

a sermon against luxury in dress :—“ As to the first sinne in superfluitie of clothing, such that maketh it so dere, to the harme of the people, not only the cost of embrauding, the disguised indenting, or barring, ounding, paling, winding, or binding, and semblable wast of clothe in vanite. But there is also the costlewe furring in their gouns, so much pounsing of chesele, to make holes, so much dagging with sheeres foorth ; with the superfluitie in length of the foresaid gouns, &c., &c.” See page 198. From Champilion, as also from ancient writers, we learn that before the emigration of the sons of Jacob into Egypt, the arts and sciences had already attained in that country a degree of perfection which could only be the result of long experience, that required many centuries of observation.

Thoth or Theyt, whom the Greeks name Hermes, and the Latins Mercurius, passed among the Egyptians as the inventor of all sciences and arts. According to many conjectures this personage was identical with Bacchus, Toroasler, Osiris, Isis, Serapis, Orus or Opollo or Shem the son of Noah. B. Constant finds a way out of this difficulty by propounding the theory following :—“ In the great religious corporations,” says he, “ the sacerdotal instinct warns them never to permit any individuality to be manifested. What we have taken for the proper names of the Chaldean and Phenician writers, was probably only the designation of a class. Many East Indians have assured the chevalier Jones that Budda was a generic name. In Egypt all the works on religion and the sciences bore the name of Thoth or Hermes.” Houdart, in his “ *Etudes Historiques et Antique*,” agrees with this last view. He says :—“ It is not necessary to suppose that medicine reached suddenly in Egypt a degree of perfection.” As was common among other people of high antiquity, they commenced in the first place, as we learn from Strabo, by exposing the sick in public, so that any of those who passed by, that had been similarly attacked, and cured, might give their advice for the benefit of the sufferers. At a later period, all who were cured of disease were required to go and make an inscription in the temples, of the symptoms of their disease. and the curative agents which had been beneficial to them,