

were obliged to model their actions after the established laws of the realm, not only in the management of state affairs, but also in the private way of life. Even the time of these rulers seems to have been portioned out, and set apart for particular employments by the sacred Egyptian books; for when the king arose, early in the morning, his first business was to peruse the letters and despatches which came from various parts, that he might be thereby well acquainted with the affairs of his kingdom at large, and with such particular subjects as must come under his consideration in the course of the day. He then bathed himself, put on his regal attire, and went to the temple to assist at the daily sacrifice. Here the chief priest, when the victim was placed before the altar, prayed with a loud voice, for the health and prosperity of the monarch, because his actions were consistent with the laws, and his people rejoiced beneath the united blessings of clemency and justice. He then enlarged on the royal virtues, and spake with execration of such faults as the prince might have committed through surprise or ignorance, or the evil counsel of his ministers. This method was taken by the Egyptians to allure their kings to the practices of virtue, and to set fourth, in its most hideous colours, the deformity of vice, without incurring the risk of souring the temper by plain reproaches and sharp admonitions. After the performance of the sacrifice, various counsels were read out of the sacred records, that the sovereign might learn to govern his dominion according to their maxims, and to maintain with unshaken firmness those laws which had immortalized the names of his predecessors. Nor was the king obliged to this exactness in public transactions only, but even in private he had so little authority with respect to the disposal of his actions, that he could neither bathe, take the air, nor converse with his queen, but at certain times, which were particularly appointed for this or that purpose. The choice of his provisions was not left to himself, but his table was furnished with the most simple food, generally veal or goose, and his allowance of wine was so extremely moderate, that it seemed to have been rather the prescriptions of an excellent physician than the instructions of a legislature."

To these laws, extraordinary as they may seem to modern times, is attributed the unparalleled success of their numerous and magnificent enterprizes. The Egyptians were not only celebrated for their pyramids and lakes, and splendid cities, but their arms at one time, were invincible; but of this hereafter. Their treatment of the dead was one of the ex-

traordinary features in the history of this people. It was customary to embalm the bodies of the deceased, and to place them in a wooden coffin in an upright posture, in which situation "many of the Egyptians," says Dr. Mavor, "kept their dead at home, esteeming it a great pleasure to behold the lineaments of their ancestors, in this state of preservation. Some authors have asserted that they frequently brought the corpse of a friend, as a guest, to their entertainments; and that it was a custom at their principal feasts, to bring in a coffin alter supper, with the image of a dead man carved in wood and painted, which was carried to all the company with this singular admonition, "Look upon this and be merry, for such as this now appears shall thou be, when thou art dead." Certainly a singular reason why the command should be enjoined.

### BIOGRAPHICAL.

"The proper study of mankind is Man."

#### CARDINAL WOLSEY.

This celebrated cotemporary of Henry VIII. affords a striking instance of the short-lived though often fatal triumphs of shining talents, when made subservient only to sinister ends, and prostituted to the service of vicious patrons because they possess the means of rewarding depravity with the food for avarice, false ambition and lust.

Wolsey was the son of a private gentleman, and not of a butcher of Ipswich, as is commonly reported. He was sent to Oxford so early, that he was a bachelor at fourteen, and at that time was called the boy bachelor. He rose by degrees, upon quitting college, from one preferment to another, till he was made rector of Lymington by the marquis of Dorset, whose children he had instructed.

He had not long resided at this living, when one of the justices of the peace put him in the stocks for being drunk, and raising disturbances at the neighboring fair. This disgrace, however, did not retard his promotion; for he was recommended as chaplain to Henry the Seventh; and being employed by that monarch, in a secret negotiation respecting his intended marriage with Margaret of Savoy, he acquitted himself to the King's satisfaction, and obtained the praise both of diligence and dexterity.

That prince having given him a commission to Maximilian, who at that time resided at Brussels, was surprised in less than three days after, to see Wolsey present himself before him; and supposing that he had been delinquent, began to reprove his delay. Wolsey, however, surprised him with the assurance that he had just returned from Brussels, and had suc-

cessfully fulfilled all his Majesty's commands.

His despatch on that occasion procured him the deanery of Lincoln, and in this situation it was that he was introduced by Fox, Bishop of Winchester, to the young king's notice, in hopes that he would have talents to supplant the earl of Surry, who was favorite at that time; and in this Fox was not out of his conjectures.

Presently after being introduced at court, he was made a privy counsellor; and had frequent opportunities of ingratiating himself with the young king, as he appeared at once complying, submissive, and enterprising. Wolsey used every art to suit himself to the royal temper; he sung, laughed, and danced, with every libertine of the court; neither his own years, which were near forty, nor his character as a clergyman, were any restraint upon him, or tended to check, by ill-timed severities, the gayety of his companions.

To such a weak and vicious monarch as Henry, qualities of this nature were highly pleasing, and Wolsey was soon acknowledged as his chief favourite, and to him was entrusted the chief administration of affairs.

The people began to see, with indignation, the new favourite's mean condescensions to the king, and his arrogance to themselves. They had long regarded the vicious haughtiness, and the unbecoming splendour of the clergy, with envy and detestation, and Wolsey's greatness served to bring a new odium upon that body, already too much the object of the people's dislike.

His character being now placed in a more conspicuous point of light, daily began to manifest itself the more. Insatiable in his acquisitions, but still more magnificent in his expenses; of extensive capacity, but still more unbounded in enterprise; ambitious of power, but still more desirous of glory; insinuating, engaging, persuasive, and at other times lofty, elevated, and commanding; haughty to his equals, but affable to his dependants; oppressive to the people, but liberal to his friends; more generous than grateful; formed to take the ascendant in every intercourse; but vain enough not to cover his real superiority.

In order to divert the envy of the public from his inordinate exaltation, he now entered into a correspondence with Francis the first of France, the tendency of which was not to promote the interest of his king and patron, but rather to subserve the ends of the crafty French Monarch.

About this time the extravagance of Henry made the services of a man of