrated one, perhaps the most ancient, was that called *Ap*. By prefixing the feminine article *t*, and adding the plural termination *u*, the word became *Tapu*, and thus was often employed in the hieroglyphic writings for the city, meaning the temples, or, perhaps, the city of temples. In the Memphitic dialect it became *Thaba*, which the Greeks, in later times, represented in their *Thebai*. The whole history of Egypt, after the holy place of Ammon became the principal royal residence, was connected with this temple. All prosperous native dynasties contributed either to its enlargement, embellishment, or restoration. Its distinction began with

the first Sesortosen, and, in the time of Abraham, it stood in all the simple majesty of its primitive design. In its ultimate enlargement, under the Rameses, it became the most stupendous temple ever constructed by human hands, and even now, after more than three thousand years, the traveller still lingers in astonishment amid the ruins of Karnak.

The first settlement of Egypt having been made about the head of the Delta, Memphis naturally became the royal city, but as population advanced up and down the river, the presence of the government was needed also towards the extremities. The pressure was first experienced upon the south, from the opposite advance of the hardly less prosperous Cushites on the upper Nile. Royalty accordingly fixed its principal abode in Thebes. But the northeastern extremity also needed the care of him who commanded the defences of the nation, and hence the royal city of Zoan, or Tanis, rose beside the sea, constituting the stronghold from which the Egyptian kings guarded the eastward access to their kingdom. The adjoining district of Goshen lay in fertile fields along the Tanite branch of the Nile, and spread into fine pastures far eastward to the verge of the desert. It was there that Abraham pitched his tent and fed his herds, when the famine was sore in the land of Canaan, and there, more than two hundred years later, did Joseph plant his brethren, on a similar occasion. It was also there that Israel was afterwards oppressed, and the wonders of God were wrought by the hand of Moses and Aaron for their deliverance. The visit of the patriarch led him to the very scene of his posterity's humiliation. The royal residence to which Sarah was taken could be no other than Zoan. For the notion of a nomade chief being permitted to drive his flocks and herds through all the cultivated fields of Egypt to the very walls of Memphis is out of the question, and utterly inconsistent with the facts of the narrative. Moreover, Zoan was the only capital of Egypt recognized in Hebrew history until the times succeeding Solomon; and very naturally, for it was the point from which Egyptian princes conducted their affairs with Syria and the further East. The district to which Zoan was the capital, was all the land of Egypt to the Hebrews of the exode. It was the Tanite branch of the Nile that Moses struck with his rod in

the sight of Pharaoh, and the cities which the Hebrews built for Pharaoh were in the district to the eastward from it, on the line of the ancient Red Sea canal.

The exclusive policy of the early Egyptians, whereby they kept their knowledge of the arts to themselves, and repelled the attempts of foreigners to penetrate the mysteries of their country, except in the case of those who by express petition obtained leave to settle in it, also goes to account for the fact that a genuinely internal view of Egypt during her best days is not to be obtained from any other quarter than her own monuments.

Of this great and populous country, to whose borders the patriarch had now come down, the civil and social order was perhaps not the best, but certainly the most completely carried out and longest maintained of ancient times. The elements of every department in it were marked by perpetuity, and seem to have preceded the settlement on the Nile. Conservatism was the spirit of the nation and manifested itself in all their institutions, as if everything had been revealed directly from on High, or established by some other primeval authority, whom it would have been impious to disobey. Prescriptive order and authority were sacred in their eyes. No man presumed to step out of the routine to which his birth assigned him. Art, as well as the occupations of industry, belonged to hereditary orders, and aspirations after excellence were religiously confined within very narrow bounds, extending only to the style of execution. Possessing many features of a vast socialistic phalanx, Mizraim aimed at maintaining the well-being of all his people by extinguishing the individuality of each. The enterprise of a caste in their own appointed sphere was legitimate, that of its separate members must be repressed. With them civilization contemplated external results, and estimated only the work that was done. And though religion covered all and controlled all, yet their very religion was in its popular aspect entirely material and sensual. A vague but oppressive sense of spiritual domination pervading the whole life of society was the only apprehension entertained by the people of the unseen God. The order of their government was to them like that of nature, mysterious, sacred, and not to be reversed. Its authority was recognized as from above, of some supernatural source; but all

that reached their understandings was rites and ceremonies, and material things. Their notions of the future existence of the soul were confounded with the preservation of the body, and their ideas of a place of blessedness, with sepulture in an honoured tomb. In life and in death alike, their views were materialistic and objective.

