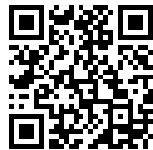

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Ramsay

UNIVERSAL HISTORY
AMERICANISED;

OR,

AN HISTORICAL VIEW OF THE WORLD,

FROM THE EARLIEST RECORDS TO THE YEAR 1808.

WITH A PARTICULAR REFERENCE

TO THE

STATE OF SOCIETY, LITERATURE, RELIGION, AND FORM OF
GOVERNMENT,

IN THE

UNITED STATES OF AMERICA.

BY DAVID RAMSAY, M. D.

TO WHICH IS ANNEXED,

A SUPPLEMENT,

CONTAINING

A BRIEF VIEW OF HISTORY,

FROM THE YEAR 1808 TO THE BATTLE OF WATERLOO.

“Life is so short, and time so valuable, that it were happy for us if all
“great works were reduced to their quintessence.” *Sir William Jones.*

“Primaque ab origine mundi
“Ad mea perpetuum deducite tempora carmen.” *Ovid.*

IN TWELVE VOLUMES.

VOL. I.

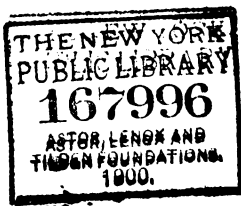
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1819.

L/S



DISTRICT OF SOUTH CAROLINA.

BE IT REMEMBERED, that, on the twenty-fifth day of October, Anno Domini one thousand eight hundred and nineteen, and in the forty-fourth year of the Independence of the United States of America, Eleanor H. L. Ramsay, Martha H. L. Ramsay, Catharine H. L. Ramsay, Sabina E. Ramsay, David Ramsay, James Ramsay, Nathaniel Ramsay, and William Ramsay, deposited in this office the title of a Book, the right whereof they claim as proprietors, in the words following, to wit:

“ Universal History Americanised ; or, an Historical View of the World, from the earliest records to the year 1808. With a particular reference to the State of Society, Literature, Religion, and Form of Government, in the United States of America. By David Ramsay, M. D. To which is annexed, a Supplement, containing a brief View of History, from the year 1808 to the battle of Waterloo.”

“ ‘ Life is so short, and time so valuable, that it were happy for us if all great works were reduced to their quintessence.’ *Sir William Jones.*

“ ‘ Primaque ab origine mundi

“ ‘ Ad mea perpetuum deducite tempora carmen.’ *Ovid.*

“ In twelve volumes.”

In conformity to the Act of Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,” and also an act entitled “An act supplementary to an act entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,” and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JAMES JERVEY, *District Clerk,*
South Carolina District.

LYDIA R. BAILEY, PRINTER.

PREFACE BY THE AUTHOR.

“ This work has been in contemplation upwards of forty years. The project of it was conceived in 1768, on reading the *Universal History*, then recently edited, in 60 volumes, by a Society of Gentlemen in England. The original idea of extracting the quintessence of that voluminous work, which contained the most complete system of history the world had then seen, has ever since been enlarging and improving, by an attentive perusal of the histories written by Robertson, Hume, Gibbon, and other modern authors—of the Asiatic researches—of the works of Sir William Jones, and other learned Orientalists—and the publications of intelligent travellers, who, in the course of the last half century, have explored almost every region of the globe. These collectively have thrown a blaze of light on countries comparatively unknown, and on portions both of ancient and modern history which were confused and obscure, at the period when the writers of the *Universal History* published their invaluable work. The arrangement of materials collected from these sources commenced in the year 1780, when, in consequence of the surrender of Charleston to Sir Henry Clinton, the author was suddenly released from a sea of business, and sent as a prisoner of war to the British garrison then in St. Augustine, and there confined for eleven months, without any particular employment. Steady progress has been made, for the last ten years, in correcting and transcribing the work for publication.

“ The history of the United States is given at full length. That of foreign countries is more or less expanded or contracted, in proportion to the intrinsic importance of

PREFACE.

each—its tendency to illustrate portions of Holy Writ—the Greek and Latin classics—and also in proportion to its connexion with the United States, or as furnishing useful practical information to its citizens, or as the paternal soil of their ancestors.

“ The Asiatic part of this work contains a general view of the antediluvians—of the general deluge—of the resettlement of the globe, after that great event—of the primitive postdiluvian nations, which were formed in Asia, the cradle of the world ; their various ramifications, revolutions, and of the general course of empire.

“ The African part contains a concise history of Egypt, Carthage, Numidia, Mauritania, Abyssinia, of the Piratical States, and the Hottentots, with a grouped view of its uncivilized settlements.

“ The European part contains the history of Greece and Rome, from their origin to their dissolution—of the various nations which were conquered by them—of the nations by which the Romans themselves were finally conquered—of the nations which were formed from the fragments of the Roman empire—and the various revolutions of the latter, together with a general view of the nations which never were subjected to the Romans.

“ The American part contains a general history of the Western Continent, under the heads of Free, European, and Aboriginal or unconquered America. The first contains a history of the United States, from their settlement as English colonies till the present time—the second, of all parts dependent on Europe—and the third, of all that are still owned by the Aborigines.”

DAVID RAMSAY.

Charleston, May, 1814.

THE PUBLISHERS TO THE READER.

THIS work is ushered to the world under the disadvantage of being deprived of the supervision of its lamented author, during its passage through the press. This circumstance will, we hope, operate to ensure indulgence for imperfections which would otherwise have been removed.

It has one other claim for indulgence. In connexion with the history of the United States, already published, it forms nearly the whole of the inheritance of eight children of Dr. Ramsay, and grand-children of Henry Laurens, whose devotion to the cause of the United States detained him a prisoner in the tower of London for years; and, had this country proved unsuccessful in the contest for her liberties, might have endangered his life.

Dr. Ramsay's history closed with the year 1808. His premature death prevented his prosecution of the narrative beyond that period. Presuming it would be acceptable to the reader to have it continued, we have annexed a brief supplement, which extends it to the battle of Waterloo.

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RAMSAY'S

UNIVERSAL HISTORY.

Of the period from the Creation to the Flood; with general views of the Antediluvians.

IT is natural for man to inquire into the records of the family from which he is descended, and still more of the nation to which he belongs; but most of all into the origin of mankind, and the history of the common father of the whole human race. To the attainment of this knowledge we are naturally incompetent. He only, who made man, can inform us how man was made. If he hath not done it, the world is left in utter ignorance of a capital point. The contrary is to be presumed; and the reasonable presumption is verified by fact. With this information men are furnished by the writings of Moses, penned under the inspiration of Him who made the world. From those hallowed fountains of sacred truth, and by inferences fairly drawn from them, we learn, that, about four thousand and four years before the Christian era, Adam, the father and founder of the human race, was brought into existence. He was created a full-grown man, in all the majesty of unclouded reason, in all the beauty of perfect innocence, and in possession of every corporeal and mental endowment. He found creation in its prime. It was morning with man and the world. Though the structure of his body in many things resembled the inferior animals, yet in one particular there was a striking dissimilarity. They looked downwards

upon the earth, and their posture was prone ; but to him, as being of a more noble origin, and created for nobler purposes, was given a lofty face, an erect figure, and a countenance turned upwards to the skies. The globe, which had been previously prepared for the reception of Adam, was subjected to his dominion. His numerous vassals of the brute creation presented themselves to his view. At one glance, he discovered their nature and qualities, and gave them suitable names. Knowledge, which is slowly, and with much laborious mental exertion, acquired by Adam's posterity, was with him intuitive or innate ; for he could not have gained it by observation, experience, or otherwise than immediately and directly from the Author of his existence. Invested with the property of a world, he was placed in, and directed to dress and keep, the garden of Eden. He engaged in the pleasing occupation with complacency and delight. The flowers, the shrubs, and the trees disclosed their virtues and their uses to his penetrating eye ; the beasts of the field, of their own accord, ministered to his pleasure and advantage ; and the great Creator delighted in him, and conversed with him as a father and a friend. This profusion of bliss was but half enjoyed, because he had no companion. In the wide-extended creation, there was not found "an help meet for him." God, who does nothing imperfectly, filled up the measure of his joys : "And the Lord caused a deep sleep to fall on Adam, and he took one of his ribs, and the rib which the Lord God had taken from man, made he a woman, and brought her unto Adam." She was unto him another self ; for she was "bone of his bone, and flesh of his flesh." Henceforward Adam had his devotion heightened by social worship with his newly-formed partner Eve, and his joys increased by the hitherto unknown pleasure of conversing with a beloved object, and of unfolding to her the wonders of creation. This happiness was not permanent. An awful revolution in the character and condition of Adam took place. From the sovereignty he was permitted to exercise over the globe, one small reservation was made, as a token of his subjection. Moral precepts could afford no test of his obedience. He who had been just created, could not so soon

forget or slight the Author of his existence. He had no earthly parent, to whom his reverence was due. There was no human being, whom he could murder or otherwise injure. No female existed, to excite in him the unhallowed flame of impure desire. Possessed of all things, he could not steal. Neither had he any neighbours, against whom he might bear false witness, or whose goods he might covet. A positive precept was therefore selected to try his sincerity. From the fruit of one tree of the garden he was commanded to abstain, under a penalty. "That in the day he ate thereof, he should surely die." The devil, observing the sagacity of the serpent, fixed on him as a fit instrument for seduction. Through this medium, he addressed himself to the curiosity of Eve, while separated from her husband; excited her to doubt and reason, in face of a positive command; and at length succeeded in persuading her to taste the forbidden fruit, and to prevail on Adam to become a partner of her guilt, by following her example. Both were thus ruined, by the operation of principles in themselves good and useful; but in the present case carried to excess. Eve perished by an anxious and ambitious desire after a condition for which God and nature had not designed her,—a desire to be as God, to have a knowledge of good and evil. Adam fell by an unmanly compliance with the importunities of his wife. By an established law of nature, that children follow the condition of their parents, the whole progeny of the guilty pair were involved in the consequences of this fatal transaction. Death became their inevitable portion. To Eve, and virtually to her daughters, it was said, "In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Adam was no longer permitted to possess that paradise of which he had rendered himself unworthy. Justice drove from Eden the man who had cast himself out from the favour of God. The ground was cursed for his sake; and labour, formerly his delight, henceforward was accompanied with pain. The inferior animals threw off their subjection, and either shunned or threatened their late sovereign lord. The partner of his former joys, after being the cause and companion of his

guilt, becomes the companion of his wo. Mutual reproaches embitter and increase their common misery; and stern death, the penalty of their transgression, stares them in the face. Moral and natural evil were thus introduced into our world, and spread with the spreading family of man. Traditions of these great events were handed down from one generation to another. An opinion was universally current, in every age, that all was not right with the human race; that things were not at first as they are now; but that a change had been introduced for the worse. By the imagination of poets, the happiness of our first parents was described under the image of a golden age. Their reversed condition, after the fall, was represented as becoming gradually worse, by the succession of a silver, brazen, and iron age. The same event was shadowed among the Greeks under the fable of Pandora's box, from which all evils were said to be spread abroad; and, among the Persians, by the fancied principle of evil, called Ahriman, contending with the Deity for the government of the world. Under one form or another, the primitive happiness and subsequent misery of man has been a commonly received opinion among all nations.

While the breasts of our fallen first parents were filled with tormenting fears and painful reflections on their guilt and folly, a dawn of hope arose and saved them from despair. The Gospel was preached to them as soon as they felt that they were miserable offenders. From the woman, who was first in transgression, the prospect of salvation arises, and it is declared, "That her seed should bruise the head of the serpent." Comforted with this promise, "Adam called his wife's name Eve; because she was the mother of all living." Under the cheering expectation of triumphing over their malignant foe, and of being eventually restored to the favour of their offended God, they departed from Eden. To keep alive their hopes, sacrifices were instituted. The shed blood of victims typified atonement for the guilty soul, while their skins furnished clothing for the naked body. In this manner Christianity was distinctly and unequivocally taught to the founders of the human race, shortly after their fall.

In process of time Adam became a father; but his offspring, begotten in his own likeness, came into existence under circumstances very unlike to what he was, when first created in the likeness of God. The consequences of his apostacy began to show themselves. The first man born into the world killed the second. The lifeless corpse of Abel, made so by the hand of his brother Cain, gave an early and a melancholy demonstration of the nature of that penalty, which, by the name of death, had been threatened as the consequence of eating the forbidden fruit.

Adam's life though forfeited, was reprieved and prolonged to the age of nine hundred and thirty years, in which he saw his own immediate descendants (probably much more numerous than are recorded by Moses) and their offspring increased to a great multitude, spreading themselves in all directions, and cultivating the arts which support, adorn, and comfort human life. To these he doubtless recounted the wonders of creation, and the eventful scenes through which he had passed. In these early ages, the longevity of the inhabitants, frequently approaching to a thousand years, gave an authenticity to tradition, which, in an inferior degree, answered the end of modern records. While Adam lived, his testimony must have obtained full credence with his posterity respecting the creation of the world, and the great truths of religion. His salutary counsels must have been strengthened by Enoch, who, at this early period of the world, prophesied of the general judgment which should take place at its end. (Jude, verse 14.) The same generation had an opportunity of learning from Adam the history of creation, and from the first prophet Enoch, some prominent particulars of the final judgment. By conversing with these their cotemporaries, they might have obtained a general view of the beginning and ending of this terrestrial scene.

Within fifty-seven years after Adam's death, Enoch was admitted to the joys of heaven, without tasting death. This translation must have contributed to the diffusion of correct opinions on the subject of another world and a future state. It was an animating spectacle for his faithful cotemporaries,

to see a good man vanish away from their sight; and after living his period on earth in peace, purity, and piety, lodged, not in a tomb, but in the bosom of God. Notwithstanding these and other incitements to virtue, "The wickedness of man was great in the earth." To this many causes contributed. The great ages of the inhabitants furnished temptations to vicious practices, far beyond what can assail those, who seldom reach their eightieth year. These were rapidly communicated from one to another among a people who lived nearly together, and used one common language. From the hereditary propensity to evil, derived from their common apostate ancestor Adam, the pollution of each one spread like contagion, and speedily contaminated his associates. The scriptures account for much of this general depravity, from unhallowed marriages between the pious and profane; or, as they were called, "The sons of God, and the daughters of men." This, doubtless, had a great effect. From these and other causes resulting from the fall of man, a great degree of corruption and degeneracy prevailed in the world. Before the third, or even the whole of the second generation in descent from the first ancestor had passed away, the earth groaned, as it were, through the violence and impiety of mankind, to such a degree, "That it repented the Lord that he had made man on the earth." And the Lord said, "I will destroy man, whom I have created, from the face of the earth: both man and beast, and the creeping thing, and the fowls of the air." This determination was communicated to Noah, who, amidst a sinful generation, was distinguished by his piety and zeal. Perhaps there is not in the annals of mankind, an instance of courageous adherence to duty, which strikes so forcibly as that of Noah. The human race was numerous, proud, violent, and universally against him. There is every reason to believe, that the world was full of wealth, splendour, elegance, and beauty. For nearly a thousand years, the same person could amass riches, acquire influence, and make progress in the arts of peace or war. Nearly all were united in the rejection of the government of God, and in contempt of his authority and service. In these circumstances, against

such overwhelming numbers, and all the insolence which haughtiness, power, and malice, could produce; Noah stood, uninfluenced, firm, undismayed, a preacher of righteousness. During the whole time the ark was building, he persevered in declaring the truth, and warning a guilty world of impending ruin. This he did too in the most disheartening circumstances. Not a single person from among the myriads of mankind, either profited by the preaching of this illustrious servant of God, or was deterred by him from the bold commission of sin.

The man who could alone contend against the torrents of ungodliness, was not forgotten by his Maker. When the measure of the world's iniquity was full, and the faithful preacher had prepared the means of deliverance, he was, by a divine intimation, saved from the general destruction. Rather than a worthy family should perish in the deluge, a world of transgressors is respited, till the means of safety for that family are provided. "Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." The design and contrivance is God's, the execution is man's. He who could have transported to a different sphere, and lodged Noah in safety there, till all danger was over, kept him alive and safe on the face of the mighty waters! He, who could in a moment, by the word of his power, have replaced the whole animal world though lost, thought proper to preserve alive the race of animals, by providing an extraordinary place of refuge for them.

