

whether our chance reproduction of Grecian idea would have been such a one as the reproduction of Egyptian statuary exhibited in the aboriginal Mexican sculptures, or the reproduction of Runic tracery palpable in the Polynesian carvings, —or whether our inventions might not have expatiated, without obvious reproduction at all, in types indigenously Gothic. As heirs of the intellectual wealth of the ancients, and inheritors of the treasures which their efforts accumulated, we know not what sort of fortunes we would have carved out for ourselves, had we been left to our own unassisted exertions. But we surely did not fall heir to the domestic inventions of the Egyptians. Their cooks did not teach ours how to truss fowls; nor did their bakers show ours how to ferment their dough or mould their loaves; nor could we have learned from them a hundred other household arts, of which we find both the existence and the mode of existence indicated by the antiquities of this section; and yet, the same faculty of invention which they possessed, tied down in our as in their case by the wants of a common nature to expatiate in the same narrow circle of necessity, has reproduced them all. Invention in this case has been but restoration; and we find that, in the broad sense of the Preacher, it has given us nothing new. What most impressed me, however, were the Egyptians themselves, —the men of three thousand years ago, still existing entire in their framework of bone, muscle, and sinew. It struck me as a very wonderful truth, in the way in which truths great in themselves, but commonplaced by their familiarity, do sometimes strike, that the living souls should still exist which had once animated these withered and desiccated bodies; and that in their separate state they had an interest in the bodies still. This much, amid all their darkness, even the old Egyptians knew; and this we —save where the vitalities of revela-