And yet, upon a more intimate study of their religion at its depositories in the hands of the priests, it was found to be, at bottom, a pure and spiritual theism, exhibiting unmistakable marks of a divine origin. It was on this that the priests, who monopolized the learning of the nation, sustained their faith, and to them all the various gods, presented to the people, were but symbols of the attributes of the only living and true God, or parables instructive of his acts. Not the less, however, were they guilty of enjoining upon the people a low and degrading idolatry. For no idolatry is ever defended, as such, by its philosophers.

The source of authority over the Egyptian mind was only one. No distinction was made between the regal and the sacerdotal; for the king was also the high priest of the nation, and when not born of the sacerdotal caste, was solemnly initiated into it upon coming to the throne. And the idea of popular sovereignty was foreign to all their thoughts, perhaps never occurred, as an original conception, to any descendant of Ham. Alike, in Babel, in Canaan, in Ethiopia, in Arabia and in Egypt, whenever we obtain a glimpse of their government, it is found to be a monarchy, and in most cases, perhaps in all, a sacerdotal monarchy, at once sustained and regulated by a sacerdotal aristocracy, itself regulated by preëxisting institutions regarded with the profoundest veneration. And in the earlier times, undoubtedly, that hereditary faith was pure and true. Even in the days of Abraham, when degeneracy had already far progressed, a genuine piety and fear of the true God existed in some of those priestly kings, as exhibited in the cases of Abimelech of Gerar, Melchizedek of Salem, and the Pharaoh then resident at Zoan. But it was in Egypt that this, as well as most other elements of Hamite civilization reached its fullest development. The genuineness of the original basis of their religion, the careful instruction of the priesthood therein, and

their unfeigned faith in what their mysteries revealed to them, secured the permanence of all those institutions founded thereupon. In one sense, all Egypt was a sacerdotal system, inasmuch as all its institutions proceeded from and were controlled by the sacred statutes, which it was impiety to violate. To this cause was owing the long duration of the same form of government, extending, at the lowest computation, to little less than two thousand years, and the regularity of its working. Changes of dynasties and conflicts of rival dynasties occurred; but the order of society and the nature of government remained unchanged until the Persian conquest, and was not entirely subverted even by the Greek. The genius of the hierarchy was necessarily conservative of interests so completely its own; for the military caste was only a priesthood consecrated to the defence of the country in war. The farmers, mechanics and workmen of various kinds, were all sacredly set apart to their respective occupations, and all equally interested in preserving that order whereby they were protected therein, and secured in the monopoly of its profits; and the fertility of their soil and genialness of their climate, which rendered the wants of the poor few and easily supplied, removed the common cause of discontent from that class who enjoyed less benefit from the system, and who, under another state of things, might have been disposed to rebel. Moreover, the ramifications of that socialistic order, as it may fairly be called, were such as to provide for all classes of the true Egyptian people.

The whole population of the country was grouped into masses for the effecting of given ends, which were thereby achieved with a completeness and power unprecedented, and in many instances unparalleled. Hundreds of thousands labouring all their lives, and for long successive generations, upon the same work, and all submitting to the same authority, and following the same sacred model, necessarily produced external results of a magnitude and uniformity otherwise unattainable. And such are the works of Egypt. Nations, to whom such organization is unknown, look upon them with wonder. At the same time that all classes of the people were in their prescribed sphere provided for, to live in idleness was not permitted to any who were capable of work. In this respect every man was strictly