Forewarned by God, the venerable heaven-instructed sage commences the great work of providing a shelter, when the predicted deluge should overwhelm the earth. An unbelieving world, instead of listening to his warning voice, laughs at the undertaking, and, in the gaiety of their hearts, stifle the ark "Noah's folly;" but he is not to be diverted from his purpose. In process of time, a vast unwieldy fabric, three hundred cubits long, fifty cubits broad, and thirty cubits high, containing 1,781,346 cubical feet, and divided into numerous compartments, is entrusted to the waves, without masts, sails, oars, rudder, or compass, and without any sharp projecting

point to cut the waters. It was merely a bulky, capacious vessel, light enough to be raised aloft with all its contents, by the gradual rise of the deluge. Its shape, therefore, was of little importance, more especially, as it seems to have been the purpose of Providence, in this whole transaction, to signify to those who were saved, as well as to their posterity, that their preservation was not in any degree effected by human means. The vessel was, without doubt, so contrived, as to admit air; but in it there was only one window, of a cubit in dimension; this was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was, moreover, closed and fastened, so that the persons within were consigned to comparative darkness, having no light, but what must have been administered to them from lamps and torches. They, therefore, could not have been eye-witnesses to the mighty eruption of waters, nor the turbulence of the seas, when the fountains of the great deep were broken up. Yet the crash of mountains, and the noise of the cataracts could not but have sounded in their ears, and possibly the cries of people may have reached them, when families and nations were overwhelming in the floods. The motion too of the ark must have been very violent at this tempestuous season: all which, added to the gloom and uncertainty in which they were involved, could not but give them many fearful sensations, however they may have relied on Providence, and been upheld by the hand of Heaven. The machine in which they were secured, is termed Thebah, an ark or chest. It was of such a construction, as plainly indicated that it was never designed to be managed or directed by the hands of men. It was destined to contain the family of Noah, consisting of eight persons; himself and wife, his three sons and their wives, one pair of every species of unclean animals, and seven pair of every species of such as were clean, with all necessary provision and accommodation for more than a year. The four footed and feathered tribes, each according to his kind, under the guidance of Heaven, repaired to the ark for protection from the threatening tempest. The beasts take warning, and hide themselves; but men, more stupid than the brutes, sin

on, till they are destroyed. Noah preaches to thoughtless multitudes, and urges the necessity of repentance and reformation; he admonishes, intreats, and invites, but without effect. At length all are safely housed in the ark; in it the brute creation forget all animosity towards each other. "The wolf dwells with the lamb, the leopard lies down with the kid, and the young lion and the fatling together." God shut in Noah with his charge. The sky is covered with blackness. The windows of heaven are opened. The rain descends amain. The barriers that confined the ocean to its usual bed are removed. The waters from beneath start up, and meeting the waters coming down in an opposite direction, join their streams to destroy a guilty world. By degrees, the rivers, swelling over their banks, and the seas, forgetting their shores, spread so wide, and rise so high, as to annihilate all prospects of safety in the plains or ordinary high lands. The lofty mountains, yet uncovered, afford a temporary shelter: thither, in trembling hope, the wretched fly: but the rising surge gains continually upon them. As their last resource, they climb the highest trees which grow upon the mountain tops, and cling to them in despair. From this eminence, they see their neighbours and friends sinking in the gulf below, and they hear the shrieks of them that perish. The efforts of the most persevering for self-preservation serve no other purpose but to prolong their anguish; for at length, without a single exception, they are all overtaken and overwhelmed in the spherical ocean which covered the face of the earth, fifteen cubits above the highest mountains. The world is a sea without a shore. "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." Nothing but water is now to be seen, except the ark floating on the mighty surge, which threatens every moment to swallow it up. It contains the sad remainder of the human race, the hope of all future generations. It is preserved, not by the power of him who constructed, but of Him who designed and ordered it to be built. That a vessel of such a construction should preserve its upright position for so long a time, in such a wild uproar

of nature, must be ascribed to a constant supernatural interposition.

Throughout this direful catastrophe, Noah and his little family within the ark enjoy security. They have full assurance of divine protection, and, relying thereon, fear no evil. At length, after a night dark, dreary, and long, the morning light begins to dawn. "The waters prevailed one hundred and fifty days, and after the end of them they were abated." The ark rested on the top of Mount Ararat. At God's command, Noah and all who were with him came out of it in perfect safety, after they had been confined therein one year and eleven days. They had a most dreary prospect; for, wherever they turned their eyes, they could discover nothing but a ruined world. From their gloomy sensations they were shortly relieved by comfortable promises. The first acts of Noah were acts of piety and gratitude to his Omnipotent Preserver. One-seventh of the clean animals, which had been cherished and protected in the ark, poured out their blood on God's altar by his hand, in direct acknowledgment that his own life had been forfeited with those of the rest of mankind, but spared by an act of distinguishing favour. The sacrifices of an humble, grateful heart are always acceptable to God. "And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground for man's sake, neither will I again smite every living thing as I have done." As a token of his covenant, he was pleased "to set his bow in the clouds." "God blessed Noah, and said unto him, Be fruitful and multiply, and replenish the earth." All the grants to Adam, and all the blessings pronounced upon him, are renewed to Noah and his family. The whole creation is afresh subjected to his power and authority. And now we read, for the first time, of the flesh of animals being permitted unto man for food. The ground, which had been cursed for the offence of the first father of the human race, and deluged for the offences of his numerous descendants, was now, by the faith and piety of the second father of mankind, delivered from a repetition of the curse, and for ever secured from the danger of a second flood. Noah and his sons are dismissed to possess

their spacious inheritance of the whole creation, and to become founders of a new race. From Shem, Ham, and Japhet, the three sons of Noah, "the whole earth was overspread." From one or other of them, all the past and present nations on our globe, and indeed every individual of mankind born since the flood, has derived his origin. Each Antediluvian had in every human being a brother or sister, as being all descended from one common ancestor Adam. With the Postdiluvians, the connexion is reduplicated; for they all have a second common ancestor in Noah.

For three hundred and fifty years after the general deluge, Noah, the faithful monitor of the old world, had, in the new, an opportunity of instructing his numerous descendants in all the useful knowledge which had been accumulated before the flood, and likewise in the knowledge, love, and worship of the One Eternal. They, especially the descendants of Ham, soon forgot the true God, and gave themselves up to the worship of idols. The deluge, which had swept away from the face of the earth a whole race of guilty men, had not cleansed the human heart from the hereditary taint derived from the fallen progenitor of the whole race.

At length the venerable Noah, who had seen the world destroyed and renewed, in his nine hundred and fiftieth year, yields to the stroke of death, leaving mankind nearly as profligate as they were before the flood.

All our knowledge of the religion, policy, arts, and sciences of the Antediluvian world, is derived from the first eight chapters of Genesis, and consequently must be very general. As to their religious rites, we know nothing more of them, than that they offered sacrifices, both of the fruits of the earth and of animals. This mode of appeasing the wrath or of procuring the favour of God, is so repugnant to the dictates of natural reason, that its universal prevalence cannot be otherwise accounted for, than by referring it to a divine command, intended to typify the future sacrifice of the promised seed of the woman for the sins of the world. Such a command, once given, would naturally be handed down by tradition to all ages

and nations ; for a conviction of the necessity of an atonement naturally arises in every breast that is conscious of guilt.

There are no data, from which we have ground to infer, with any degree of certainty, that any considerable progress in the arts and sciences was made by the inhabitants of the old world. The only authentic evidence we have, of the manner in which they employed themselves, is in the following words : “ In the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and the flood came and swept them all away.” From which it would seem probable, that in the Antediluvian world, the general face of things was not very different from that which is now exhibited. It was then, and has been ever since, a selfish, a luxurious, and an inconsiderate world. They were called, but would not hearken ; they were warned, but would not believe. It may be reasonably supposed that Adam, who was enabled to give names to all animals that passed in review before him, according to their qualities, must have possessed some considerable knowledge of their natural history ; and that his posterity, during the course of their prolonged lives, in chasing the wild beasts and clearing the vast forests, could scarcely fail of extending their knowledge of animated nature. Adam, the first tiller of the ground, after an experience of several centuries, could not be unacquainted with the virtues of herbs, plants, and the rich varieties of the vegetable world. Jabal, the son of Lamech, is said to have been “ the father of such as dwell in tents, and of such as have cattle :” that is, he was the inventor of whatever appertains to pasturage. “ Tubal Cain was an instructor of every artificer in brass or iron, and Tubal was the father of such as handle the harp or organ.” From which we may infer that chemistry and music had votaries before the flood. Astronomy was probably a favourite study among the Antediluvians. It is scarcely possible, that in the sixteen centuries between the creation and the flood, they could cast their eyes on the blue expanse above, and behold the innumerable host of heaven, shining forth in all their glory

through a serene and cloudless atmosphere, without engaging in astronomical investigations: their longevity particularly favoured studies of this nature. Their common employment, as cultivators of the earth, required attention to the motions of the heavenly bodies, as indispensably necessary to direct their agricultural operations. We cannot suppose them entirely destitute of all curiosity to penetrate and explore the internal regions of the globe, nor without all spirit of adventure to attempt navigation. Some skill in naval architecture was requisite for building the ark. Agriculture and pasturage could not be wholly unknown to men who were doomed to earn their bread by the sweat of their brow, and whose lives, approaching to a thousand years, were passed for the most part under tents and in rural occupations. We have no ground to believe that they were a savage, uninformed race. There is more reason to suppose that the abandoned profligacy, immediately preceding their destruction, was of recent date, and the consequence of that luxury which grows out of a polished state of society.

Of the government of the Antediluvians, we can only conjecture. The Patriarchal form could not be extensive, nor of long duration. The virtuous and orderly would content themselves with the blessings of society, but the turbulent and ambitious would continue their oppression and violence, till some fortunate individual got possession of supreme power.

Of their states, empires, warriors, and rulers, we are entirely ignorant, though their numbers were fully equal to the establishment of many independent kingdoms. Neither has any account of their wars reached us. That their herds and wells were frequent causes of private contention, is highly probable; but that any thing of the kind should be carried on, nationally, by armies opposed to armies, was not likely among a people, who, for many centuries, were so far from being circumscribed in territory, that they had a world at their command.

Their population, just before the deluge, probably exceeded that of any one subsequent period of the world. Their lives being ten times longer than ours, they must have increased in

a tenfold ratio. They began to beget children as early, and left off as late, in proportion to their whole lives, as men do now. The several children of the same father seem to have been born as quickly, one after the other, as they usually are at this day. Generations, which with us are successive, would have been coexistent with them. Methusalah, and many others, were cotemporaries with both Adam and Noah; though the lives of these two fathers of mankind embraced a period exceeding two thousand years. Supposing the inhabitants of the old world to have doubled every fifty years, at the end of the year 1650, (six years before the flood,) they would have amounted to 17,179,869,184 persons, which is more than eighteen times the supposed number of the present inhabitants of the globe. Of this immense population, whether more or less than our conjectural calculation, only eight persons survived the deluge. Among the number drowned were probably several of Adam's younger children, for persons born one hundred and thirty years before his death, would have been only eight hundred and fifty-six years of age when the old world was destroyed. Various reasons have been assigned for the extraordinary longevity of the Antediluvians. Some have conjectured that they computed their ages by lunar months, and not by solar years; but this would involve the absurdity of some of them being fathers when only six or seven years old. It would also reduce the age of Methusalah, (reputed to be the oldest man who ever lived,) below the years that are now daily attained by several of our cotemporaries. How far the position of the earth, the qualities of the air, and of the stamina of the human frame, were altered for the worse by the great change the world must have undergone at the general deluge, cannot with any certainty be ascertained. That these, or any other natural causes were equal to the effect of shortening the life of man nine-tenths, is much to be doubted; but no doubt can exist of the power of the Deity to accommodate the frame of the human body to a duration of a thousand years, or any other period, provided infinite wisdom thought proper to fill a new and vacant world, with a rapidly increasing population.

Of Noah, his prophecies and descendants; the confusion of tongues; the dispersion of mankind; and general views of the early Postdiluvians.

NOAH, though proprietor of a world, betook himself to husbandry soon after he left the ark. Moses, the impartial historian of these early times, informs us that about seven years after the deluge, Noah having drunk to excess of wine expressed from a vineyard of his own planting, lay carelessly uncovered in his tent. His son Ham, the father of Canaan, seeing him naked, called to his brothers Shem and Japhet, to behold the disgraceful attitude in which their father lay; but they, from a sense of duty and modesty, took a garment, and went backwards with such decency and respect, that they saw not their father's nakedness at the time they covered it. "Noah awoke from his sleep, and knew what his younger son had done to him." Neither prompted by wine nor resentment, but inspired with the foreknowledge of events many centuries distant, he pronounced in the following short prophetic sentences, an epitome of universal history. "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren: and he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The extirpation of the Canaanites, the subjugation of the Carthaginians and Phœnicians, the slavery of the African negroes, were fulfilments of the curse pronounced on Canaan, the son of Ham; for all these nations were his descendants. The Assyrian and Persian empires were formed from the descendants of Shem. From the same line also sprung the promised seed of the woman, in whom "all the nations of the earth were blessed." The extension of Grecian and Roman conquests were comprehended in the enlargement of Japhet, who was the progenitor of above one half of the human race; for his posterity possessed almost the whole of Europe, the lesser Asia, and those vast regions which were

inhabited, anciently, by the Scythians, and now by the Tartars. The posterity of Japhet, by generally embracing Christianity, "dwell in the tents of Shem," whose descendants, the Jews, have rejected the Messiah, though born in their own line. The last four centuries have wonderfully completed the promised enlargement of Japhet; for in that period his descendants, the Europeans, have extended themselves over a great part of Asia, and almost the whole of America. In both cases, they dwell in the tents of Shem, by occupying the place of his descendants, the Aborigines of these two continents.

We are next informed, that as the descendants of Noah journeyed from the east, they found a plain in the land of Shinar, and dwelt there. This is supposed to have been between the rivers Tigris and Euphrates. Upon their arrival they "began to build a city, and a tower whose top might reach to heaven, and said, Let us make us a name, lest we be scattered abroad on the face of the whole earth." What their object was is not precisely known; one of the ends proposed was, probably, the erection of a grand observatory for astronomical purposes. If, as some conjecture, they farther intended to build a metropolis for an extensive empire, or to establish a rallying point to keep the growing numbers of mankind together; in both cases, a disposition was manifested to retard or prevent that dispersion, which was implied in the command given to Noah, "To replenish the earth." "And the Lord God said, behold the people is one, and they all have one language: and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to. Let us go down, and confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad on the face of all the earth." What that language was, which had previously been in common use, is not certainly known; but it must have been that which had been used by Adam, and from him transmitted to Noah. The

power of articulating sounds was the gift of God to Adam, but the use and application of it, so far as to make certain arbitrary sounds to denote things, was within the compass of his own power. By an extraordinary divine operation on the minds of the builders of Babel, they were led to express their ideas by other words than they had formerly used. Thus, new languages were suddenly produced. These, branching out into various dialects; enlarged by new words; representing new ideas; and modified by a variety of circumstances; are sufficient to account for all the languages and dialects which have since taken place in the world.

Such of the subjects of this miracle, as found on experiment that they could understand each other, would naturally associate together, and withdraw from their former companions, with whom they could no longer converse. In this manner the confusion of languages led to the dispersion of mankind, and the fulfilment of the divine command for replenishing the earth. The pride of man had, on this occasion, abundant means of gratification. Not only the sons of Noah, but their sons' sons, might easily become founders of nations, by forming separate and distinct settlements in a vacant world. Much learned pains have been taken to designate the route which they severally took. A resemblance between their names and the names of cities, rivers, and countries in the adjacent regions, has, with reason, been often brought in proof of the origin of nations. On this subject certainty is unattainable. Strong presumption is the utmost our reasoning powers can accomplish. In multiplying loose conjectures, there is neither end nor advantage. The descendants of Shem are generally supposed to have spread themselves over Asia, especially to the north, east, and south; of Ham, over Africa; of Japhet, in Natolia, or Asia Minor, Europe, and the north-west. But to this there are considerable exceptions, particularly in the case of Ham, whose descendants, the Philistines, Canaanites, and Phœnicians, settled in the western parts of Asia, near the Mediterranean; while others of them migrated towards India, Arabia, and the south-east, and a few westerly to Europe. Ham and his descendants, under the general name of Ammo-

nians, were remarkable for their activity and spirit of enterprise. This was eminently the character of Cush, of whom several monuments, with no unusual variation of names, were extant for many centuries after the deluge, and some continue even to this day. The narrow strait, which separates America from Asia, makes it probable that our new western world received, by that route, a large proportion of its first settlers from some of the descendants of Shem.*

From the Noachic deluge to the vocation of Abraham, a period of about four hundred and twenty-seven years, there is a comparative blank in materials for history. All that is said by Moses concerning it, is comprised in the tenth and eleventh chapters of Genesis. In this interval, the first cities were built; the first states, kingdoms, and empires were formed; and the renovated earth assumed that political state, which it maintained, till Grecian and Roman conquests introduced a new order of things.

The Postdiluvian world was settled under great advantages. Noah, who was born six hundred years before the flood, and lived three hundred and fifty after it, transmitted to his descendants all the valuable knowledge possessed by the

* It is supposed by learned men, and supported by probable arguments, that the descendants of Gomer, Japhet's eldest son, settled in the northern parts of Asia Minor, and thence spread into the adjacent region; and that from them the numerous tribes of the Gauls, Germans, Celts, and Cimbri, are descended. The Scythians, Tartars, and other northern nations, are supposed to be the descendants of Magog, Meshech, and Tubal; the Medes of Madai; the Ionians, and all the Greeks of Javan; and the Thracians of Tiras. Nearly all the inhabitants of Europe, and probably the greatest part of modern civilized America, descended from Japhet, besides those of the northern regions of Asia.

From Cush, the son of Ham, the Ethiopians in Africa, and many tribes in Asia, were evidently descended. Misraim was the ancestor of the Egyptians, Cyrenians, and Lybians; and Phut, of the Mountanians: in short, all Africa is supposed to have been peopled by Ham's posterity, besides the Philistines, Canaanites, and Phœnicians in Asia.

From Elam, the son of Shem, the Persians are supposed to be descended; from Ashur, the Assyrians and Chaldeans; from Aram, the Syrians and Armenians, and the inhabitants of Mesopotamia; from Joktan, the numerous inhabitants of the East Indies, China, and Japan.

Antediluvians. The first states would naturally be formed in the vicinity of the spot where the ark rested. Asia has consequently been called the cradle of the world. Some part of it, most likely between the Oxus and the Euphrates, the mountains of Caucasus, and the borders of India, was the centre from which population, arts, sciences, kingdoms, empires, and states diverged in all directions. From these germs, in the course of a few centuries, sprung several distinct independent nations, spreading themselves over Asia, and into Egypt. Of their existence we are certain, but of their early history, our knowledge is very limited. Several of them were prior to the Hebrew nation, the history of which is so peculiarly the province of Moses, that he hastens over all the events antecedent to their Exodus, in a very summary manner. In the progress of his narrative, he confines himself, so exclusively, to the history of the Jews, that other nations are only incidentally mentioned as connected with them. From his silence, and the want of cotemporary historians, a veil is thrown over the history of all nations, except the Jews, for several centuries subsequent to the flood. Of the five thousand eight hundred years our world has stood, we are chiefly indebted to the Bible, and particularly to Moses, for all we know of the events which took place for nearly the first half of that period.

