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## TOWANDA:

WEDNESDAY, FEBRUARY 24, 1847.

### A Dream of Summer.

BY JOHN O. WHITTELL.

Bland as the morning breeze of June  
The south-west breeze play;  
And, through its haze, the winter noon  
Seems warm as summer's day.  
The snow-plumed Angel of the North  
Has dropped his icy spear;  
Again the mossy earth looks forth,  
Again the streams gush clear.  
The fox his hill side cell forsakes,  
The muskrat leaves his nook,  
The bluebird in the meadow breaks  
In singing with the brook.  
"Dear up, O Mother Nature!" cry  
Bird, breeze, and streamlet tree,  
"Our winter voices prophesy  
Of summer days to thee!"  
So, in those winters of the soul,  
By bitter blasts and dear  
O'ercome from Memory's frozen pole,  
Will sunny days appear.  
Revering Hope and Faith, they show  
The soul its living powers,  
And how beneath the winter's snow  
Lie germs of summer flowers!  
The Night is Mother of the Day,  
The Winter of the Spring,  
And ever upon old Decay  
The greenest mosses cling.  
Behind the cloud the starlight lurks,  
Through showers the sunbeams fall;  
For God, who loveth all His works,  
Has left His Hope with all!

[From the New York Observer.]

## Lectures on the Antiquities of Egypt.

BY MR. GLIDDON.

### NUMBER III.

When the funeral pyre was out, and the last adieu was uttered, men took a lasting adieu of their friends, little expecting the curiosity of a future age should comment upon their ashes; and having no old experience of the duration of these relics had no opinion of such after considerations. — Sir Thomas Brown.

Mr. Gliddon was occupied during his third lecture on explaining the origin and means of the preservation of dead bodies not only human but animal among the Ancient Egyptians — a custom and art which preceded all history — which was interwoven with a variety of civil, political and moral considerations more particularly with his relations to the dark land of the Sacred River and his belief of a Resurrection in the mystic and perpetual anemith. — Transformed, as we are, to a new world, speaking a new language, separated by total revolutions, and by the lapse of 1500 years from the time of the nearest formation of mummies, it is difficult for us to imagine the scenes of Eastern mummification and I shall be satisfied if we glean some new ideas or new fact in this vast but obscure region of inquiry.

Direct your eyes to the mummy shells or cases here present, one of them containing a human body in a perfect state of preservation, for which I am indebted to a gentleman of Philadelphia, (the eighteen mummies which I have ordered from Egypt not having yet arrived.) This coffin contains the body of a large man. The hieroglyphics on the case are in the plain, not in the best style, and inform us that he lived long after the 18th Dynasty, some six or seven hundred years B. C. This is one of what are termed the second class of mummies. His name and office are given. *Petesis* or a priest or devotee to Isis. Here on the other side is another and differently ornamented case, and from the legend or inscription we discover that the tenant was a priest of Amun or Ammon, one of the great Gods of Egypt whose temple was at Thebes, and also that his mother was a singer at the Temple, and the signs show that he was dedicated at death to Anubis (he placed under his care) who was the guardian of the dead. The date is uncertain, but from the yellow color within, it is inferred to be more recent than the other. The coffin is of a more recent wood most commonly in use in Egypt for the inclosure of the dead. Many animal mummies were then exhibited, a Cat of the Bull Apis, a Sacred Ram, the Cat-burman bear—Crocodyles and the egg of the Crocodile, the Ibis, Owl, Jackall, Hawks, snakes, &c. also specimens of shrews, papyrus, fruits, and sculls, the heads of Idols, &c. &c.

The word mummy is derived from the Arabs who call the embalmed bodies of the Egyptians *mumia*. This term came to us in the time of the Crusades and for a long time mummies were used in medicine. [Those who are curious in such matters may consult the works of Sir Thomas Brown.] The word *mummy* is supposed originally from moon in Arabic signifying bitumen which was largely used in embalming. It was observed that our word *mummy* probably came from the Semitic *Mem*, a winding sheet in which the Mahometans enclosed their dead, not using a coffin like ours.

The oldest sarcophagus known is in the British museum and supposed to be of 3000 years duration. The learned Lecturer proceeded to speak of the peculiar geographical features of Egypt, a land for 300 miles of coast, rocks, alluvium and river. In upper Egypt there is little or no rain, and the population depends upon the annual inundations of the Nile to give richness and fertility to their valley. — In the earliest age they probably buried in the sand, but animals and even the swelling rivers would disinter the bodies; and they would naturally seek, as tools were brought into use, for more secure tombs and sepulchres for their dead.