taken account of by the authorities of the district to which he belonged, and was bound under a penalty to report himself to them at certain periods, and state the way in which he spent his time. On the other hand, all original enterprise was practically forbidden, and the steps of improvement confined within such narrow limits, that their advance can scarcely be perceived in the course of centuries. The amount of work done increases, with some improvement or decline in the style of execution; but the style of art is the same, from beginning to end. Sculptures of the age of Cheops are of the same character as those of the Rameses; nor was there any essential improvement in their painting from the earliest to the latest. Writing was as well known, as well executed, and apparently as common in the fourth dynasty as in the eighteenth. Conventionality dominated over all. According to the institutions of their ancestors, a meaning was to be conveyed in every form and colour, which any change, no matter how great an improvement in itself considered, would have marred. With them art did not represent, but symbolized its subjects, and, in all its branches, partook more or less of the nature of writing.

In like manner all departments of industry were moulded by their respective conventionalities. In medicine, the treatment of diseases had been authoritatively prescribed by the founders of the profession. The laws forbade any other. If a physician pursued that method, he was exonerated from all blame, whatever was the result, but if he adopted any other, and the patient died, he was liable to a prosecution for murder. Under such a ban, of course, experiments were few. Yet physicians were less severely constrained than many others.

In short, the Egyptian system undervalued individual man, and compelled him to become a fraction of a professional body. Whoever rose to distinction in that country, did so, not by original enterprise, but as the head of his business.

Agriculture was the chief employment of the people. Though manufactures and commerce also flourished, and though much wealth consisted in cattle and in pastures, the foundation of their national prosperity was the produce of the farm. It also conspired to the same end with their sacerdotal conservatism. Of all types of civilization the agricultural is the most perma-

ment. Slow in progress, and tending to fixedness of customs, but the most reliable when left to the free action of its own laws; and even if interrupted for a time, the most vigorous in recovering from the injuries of invasion or bad government.

Until the time of Abraham such were the world's chief masters and leaders in refinement, and such the precedence among them, then and for centuries afterwards, due to Egypt.

But jealous eyes had looked upon the vast and beautiful possessions of the sons of Ham, while the vice, become prevalent in some of their states, had forfeited their right to hold them. The Shemites, who had already struggled successfully with their masters on the Euphrates and Tigris, were now, from their hitherto narrow territory and feebler resources, beginning to encroach upon the dominions of their more powerful neighbours. Chederlaomer, king of Elam, had even then obtained predominance over the original seat of empire, and, leading the neighbouring kings in his train, extended his conquests as far as the plain of Jordan. For the most part, however, the pressure of the Shemites down upon the territory of Ham proceeded peacefully. A large body of them crossing the whole breadth of the desert, had also penetrated to the land of Egypt, not at first, it would appear, in military array, nor with ostensible hostility, but as a peaceful nomadic immigration, gradually accumulating in numbers and moving further into the country. One of their advanced parties, a family group of thirty-seven, appears upon a monument of the twelfth dynasty. The scribe, who introduces them to the royal officer, presents a papyrus, upon which the date of their entrance is given as the sixth year of Sesortosen II. At first indulged, from their peaceful attitude and occupations, and apparent weakness, they acquired boldness with their increasing numbers, while an unfortunate schism in the government of Egypt paralyzed the means of resistance. Having made their appearance on the border towards Syria about the end of the twelfth and beginning of the thirteenth dynasty, they slowly pushed forward, followed up by more of their countrymen, until they secured possession of the whole district connected with Zoan and Bubastis. The Theban rulers, aroused by this aspect of things, attempted to drive them back but failed, and were themselves compelled to withdraw from

the lower country. Memphis, thereby, fell into the hands of the invaders, together with much, if not all, of that part of Egypt, which still looked to Memphis for its government. But only while the native monarchy was divided did the shepherds retain this partial dominion.

While the descendants of Scsortosen were enfeebled and embarrassed by the rivalry of the Choïte pretenders, it was impossible for them to repel the foreign enemy. Thus three rival monarchies divided the country; the invaders ruling in Memphis, the native pretenders in Choïs, while the heirs of the ancient kings still retained the palace of Thebes and the sovereignty of southern Egypt. We find no sufficient reason for believing that the rule of the shepherds ever extended to the upper country.