The events which Moses recorded, in his simple style and summary manner, being distorted by successive traditions, embellished with poetic flights, and located with appropriating circumstances, in successive Postdiluvian settlements, were the ground-work of the ancient mythology. Noah, and his most distinguished early descendants, particularly Ham, Cush, and Nimrod, were probably the prototypes of the fabulous heroes whose exaggerated exploits have adorned the heroic ages. We pass over the whole; only remarking, that, though there is much fable and allegory in these ancient eastern narratives, yet between them and the Mosaic records there is such a remarkable coincidence, in so many leading points, as can only be accounted for on the natural and probable idea, that the same great events, which have been recorded by Moses,

were handed down by tradition from Noah to his numerous descendants, in all their dispersions and settlements. Many colonies, which went abroad, styled themselves Thebeans, in reference to the ark. Many cities, not only in Egypt and Bœotia, but in Cilicia, Ionia, and Syria, were called Theba, in memory of the ark, and of the history connected with it. Streams which flow from the same fountain, however extensively diffused, will always savour of the source from which they originated.

The references to independence, and to general Washington and other revolutionary characters, have not been more common in the United States, since the year 1776, than similar references appear, from the oldest monuments of the east, and from the Sanscreeet records, to have been made by the first Postdiluvians in India, Assyria, and Egypt, to the fall of Adam and the general deluge—to Noah, his sons, and grandsons—their settlements and exploits.

A general view of Asia, and of the Assyrian empire.

ASIA comprehends the whole of the eastern continent, which lies to the east and north-east of the eastern shore of the Mediterranean sea, and all to the north of the Arabian gulf, or Red Sea. It is larger than both Europe and Africa. It embraces the whole of the north temperate zone, for about seven thousand five hundred and eighty-three miles, from east to west, and comprehends the same parallels of latitude as the United States. Its breadth is about five thousand two hundred and thirty miles. Both sacred and profane history concur in pointing to Asia for the origin of nations. It has been the scene of the most important transactions, of the most early histories, of the most tremendous revolutions, of the most bloody battles, compared with which, those which have been usually fought in Europe, are only petty skirmishes. In it, man was created, ruined, reproduced, and redeemed. In it, great and extensive empires were first formed; learning and the arts were first cultivated. The wisdom of the east has, in all ages, been proverbial. From that quarter, arts and empire have been advancing westerly, ever since the earliest period to which historic information extends. The great scene of revelation has been the east. There the source of genuine inspiration was first opened; and from it, the streams of divine knowledge began first to flow. It was the grand theatre, on which the Almighty Governor of the world, by signs, wonders, and mighty deeds, established a conviction of his righteous Providence, and supreme dominion, in the hearts of men. There the prophets uttered their predictions; and there they have been fulfilled. In it, Paganism and Mahometanism, as well as Judaism and Christianity, originated. All the religion of the world, false as well as true, emanated from this quarter of the globe.

As Asia exceeds both Europe and Africa in the extent of its territories, it is also superior to them in the serenity of its air, the fertility of its soil, the deliciousness of its fruits, the

fragrancy and balsamic qualities of its plants, spices, gums, and the salubrity of its drugs. It was in Asia, that God placed his once favourite people, the Hebrews; whom he enlightened by revelation, and to whom he gave the oracles of truth; and it was from the same quarter that the light of the glorious gospel of Christ was carried with amazing rapidity into all the then known nations. Here, the first Christian churches were founded, and from it, the Christian faith was miraculously propagated.

Of this extensive portion of the world, the ancients entertained very imperfect ideas, and in fact the disclosure of this great division of our globe, may be said to have commenced with the travels of Marco Polo, the Venetian, in the end of the thirteenth century.

After the discovery of America, and the Cape of Good Hope, the maritime parts and islands of Asia were successively disclosed. But our knowledge of Asia, especially its central parts, is still very imperfect.

Though Asia cannot vie with Europe in the advantages of inland seas, yet, in addition to a share of the Mediterranean, it possesses the Red Sea, and the gulf of Persia. These, together with the bays of Bengal and Nankin, and the other gulfs which diversify the coasts of Asia, have doubtless contributed greatly to the civilization of its inhabitants.

The Persian Gulf is a noted inland sea, being the grand receptacle of the combined stream of the Euphrates and the Tigris. It resembles the American Chesapeake, heading in the Susquehannah, but is much longer and wider.

The other gulfs do not afford such strong features of what are properly termed inland seas. But the vast extent of Asia contains seas totally detached, and of a different description from any that occur in Europe, Africa, or America, with the exception of the lakes which divide the United States from Canada. Such is the Euxine, and likewise the Caspian, which extends about seven hundred miles in length, and from one hundred to two hundred in breadth. The first resembles lake Erie, but is much larger; the latter, lake Superior, and is nearly of the same size.

The strait that divides Asia from America, which was discovered by Beering, and afterwards by Cook, is about forty miles in breadth : the depth of water in the strait is from twelve to thirty fathoms. To the north of these straits, the Asiatic shore tends rapidly to the west, while the American proceeds nearly in a northern direction, till, at a distance of about four or five degrees, the continents are joined by solid and impenetrable bonds of ice.

The Asiatic governments are almost universally despotic ; and the very idea of a commonwealth seems utterly unknown in that quarter of the world. The mildest systems are perhaps those found in Arabia.

The population of Asia is universally acknowledged to have been primitive and original ; which cannot be affirmed of either Africa, Europe, or America.

The immense size and population of Babylon and Nineveh, nearly four thousand years ago, when the Grecians and Romans were unknown, and Europe was almost wholly an uncultivated forest, prove the high antiquity of the population of Asia. The Chaldeans, Persians, Indians, Arabians, Chinese, and other nations in that quarter of the globe, inclusive of the Egyptians and Scythians, in or near to it, have all such undoubted and nearly equal claims to a very remote antiquity, that there is more difficulty than utility in adjusting their respective claims to seniority. Historians, both ancient and modern, sacred and profane, universally concur in acknowledging, that all of them are many centuries older than any of the more western nations, which, for the last twenty-seven hundred years, have been distinguished in history.

Of the Assyrian or First Monarchy.

THE precise mountain, called in Scripture Ararat, where the ark is said to have rested, is not known : but most of the learned Orientalists suppose it to be one of the mountains of Armenia. Though the central point, from which the first Postdiluvians dispersed themselves, cannot be exactly ascertained, it is probable that they fixed their habitations in such parts as had already been cultivated, and might consequently be the sooner restored to their former fertility. Conformably to this idea, Assyria, of which Chaldea is considered as a part, appears to have been the country in which, after the deluge, a political community was first established. Nimrod, the son of Ham and grandson of Noah, is the first monarch of the first monarchy of which history commemorates the origin. He appears to have been one of those conspicuous individuals who distinguished themselves by their personal strength and courage. In the first ages after the flood, the most vigorous efforts of the human species would be necessary to repair the desolation caused by that tremendous event. Among other inconveniences, the earth would soon be overrun with wild beasts ; and their destruction would not only afford the most obvious means of exhibiting proofs of courage and dexterity, but would also be regarded as the most essential service that could be rendered to the public. It seems, indeed, that a traditionary account of this state of things gave rise to the Grecian fables concerning Hercules and others, who acquired immortal fame, and were raised to the rank of gods, by their services to men, in clearing the earth of monsters. Nimrod appears, by his exertions in this respect, to have acquired popularity and fame : he was therefore distinguished by the name of "a mighty hunter before the Lord." He seems to have been one of the first who induced men to unite in civil society, and assisted them in asserting their sovereignty over the brute creation. It is probable that his courage and activity, in clearing the country of wild beasts, had excited both

admiration and gratitude; and procured him so great an ascendancy over men, as to enable him to found the city of Babylon. This vast capital was situated almost in the middle of that extensive, well-watered, and fertile plain, which is inclosed by the different branches of the Tigris and the Euphrates. Nimrod also built or subdued other cities. Assur, the son of Shem and grandson of Noah, built Nineveh and other cities. All these several cities were for the most part built on or near the same rivers. And thus there was established a well-connected settlement; of which the different stations had an easy communication, affording the means of mutual support and assistance. The date of this first monarchy is supposed to be about one hundred and thirty years after the flood.

The reasons which determined these primeval settlers, in the choice of a situation, are obvious. Agriculture was undoubtedly one of their first and principal pursuits. They would naturally choose a situation where the fertility of the soil promised to reward their labour with a plentiful produce. It is, therefore, no wonder, that in a hot climate, and in the vicinity of sterile and sandy deserts, a fertile plain, like the country of Chaldea, environed and traversed by the various branches of large rivers, and copiously irrigated with a number of inferior streams running in every direction, should early attract the notice of the primitive Postdiluvian agriculturists. Amidst so many advantages, their fields yielded the most luxuriant harvests, the country became populous, and its capital large and magnificent.

Soon after the settlement of Nimrod in Babylon, Assur fixed himself in Nineveh. This city was about three hundred miles almost due north from Babylon. Here was founded a great empire, of which Nineveh was the capital.

The two monarchies of Babylon and Nineveh appear to have been sometimes united, and sometimes separated. The distinction is more nominal than real; for, though they were in the beginning two kingdoms, they soon coalesced, in consequence of mutual conquests, and afterwards of family connexions. This was originally, and probably for a considerable

time, of small extent; and must be distinguished from the grand monarchy which, several centuries after, bore the same appellation. It was, according to Ptolemy, bounded on the north by part of Armenia; on the west, by the river Tigris; on the south, by Susiana; and on the east, by part of Media: but, in process of time, the appellation of Assyria was given to most of the country between the Euphrates and the Mediterranean; for it was co-extended with the conquests of its monarchs. That the foundation of the simple kingdom of Assyria was laid soon after the flood, is asserted by authority which cannot be doubted: but the immediate and astonishing increase of it to a great monarchy, by the rapid conquests of Ninus, and especially of Semiramis, is very questionable. A list of their successors, for eight hundred years, has been given; but of them little else is known than that they lived and died in Nineveh. Sardanapalus, the last of the dynasty, is said to have destroyed himself by fire, with his women and treasures, when besieged by Arbaces, governor of the Medes. Ctesias has treated largely and particularly of this period of Assyrian history; but he is not entitled to credit. His account of the exploits of Semiramis, though generally disbelieved, has been copied by successive transcribers for nearly two thousand years. We pass over the whole, as either fabulous or of no consequence. Aristotle, who was the cotemporary of Ctesias, declares him to be unworthy of credit.

The history of Assyria, deduced from Scripture, and acknowledged as the only authentic one by Sir Isaac Newton, ascribes the foundation of the monarchy to Pul or Phul, about the second year of Menahem, king of Israel, and about seven hundred and ninety years before Christ. Menahem was attacked by Pul; but prevented the hostilities meditated against him, by presenting the invader with a thousand talents of silver. Pul, thus gratified, took the kingdom of Israel under his protection. After having received voluntary homage from several nations, in his march, as he had done from Israel, he returned to his own country, and became the founder of a great empire. Pul was succeeded on the throne of Assyria by his eldest son, Tiglath Pileser; and at the same time he left Babylon to his

younger son, Narbonassar, B. C. 747. The next king of Assyria was Shalmaneser, who invaded Phœnicia; took the city of Samaria; and, B. C. 721, carried the ten tribes into captivity. Shalmaneser was succeeded by Sennacherib; and, in the year B. C. 714, he was put to flight, with great slaughter, by the Ethiopians and Egyptians. In the year B. C. 711, the Medes revolted from the Assyrians. Sennacherib was slain; and he was succeeded by his son Asser-Haddon, who began his reign at Nineveh, and extended it over Babylon. He then carried the remainder of the Samaritans into captivity, and peopled Samaria with captives brought from several parts of his kingdom. In the reigns of Sennacherib and Asser-Haddon, the Assyrian empire attained its zenith; being united under one monarch, and containing Assyria, Media, Susiana, Chaldea, Mesopotamia, Cilicia, Syria, Phœnicia, Egypt, Ethiopia, part of Arabia, the two Armenias, Pontus and Cappadocia, as far as to the river Halys. Asser-Haddon was succeeded, in the year B. C. 668, by Saosduchinus, who, after a reign of twenty years, was succeeded by Chyniladon. In the year B. C. 635, the Scythians invaded the Medes and Persians; and, in 625, Nabopolassar, the commander of the forces of Chyniladon in Chaldea, revolted from him, and became king of Babylon. Chyniladon was succeeded at Nineveh by the last king of Assyria, called Sarac. At length, Nebuchadnezzar, the son of Nabopolassar, married Amyite, the daughter of Astyages, king of the Medes, and sister of Cyaxares; and, by this marriage, the two families having contracted affinity, conspired against the Assyrians. Nabopolassar being old, and Astyages dead, their sons, Nebuchadnezzar and Cyaxares, led the armies of the two nations against Nineveh; slew Sarac; destroyed the city; and shared the kingdom of the Assyrians. This victory laid the foundation of the two collateral empires of the Babylonians and Medes, which were branches of the Assyrian empire. The destruction of Nineveh, and fall of the Assyrian empire, took place in or about the year B. C. 607.

After the destruction of the Assyrian empire, the country in which it had been established underwent the fate of the

Babylonian, Persian, and Parthian empires, and was a component part of each of them, in succession. About the year 1514, of the Christian era, it was conquered by Ismael Sophi, and after changing masters several times, it finally fell under the power of the Turks, who are its present rulers.

Of Nineveh, though one of the oldest and largest cities in the Postdiluvian world, we know but little, and that little is derived from fragments of sacred and profane writers. By the former, we are told that Nineveh was built by Ashur, the grandson of Noah: "That it was a great city:" "An exceeding great city, of three days' journey." That is, we suppose, of about sixty miles in circuit, twenty miles a day being the ordinary computation for the journey of a foot traveller. From the same source we are warranted to infer, that it contained an immense population; for the number of young persons therein, who could not discern their right hand from the left, was stated by the prophet Jonah, as exceeding one hundred and twenty thousand. These cannot be supposed to be less than a fourth or fifth of the whole number of inhabitants. We are, therefore, warranted to conclude, that the whole population was about half a million. We may, in like manner, infer that Nineveh was not compactly built; for the same prophet states that it contained within its limits "much cattle." The inhabitants of this great city, abounding in wealth, became very corrupt in their morals. Whereupon, it pleased God to commission the prophet Jonah to preach unto them the necessity of repentance, as the only means of averting their impending destruction: and such was the success of his preaching, that both the king and the people repented, and turned from their evil ways, and thereby delayed the execution of the divine judgments. But their repentance was of no long continuance; for not many years after, we find the prophet Nahum foretelling, not only the total destruction of the city, but the manner and perpetuity of it. He stated, that "The Assyrians should be taken while they were drunken." "That the gates of the rivers should be opened, and the palace dissolved; that an utter end of the place should be made, with an overrunning flood." "That the vic-

tors should acquire much spoil in gold and silver." It was further predicted, that "Nineveh should be made a desolation, and dry like a wilderness, and a place for beasts to lie down in." That these prophecies were literally fulfilled, we learn from subsequent historians. Diodorus relates, that "It was while all the Assyrian army were feasting for their former victories; those about Arbaces, being informed of the negligence and drunkenness in the camp of the enemy, assaulted them unexpectedly by night, and became masters of the camp." The same author further informs us, that "in the third year of the siege of Nineveh, the river, swoln with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs, and that the enemy entered the breach the waters had made, and took the city:" and that the conqueror thereof, Arbaces, "carried from it many talents of gold and silver to Ecbatana, the royal city of the Medes." The profane historians describe the dimensions of Nineveh more particularly than the sacred writers. Diodorus says, "that Nineveh was much greater than Babylon;" and a little after observes, "that the circuit of Babylon was three hundred and eighty-five furlongs." He asserts, "that the whole circuit of Nineveh was four hundred and eighty furlongs," which is something more than sixty miles, or three days' journey of a pedestrian. He further states, that "the walls thereof were one hundred feet high, and so thick, that three chariots could go abreast upon them; and that there were fifteen hundred towers on these walls, each two hundred feet high." The most extraordinary circumstance, in the history of Nineveh, was, that the destruction thereof was final and perpetual. The prophets Nahum and Zephaniah, must have been fully persuaded of the truth of their predictions, when, in the face of all probability, they put their veracity to the test, by prophesying, that "an utter end" should be made of so great, so strong, and so flourishing a city as Nineveh. What was prophecy then, is history now. Sacred writers make no more mention of Nineveh. Subsequent heathen authors, who say any thing of it, speak of it as of a city that was once great, but then destroyed and desolate. Several early travellers speak of its ruins as

evidences of its former greatness ; but the latest represent such an utter end of it to have been made, that even " its ruins had been long since destroyed, so that its place, though sought for, could not be found." With the fall of this great city, the Assyrian empire also fell. The duration thereof is variously stated ; but is generally believed to have been about twelve hundred years. Its celebrity and great extent were limited to a small proportion of that period. If we reject the achievements of Semiramis as fabulous, the splendour of the empire will be chiefly confined to the two last centuries of its existence. In the high day of national prosperity, its kings were employed as rods, in the hands of the Almighty, to punish the iniquities of the Jews. This purpose being answered, others were employed to punish them in their turn. In the issue, they ceased to be a nation, and are the first on record, who, after obtaining extensive empire, entirely lost their political existence, and were no more known as a people. Of their government, laws, religion, learning, and customs, nothing certain is recorded. Their kingdom was at first small, and subsisted for several ages under hereditary chiefs, and their government was very simple. Afterwards, when they rose to the sublimity of empire, their government seems to have been despotic, and the empire to have been hereditary.