The Western side of the Nile with its rocky banks afforded them the convenience and security they desired. There was also another reason for the choice of this region. The West

as being the point of the setting sun was viewed by the early nations as the place of the dead. It was sacred among the Jews as the Erebus of Genesis i. x, whence the Erebus of the Greek and the Mongret of the Arabians who derive their names from the same root, because a people west of the Chaldeans. Hence also the name of the Berber tribes west of Egypt the Barbara of the hieroglyphics—hence Barbary and our word Barbarian. The Erebus was the land of shades, where the sun went down; called by the Egyptians Ement, who therefore gave the name of Amenith to the future unknown state of the dead. The Orientals generally buried and still bury their dead in the direction of East and West.

Mr. Gliddon then proceeded to offer an ingenious explanation of the origin of the peculiarities of Egyptian architecture, by supposing that a race of Asiatic shepherds coming to the banks of the Nile, must have depended in great measure upon the lotus root, the papyrus, and the date palm for a subsistence,—that the papyrus also supplied them with clothing, mats, ropes, sandals and boats, and thus became one of the earliest elements in civilization. Finally it was used for paper, an event in their progress almost equal with the discovery of modern nations of the art of printing. The lotus bean was long a principal article of food, and its flowers most sacred. While both the lotus and papyrus were almost extinct in Egypt, the date palm, most valuable for many purposes, was still abundant. Out of these materials the shepherds it must be believed, constructed their first rude dwellings, and finally, in their periods of civilization and grandeur, adorned with them the proud columns and monuments of their greatness.

### NUMBER IV.

Mr. Gliddon's fourth lecture was delivered before a highly intelligent and deeply interested audience on Monday evening. It was evident from what had been said in the previous lecture, that the preservation of mummies might be traced to an exceedingly remote age, prior to that of those vast excavations and giant monuments in which they were subsequently preserved. Of this early period Egyptian History gives us no account. In Chinese History we do find some records of primeval civilization, and even of a period when the custom of burying the dead was unknown; the duty of worshipping parents was enjoined by edict, and as a consequence that of embalming or burying their remains with respect. It may be conjectured that similar was the progress of humanity in Egypt, and that the offensive state of the dead very early suggested the propriety of hiding them from sight, and that they were enemies and friends, interred even before, the Nomadic race pitched their tents on the banks of the Nile. It must be supposed that the population had increased to 2 or 3,000,000 before the Dike of Menes, or the Pyramid was constructed, the first work for reclaiming the land, and the last of a magnitude not to be undertaken without a surplus population. During this period the Valley of the Nile became extended, and in the outer part sandy by abrasions of silt and other materials brought by the winds from the hills, the Etesian being particularly powerful, and by repeated inundations of the river, the bed of the Nile, like that of our own Mississippi, became elevated. — Some large pillars of sand still remained to attest the mighty changes during past time on the globe. Burial in the sand then would naturally suggest itself as the earliest mode and the preservation of bodies by the heat and dryness of the atmosphere and the salt of nitre, common salt and alum, which abounded in Egypt, suggested an artificial mode of the preservation of bodies, which at a later period and for greater security were consigned to sepulchres in the rock.

Indeed it has been ascertained by modern science that a solution of the very salts found in the sands of Egypt are the very best of all elements for the preservation of bodies. When, therefore, they excavated the rocks and formed tombs, the Egyptians brought natron from their lakes, wrapped the bodies saturated with their salts in cloths, and dried them in ovens, and in some seventy days they were in a state to be transferred to their beds of final repose. — This simple view of mummification has never before been submitted to the American public. We trace this art to circumstances connected with the valley of the Nile. Egypt is the same now as A. D. 1847, in its main features, as B. C. 4000. I have seen animal bodies cast out on the sands, or hung in the atmosphere, preserved without corruption. All this matter of mummification was under the control of the Egyptian priesthood. Each temple had its arrangements for embalming, and the priests monopolized the whole profits, from those of the physician who despatched the patient to that of the undertaker who mummified him, and the sexton who buried him. [Here the audience were directed to hieroglyphical representations of funerals, where bodies were either borne on the shoulders of men, in boats, or drawn by oxen to the places of sepulture.] These drawings might possibly have some mythological reference, but generally, in the opinion of the lecturer, were records of literal facts. The dead were conveyed to the tombs not only from the cities, but from great distances in the country. This embalming is mentioned in Scripture in reference to the bodies of Jacob and Joseph.