In process of time, the internal rivalry was settled in favour of the Theban race by the defeat or extinction of the Choïte dynasty. A more vigorous resistance was immediately organized against the shepherds. They were compelled to evacuate Memphis and retreat towards the eastern border, where, being reinforced by fresh arrivals of their countrymen, they made a vigorous resistance. Fortifying Abaris, a city on the edge of the desert, they successfully defended it for a number of years. In the meanwhile the reunited monarchy of Egypt recovered its hold upon the confidence of the people, and repaired its long divided and diminished resources. The kings of the eighteenth dynasty came to a throne, which, like that of Ferdinand and Isabella in Spain, hardly needed the expulsion of the enfeebled foreigners to secure its universal acknowledgment. It had become a point of honour rather than a necessity of self-preservation. Favourable terms were offered to the brave defenders of Abaris. Permitted to march out with the honours of war, on condition of leaving the country, they retired into Syria, and disappeared from Egyptian history. Such are the principal points of that invasion, as obtained through Josephus from Manetho, compared with the royal lists. And though the particulars of the affair and the shape in which they are presented may be questionable, the general fact is corroborated by the great ethnic movement of that time. As the notices of it appear in Manetho, they imply that the invasion was not one of an army

carrying everything before it by one great impulsion, but the slowly accumulating pressure of successive companies of immigrants continued through several generations, at first received with indulgence and perhaps even friendship.

That those invasions of Shem were early begun and long continued, because comparatively feeble, appears from the fact that while, according to the monuments of Wady Maghara, they entered the peninsula of Sinai as early as the fourth Egyptian dynasty, they did not reach Egypt in dangerous force until the middle of the thirteenth, and had not succeeded in obtaining possession of Sinai until the eighteenth. The father-in-law of Moses was prince and high priest of a Cushite people, then holding peaceful occupation of that very country. Commentators have debated whether he was priest or prince. He was both, according to the custom of his race. Nor must the similarity of the name lead us to confound his people with the Midian descended from Abraham. These latter lived in a far distant land to the east of Moab.

That the journey of Abraham and the removal of the family of Jacob into Egypt belonged to that great series of migrations admits not of a doubt, and that the descendants of Jacob afterwards suffered under the hatred which came to attach to the whole class of foreigners is also clear. Thus, we find that they are received with favour when they come down to Egypt. Shepherds being regarded as an abomination by the Egyptians is no argument for a previous rule of that class, arising, as it did, merely from the low caste of herdsmen in Egypt, which had existed long before, and which, though it caused that class of persons to be despised, did not amount to hostility. The later bitterness manifested towards the Hebrews finds no sufficient cause in anything recorded of them and their peaceful employments, but naturally arose from the long-continued enmity existing between the Theban princes and that foreign race with whom they were not unreasonably confounded. It is not to be wondered at that the Diospolitan kings, who had long warred with Shemitic invaders, should hate all who bore the common features of Shem, and, having driven their armed enemies from the country, should deem it necessary to crush this more peaceful branch of the same stock, lest they might

strengthen a recurring invasion. Of the particulars, however, of the synchronism it is impossible, in the present state of our knowledge, to speak with certainty.

Where the shepherds, who had acquired a military character in Egypt, afterwards settled is left in the dark. Manetho, as quoted by Josephus, says that they founded Jerusalem. Suspicion may rest upon that statement, but that they went into Syria does not appear liable to any objection; and together with this fact it may be proper to mention another belonging to the great ethnic change, though it would be rash to assume their identity, namely, that sometime during those ages, the Shemites had possessed themselves, whether peacefully or by force we know not, of the country and city of Sidon; for although the testimony to original Hamite settlement there is clear and indubitable, yet when the states of Sidon and Tyre come into the light of history, they are found to consist of a Shemite population. Although we have no direct testimony to the particular causes whereby that change was effected, yet the change itself is just what a student of the period should expect, being of a piece with the great change then going on—the gradual transfer of dominion from one race to the other.