When the Assyrian empire was destroyed, the state of the world was nearly as follows : Asia contained several flourishing states or empires, overflowing with inhabitants. Egypt, in its vicinity, was in the same condition. The other parts of Africa were inhabited by wild beasts, and a few human beings, nearly as wild and savage. The state, and even the existence of America, was unknown. Europe, with the exception of several detached germs of incipient settlements, was an immense mass of forests and undrained marshes, in the rude state of nature.

Of the Babylonians.

THE country of Babylon, or Chaldea, was known in the most ancient times by the names of Shinar, and Shinaar. The appellation of Babylon, was borrowed from the tower of Babel; and the name of Chaldea, from the Chaldeans. These two names are sometimes extended to the whole country, being indifferently taken for each other, sometimes limited to certain parts. It lies between thirty and thirty-four degrees of north latitude, and was bounded on the north by Mesopotamia; on the east by the Tigris; on the west by Arabia Deserta; on the south by the Persian gulf, and part of Arabia Felix.

In ancient times, the Babylonian name comprised all, or the greater part of the provinces subject to the Babylonian empire; these were much the same with those of the Assyrian empire, after the revolt of the Medes; and hence the Babylonian name was almost as widely extended as the Assyrian, and they are frequently used one for the other.

This country enjoys a temperate and wholesome air for the greatest part of the year; but, in the summer season, the heat is distressing. The fertility of its soil was, in a great measure, owing to the inundations of the rivers Tigris and Euphrates, which, in the summer months, overflow their banks, in consequence of the melting of the snow in the mountains of Armenia. The inhabitants guarded themselves against excessive inundations by artificial rivers and canals, whereby the waters were distributed, the country in general benefited, and an easy communication effected between its inhabitants. Though the vine and the olive were strangers to the soil of which we treat, yet the sesame (the Carolina Béne) afforded the inhabitants oil, instead of the olive; and the palm-tree yielded them wine, instead of the grape.

This country, by persons skilled in oriental literature, is supposed to have enclosed within its limits, a great part of Paradise; and also the plain of Shinar, where the whole race of mankind was gathered together in one body after the flood,

and whence they dispersed themselves over the face of the earth.

Babel is the first kingdom mentioned in Scripture ; and, in point of antiquity, was prior to that of Assur, though, according to the common course of history, it is posterior. Nimrod was its founder ; but it remained a petty royalty, till the Assyrians paved the way for its enlargement. In the days of Abraham, we meet with a king of Senaar (the ancient Babylon) in the army of Cherdarlaomer, king of Elam ; but the Scriptures make no mention of any king of Babylon, from that time till the day of Merodach Baladan, who was cotemporary with Hezekiah, king of Judah, more than a thousand years after. Though we acknowledge the kingdom of Babylon to be the most ancient of the world, yet, from these and other circumstances, we cannot allow it to have attained extensive imperial dignity, till many centuries had elapsed subsequent to the period which has been generally claimed for its high antiquity as a great and splendid empire.

The Babylonians and Chaldeans, unwilling to be inferior to the Egyptians or any other nation, claimed an enormous antiquity of one hundred and fifty thousand years. This pretension, unsupported by any evidence, and contrary to the face of the world, which contains no monuments of antiquity that can be supposed to have existed one-tenth of that time, is so extravagant as to need no refutation. Nevertheless, if we give credit to the historians of Alexander's expedition into Asia, about the year B. C. 330, we must allow, that no part of our globe has produced any document so directly in proof of so high antiquity as has been furnished by Babylon or Chaldea. Calistenes is said to have transmitted from Babylon to Aristotle, the preceptor of Alexander, a regular series of astronomical observations made in that country, for the 1903 years immediately preceding its invasion by the Greeks. This, if true, would carry us back as far as the 115th year after the flood.

The religion and true learning of the Babylonians are so blended together, that they cannot be discussed under separate heads ; for the Chaldeans, properly so called, were not only

their priests, but also their learned men. They were more distinguished from the common people, than the clergy are now from the laity. They are generally supposed to have been the earliest astronomers in the Postdiluvian world. The vast plains of Babylon, under a clear delightful sky, were particularly favourable for making astronomical observations. For this they had the further advantage of observing the heavenly bodies from the summit of the great tower of the temple of Belus, which, for enormous altitude, far surpassed that of every other observatory, either ancient or modern. They not only discovered the motions of the heavenly bodies, but, either self-deceived, or intending to deceive others, they gave out that they had discovered certain influences which the heavenly bodies had over things below, and to have thence been able to foretel what was hidden in the womb of futurity. Wholly devoted to the business of their superstitious religion, and proceeding on the foundation of their astronomical knowledge, they pretended to explain dreams, and all the extraordinary phenomena of nature, as portending good or evil to mankind. Their superior knowledge, instead of improving their virtue, led them into folly and guilt. Their reason might have taught them, that the heavenly bodies were the workmanship of God, and that he was the author and director of all their motions; but they unwisely supposed these bodies to be gods, and the immediate governors of the world, under the control of the Great Supreme. Believing that God had created the stars and other luminaries to govern the world, and that he had placed them on high as his vicegerents, they concluded that they ought to be praised, honoured, and worshipped, and that it was the will of God they should be so; just as a king desires his servants to be respected in honour of himself. They therefore began to build temples to the stars, to sacrifice to them, to praise them, and to bow down before them; that, through their means, they might obtain the favour and goodwill of the Supreme Being. They esteemed them as mediators between the Deity and themselves. In conformity to the opinion, which has generally obtained among mankind in every age, that there was a necessity for a mediatorial agent

between God and man, they considered the heavenly bodies as acting in that capacity. The temples erected to the stars were furnished with images. Idols were erected under trees, and on the tops of hills or mountains. In these several places, the people assembled to pay their worship; but did not at first pretend to pay adoration to the image on its own account, but as having the virtues of the star or planet transfused into it. This transfusion they thought to effect by various incantations, which were supposed to draw down from the stars their several intelligences into their respective idols. On these pretended principles of communicative operation, the arts of magic and sorcery were founded. The whole was reduced into system; and from it wealth and influence were derived. Magicians, astrologers, soothsayers, and Chaldeans, became a distinguished order of men in Babylon.

The name of God became obliterated, and idolatry possessed the name of true religion. The worship of the stars was naturally connected with an opinion that they had an influence on the nativities, destinies, and actions of men. This laid the foundation of judicial astrology, which the priests supported with much address, as it secured their influence over the minds of the people. Curiosity and credulity established the delusive art. Multitudes, anxious to look into futurity, flocked to their priests, from whose examination of the stars they hoped to obtain information of their own good or bad fortune. Their credulity proved a great source of revenue to those who knew how to cheat them. The follies of astrology, which took their rise from the perversion of astronomy to the purposes of priestcraft, have, to this day, a considerable influence on the minds of the vulgar; though a more enlightened system of religion has secured them from the guilt of planet worship.

We have dwelt more particularly on this subject, as the worship of the heavenly bodies, called Zabaism, originated among the Chaldeans. Their knowledge in astronomy inclined them to it. This obliged Abraham to leave Chaldea. From Chaldea, this worship spread through the east; from thence into Egypt; from Egypt into Greece; and from the Grecians among the nations of the west. The next step, in the wide-

spreading progress of idolatry, was the deification of mortal men. This, though sometimes done from mistaken gratitude or servile flattery, generally proceeded from an eager desire to have all the mediators possible with the Supreme Being, and a belief that the intercession of good men had an influence in procuring his favours. Mankind, in every age, have been sensible of their own weakness and unworthiness to approach the throne of the Supreme Being; and so unable to comprehend the operation of an omnipresent and all-prevailing spirit, that they felt a necessity of some mediator between them and that Almighty Monarch, whom they supposed to be too highly exalted to pay any attention to their concerns. On these principles, the Babylonians increased, from time to time, the number of their gods and the objects of their worship. To enumerate them particularly would be tedious and unprofitable.

The Babylonians not only led the way in introducing idolatry and superstition among the neighbouring nations, but were chargeable with originating the horrid practice of sacrificing human victims, even their own children, to appease or conciliate their deities. This has prevailed among sundry idolatrous nations, in different ages and countries; and is continued to this day, in the wilds of Africa, and other unenlightened corners of the world. Guilty man, fearing the deserved wrath of his Maker, ignorant of His adorable and beneficent nature, and especially of the atonement which in infinite mercy He had provided for the sins of the world, indulged the vain hope of appeasing his Maker by sacrifices. Proceeding on wrong principles, he flattered himself that the prospect of success rose with the value and importance of the sacrifice; he therefore devoted to the flames the object of his tenderest affections, in hopes, that the more he was beloved, the more the Deity would be propitiated in favour of the offerer.

We have the authority of Herodotus, for the prevalence of a singular custom among the Babylonians, respecting the disposition of their young women in marriage by public sale. No man seems to have had a right to dispose of his own daughters; but, as soon as they were fit to marry, they, with others, were exposed, under the direction of public officers, in

some public place appointed for that purpose, where, in the midst of a crowd of men, they were sold one by one. The most beautiful were first put up, and delivered to the highest bidders. When all who were beautiful were thus disposed of, the money raised by this sale was applied in behalf of others, to whom nature had been less bountiful; these were then offered to such as would take them with the least money. The consequence of the practice was, that their young women were all disposed of in marriage.

We have the same authority for the following extraordinary manner, in which the Babylonians treated their sick. Having no physicians among them, it was their custom to expose the diseased publicly, in the most frequented places, that all passengers might see them, and offer their advice as far as they had any knowledge of similar cases. This was expected of them, and enjoined as their duty.

The Babylonians were skilful architects, and ingenious manufacturers. Their metropolis, which shall be hereafter described, was a proof of the former; their rich embroideries, sumptuous vestments, magnificent carpets, and fine linen, afforded ample evidence of the latter.

The trade of this ancient people was probably considerable, especially when Babylon was in the meridian of its glory. Whoever contemplates the splendour of this monarchy; the commodious situation of the country, and particularly of its capital, must suppose that commerce flourished there in a very eminent degree. Babylon was situated in the midst of the old world, and by means of the Euphrates, the Tigris, and the Persian gulf, had an easy communication with the countries to the west, north, and east.

We know nothing certain of the particular history of Babylon for many centuries after Nimrod, who was the founder of that monarchy. It was for a long time a petty royalty; but rose to power about the same time with the kingdom of Assyria. The two empires appear to be so collateral, and blended with each other, that, with Sir Isaac Newton, we suppose them to have been under the government of two branches of one family. According to his system, Pul, the first Assyrian

conqueror, left two sons, Tiglah Pileser and Narbonassar ; to the former he bequeathed the kingdom of Assyria, and that of Babylon to the latter. Tiglah Pileser, the eldest son, resided at Nineveh, the original seat of the empire, while Narbonassar, the younger brother, held his residence at Babylon. As the two kingdoms were governed by princes closely connected by a common family interest, we may suppose a perfect harmony to have reigned between them ; the younger branch, at Babylon, acknowledging a kind of superiority in the elder, at Nineveh. The history of the two empires was, therefore, very much blended, till about the year 600, B. C., when Nabopolassar not only broke off all connexion with the Assyrians ; but, in conjunction with Cyaxares, the Mede, attacked and reduced them to a low condition. Nabopolassar, being advanced in years, took his son Nebuchadnezzar for his partner in the kingdom, and sent him at the head of a powerful army against the Egyptians and revolted Syrians. Over the Egyptians, the young prince gained a complete victory.

Elated with this success, he marched into Judea ; took Jerusalem, visited the temple, and, seizing on Jehoiakim, put him in bonds, with a design to send him among the other captives to Babylon ; but, upon his submission, and engaging to pay a yearly tribute, he was left as a kind of viceroy in Judea. The victorious prince next turned his arms against Pharaoh Necho, king of Egypt, and made himself master of the whole country between the Nile and Euphrates. While pursuing these conquests, Nebuchadnezzar was informed of the death of his father : in consequence of which he became sole king of Babylon. Returning home, he gave, for some time, his principal attention to adorn and enlarge the seat of his growing empire. While thus busied, he had, about 600, B. C., an extraordinary dream, which escaped him, though the impression thereof remained. Under the pressure of mental anxiety, he called together the magicians, or Chaldeans, and required of them, not only to interpret his dream, but to tell him what it was. In vain they remonstrated, that the latter requisition was beyond the power of any human being. In great wrath, he ordered them all to be put to death. Daniel, (who had been

brought with his three companions to Babylon, among other Jewish prisoners, and who, together with his companions, was destined to undergo the same fate as the Chaldeans,) expostulated against the decree, and prevailed upon Arioch, to whom the execution of it had been committed, to introduce him to the king. Being admitted to his presence, he gave him assurance that he should be satisfied in what he was so anxious to know. A respite being allowed, Daniel repaired to his three companions, and joining with them in fervent addresses to heaven, the secret was revealed to him in a night vision. Thus instructed from above, he was again introduced to the king, and not only told him his dream, but gave such a satisfactory interpretation thereof, that he fell on his face, worshipping Daniel, and acknowledging his God to be the God of gods! the Lord of kings! and a revealer of secrets! He also invested him with the government of Babylon, and appointed him chief of the governors over the wise men of the kingdom.

The dream, thus brought to light and interpreted, was an epitome of the great revolutions of empire, which have since taken place, and looks forward to a greater one yet to come. It was in substance as follows: the king dreamt that "he saw a great image, whose head was of fine gold; his breast and his arms of silver; his belly and his thighs of brass; his legs part of iron and part of clay; and that he afterwards saw a stone cut out of the mountain, without hands, which smote the image on his feet, which were of iron and clay, and brake them, so that the wind carried the whole away; and the stone that smote the image became a great mountain, and filled the whole earth." The interpretation given by Daniel was as follows: "that Nebuchadnezzar was represented by the head of gold, and that after him should arise another kingdom inferior to him; and another third kingdom of brass, which should bear rule over all the earth; and a fourth kingdom should arise, as strong as iron, which should break and bruise all the preceding ones in pieces, and afterwards be divided as the toes on the feet; and that, finally, the God of heaven would set up a kingdom, which should never be destroyed, but consume all the other kingdoms, like as the stone cut out

of the mountain, without hands, brake in pieces the iron, the brass, the clay, the silver, and the gold." The respectable station assigned to Nebuchadnezzar by this interpretation of his dream, might be considered by some as courtly flattery; but the splendour of the Babylonian empire, then in the meridian of its power, fully justified Daniel in considering its reigning monarch as intended by the head of gold. The interpretation of the subsequent parts of the dream, as referring to events at that time future and distant, could only be guessed at by the then existing generation; but must be obvious to us, who live two thousand four hundred years after, and have the light of history through that long period to explain the prediction, by its fulfilment in subsequent events. With this light to guide us, we may safely conclude that the Persian monarchy was intended by the second kingdom; the Grecian by the third; and the Roman by the fourth; which, like the division of the foot into ten toes, was, about the sixth or seventh century of the Christian era, subdivided into ten kingdoms, which have remained so, or nearly so, almost ever since. This interpretation, founded on the succession of three great monarchies, could not have been obvious to the Babylonians; much less could it have occurred to Daniel as a shrewd conjecture on the ground of probability; for, at that time, Persia was far from being conspicuous in the scale of nations, and Greece, having recently commenced her career, was divided into distinct and hostile tribes, without union, or the prospect of it. Rome, though destined to be the mistress of the world, was then barely emerging from barbarity, and scarcely known as a nation, especially at the distance of Babylon. The stone cut out of the mountain, which smote the image into pieces, and afterwards filled the whole earth, evidently refers to events, which, though supposed to be begun, are not yet completed, and must, therefore, be left to the investigation of posterity. Nothing yet has taken place, which accords with the full extent of this prediction; while every other part of the dream, as interpreted by Daniel, has been literally fulfilled. On the whole, we, in these latter ages, have much more reason than Nebuchadnezzar had, to be convinced of the truth of the in-

terpretation; and all must acknowledge that the means, by which Daniel became possessed of the particulars of the forgotten dream, were beyond human power.

Shortly after these events, Nebuchadnezzar entered into alliance with Cyaxares the Mede, and they jointly took Nineveh, levelled it with the ground, and put an end to the Assyrian empire. The history of these operations was promised by Herodotus, but to our regret this history was never finished, or is lost.

While Nebuchadnezzar was thus employed, Jehoiakim shook off the Babylonian yoke, after having submitted to it for three years. But his revolt cost him dear; for the king of Babylon, highly incensed against him, despatched an army into Judea; laid the country waste; killed that unfortunate prince, and dragging his body out of the city, left it unburied, according to the prediction of the prophet Jeremiah about ten years before. He was succeeded by his son, Jehoiachin; against whom Nebuchadnezzar sent first an army, and arriving afterwards in person, he ordered Jehoiachin, (who came out to him with his mother and his whole court, in a most submissive manner,) to be arrested and carried captive to Babylon. Having made himself master of the city, he plundered it, together with the temple, palace, and treasury; and carried off with him an immensity of booty, and such a number of captives, that the few hands left were scarcely sufficient to cultivate the land. Before he returned home, he placed Mattaniah on the throne of that desolate kingdom, changing his name to Zedekiah; at the same time he imposed a yearly tribute, and obliged him to take an oath of fidelity and allegiance. Nevertheless, Zedekiah broke through these ties, and rebelled against the king of Babylon. Being overpowered, he was taken, and brought to Nebuchadnezzar, who ordered his two sons to be slain before his eyes, and then his eyes to be put out. He was afterwards bound in chains, and imprisoned till the day of his death.