As most of the tombs were west of the Nile, so Thebes and Memphis contained probably one half the mummies of Egypt. The art as practiced and connected with the tombs, was coeval with the first Pyramid, long prior to Moses, or the 16th or 18th century before Christ. In the long lapse 3500 or possibly 5000 years during which the art of mummification prevailed in Egypt, for it is brought down to A. D. 650, and is mentioned particularly by St. Augustine, (who states that the Egyptians believed in a resurrection and therefore reverence and embalm the bodies of the dead,) it may be interesting to form an estimate of the number of mummies which must have been consigned to the sepulchres. Reducing the period to 3000 years, and supposing

the average population of Egypt, during that time, to have been 5,000,000, and the duration of a generation 33 years—the lowest possible estimate would be 450,000,000, and we may safely, I think, put it down at 500,000,000,—a number of bodies which, if we estimate the length of the mummy at five and a half feet in length, and in depth and width at a foot and a half, would form a compact mass half a mile in measurement on each square side, and if the bodies were laid lengthwise in succession, they would extend more than twelve times around the globe.

And if the construction of tombs was to be regarded as a test of civilization, no nation had claims to compare with the Egyptians. He had himself visited a tomb built 600 years before Christ, which had a gallery of 382 feet, and covered an area, under ground, of one acre and a quarter. The use of sulphuric acid and soap had both been cited as tests of civilization among a people, but that of mummification was certainly superior to either of these; and this art was anciently most extended from Egypt. Since mummies are brought from the tombs of Idomea, and found in a sitting posture (in which the dead race of the Canary Islands, the degenerate race of the Canaries, and the cost of mummification varied according to the three orders or classes, and was estimated by the Greeks at \$1200 for a body of the first class, \$300 for the second, and \$20 for the third. The great body probably belong to the second class, though considering the large number of children, the cost must have fallen below that average. Yet estimating the cost at \$20 for each body, the annual expense of mummification must have been some \$3,330,000, all of which must have passed into the hands of the priests. They also derived a large revenue from the sepulchres and from the linen cloth in which the dead were wrapped. The expense of this fine linen in which the dead were enveloped was enormous. The mummy was swathed, with the nicest skill, in strips of this cloth varying in width from a few inches to a foot. Some mummies were found wrapped in 46 rolls and with 350 square yards of cloth. Estimating the daily mortality among the Egyptian population at 274, and the cloth used for each at but three square yards, the annual consumption of linen for the dead would be 2,700,000 yards, which must cost, at the lowest possible calculation \$660,000. Of this manufacture of linen cloth the priesthood held a monopoly. They owned the land on which the flax was raised. The vast enclosures around their temples were the manufactories, and the women who wrought were in their employ. Nor need we wonder that this gigantic Hierarchy labored to sustain a creed which induced the other classes to regard the embalming of the dead body as the essential means of securing eternal repose for the soul in the celestial regions. The tombs were owned by the priesthood and subject to a rent, and what was a singular custom, a debtor was obliged to give the mummies of his ancestors in pledge for the payment of his debts, and if he died insolvent his heirs or next blood relations, became responsible.

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## A Legend of the Chesapeake.

BY ROBERT F. O'NEILY.

It was during the year 1742, at midnight, that a strange and terrible scene took place upon the far-famed Chesapeake. An immense amphitheatre, formed by the curvature of a range of undulating hills, sloped gradually down to the river, and on the summit of every crag and frowning peak for many miles around a signal fire was gleaming.

Within this immense amphitheatre just described, some fifty or sixty trees had been thrown together in a large pile, and set on fire; while around it danced, in a strange, wild kind of music, a thousand figures, scarcely less dark than the night itself. Each brandished his tomahawk, or some Indian weapon equally dangerous; and as the fire burned the more brightly, the passions of those wild unfettered beings, getting beyond control, found a vent in yells and cries of the most horrible description.

An old farmer stood at his door, surrounded by his little ones, and gazed anxiously out into the calm but murky sky of night:

"I doubt there's mischief brewing, wife," he remarked to his better half, while the fires instead of diminishing, increase both in volume and number, until the sky seemed one blaze of living light. "The red-skins don't make such a grand 'pow wow' as this for nothing. 'I've had a mind to rouse our neighbor's wife.'"

"Arouse thyself good man," retorted his wife, who was one of those women who imagine their own opinions of greater weight than those of their husbands. "The Indians are only gathering in their usual way to celebrate some of their numerous festivals. Come in, and close the door. Would you have your children abed with cold?"

"Have your own way," said the farmer, "and God grant that my suspicions may prove groundless."

Within the same settlement, a lovely girl of sixteen summers, was at the same moment parting with her lover. To-morrow was to be their wedding day, and both lingered at the threshold, loth to part, although they knew that but a few hours would elapse ere they would be united to part no more in life.

