

with tolerable accuracy of the form and features and approximately of the character of the ancient inhabitants of Egypt. They had oval countenances, foreheads rather low and retreating, hair thick, crisp and curly, complexion of a reddish brown, and the whole appearance rather pleasing than otherwise. The population of Egypt, when at the largest, was estimated by historians at about 7,000,000 of souls. There were many differences, Professor Cornish went on to say, between the habits and customs of the Egyptians and those of other countries,—as, for instance, that the women were employed in avocations usually considered as belonging to men, the latter remaining at home, engaged with the loom or otherwise, while the women went to the markets and the ships by themselves; that sons were not obliged to support their aged parents, while daughters were compelled to do so. That the men shaved their whole bodies two or three times a week, (cleanliness being a marked feature,) and the fact that they thus shaved their heads was gravely assigned as a reason for the superior thickness of the Egyptian skull. In many other ways, the lecturer pointed out, did the Egyptians differ from other nations. Polygamy, he said, was not practised by them, and great reverence was paid to the aged—the young men rising when an old man entered the room, and standing aside in the street to allow him to pass. The garments worn by the higher ranks were almost entirely of linen, but the working classes more frequently were dressed in woollen clothes, both as being less expensive, and as being more suitable to the nature of the avocations. Cotton also was much used. The lecturer then proceeded to explain the various castes into which, according to different historians, the Egyptians were divided, and the various avocations of those castes, or, more properly speaking, classes, as the children were not compelled to follow the same avocations as their fathers, but might change it according to their own wishes. Of these castes the two most prominent were, first, the priests, and next, the military, both of whom were proprietors of land and free from taxation. The Professor then took up the subject of the hieroglyphics or written language of the Egyptians, showing how for so long a period they had been sealed books even to the most patient investigators of them, until at length some little light was shed upon the subject by the discovery of the famous Rosetta Stone in the year 1799. The theology of the Egyptians was then discussed by the lecturer, who stated that originally the religion of Egypt was monotheistic, but by degrees the various attributes of the Deity were themselves deified and elevated to the rank of gods. He then gave an account of the three ranks of gods, of the divine triad Osiris, Isis and Horus, entering into an interesting explanation of the judgment scenes portrayed on many of the tombs, and in especial of one copied from the original by Mr. R. W. Ferrier, which was among the articles on exhibition, explaining how the good deeds done in the body were weighed in the balance, in order to determine whether the deceased had a right to enter the realms of the blest, or whether he should be refused admittance, in the latter event being condemned to be transformed from one animal to another for the space of 3,000 years. The several modes of embalming the mummies of Egypt, the most expensive being estimated to cost about £250 sterling, were also treated upon, the manner of interment, and the ornaments which were placed in and with the deceased, reference being made to the mummies which were then before the audience, and one of which was to be opened and exposed to view by Dr. Fenwick after the lecture was concluded.

When Prof. Cornish took his seat, he received the thanks of the audience through the Bishop. Dr. Fenwick then, assisted by several other gentlemen, proceeded to unfold to view one of the mummies which the Hon. Mr. Ferrier brought from Egypt, embalmed probably thousands of years since, and which on the present occasion was handled much more unceremoniously than when invested in the numerous folds of sacred linen at some far distant period. From the great number of the wrappers in which the shrunken form was enveloped it was a work of no little time to bring it to light, and, when exposed, it had much the appearance of a skeleton covered over with a very dark brown skin, with numerous pieces of what were supposed to be spices used in embalming, adhering to it and emitting an odor heavy and disagreeable. It was an object suggestive of many thoughts, reaching far back to the time when that shrivelled-up form and remnant of humanity was endowed with life and vitality, and was susceptible of the same feelings—feelings of fear, or love, or hate—as those who now gazed upon him with so much curiosity, thoughts reaching back to the time when Egypt was in its palmiest days, when its massy pyramids, its temples and its obelisks were reared by the proud sovereigns who ruled over it, and which now remain but as landmarks to tell of the greatness and grandeur of a people whose power and glory have passed away, no more to return to them.

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