• Nebuchadnezzar having subdued all his enemies, and enriched his dominions with their spoil, and with a great accession of new inhabitants, soon after erected a monstrous Colos-

sus of gold, in honour of his god Bel, or Belus, in the plain of Dura. This, including the pedestal, is said to have been ninety feet high, and to have cost above ten millions of dollars. Having summoned all his great men to the dedication of this image, proclamation was made, that all people, nations, and languages, on hearing the sound of various musical instruments, should fall down and worship the golden image made by Nebuchadnezzar, on pain of being immediately thrown into a burning furnace. Obedience was promptly yielded by all, except some Jews, who were restrained by their respect for Jehovah. Their religion forbade the worship of idols, and they chose to risk all consequences, rather than disobey God, by worshipping the image set up by Nebuchadnezzar. Unaccustomed to contradiction, he could not bear to be opposed by captives, who were at his mercy. His fury rose to madness, and fell on these helpless strangers. The furnace was heated seven times more than usual, and they, bound hand and foot, were thrown with violence into the hottest part of it. They were, nevertheless, miraculously preserved in the midst of the flames, and did not receive the least injury.

Nebuchadnezzar, who was an eyewitness of the miracle, acknowledged the might and power of the God of the Jews, and decreed, that whosoever should blaspheme his name, should be cut in pieces, and his house turned into a dunghill. Nebuchadnezzar, proceeding in his conquests, laid siege to Tyre; but it withstood all his exertions to get possession for thirteen years, and he did not even then succeed, till after the inhabitants had generally retired from it, with their best effects, to a neighbouring island. During this long siege, he, by detached parties, reduced the Sidonians, the Moabites, Ammonites, and Edomites, and completed the desolation of Judea. He afterwards marched to Egypt, slew a great number of the natives, enriched himself and army with the spoils of that wealthy kingdom, and returned to his own dominions with an immense booty and an incredible number of captives. About the same time he conquered the Ethiopians, Lybians, and other African nations. He had now so nearly attained uni-

versal dominion, that the spoils of other nations, and the riches of the world centred in Babylon.

Thus far we have seen Nebuchadnezzar as a warrior, far excelling all the Babylonian princes who preceded him. He was doubtless the greatest monarch, as well as the most distinguished political and military character of the age in which he lived. Having done with his martial exploits, we must retire with him to Babylon, and take a view of his domestic transactions.

As the magnificence of this city is wholly attributed to him, we shall describe it as one of the chief works of that monarch, who was equally great in peace and in war.

The city of Babylon had been founded long before the time of Nebuchadnezzar; but he, expecting to establish a monarchy as lasting as time, completed its fortifications and embellishments on such a durable, extensive, and magnificent plan, as made it one of the wonders of the world. Babylon was surrounded with walls eighty-seven feet thick, and three hundred and forty feet high, and in their compass sixty miles round. These walls formed an exact square, each side of which was fifteen miles in length, all built of bricks, and cemented with a glutinous slime, which issues out of the earth in that country, and in a short time grows harder than the bricks and stones which it cements. The city was encompassed, without the walls, with a vast ditch, filled with water and lined with bricks. In the whole of the wall there were one hundred gates, all made of solid brass; between every two of these, at proper distances, were three towers; and four more at the four corners of this great square, and three between each of these corners and the next gate, on either side. Each of these towers was ten feet higher than the walls. From the twenty-five gates, on each side of this square, there was a straight street, extending to the corresponding gate in the opposite wall. These streets, fifty in number, were each fifteen miles long, and one half of them crossed the other half, exactly at right angles. By the intersection of these fifty streets, the city was divided into six hundred and seventy-six squares,

each two miles and a quarter in compass. Round these squares, on every side, towards the street, stood the dwelling houses, all three or four stories high, and beautified with a variety of ornaments. The space within each of these squares was not built upon; but was taken up by court-yards and gardens, either for pleasure or convenience, so that every house might have a small field behind it.

These large interstices contributed to secure the city against the assaults of famine, in case of its being blockaded. Its impregnable walls and unfordable ditches secured it against the assaults of an enemy. The extent and openness of the plan was particularly adapted to the situation and nature of the climate, which, being nearly in the same parallel of latitude with Carolina and Georgia, was as warm and moist as these states are. If so large a city, surrounded with high walls, in a sultry climate, humid soil, and level country, had been compactly built, it would have been a sink of pestilential contagion: the height of the walls would have prevented the circulation of air, and rendered the atmosphere highly dangerous to all who inhaled it. These pernicious effects were obviated, by the open and rural plan in which Babylon was built, and in which magnificence, strength, and salubrity were judiciously combined. Attention to these important circumstances, in the early ages, excites admiration. The neglect of them in modern Europe, and especially in the cities of the United States, excites regret.

The Euphrates divided the city, by running through the midst of it from north to south. A bridge, of admirable structure, about a furlong in length and sixty feet wide, formed the communication over the river. But nothing was more wonderful at Babylon than the hanging gardens, which Nebuchadnezzar made in complaisance to his wife Amyite, who, being a Mede, and retaining a strong inclination for the mountains and forests of her own country, desired to have something like them at Babylon. They are said to have contained a square of one hundred feet on each side, and to have consisted of terraces, one above another, carried up to the height of the wall of the city; the ascent from terrace to terrace being by steps

ten feet wide. The whole pile consisted of substantial arches. The floor on each of them was formed in the following order : first, on the top of the arches, was laid a bed of stones ; over this, a layer of reeds, mixed with bitumen ; over that, two courses of brick closely cemented together ; above all these were thick sheets of lead, and on them the earth or mould of the garden. This flooring was designed to retain the moisture of the mould, that was so deep as to give root to the greatest trees, which were planted on every terrace, together with a great variety of beautiful herbs, flowers, and vegetables. Upon the uppermost of these terraces was a reservoir, filled by an engine with the water of the river Euphrates, from which the gardens on the other terraces were supplied. The plan of Babylon was, on the whole, magnificent and elegant, equally conducive to the security, pleasure, health, and comfort of its inhabitants. William Penn, the founder of Pennsylvania, is said to have had the model of Babylon in his eye, when he formed the plan of Philadelphia.

There were also several artificial canals near Babylon ; one of which was cut on the east side of the Euphrates, to convey the waters of that river, when it overflowed its banks, into the Tigris, before they reached Babylon. There was also an artificial lake, on the west side of this great city, said to be one hundred and sixty miles in compass, and three hundred and fifty feet deep. This lake was dug to receive the waters of the river, while the banks were building on each side of it ; but both the lake and a canal that led to it were preserved, after that work was completed ; being found of great use, not only to prevent inundations, but to keep water all the year as a common reservoir, to be let out on proper occasions for the improvement of the soil.

Banks were built on both sides of the Euphrates, to keep it within its channel ; and were carried not only through the city ; but for two miles both above and below it. Within the city, they were built from the bottom of the river, and eighty-seven feet thick. Several historians attribute all these works to Nebuchadnezzar : but Herodotus tells us, that the bridge, the banks, and the lake, were the works of queen Nicotes. Differ-

ent opinions have prevailed of the precise dimensions of ancient measures ; and some mistakes have taken place, in reducing them to the modern standard of a foot, twelve inches long : but no doubts can exist of the grandeur of Babylon far exceeding that of the greatest city of modern Europe. Our accounts are chiefly derived from Herodotus, who personally visited Babylon. The prophet Jeremiah calls this city "the glory of all kingdoms." Though the area of it was more than twice as large as that of London, yet, from the quantity of open ground within its squares, the population thereof was probably much less than that of the metropolis of England.

Hitherto we have seen Nebuchadnezzar in all his majesty, both at home and abroad, and in every respect the most conspicuous monarch that had appeared on the theatre of the world : but the tide of honour and glory, which hitherto had uninterruptedly flowed in upon him, soon ran violently in an opposite direction. A melancholy reverse almost instantaneously took place. He was not only hurled from his throne, but degraded beneath the meanest of the human race, and exhibited as an example to princes, who, bloated by pride, and drunk with power, arrogate to themselves divine honours.

About this time, he dreamt that he saw "a tree strong and high, the leaves whereof were fair, and the fruits thereof much. The beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it ;" and that afterwards "he saw a watcher, and a holy one come down from heaven, and heard him cry aloud, Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit ; nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, and let his portion be with the beasts in the grass of the earth ; let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him ; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth over it the basest of men." The wise men, astrologers, and Chaldeans, whom Nebuchadnezzar consulted in the first instance, not being able to give any satisfactory inter-

pretation of this extraordinary dream, Daniel was called upon, and came in to the king. Having heard the particulars thereof, he was very much troubled in his thoughts. After he was recovered from surprise, and was encouraged to give the interpretation, he proceeded to declare, that the strong and high tree denoted Nebuchadnezzar himself; that by the order given concerning the tree, it was signified that he should be driven out from the society of men, and become as a beast; and that he should continue so till he was brought to a due sense of the supremacy and omnipotence of God; that the stump of the tree, which was to be left, signified that the kingdom should nevertheless revert to him, after all his misfortunes.

This depressing interpretation, though pronounced by a man on whom Nebuchadnezzar entirely relied, seems to have made no lasting impression upon him, as it was not immediately executed: but the decrees of Heaven, though slow, were not relinquished. About a twelvemonth after, as Nebuchadnezzar was walking in his palace, unable to contain the pride of his heart, he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" He had no sooner pronounced this haughty ejaculation, than there came a voice from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee, and they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, till thou knowest that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will." The same hour was the thing fulfilled upon Nebuchadnezzar. The moment when his pride rose to the highest pitch, was the moment when he was overtaken by the divine judgments. Of the manner in which this threatening was carried into execution, there are various opinions; but the most probable is, that Nebuchadnezzar fell into a state of hypochondriacal madness, in which his imagination was so strongly impressed with the persuasion of his transformation into a wild beast, that, in conformity to this mistaken idea, he wandered about the fields, and there took up his

abode with the cattle. This is no physical improbability: many similar cases may be found in medical records. When the period of his humiliation was expired, his senses returned: whereupon, resuming the reins of government, he was cheerfully received by his subjects. He began his renewed reign by giving honour and praise to God. After the most devout acknowledgments of his supreme power and dominion over all things in heaven and earth, he concluded with an appropriate declaration, "that those who walk in pride, God was able to abase." The sincerity of his reformation was further evidenced by correcting many disorders, which, in the preceding seven years had taken place, and particularly by severely punishing his own son, Evil Merodach, who had behaved wickedly in the temporary government, which had been committed to him as regent, during the indisposition of his father.

Nebuchadnezzar continued in the possession of his regained kingdom about a twelvemonth, and then died, after a reign of more than forty years. The circumstances of his death are omitted in Scripture; but profane writers relate, that in his last moments, he foretold, in very plaintive language, the speedy downfall of Babylon.

He was succeeded by his son, Evil Merodach, who, in the beginning of his reign, delivered Jehoiakim, the unhappy king of Judah, from the prison to which he had been confined for thirty-seven years, and treated him ever afterwards as a king. Soon after this liberal act, he was slain by his sister's husband, Neriglissar, who usurped his throne. Of him, and of his successors, little is known. Indeed, the whole history of Babylon; from the death of Nebuchadnezzar to the taking of that city by Cyrus, a period of about eighteen years, is overcast with an impenetrable mist.

All we know is, that there was a rapid change for the worse, in the character of the rulers and of the inhabitants. Nebuchadnezzar left the Babylonians in possession of wealth and power. These produced a careless security. Masters of the best part of the world, they addicted themselves to indolence, luxury, and effeminacy. A total relaxation of disci-

pline took place in the army. Their troops were so degenerated, that they were unable to face the enemy in the field, and experienced a succession of defeats. Finding themselves almost constantly overcome in open battle, they shut themselves up in the capital. Concentrating their whole force therein, they supposed that the height and strength of their walls would secure them against the assaults of an enemy, while their vast and well stored magazines, with the resources of their fields and gardens within the city, would afford the means of support for a longer period than sieges usually last. The court, lulled into a fatal security, took little precaution for defence. The queen had the administration of the kingdom, for the reigning king, called in profane authors, Nabonadius or Labynitus, and in Scripture, Belshazzar, gave himself no concern about state affairs. In this situation, Cyrus, having subdued several nations, inhabiting the continent, between the Egean sea and the Euphrates, directed his attention to Babylon. He caused a line of circumvallation to be drawn quite round the city, with a deep and large ditch, supposing that if all communication with the country was cut off, the more people there were within the city, the sooner they would be obliged to surrender.

Cyrus, having spent two years before Babylon, without gaining any considerable advantage, resolved upon the following stratagem. He was informed that a great annual festival was soon to be kept in the city; and that the Babylonians, on that occasion, were accustomed to spend the whole night in drinking and debauchery. He supposed the night of the feast would be a proper time to surprise them, and formed a scheme for that purpose. This was by breaking down the great bank between the lake and the canal; to turn the whole current of the Euphrates, from its accustomed channel through the city, into the lake on one of its sides. He had stationed armed men to enter the city by the bed of the river, as soon as its waters were so far drained as to be fordable. The scheme succeeded, and they entered the very heart of the city, without opposition, by marching in the almost empty channel of the river. On this same fatal night, the Babylonians, unap-

prehensive of any danger, were feasting as had been expected. Belshazzar, their king, had assembled a thousand of his lords, and drinking their wine out of the golden and silver vessels, which his ancestor Nebuchadnezzar had taken from the temple, which was in Jerusalem, praised the gods of gold, of silver, of brass, of iron, and of stone. In the same hour came forth fingers of a man's hand, and wrote upon the wall of the palace. On seeing the part of the hand that wrote, the king's countenance was changed, and his thoughts troubled him, so that his knees smote one against another. A consciousness of guilt must have led him to forebode evil, or he would not have been so much alarmed by the writing on the wall, of which both the words and the interpretation were unknown. In great agitation, the king cried out aloud to bring in the astrologers, the Chaldeans, and the soothsayers, and offered extraordinary honours to whosoever should read the writing, and show the interpretation thereof. Then came in all the king's wise men, but they could neither read nor interpret the writing. In this hour of anxiety and suspense, Belshazzar was informed by his queen, of Daniel the Jewish captive, who had acquired great fame by finding out and interpreting the dreams of Nebuchadnezzar. Daniel was, thereupon, brought before the king, and being called upon to read and interpret the writing, by way of preface, honestly declared to Belshazzar, "that though he knew all that had befallen Nebuchadnezzar, in consequence of his pride and haughtiness, yet nevertheless, instead of humbling his heart, he had lifted up himself against the Lord of heaven, and that he had not glorified the God in whose hand his breath was;" and thereupon proceeded to read and interpret the writing on the wall. The words written were, Mene, Mene, Tekel, Upharsin, and the interpretation was, "That God had numbered his kingdom, and finished it." "That he was weighed in the balances, and found wanting, and that his kingdom was divided, and given to the Medes and Persians." In the same night, in which this awful sentence was pronounced, the army of Cyrus, having made their entrance into the city through the drained channel of the Euphrates, rushed into the palace, and slew

Belshazzar. The king being killed, those about him were either, in like manner, put to death, or submitted. The victors, pervading every part of the city, either killed or received the submission of the surprised inhabitants ; and, with very little difficulty, became masters of Babylon. The whole empire fell with its capital. In a short space of about twenty years, from being one of the greatest empires in the world, the Babylonians ceased to be a nation, and became tributary subjects of the victorious Persians, who next began to figure in the history of the world. Cyrus, soon after his conquest, removed the seat of government to Shusan, and Babylon gradually fell to decay.

Isaiah had prophesied, above one hundred years before, not only that Babylon should be taken, but " that it should never be inhabited, nor dwelt in from generation to generation." " Neither should the Arabian pitch tent there ; neither should shepherds make their fold there ; but wild beasts of the desert should be there." That this strong and well fortified city should be taken at all, must have appeared highly improbable in the days of Isaiah ; but that it should never afterwards be inhabited, was much more so ; for it was too great an acquisition to be suffered by its conqueror to fall into ruins. Alexander, whose conquests were two hundred years later than those of Cyrus, had it in contemplation to make Babylon the seat of his growing empire. But this, with several other gigantic projects, depending on his life, was terminated by his premature death. The intention of reviving Babylon, not only failed in the hands of Alexander, but has never been carried into effect by any other person. Diodorus Siculus, who lived more than two hundred years after Alexander, says, that " in his time but a small part of the city was inhabited." In the time of Pliny, about the hundredth year of the Christian era, " Babylon was a place of solitude." In the fourth century after Christ, Jerome says, " its wall served as a fence, and the city as a park, in which the kings of Persia kept wild beasts for hunting." In 1574, Rauwolf, a German traveller, says, " the tower of Babylon was so ruinous, so full of venomous creatures, that no one durst approach nearer than half a league, except

during two months in the winter." In 1743, Mr. Hanway tells us, "These ruins," speaking of Babylon, "were so effaced, that there was hardly any vestige of them to point out the situation of the city." Thus, through a period of more than two thousand years, successive travellers and historians, in ages remote from each other, have concurred in representing the complete and continued desolation of this proud metropolis of the east, in exact conformity to the minutiae of a prophecy respecting it, which had been uttered at a time when it was in the zenith of its power, and in such a high state of defence as to be apparently impregnable; or if, by any combination of circumstances, it might be taken, there was every reason for supposing that the conquerors would have rebuilt and re-peopled a city that was in many respects extraordinary, and in all points of view worthy of being cherished.