"See you strange light, dearest Edith," the young man exclaimed, and as he spoke he pointed out to his betrothed a single peak, on which a signal fire was brightly gleaming.

"What can this sight betoken?"

"'Tis a welcome omen of our approaching nuptials," replied the bride, in tones as low and musical as the running of some forest rivulet: "Why, what a sad, grave face a lover to wear. I'm not going to part with thee, Willie, dear!"

"Ah! Edith—to you this sight may be a blissful omen, but to me it has a far different import. I know the Indian character well, beloved, and I am sure, they would not take all this trouble without object. See, as I live, the hills around us are all in a blaze!"

"Why thou foolish swain," said Edith, with a silvery laugh. "Nay, his eye homeward, 'tis an evil thing to be out late. So good night!"

And a pair of the prettiest lips man ever saw, were presented to those of the young forester.

"Good-night! God bless thee, Edith!"

The young man maintained his position until the slight form of the beautiful maiden was lost to his view, and then, shouldering his rifle, he turned on his heel, and took his way, towards the barriers. The light notice by William Oakleigh had not passed unobserved by those having charge of the gate, and after a few moments conversation, he induced several young men like himself, to saddle their horses and follow him.

Well, judging from appearance, how matters were situated, Oakleigh, knowing the slender resources of the settlement to which he belonged, had formed the hasty determination to ride with all speed to the nearest colony for the purpose of obtaining a reinforcement to repel an attack, should one be made.

"We shall have to ride hard boys," said Oakleigh, putting spurs to his horse. "The fires are increasing; and hark! heard you that yell?"

A dead silence ensued on the part of the horsemen, and the wild yells of the savages, mingled with this distant beating of the Indian drum, came painfully on the breeze of the night.

Oakleigh had conjectured but too truly. They had, indeed, no time to waste. The fires had at length subsided. Those of the settlers who had noticed these singular manifestations betook themselves once more to their beds, and silence again reigned supreme over the little settlement.

Edith had gone to her own apartment. A perfect little sanctuary it was; with flowers in all the windows, and tapestry worked by the delicate hands of the maiden herself. A few books, indicating the turn of her mind, were packed closely together upon a little row of shelves, hung by a cord against the wall, and a small book of prayer lay on the table.

She had drawn from her breast—that spotless abiding place of gentleness and purity—a small miniature, and is gazing anxiously upon it, as if it were a living thing.

"Dear Willie," she murmurs, "dear, dear Willie! 'Tis wrong of me to tease thee as I do, but to-morrow I shall be thine, and thou may'st do with me, e'en as thou likest."

"Hark! what a strange noise, it cannot be the wind, for the moon is still shining brightly."

Edith rose, and threw open the lattice. Again it rises. Nearer. She strains every nerve to listen, and the beatings of her heart are distinctly audible.

Tramp! tramp, a heavy, dull sound, as if numerous footsteps were progressing over well-trodden ground. It came from all sides, the north, the south, the east, the west. The earth vibrated!

"Willie!" murmured the maiden almost unconsciously. Even in danger her thoughts ran upon him.

Even while she stood thus, listening at her casement, a thousand horrible yells filled the air; the war-whoop of the savages! "The sky again became a blaze with light, and brands of fire, javelins, &c., were hurled with irresistible force into the settlement.

The inhabitants were quickly aroused, however, and manfully, right manfully did they oppose their dark invaders. Yet scarcely one of the besieged had a doubt of the result of the struggle. It was evident that a league had been formed among the different tribes who peopled the region lying about the Chesapeake for many miles, and if they could not succeed in repelling them until day-light their chance was hopeless.

Poor Edith! how her heart throbbled! Not for her own safety, so much as for that of her lover. Why did she stay away thus long; she knew that he would not neglect her, unless disabled by accident. Had he been slain endeavoring to reach her?—such were the thoughts which flitted in rapid succession through her bewildered brain.

A moment's silence succeeded the first onslaught. Then rose another cry, and the settlers came running towards the block-house, their last resort in cases of attack. While Edith was listening, the door of her apartment flew open, and two gaunt savages seized with a vice-like grasp those delicate arms, and were dragging her away. Most of the settlers had by this time found shelter in the block-house, but many of both sexes had been killed.

In the midst of the affray, a kind of palanquin was borne along toward the block-house. It was the form of an aged Indian, whose locks were bleached by the snows of seventy winters. It was Epecanough—the successor of Powhatan, and the most implacable enemy of the English.

"Burn—kill—destroy!" exclaimed the old Chieftain, in his native dialect. "