At some point also within the same period, the Chaldees descended from the highlands of Mesopotamia, and reducing or expelling the Cushites of Shinar, possessed themselves of that rich plain, which afterwards bore their name, and which they continued to hold, with increasing dominion, until the invasion of Cyrus.

The emigration of Abraham clearly belonging to the earlier of these movements, though in its time apparently of very inferior importance, actually, in the end, eclipsed them all, and turned out to be the one containing the germ of the highest Shemitic civilization. Chedorlaomer spread devastation and enforced submission to his arms from Elam to Arabia Petræa and the Jordan, and no doubt filled the civilized world with his fame; but after his ignominious defeat near Damascus, he disappears from history, and whatever he may have retained elsewhere, all his dominion on the borders of Canaan came to an end. And though the shepherds held a partial sovereignty in Egypt even for the longest period claimed for them, it is cer-

tainly true that they were at last expelled. On the other hand, the family of Abraham, peaceful and unpretending, of great wealth indeed, but laying no claim to empire or reputation, eventually supplanted, destroyed or absorbed all the Hamite nations from the Euphrates to the Mediterranean and the borders of Egypt, and to the whole length and breadth of the peninsula of Arabia; in short, excluded them from all their territory in Asia, and erected there a higher and purer civilization.

In the mean while the materialistic tendencies of the previous inhabitants had proceeded to a degree of hopeless corruption. In Egypt the severity of national order and the moral restraints wielded by a highly intelligent class, who justly apprehended their interest therein, perpetuated civilization, long after the kindred race in Asia had perished. While Israel was in the wilderness and making the conquest of Canaan, and forming himself in adaptation to his new possession, under the judges, Egypt saw the summit of her grandeur, under the gifted princes of the eighteenth and nineteenth dynasties. But long ere that time, the children of Lot had vanquished and supplanted the Emim and Zuzim, aborigines of the land anciently called Ham, to the east of the Dead Sea; Ishmael had spread over north-western Arabia, the sons of Abraham by Keturah had been sent out to the habitable parts of Arabia eastward, and had, in their turn, given forth colonies who ultimately seized upon the southern part of that peninsula, while Esau had subdued the Horim, and established himself in the fastnesses of their rocky land, and laid the foundations of Petra.

Consequently the victory of Israel in Canaan was the crowning act of Shemitic progress. All the preceding advantages had gone to prepare the way for it. States, which would naturally have been the allies of the Canaanites, had already been broken down or removed. Nations of giants, who in war by the sword would have been such formidable antagonists, had already fallen separately, and their places were occupied by kinsmen of Israel. And when, after the long tutelage of the judges, Israel attained the complete shape of his nationality under David and Solomon, the race to which he belonged had also reached its culmination.

The emigration of Abraham from Ur of the Chaldees was,

therefore, an event relatively as important in history as it is in religion. It was the most effective step in a general ethnic movement, which brought about one of the grandest changes in the world's progress, whereby the leadership of civilization was transferred from one branch of mankind to another, at the juncture when the common interest of progressive humanity demanded it. When the Hebrews reached their highest distinction, Egypt was still great, but the splendour of the Ramesides—her golden age—had passed away. It was not to Israel that she was ordained to transmit the sceptre of political or military sway, and her duration in those respects did not cease until her true successor came; but a spiritual reformation, whereby the genuine elements of declining refinement should be taken up and further developed, with addition of others, had become an urgent necessity. And such was the work to which Hebrew culture was addressed, and in which it was at once the successor of Egypt and incomparably her superior.

Material and external effects and the refinement of symbolic art had been attained by the preceding race, in a degree peculiar to themselves. To this end had their powerful physical frames, their strongly sensuous propensities, and the mysterious and awful gloom of their religion converged. In some of their branches, as in Canaan, the sensuous element ultimately prevailed, and religion became only a system of bloody and revolting rites; in others, as in Egypt and Ethiopia, the sensuous nature was held in check by a religion associating itself mysteriously with almost every form of material things. That religion, however, though it long succeeded in attaching a mystic sanctity to the material, was itself finally lost therein. In this respect a reform was imperatively demanded, which the dominant race had incapacitated itself to make; and to this one end was the whole existence of the Hebrew people addressed. As Egypt accomplished stupendous material works, which even in their ruins are the wonder of the world, so the religious reformation, of which the Hebrews were constituted agents, is still the head and fountain of genuine religion and refinement.