The Babylonian empire, which was thus terminated, 544 years B. C. had existed about seventeen hundred years, reckoning from Nimrod as its first king; but for the greatest part of that period it was a petty royalty. Its splendour and extent were chiefly confined to two or three of the last centuries of its existence. In these days of prosperity, it was a rod in the hands of the Almighty, with which he severely scourged his own highly-favoured people the Jews. This end being fully answered, the rod was thrown away and no more found.

The subversion of the Babylonian empire was the first great revolution in the Postdiluvian world: for the Assyrian and Babylonian monarchies are always accounted the same; the latter being only a continuation of the former, under a different dynasty of princes. Till that period, the banks of the Nile, the Tigris, and Euphrates, were the grand theatre of power and action, and the countries where civilization, science, and luxury had made their chief, if not their only, appearance. All these countries had been, and were at that time, subjected to the Babylonian empire. In a moment, comparatively speaking, the proud mistress of the whole was struck out of the list of nations, and a new order of things took place, under the direction of the victorious Persians.

The general aspect of the world, at the close of the period we have been considering, was this. The Persian empire, founded on the ruins of the Babylonians, united under its dominions the richest, the most populous, and best cultivated parts of the world. The Greek republics had lately begun to advance in the knowledge of legislation, civil government, and the military art. Rome, in its infancy, was under a government of kings; but as yet scarcely emerged from barbarism, little known, and without any conspicuous rank in the scale of nations. The rest of Europe, all the north-western regions of Asia, and the whole of Africa, with the exception of Egypt, were in a state of savage barbarism. The same may be affirmed of all the known parts of the world, with the exception of India, China, Media, Persia, and some other ancient Asiatic nations, in the vicinity of the central point, from which all Postdiluvian population diverged.

MEDIA.

MEDIA, which is now the province of Ghilan, in Persia, was so called from Madai, the third son of Japhet. It was bounded, according to Ptolemy, on the north, by part of the Caspian Sea; on the south, by Persia, Susiana, and Assyria; on the east, by Parthia and Hyrcania; and on the west, by Armenia Major. Several colonies, invited by the fertility of the soil, emigrated thither in a very early period; and their descendants formed separate and independent tribes and principalities, which were governed by their respective sovereigns: but these were eventually consolidated into a single monarchy. The Medes were once a warlike people, and particularly excelled in horsemanship; but, in process of time, they became a very effeminate nation. The custom of confirming alliances with the blood of the contracting parties, which long obtained among the eastern nations, was originally peculiar to the Medes. When they were to form alliances, they used to tie the thumbs of their right hands together, until the accumulated blood was easily discharged by a slight incision. This they mutually sucked; and a league, thus concluded, was deemed peculiarly binding. Their laws and religion were much the same with those of the Persians. When a law was once enacted, it was not in the king's power to repeal it. As to their arts, learning, and trade, we are quite in the dark. The Medes are said to have been reduced to the form of an Assyrian province, about 750 years B. C. and to have remained so till the time of Sardanapalus, when Arbaces, governor of Media, took Nineveh, and subdued the Assyrian empire. After the Medes had shaken off the Assyrian yoke, they subsisted in a disorderly manner, till they found that unbridled liberty was a never-failing source of misery. They then established a regular form of government, and elected Dejoces for their king. He and his successors made sundry conquests. One of them, Cyaxares by name, with the aid of his ally Nebuchadnezzar, king of Babylon, defeated the Assyrians, and

laid their capital, Nineveh, in ashes. The Medes and Babylonians seem, about this time, to have united their empires, and to have divided the Assyrian monarchy between them. Many neighbouring nations afterwards submitted to the united power of the conquerors. Their union was of short duration. The king of Babylon formed a powerful confederacy with several princes, and declared war against Media, with the hope of adding it to his own empire. But he failed in all his expectations. The king of Media, with the aid of Cyrus, prosecuted the war against him with so much vigour and success, that it speedily terminated in the dissolution of his empire, and the capture of Babylon. In about three years after the reduction of Babylon, Cyaxares, king of Media, and Cambyses, king of Persia, both departed this life. Cyrus, who had pretensions to both kingdoms, returned to Babylon, and took upon him the government of the whole empire. Media has ever since been a province of Persia. Thus the Medes, who began to be a separate community soon after the flood, ceased to be a nation about five hundred and forty-two years before the Christian era. This happened without convulsion or conquest, at a time when the Medes were in their greatest power and splendour. Their complete and sudden annihilation as an independent people, has deprived them of the honour of being the second great monarchy in the Postdiluvian world; to which they would have been fairly entitled, but for their incorporation with Persia. By common consent, historians, passing over the Medes, have assigned to the Persians a station, in the order of time, next to the Assyrians or Babylonians.

PERSIA.

Miscellaneous and Topographical History.

PERSIA, one of the most celebrated and ancient nations in the world, is situated in Asia; and, in modern times, extends from twenty-five to forty-four degrees of north latitude, and from forty-four to seventy degrees of east longitude; being nearly thirteen hundred miles in length, from east to west, and very little less from north to south. It was originally peopled by the descendants of Elam, the son of Shem and grandson of Noah. The Persian writers relate, that Cajoumaxas, the founder of its first dynasty, was the first king of the world. They also give an account of three other dynasties, each consisting of a long list of kings. The history of Persia, extracted from Mirkhoud, an oriental historian of the fifteenth century, fills up sixty-six pages of the fourth volume of the Universal History; but the writer thereof informs his readers, in a note, at the end, that "it is a romance, filled with anachronisms and absurdities."* We shall therefore take no notice of it, but follow the Greek historians and the sacred writers. From these sources we can obtain no certain information of the Persians prior to the time of Abraham, further than that their country was settled by Elam. In this dearth of recorded materials for history, there is great room for conjecture, and for recurrence to tradition. Sir William Jones, the most learned orientalist of his age, has advanced the following opinions, suggested, at first, by information acquired in India:—That Persia is the

* This sentence, forty-five years ago, suggested to the author of this work the first idea of attempting it. On reading the passage, in the Universal History, just quoted, he was filled with indignation against the author, for leading him on to read so much, and, for the first time, to inform him that his labour was in vain. A thought immediately arose in his mind, that it must be meritorious to prevent a similar waste of time in others, by separating the chaff of that valuable publication from the wheat. This led me on to a course of Universal History, the fruit of which is now submitted to the public.

name of only one province of an extensive empire, which, by learned natives, who reside in the British territories in India, is called Iran; that this comprehended the lower Asia; that a powerful monarchy subsisted there, long before Cyrus, and that this was the oldest monarchy in the world; that it was the original seat of the human race, whence colonies were sent out, or emigrated of themselves, to people the rest of the habitable globe; that Iran or Persia, in its largest sense, was the true centre of population, of knowledge, of language, and of arts, which, instead of travelling westward only, as has been supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world.

The general face of Persia is mountainous, and one of its most remarkable features is the want of rivers and wood, of which no country, except Arabia, is more destitute. Extensive sandy deserts likewise frequently occur, in various parts.

There is scarcely one navigable river in Persia, except the Araxes. Some of those of the north flow into the Caspian Sea; others into the Tigris or Euphrates. Most of the rivers of central Persia are lost in the sandy deserts of the interior. Such is the termination of a great number of streams in different provinces.

Persia affords abundance of minerals. Sulphur, alum, and salt are made by nature without the assistance of art. In some parts of the country, are plains of many leagues in extent, covered entirely with salt, and others also overspread with sulphur and alum.*

The soil is various; but sterility may be considered as its general characteristic. The southern parts, which border on the Indian ocean, are almost entirely desert, and the middle provinces are encumbered with barren mountains, and sandy plains; but the northern parts are sufficiently fertile.

In the southern parts, from the shores of the Persian Gulf to the mouth of the Indus, the heat, for at least four months in the summer, is so intense, that the natives retire to the moun-

* Universal Hist. ch. 41, et auct.

tains, and none are found in the villages, but the poorest and most wretched of the inhabitants. The air is at that time suffocating, and the hot wind, called Samiel, is often fatal to the traveller. This wind is frequently as fatal as musket shot; those who are struck with the sudden blast, immediately drop down dead. When its coming can be perceived, the only means of escape is to fall flat on the ground, until it be passed over, which is generally in two or three minutes. About three days' journey to the west of Ispahan are mountains on which the snow remains during eight months in the year. In the central and southern parts, the air is so extremely dry, that thunder and lightning are uncommon; and the rainbow is a rare phenomenon.

Among the vegetable productions of Persia may be reckoned all kinds of grain: of these, wheat and rice are the principal. The former is excellent; and the latter is esteemed the best in the eastern continent. Some provinces present entire forests of orange trees, and abound in fruits of all kinds, which, during the winter months, attain to their full perfection. The dates and pomegranates of Persia are esteemed the best in the world. Its esculent plants and roots are exceedingly large, and so plentiful, that, during four months in the year, they constitute almost the whole food of the common people. Persia produces also great quantities of cotton and silk, as well as abundance of drugs.

The Persian horses, although less esteemed than those of Arabia, are the most beautiful that are seen in the East. Camels are also numerous, much used, and greatly esteemed. Sheep and deer are common; but hogs are no where kept, except in some districts near the Caspian Sea. Of wild beasts, particularly those of the chase, there is no great number, as the country is destitute of forests; but the northern parts, where woods are more plentiful, abound in lions, bears, and tigers. Pigeons are uncommonly numerous, being greatly valued for their dung, which is the best manure for melons; and in no other country, whatever, is seen such a number of pigeon houses. In the mountains are some extraordinary birds of prey; and the people take great pains in teaching them to fly

at game. The Persian monarchs had, sometimes, several hundreds of them, and for each, a person was appointed as its keeper. From the dryness of the climate, there are few insects or reptiles, except some large black scorpions, of which the sting is almost immediately mortal. There are also lizards of enormous size ; and, in some provinces, vast swarms of locusts.

Persia displays some remains of antiquity, highly worthy of notice, as they exhibit lasting memorials of her ancient grandeur. The ruins of Persepolis, once the capital of the Persian empire, are superior to almost every thing of the kind now seen in the world. The plain, on which Persepolis was situated, is nearly sixty miles in length, with an irregular breadth of from six to twelve. The whole plain is, or at least was, lately crowded with villages, adorned with gardens, and planted with planes and other shady trees. A range of high and steep mountains, twelve miles in length, and two in breadth, forms two flat banks, with a rising terrace in the middle. In this magnificent ridge are such openings, with terraces so fine and so even, that the whole would seem the effect of art, did not the vast extent and elevation show it to be a work that nature alone could produce. On the east and north, the plain is defended by similar fortifications. The palace of the ancient monarchs of Persia, was situated close to the foot of the rocky mountain, and its stupendous ruins impress the mind of the spectator with the highest ideas of their magnificence and taste, as well as of the instability of human greatness. It would be a vain attempt to describe the particulars of these interesting ruins, the numerous columns, the rich marbles, the various sculptured figures, some of which are of colossal size, the grand portico, &c. These have all been described at large, by various travellers and writers of different nations.

Ispahan, the capital of the modern Persia, is situated on the river Zenderoud. This was originally a small brook ; but Albus the Great, who, being charmed with the situation, made this place his capital about the year 1620, cut a channel, by which he introduced a more copious stream into that river.

Of all the Asiatic capitals, Ispahan has been the most accurately described by travellers. It stands in a beautiful, spacious, and fertile plain, surrounded with mountains, which cause a mild and pleasant temperature of the air, which, with the goodness of the waters, both in the river and the springs, renders this place a healthful residence. Many of the streets are adorned with plantains; and almost every house having its garden well stocked with fruit-trees, the whole resembles a wood. The circuit of Ispahan is computed by Chardin at twenty English miles. The bridge over the Zenderoud, constructed of large stones, and consisting of thirty-three arches, commands one of the finest prospects in the world, comprising pleasure-houses, gardens, mosques, and various kinds of structures. The population of Ispahan is supposed to be about two hundred thousand. In 1722, it was taken and plundered by the Afgans.

The Persian monarchs were under no control, but governed by their own arbitrary will and pleasure. They were revered by their subjects like deities. None durst appear before their thrones without prostrating themselves on the ground. When they appeared, their common salutation was, "O king, live for ever." They dreaded the wrath of their kings, and considered their displeasure as the greatest misfortune that could befall them. In the pride of their hearts, the Persian kings required the utmost reverence, not only to be paid to themselves, but occasionally to their favourites, as appears from the history of Mordecai and Haman; and sometimes, even to their statues and images. While they exacted for themselves such high sounding titles, as "king of kings;" "allied to the stars;" "brothers of the sun and moon;" they bestowed no other on their most distinguished subjects, but that of slaves, and treated them as such. This spirit of slavery prevailed to such a degree, that they, who by the king's order were publicly scourged, used to return him thanks "for vouchsafing to remember them." The government of modern, as well as ancient Persia, is despotic. The king's palace was respected as a temple. The walls and roofs were all covered with ivory, silver, amber, or gold. The throne was of pure

gold, supported by four pillars, richly set with precious stones. The king's bed was likewise of gold. At his bed's head stood always a chest, containing five thousand talents, which was called the king's bolster. Another was placed at his feet, which contained three hundred talents. Adjoining to the king's palace, were large gardens and parks stocked with all sorts of game for his diversion. Their public feasts were magnificent beyond example; their table was daily served with somewhat of the product of each nation subject to them. During the repast, their ears were regaled with music, both vocal and instrumental. Three hundred women were in constant attendance to divert the king in his hours of relaxation. It was likewise their province to lull him to sleep with the melody and variety of their notes, and to recreate his mind as soon as he awaked in the morning. Most of the Persian kings were so dissolved in pleasure, that they scarcely attended to any thing, but the gratification of their sensual appetites. Xerxes was not ashamed to propose by public edict, an ample reward to any one, who should devise a new pleasure. The king seldom admitted any to his table, but his wife and mother. Such as received that honour, were so placed as not to see the king, but only to be seen by him. The kings thought it a degradation of their majesty to appear subject to the same necessities as common mortals. This desire of appearing above the level of other men, was their motive for confining themselves within their palaces, so as scarcely to be seen abroad. The revenues of whole provinces were appropriated to the attire of favourite concubines; one city being obliged to supply them with ornaments for their hair, another for their necks. On these principles of appropriation, one part of the country was called the queen's girdle, another the queen's head-dress. The guard, which attended the person of the king, consisted of fifteen thousand men, who were called the king's relations; there was also a body of ten thousand choice horsemen, all Persians, who accompanied him in his expeditions; these were called immortal; for vacancies were no sooner made than supplied, so as always to keep up the number. The revenue of the Persian kings was immense. It is

stated by Herodotus as amounting annually, to fourteen thousand five hundred and sixty Euboic talents, above sixty-four millions of dollars. Alexander, after the conquest of Persia, received from his subjects the yearly sum of three hundred thousand talents, if we give credit to Justin.

The Persians, according to Xenophon, were very attentive to the education of their children. They took great pains to prevent crimes, by endeavours to implant in their breasts the love of virtue, and an abhorrence of vice. To attain this end, parents were not allowed to give their children what education they pleased ; but were obliged to send them to public schools, where they were educated with great care, and not suffered to return home till they were seventeen years of age. These schools were under the direction of men of the first quality, and of the best characters, who taught them, by example as well as by precept, and were as much designed for practising virtue, as for learning science. But this so much vaunted system of Persian education, was either laid aside under the successors of Cyrus, or at least was productive of little effect. The same observations may be made on their military system and discipline. They are said to have excelled all nations in horsemanship ; and this, indeed, has been their general character in every age. All the Persians, able to bear arms, were enrolled as soldiers, and obliged, on pain of death, to repair, when occasion required, to their respective standards. This custom was continued till the subversion of the monarchy ; a circumstance which may easily account for their numerous armies. But if all the Persians were soldiers, it is evident, from the whole tenor of their history, that they rendered but little effective service in the field. Large armies, without discipline, in times of serious war, are injurious, rather than advantageous.

The Persian youth were also brought up with awful respect for their parents. Every father had power of life and death over his children ; but the laws restrained the intemperate use of this authority. There were no laws in Persia to punish children for putting their parents to death, for they deemed it impossible that such a crime should be committed, and if any

one was convicted of such a crime, he was pronounced by the judges to be spurious.

The Persians were indulged with a plurality of wives, besides as many concubines as they were able to maintain : those fathers who had most children were treated with the greatest respect. These customs are related on the authority of Herodotus.

The Persians were uncommonly jealous of their wives and concubines. It was death to touch any of the king's women, to speak to them, or even to come near to them or their carriages. They were allowed to marry their own sisters or daughters, and, some say, their mothers. This abominable custom is said to have originated with Cambyses, who, falling in love with his very beautiful sister Meroe, was desirous to marry her. Wishing to lessen the odium of the novel measure, he summoned all the royal judges of the Persian nation, whose office it was to interpret the laws, to know from them "whether there was any law allowing a brother to marry his sister." These supple judges, wanting that firmness and independence which is essential to the proper discharge of their high office, gave this accommodating answer : that "they knew of no law allowing a man to marry his sister ; but they had a law which allowed the king of Persia to do whatever he pleased." Upon this answer, he married his sister. Soon after, he put her to death. Notwithstanding the unhappy termination of this incestuous marriage, the wicked example of Cambyses was followed by most of his successors. The Persians are also said to have been the first people who introduced the practice of making and keeping eunuchs.

The most severe punishment among the Persians, was that of boating the offenders, which was done in the following manner. They made two boats, of exactly the same dimensions, and placed the criminal in one of them, on his back, and covered him with the other, except his hands, feet, and head, which were left uncovered, and appeared through an opening made for that purpose. In this posture, he was supplied with provisions by the executioners, who, by thrusting sharp instruments into his eyes, forced him to eat what was necessary

to support life, lest he should starve himself, and thereby terminate his sufferings. On his face, that was placed full in the sun, they poured honey, and thus invited the flies and wasps, which, together with swarms of worms, tormented him, and sometimes devoured his body to the viscera. Under such a complication of torments, a miserable offender has been known to live seventeen days.

The Persians have preserved the worship of one God, and other essential articles of religion, through a long course of years, without submitting, through force, to any new faith; though they have often changed their masters. Descended, as they are generally allowed to be, from Elam, the son of the virtuous Shem, and grandson of the just and excellent Noah, they must have had not only the earliest but the best opportunities of being instructed in the principles of true religion. Their departure therefrom, in subsequent ages, has been far short of what was common among surrounding nations, who had, with the exception of the Jews, almost universally gone over to the system of idolatrous worship known by the name of Zabaism. The Persians continued zealous adorers of one all-wise and omnipotent God, whom they held to be infinite and omnipresent. They have been charged with idolatry, on account of the respect which they paid to fire and the sun. When questioned on the subject, they have asserted that they never paid any divine honours to that luminary, but only turned themselves towards the sun when praying, because they believed that shining orb to be the noblest creature of God, and the seat of his throne.

Though fire was deemed the symbol of divinity among the Persians, yet the other elements were also highly honoured by them. They conceived them to be the first seeds of all things; and studied, by every possible method, to preserve each of them in its primitive purity. On this account, they prevented, as far as possible, the air from being infected by bad smells. That they might, in like manner, preserve the earth from impurities, they would not inter the dead, but suffered them to be devoured by birds; that, finding a tomb in their bowels, they might not infect the air. To preserve all

the elements pure, was by them esteemed a meritorious act of piety.

Besides the one eternal and omnipotent Deity, called by the Persians Hormisdan, they acknowledged an evil created being, whom they styled Ahriman, analogous to that malignant being, which, among Christians, is called Satan or the Devil. How to account for the introduction of moral evil among the works of an omnipotent good God, who certainly had the power, and who might be supposed always to have the will, to prevent it, has puzzled wise men in every age; nor has it ever been cleared up by human reason or philosophy. The solution offered by the Persians is far from being satisfactory: "Hormisdan," say they, "said once within his own mind, How shall my power appear, if there is nothing to oppose me?" This reflection called Ahriman into being, who thenceforward opposed all the designs of God, and thereby, in spite of himself, contributed to the divine glory. To show their detestation of this wicked being, his name, in the ancient Persian books, was written inverted, in this manner, $\alpha\epsilon\omega\iota\iota\upsilon\upsilon\eta$ to intimate, that, as he was the implacable and perpetual enemy of mankind, they maintained an everlasting enmity against him and all his works. They give a long account of the war between God and the author of evil, which, they say, ended in a complete victory gained over the latter and his adherents, who were obliged to surrender at discretion; and that the Almighty did not annihilate his enemies, because, without opposition, his attributes could not have appeared with such lustre as they now do. They further say, before power was given to Ahriman to trouble the human race, man lived in innocence; but, since his fall, war and other evils have been introduced, and that these, however, shall in time pass away, and man live again, for a certain space, in peace and glory. They place the day of judgment at the end of twelve hundred years; and as to the damned, they assert that they shall be punished according to the heinousness of their crimes. At last, however, they say, even these are to be pardoned, but never admitted to the joys of the blessed. Instead thereof, they shall remain in a place by themselves, and wear in

their foreheads a black mark, as a badge of the state from which, through the mercy of God, they were freed. On the whole, the Persians appear to have deviated less from the truth than most other Pagan nations; and there is reason to hope, that they are not generally chargeable with idolatry. They are also acknowledged to be, in general, as honest, charitable, and inoffensive as any people on earth.

The religion of Persia, ever since the country was conquered by the caliphs, has been the Mahometan.

Of all the languages of Asia, the Persian is regarded as the most adapted to poetry and every kind of elegant composition.

No memorials of the literature of the ancient Persians, between the age of Cyrus and that of Alexander, have been transmitted to modern times. One of the oldest Persian compositions, is the heroic poem of Herdusi, entitled *Shah Nama*, or the *History of Kings*. Sadi is an excellent and entertaining moralist. Hafiz is the Anacreon of the east: his tomb, in the vicinity of Schiras, is held in great veneration; and a splendid copy of his works is chained to his monument. In solid sense, and in clearness of thought and expression, the Persian writers approach nearer to the European standard than any of the other Asiatics: but the sciences are little cultivated by the Persians; and the polite arts are almost totally neglected.

The Persians are generally of a good stature and robust, with agreeable features. Their complexion, though somewhat tinged with olive, is tolerably fair in the northern, but very dark in the southern, provinces. The dress of the Persians, as well as their persons, have a noble appearance. They shave the head; but the beard is held sacred, and managed with great care. Among the Persians, as among the ancient Greeks and Romans, supper is the principal meal, consisting chiefly of rice boiled with meat, &c. In hospitality and politeness, the Persians are scarcely surpassed by any other nation. Although Mahomedans, they are fond of wine.

The manufactures of this great country are very inconsiderable. A few of their carpets reach Europe, and are sold for an extravagant price. Chardin, who travelled through Persia in the seventeenth century, relates, that embroidery on cloth,

silk, and leather, was carried to great perfection, and that their manufactures of leather and shagreen, their razors, and other works of steel, their cotton and woollen cloths, and those made of goat's and camel's hair, their silks, brocades, and velvets, were all executed in a superior style. Since his time, the country has been a scene of warfare, among different competitors for the sovereignty; and it is reasonable to suppose, that in arts and manufactures they have greatly declined. The political weight of Persia, once so preponderant in Asia, and at various periods so formidable to the Romans and the Greeks, is now nearly annihilated, in consequence of the anarchy and civil wars in which it has been so long involved. The Persians might be very useful to Russia, both politically and commercially, by the medium of the Caspian Sea; but, abusing the security they enjoyed on all sides, they have quarrelled so extensively among themselves, that their influence in the scale of nations is inconsiderable. Far inferior to China and India in the value of their productions, they have attracted much less of foreign commerce: destitute of any of their own, they have become, as it were, an insulated nation. United as one people, especially with such a man as Peter the Great at their head, they might once more emerge, and become respectable.

The Persians are doubtless one of the oldest nations in the world: their wars are the first recorded in authentic history. Under Cyrus, they formed the second great monarchy in the revolution of empire. Under Artaxerxes, the reviver of their empire, after a long state of subjugation, they successfully contended against the fourth and at the same time the greatest monarchy on which the sun had ever shone. The same territory, and its successive inhabitants, have, under a variety of changes, been known by the one and the same name: for, almost ever since the flood, the country has been called Persia, and its inhabitants Persians; while other countries and people, with very few exceptions, are no longer known by the appellations by which they were distinguished in the early records of ancient history.

General History.

Elam, or Persia, was governed in the earliest times by its own kings, some of whom were powerful. From the account given in Scripture of Cherdarlaomer, king of Elam, we are warranted to infer, that his conquests were considerable; for five kings were his tributaries. These lived twelve years in subjection to him; but, in the thirteenth, they united their forces, and made an attempt to recover their former liberty. The king of Elam no sooner heard that they were in arms, than, entering into alliance with three kings, he marched against them. After reducing sundry nations, he fell on the revolters; put their army to rout; killed the kings of Sodom and Gomorrah; and, having pillaged their cities, marched back towards Elam, loaded with the spoil of the conquered nations. Lot, who assisted the king of Sodom, was taken prisoner on this occasion; and would have been carried into captivity, had he not been rescued by his relation Abraham, who, pursuing, overtook and attacked the conquerors; put them to flight; and returned in triumph, with Lot, his brother's son, his family, and all his goods, rescued from the late victorious enemy. The interference of Abraham fixes the date of this transaction; for we know that he flourished about four hundred and twenty-seven years after the flood. In that comparatively early period of the Postdiluvian world, kings were common, and kingdoms small and numerous. We here find no less than nine kings within a moderate circuit, and all engaged in one petty contest. This is the first war recorded in history, and for the particulars of it we are indebted to Moses.

From the reign of Cherdarlaomer to that of Cyrus, an interval of about fifteen hundred years, we know nothing certain respecting the civil and military history of Persia; but, in general, that the Elamites were a great and powerful nation, alternately their own masters, and subjects to the Assyrians, Medes, and Babylonians; that, though tributaries to these powers, the throne of Persia was generally filled with natives,

Cyrus, with whom the real and interesting history of Persia commences, is honourably mentioned, both by sacred and profane writers. In the former, he was called upon by name, one hundred and twenty years before he was born, "as the deliverer of the Jews from their captivity in Babylon." He was the son of Cambyses, king of Persia, and of Mandane, daughter of Astyages, king of Media. Both kingdoms, on the demise of their respective kings, acknowledged him as their common sovereign. The Babylonian empire was the object of his first military expedition. While he was engaged in this war, and before he attacked the metropolis, he reduced all the nations of Asia Minor; the most formidable of these were the Lydians, whose king, Cræsus, assembled a numerous army for self-defence. This was defeated at Thymbria, with great slaughter. The next morning Cyrus advanced toward Sardis, and Cræsus marched out with his remaining forces to oppose him. These, after a vigorous resistance, were driven into the city, which was taken two days after; and the Lydian empire was entirely destroyed.

After the conquest of Sardis, Cyrus turned his arms against Babylon, which he took, in the manner related in the history of the Babylonians. In about two years after this conquest, Cyrus became the acknowledged sovereign of a great empire, comprehending not only Persia, but what had lately belonged to the Babylonians, the Assyrians, and the Medes. Very soon after he was seated on the throne of his enlarged empire, he published the famous edict, whereby the Jews were released from their captivity in Babylon, and permitted to return to Jerusalem. It is highly probable that this edict was obtained by Daniel, whose credit and authority, at court, was very great. That Cyrus might more readily be induced to issue it, Daniel is said to have shown him the prophecies of Isaiah, speaking of him, by name, one hundred and twenty years before his birth, as one appointed by God "to be a great conqueror, a king over many nations, and a restorer of the Jews," by ordering their temple to be rebuilt, and Jerusalem and Judea to be repossessed by their ancient inhabitants. The edict for these purposes being published, upwards of forty

thousand Jews assembled out of the several provinces of the Babylonian empire, and set out for Judea. Cyrus, at the same time, restored to them all the vessels of the temple, which Nebuchadnezzar had brought from Jerusalem.

This prince, beloved by all his subjects, enjoyed in peace, the fruits of his labour and victories. His consolidated empire extended from the river Indus, on the east, to the Egean sea, on the west ; from the Caspian sea, on the north, to Ethiopia and the sea of Arabia, on the south. His extensive empire enabled him to change his residence, so as to avoid the extremes of heat and cold, without leaving his own dominions. He accordingly spent the coldest months at Babylon, on account of the warmth of that climate, the summer months at Ecbatan, and the remainder of the year in the temperate air of Susa.

Having spent seven years in this state of tranquillity, and established his empire with such wisdom, that it stood above two hundred years, notwithstanding the rash and impolitic proceedings of his successors ; he departed this life in the seventieth year of his age, greatly regretted by all the nations of his vast dominions. He had reigned thirty years from his first taking the command of the Persian and Median armies, nine from the reduction of Babylon, and seven from his being sole monarch of the east. Cyrus, on his death bed, appointed his son, Cambyses, to succeed him ; and he accordingly took possession of that vast empire. The son was unworthy of the father. Every year he gave fresh proofs of his folly and wickedness. He resolved nearly at the same time on three expeditions ; one against the Carthaginians, another against the Ethiopians, and a third against the Armenians. The first he relinquished, because the Phœnicians would not co-operate with him against their own offspring, the Carthaginians. The second was undertaken without due preparation. His army was reduced to such straits, from the want of provisions, that, after devouring all the beasts of burden in their camp, they were obliged to devour one another ; every tenth man, upon whom the lot fell, being doomed to serve for food to his com-

panions. The fate of his army, which was sent against the Armenians, was, if possible, worse; for they are said to have been buried alive in an overwhelming mass of sand, suddenly blown on them in the desert, through which they had to pass.

Cambyses one day asked his chief favourite, Prexaspes, "what his subjects said of him in private?" who replied, "that they applauded his actions in general, but thought him too much addicted to wine." "I comprehend you," said the king, "they think that wine deprives me of my understanding; but whether this charge be true or not, you shall judge." Upon which he drank to greater excess than he had ever done before; then ordering the son of Prexaspes, who was his cup-bearer, to stand upright at the further end of the hall, with his left hand upon his head, and turning to Prexaspes, said, "if I shoot this arrow through the heart of your son, you must own that the Persians have slandered me; but, if I miss, I shall allow them to have spoken the truth." He immediately shot his arrow through the body of the young man. Then commanding the body to be opened, and finding that the arrow had pierced his heart, he asked the father with great joy, and with an insulting tone of voice, "whether he had ever seen any one shoot with a more steady hand, and whether or no the Persians had not injured him, by supposing that wine deprived him of his reason?" The unfortunate father, instead of replying with the spirit of a freeman, calmly answered with the cowardice of a slave, tremblingly anxious for his own life, "Apollo himself could not have shot more dexterously."

While he was proceeding in this furious manner, Cræsus, king of Lydia, undertook to point out to him the consequences of his intemperate conduct. His well meant remonstrance provoked Cambyses to order Cræsus to be put to death. The officers charged with the execution of this cruel order, concealed Cræsus, thinking that if Cambyses should inquire for him, and repent of his rash order, they should be rewarded for having saved him; but if they found that Cambyses neither altered his mind, nor desired to see Cræsus, they could at any time put him to death. The next day Cambyses asked

for Croesus. When the officers acquainted him, that the king of Lydia was still alive, Cambyses was transported with joy that the order for putting him to death had not been executed; but at the same time ordered all those, who had saved him, to be killed for their disobedience of his orders.

The history of all the mad and sanguinary proceedings of this degenerate son of the great Cyrus, would be tedious and disgusting. On his return from Thebes to Memphis, he killed, with his own hand, as it is said, the god Apis, or deified bull; caused the priests to be scourged; and prohibited, under pain of death, the celebration of the feast of that favourite divinity. By these impolitic measures, he laid the foundation of that inextinguishable hatred which the Egyptians afterwards entertained against the Persians. He put to death his brother Smerdis, in consequence of a foolish dream, which induced him to apprehend that the young prince aspired to the throne. In a violent fit of anger, he killed, with a kick of his foot, his own sister, Meroe, whom he had married, and who was then in a state of pregnancy. Cambyses proceeded so far in tyranny and cruelty, that he is said to have caused several of the chief lords of his court to be buried alive, and to have daily sacrificed some of them to his fury. After a short reign of seven years, in which Cambyses showed what is in man when left to himself, he died, B. C. 522.

Cambyses, on undertaking his Egyptian expedition, had committed the administration of affairs to one of the chief of the Magi. The execution of Smerdis, the king's brother, had been a private transaction, and his death was carefully concealed from the public. The regent, however, being apprised of the fact, and knowing that Cambyses had by his cruelty rendered himself odious, placed on the throne his own brother, who, in person, greatly resembled the murdered prince. Cambyses accidentally wounded himself with his own sword, and, a mortification ensuing, occasioned his death, in consequence of which, the counterfeit Smerdis was left in quiet possession of the throne of Persia.

Smerdis was, however, at length discovered to be an impostor. It is said that he had formerly been punished for some

crime by the loss of his ears, and that this circumstance occasioned the development of the whole. The discovery of this defect having been made by one of his wives, who related the matter to her father, he, with six other noblemen, formed a conspiracy against the usurper, and slew both him and his brother. Smerdis, who is the Artaxerxes of the scriptures, put a stop to the building of Jerusalem during his reign, which was only eight months. His death was followed by an almost general massacre of the Magi.

After many disputes concerning the form of government, some proposing to establish an oligarchy, while others gave their opinion in favour of monarchy, Darius, one of the principal conspirators, ascended the throne. This prince was the son of Hystaspes, a Persian nobleman, of the royal family of Archæmenes from which Cyrus the great had descended. In the design of establishing himself more firmly on the throne, he married Atossa, the daughter of Cyrus. In the reign of Darius, the rebuilding of Jerusalem, and the temple, was resumed; and, under his patronage, the work was completed.* Darius Hystaspes undertook a romantic expedition against the Scythians. The calamities which the Scythians had brought upon Asia, in their famous irruption, about one hundred and twenty years before, was his ostensible pretext, but a wild ambition his real motive. Having made immense preparations, and according to some authors, levied an army of seven hundred thousand men, he passed from Asia, over the Bosphorus, by a bridge of boats, into Europe; and having reduced all Thrace, advanced to the Danube, which he crossed in the same manner. The Scythians declining an engagement, constantly retired before the invaders; who were worn out with fatiguing and useless marches. Darius, at length, perceiving himself in danger of perishing with his whole army, in those unknown countries, made a precipitate retreat. The Scythians immediately despatched expresses to persuade the Ionians to break down the bridges, which the king had left them to guard. Had the Ionians agreed to this proposal, it

* Ezra, chap. v. and vi.

is probable, that neither Darius, nor a man of his army would ever have returned ~~to~~ Persia. The advice of Hystæus prince of Miletus preserved the Persian monarch from that fatal disaster.