Egypt, though broken by the Assyrian and Chaldean, did not yield up her sceptre until a more powerful successor appeared in the empire of the Medes and Persians. Then, at length, the

long declining sun of Hamite civilization went down in a night which gives no sign of a returning morrow.

The decline of a great nation is generally prolonged, and seldom reaches extinction until a successor has come to maturity; and occasionally, as in certain diseases of the individual body, brief flashes of energy beguile into a temporary hope that the better days are about to return, but it is only the flickering of the slowly dying flame. Again hope is overcast, despondency recurs, energy droops, and the doomed race bending to the earth plods on to obscurity and death. The pioneers of civilization maintained for a thousand years that slowly progressive decay, and finally became, not absorbed, but lost to view among the masses of population which crowded in to occupy their country and obliterate the labours of their predecessors. It is not into the condition from which it arose that a sinking nation returns; the weakness of childhood is very different from that of dotage. The Canaanites were destroyed before the face of Israel, and left no remnant; and all that now represents the seed of Mizraim, if the wanderers who claim that honour are to be rejected, are a few feeble and still diminishing families, who have lost even the language of their fathers, and are slaves where their fathers ruled.

In Ethiopia a similar degeneracy exists; otherwise the sons of Cush occupy their ancient African dominion. Among them dispersion early checked the progress of civilization, and successive ages have perpetuated that evil, while the more distant colonies have sunk the lowest. But they remain undesponding in barbarism, for they have no traditions of better times and no feeling of decline. Their condition is that of the yet untilled, not of the exhausted soil. From Abyssinia and the Gulf of Aden across the continent to the Bight of Biafra, and thence over its whole length and breadth southward, is still held by the kinsmen of the world's first master, but who never partook of either his dominion or his refinement.

In like manner Shemitish colonies early wrested the civilization of North Africa out of the hands of Phut, and these were followed by successive waves of Japhetic conquest, each obliterating the steps of its predecessor. As to the origin of those tribes, who, under the names of Tuaryk, Kabylic, Tibbo, and

others, claim to be descended from the primitive inhabitants, there is no positive information. It is not at all probable that they are unmixed. We naturally inquire what has come of the populous colonies, which succeeded each other there, within the period of history? Where are the posterity of the Phenicians, Romans, Greeks, Vandals? They certainly have not all merged into Arabs: and we know of nothing that could go to extinguish any of them, unless perhaps the Phenician. North Africa was too accessible to Europe and too inviting to be suffered to remain in the hands of its early settlers, on any other condition than that of their unqualified and continual superiority. At all events, there can be little doubt that the present inhabitants of that country are of Shemitic and Japhetic stock. The only people who now bear the name of Phut have their dwelling to the south of the great desert of Sahara.

If we are correct, therefore, in our understanding of the facts, the inhabitants of Africa south of the desert are the only remaining nations who can claim their descent from Ham—the uncivilized members of that race to whom the civilization of the world so long pertained. The civilized branches of it have perished. The barbarous remain. Whatever may be the hope or the fate of the latter, we are not justified in saying that the race, as a whole, has fared worse than their neighbours; for neither of the other two great stocks has ever been wholly civilized, and both have suffered, in some of their branches, all the evils to which it has been exposed. And if the surviving members of it have been helplessly shut up to their own barbarism, and subject to frequent deportation of individuals, they have been singularly exempted from the evils of foreign war. As little are we justified in undervaluing the capacities of that race on account of its existing representatives. Its day is past; but it was a long and a brilliant one. Hamite civilization, undivided and absolute, ere any other aspired to share its honours, covers all those ages which lie between the dispersion of mankind and the conquest of Canaan, and reached its culmination when the sons of Japhet were barbarians, or producing nothing that has left a trace upon the earth, and while the fathers of the Hebrew people were yet nomadic chiefs.