The enterprising genius and restless ambition of Darius, prompted him to retrieve the honour which he had lost in the Scythian war, by extending his dominions to the eastward, and he accordingly projected the conquest of India. In order to facilitate his design, the expedition was preceded by a voyage of discovery. For this purpose, he caused a fleet to be built and equipped on the Indus. The command was given to Scylax, a Grecian, who sailed down the river, explored the countries adjacent to its banks, entered the ocean, and having coasted along the shores of Persia and Arabia, entered the Red Sea, and, about thirty months after his departure, finished his voyage. He then repaired to Susa, and gave an account of his observations to Darius, who immediately entered India with a numerous army. Herodotus says, that the Persian monarch received from the countries which he conquered, an annual tribute of three hundred and sixty talents of gold, a sum equivalent to about one million ninety-five thousand pounds sterling.

During the reign of Darius, the Babylonians revolted. They complained of the weight of the taxes, and that the imperial seat had been removed from Babylon, which greatly diminished its splendour. They therefore resolved to set up for themselves against the Persians. They availed themselves of the late confusion, to store their city with provisions for a siege sufficiently long to tire out the patience of any besiegers. To diminish the consumption of their provisions, they collected all the women, old men, and children in the garrison, and strangled them, without distinction; whether wives, fathers, mothers, or sisters, with the exception of one favourite wife for each man, and one maid servant to do the work of the house. Darius proceeded with all his force to quell the rebellion. After he had lain one year and eight months before the place, and had tried various stratagems, and all without effect; he began to be tired of the siege. When he was on the point of

returning to Persia, Zopyrus, one of his chief commanders, put him in possession of the town by the following contrivance : He cut off his own nose and ears, and mangled his body in a cruel manner with stripes, and thus disfigured fled to the Babylonians, pretending, that he was so treated by Darius, for advising him to raise the siege.

The Babylonians, seeing a man of his rank so barbarously used, believed all he said against Darius, and, trusting to his fidelity, gave him a command in their army. With these he sallied out, and having surrounded ten thousand Persians, which Darius, by agreement, had posted near the walls, he destroyed them all. A few days after, in another sally, he killed two thousand more. These successes so pleased the Babylonians, that he was appointed commander in chief of all their forces. Vested with this command, he made a third sally, and put four thousand more of the Persians to the sword. Zopyrus acquired such credit by these exploits, that the guard of the city was entirely committed to his care. Not long after, Darius, pursuant to an agreement previously made between Zopyrus and himself, advanced with the whole of his army, and surrounded the city. The Babylonians, mounting the walls, made a vigorous defence ; but in the mean time, Zopyrus, opening the gates, introduced the Persians, and delivered the city to Darius. Thus Babylon was taken a second time ; and Darius lowered its walls from two hundred cubits to fifty. Of the inhabitants he put to death three thousand of the most active in the revolt, and pardoned the rest. As the Babylonians had destroyed their women, Darius, to accelerate population, ordered the neighbouring provinces to furnish them with women for wives to the amount of fifty thousand. Zopyrus was rewarded with the highest honours. Darius used to say, he would rather lose twenty Babylons, than see Zopyrus so disfigured. About this time, hostilities commenced between the Grecians and Persians. These originated from small beginnings ; but continued long, and finally ended in the destruction of the Persian empire.

The Greek colonies of Ionia, Eolia and Caria, which had been long settled in Asia Minor, were subdued by Cræsus,

king of Lydia : when he was reduced under the power of Cyrus, these colonies, as part of the dominions of Cræsus, were subjected to the Persian empire ; but they still retained a partiality for their mother country, and longed to shake off the Persian yoke. It occurred to the Persians, then in the plenitude of their power, that the shortest method of extirpating this refractory disposition would be to conquer Greece. For this purpose they improved such opportunities as the turbulent state of the Grecian democracies afforded. They, in particular, used their endeavour to restore Hippias to his power in Athens, from which the Athenians had driven him, and sent a haughty answer to these proud republicans, " That, if they wished to be safe, they must take Hippias for their king : " but the Athenians had too ardent a passion for liberty, patiently to submit to so imperious a mandate. From this time both parties prepared for war. It soon commenced by burning Sardis, the capital city of Lydia. Darius, hearing of that event, determined to make war upon Greece, and that he might never forget his resolution, ordered one of his officers to cry to him three times every day, while he was at dinner, " Remember the Athenians." The war proceeded between the two nations with various success, but with savage barbarity on both sides : cities, when taken, were razed to the ground. The handsomest of the young men were made eunuchs, their women sent into foreign countries, and treated as slaves. Prisoners of war were sold as slaves ; often put to death, and sometimes in the most painful and ignominious manner.

Darius ordered Mardonius, his son-in-law, to pass over into Greece, with a formidable army ; while the Phœnician fleet had orders to coast along the shores, and to act in concert with it. Macedonia submitted, at the sight of so powerful a force ; but the fleet was entirely dispersed, and almost destroyed, by a storm, in doubling the cape of Mount Athos : no fewer than three hundred ships, and twenty thousand men, are said to have been lost. The army of Mardonius being also surprised and defeated by the Thracians, that general was obliged to retreat into Asia. Darius, on receiving intelligence of these disasters, recalled Mardonius, and appointed two

other generals, Dætiſ and Artaphemes, to command the next expedition. Their orders were, to plunder and burn the cities of Eretria and Athens, and to ſend all the inhabitants as ſlaves into Perſia; for which purpoſe, they were amply provided with chains and fetters. Some writers deſcribe their fleet and army, as conſiſting of ſix hundred ſhips and five hundred thouſand men. With this prodigious armament, the Perſians invaded Greece. But the Athenians, inſtead of waiting their approach to the city, advanced againſt them, with an army of ten thouſand men, under ten generals, among whom were Miltiades, Ariſtides, and Themiſtocles, names immortalized by Plutarch. The Athenians, being joined by one thouſand Platæans, defeated the formidable hoſt of the Perſians, in the memorable battle of Platæa. The number which the Perſians brought into the field cannot be eſtimated, from the contradictory accounts of hiſtorians. The loweſt accounts make them amount to one hundred and ten thouſand, the higheſt to three hundred thouſand. Their loſs is computed by ſome at only ſix thouſand three hundred, by others at two hundred thouſand. It is impoſſible to reconcile theſe contradictions. All that is certainly known, is the total defeat of the Perſians, and their ſubſequent retreat into Aſia. Darius, chagrined at the unſucceſſful reſult of thoſe repeated expeditions, reſolved to conduct in perſon the war againſt Greece. He had ſpent three years in making immense preparations, when he ſaw himſelf expoſed to a new war, by the revolt of Egypt. He did not, however, deſiſt from his deſign; but intended to commit the reduction of the Egyptians to his generals, while he ſhould march in perſon againſt the Greeks. In the miſt of theſe plans and preparations, Darius died, in the thirty-ſeventh year of a moſt active reign. He had not only reſtored, but completely ſettled, the empire, which had been ſhaken by the impolitic government of Cambyses, and the uſurpation of Smerdis; and, although his expeditions againſt Scythia and Greece had been unſucceſſful, he had greatly enlarged his dominions, by the conqueſt not only of a part of India, but alſo of Thrace, Macedonia, and the iſles of the Ionian ſea.

Darius Hystaspes was succeeded by his son Xerxes, who ascended the throne B. C. 485. Having reduced the Egyptians, he resolved to carry into execution his father's great designs against Greece. To make success more certain, he entered into an alliance with the Carthaginians, who were the most powerful people of the west, whereby it was agreed that they should fall on the Greek colonies in Sicily and Italy, while the Persians invaded Greece from Asia. Sardis was appointed for the rendezvous of the Persian land forces; while the navy of Xerxes advanced along the coast of Asia Minor, towards the Hellespont.

To avoid the dangerous doubling of a promontory made by Mount Athos, which reaches into the sea, Xerxes is said by Herodotus to have caused a passage to be cut through the neck of land which joined this mountain to the continent, sufficiently broad to admit two galleys, with three banks of oars in each. Modern travellers, who can see no traces of this splendid work, agree with Juvenal, who, five hundred and eighty years after, expressed his opinion of it in these words: "Perforatus Athos, et quicquid Grecia Mendax audet in Historia." Xerxes also ordered a bridge of boats to be laid over the Hellespont, for the passage of his troops from Asia into Europe. The sea which separates Sestos from Abydos, where the bridge was built, was about one mile wide. The work was finished with great expedition; but was immediately destroyed by a violent storm, and the vessels which composed it were dispersed and broken in pieces. On hearing of this disaster, Xerxes, who could brook no opposition, fell into a violent rage, and commanded three hundred stripes to be inflicted on the sea, and a pair of fetters to be thrown into it. The persons charged with the execution of these orders, were commanded to pronounce these words: "Thou salt and bitter element, thy master has condemned thee to this punishment, for offending him without cause; and is determined to pass over thee, in spite of thy billows and insolent resistance." The madness of the prince did not stop here; for he commanded the heads of those who had the direction of the work to be struck off. In their room he appointed others, who, with great expedition,

completed two bridges ; one for the army, and the other for the baggage and beasts of burden. Xerxes marched from his winter quarters in Sardis, and proceeded to Abydos ; where, from an eminence, he could see, at one view, both his fleet and army. The former covered the sea, and the latter overspread the land. While he was proudly surveying the vast extent of his power, he burst into tears ; and replied to those who asked for the reason of this sudden transition, that “ he could not refrain from tears ; for, of all these men, not one would be alive in one hundred years.” His uncle, Artabanus, endeavoured to improve the impressible state of his mind, by recommending to him the practice of the mild virtues of human pity, and at the same time gently hinted at the doubtful issue of the expedition in which he was engaged, hoping to induce a dereliction of it. Xerxes replied, “ It was too late to recede ; that, in great enterprises, inconveniences should not be nicely discussed ; that bold and daring undertakings, though subject to many dangers, were preferable to inaction ; that great successes could only be obtained by venturing boldly ; and finally, that if his predecessors had observed such timorous rules of politics, the Persian empire would never have attained its present high degree of glory and grandeur.”

Every thing being ready for crossing, as soon as the first rays of the sun began to appear, all sorts of perfumes were burnt upon the bridge, and the way strewed with myrtle. Xerxes poured a libation into the sea, out of a golden cup ; and, addressing the sun, begged that “ he might meet with no impediment in carrying his arms to the utmost limits of Europe.” He then threw the cup into the Hellespont, with a golden bowl and a Persian scimitar ; on which, the army began to pass. Though they marched day and night, without intermission, they were seven days in crossing. At the same time, the fleet advanced to the coast of Europe. After the whole was passed, Xerxes advanced to Doriscus, in Thrace ; but ordered his fleet to the promontory of Sarpadon, and there to wait for orders. His army, being now counted, was found to consist of seventeen hundred thousand foot and eighty

thousand horse ; his fleet, of twelve hundred and seven ships and three thousand galleys, all of which were well manned.

After he had entered Europe, multitudes submitted to him ; and of these so many joined his army and navy, that the whole attached to this expedition, including servants, women, sutlers, and other people of that description, amounted to more than five millions, a number equal to that of the whole population of the United States, at the commencement of the nineteenth century. For these statements we have the authority of Herodotus, who was a cotemporary historian, or nearly so : but their immensity has induced many to suspect, that, partial to the Grecians, he had stated the Persian army beyond its true number, to render the complete defeat thereof more honourable to his countrymen, who accomplished it. Among these millions, there was not one who could vie with Xerxes in comeliness or stature, or that seemed more worthy of command : but beauty of body, when unaccompanied with energy of mind, is unavailing in great exigencies. Accordingly, Justin, after mentioning the numbers of the Persian troops, emphatically adds, " But this vast body wanted a head." Had it been otherwise, such a force might have given law to the world.

In the mean time, the Lacedæmonians and Athenians, neither intimidated by the mighty force that came against them, nor by the base submission of the minor states of Greece, nobly resolved to face the common danger. With a handful of troops, very little more than eleven thousand, they determined to oppose the immense army of Xerxes. Their first care was to appoint a general, and they wisely made choice of Themistocles, who devoted his whole energy to increase the sea and land forces of his country. It was determined to make the first stand against the advancing Persians at the straits of Thermopylæ, a narrow pass, of about twenty-five feet broad. The command of this was given to Leonidas, one of the kings of Sparta, who led thither a body of six thousand men ; of these, only three hundred were Spartans. This chosen band was taught, from the beginning, to look upon themselves as a forlorn hope.

Xerxes advanced with his immense army, the sight of which he expected would terrify the Greeks into submission, without his striking a blow. Great was his surprise, when he found that a few desperate men were determined to dispute the passage through the straits of Thermopylæ. He could not believe that they would persevere in their resolution, and therefore gave them four days to reflect on their danger, hoping, that, on second thoughts, they would think it prudent to retire. But when he found them immovable, he sent them a summons to deliver up their arms. Leonidas, with a true Spartan spirit, replied, "Come thyself and take them." Xerxes, provoked by this answer, resolved to begin the attack immediately. The Greeks maintained their post for two days against the whole Persian army, and would have maintained it much longer, but for the treachery of Epialtes, a Trachinian, who, having deserted to the enemy, conducted a body of twenty thousand Persians through a by-path to an eminence, that overlooked and commanded the straits. Leonidas, seeing his position was no longer tenable, advised his allies to reserve themselves for better times. Having dismissed all but his three hundred Spartans, with some Thessalians and Thebans, he exhorted his followers to prepare for death. "Come, my fellow soldiers," said he, "let us dine cheerfully here, for to-night we sup with Pluto." His men, hearing his determined purpose, set up a loud shout, as if they had been invited to a banquet, and resolved every man to sell his life as dearly as he could. As the enemy advanced, Leonidas fell on them with such undaunted courage and resolution, that the Persian officers were obliged to stand behind the divisions they commanded, to prevent the flight of their men; but the few Spartans were at length surrounded by the many Persians, who poured in upon them on all sides, till they overwhelmed them with numbers. The Spartans continued the conflict till they all, with two exceptions, fell breathless among heaps of the slaughtered enemy; leaving behind them an example of courage, to which there is no parallel in history. The loss of the Persians, on this occasion, is supposed to have amounted to twenty thousand; among whom were two of the king's brothers. The

very day on which the battle of Thermopylæ was fought, there was a naval engagement between the fleets of Greece and Persia, in which the former took or sunk thirty vessels of the latter, and forced one hundred and seventy more to sea, where they were sunk or stranded.

Xerxes, having now nothing before him sufficient to arrest his progress in the open country, directed his march towards Athens. Themistocles, convinced that true policy required an abandonment of that place, urged, and with some difficulty persuaded, his countrymen to come into that measure. A decree was therefore passed, "That Athens, for a while, should be abandoned by its inhabitants, and given up in trust to the gods. The Persians, as they advanced, laid waste the country with fire and sword. On their approaching Athens, they found it deserted by almost all its inhabitants. A few, who either could not or would not remove, defended themselves with astonishing resolution, till at last, refusing all terms of accommodation, they were cut in pieces, and their city burnt to the ground.

Though the confederate Greeks had abandoned Athens to the fury of the enemy, they were by no means disposed to let them overrun the country. They took possession of Peloponnesus; and built a wall across the isthmus that joined it to the continent. In adopting this measure, they were unanimous; but with regard to the operations of the fleet, a diversity of sentiments prevailed: some were for bringing it into the neighbourhood of the isthmus, for the purposes of cooperation with the land army. Themistocles recommended that they should remain in possession of the narrow sea at Salamis, in hopes that the Persians would attack them to a disadvantage, as the confined nature of the place would render their superior numbers of no avail. To induce an attack, Themistocles contrived to have false intelligence conveyed into the Persian camp, of an intention, on the part of the Greeks, to make their escape from Salamis. The artifice succeeded. Xerxes gave orders to his fleet to block up Salamis, that the Greeks might be prevented from executing their supposed intention of escaping. The Grecian fleet consisted of

three hundred and eighty vessels. The Persian fleet was much more numerous; but whatever advantage they had in numbers, or in the size of their vessels, they fell infinitely short of the Greeks in naval skill, and local knowledge of the seas where they fought; but it was chiefly in the superior abilities of their commanders, that the Greeks placed their hopes. They knew that a periodical wind, which, in the course of the season, was soon to set in, would be favourable to them, and therefore delayed the attack. As soon as this took place, the signal was given for battle. The Persians exerted themselves for some time with great spirit; but the wind blew directly in their faces. The height and heaviness of their vessels rendered them unwieldy and useless, and even the number of their ships, in the narrow sea, only served to embarrass and perplex. Nothing could repair the disorder which took place in the Persian fleet. They instantly fled on all sides; some of them were sunk, others taken, above two hundred burnt, and all the rest entirely dispersed.

The Persians received a more severe blow in the battle of Salamis, than they had hitherto experienced from Greece. Xerxes, having lost above one million men, hastened back with the remainder of his army: but the bridge at that place being broken down, by the violence of the waves, he was obliged to pass over in a fishing boat. The contrast between this obscure manner of retreating from Europe, and his ostentatious manner of entering it, rendered the situation of Xerxes particularly poignant and afflicting.

Mardonius, having passed the winter in Thessaly, led his forces in the spring into the province of Bœotia, and from thence sent very tempting proposals to the Athenians, hoping to detach them from the general interest of Greece. He offered to rebuild their city, to give them a large sum of money, and to allow them the enjoyment of their liberties and laws. But these offers were promptly and contemptuously rejected by the Athenians.

Mardonius, provoked at this unexpected refusal, invaded Attica, wasting and destroying whatever came in his way. The Athenians, unable to withstand the torrent, were once

more obliged to abandon their city. After sundry movements and partial engagements, a general action took place at Platæa. The Grecian army was seventy thousand, and the Persian more than four times that number. The Spartans, urged on by their native valour and unbounded love of country, persevered in one steady attack, till they broke the centre of the Persian army. Pursuing the advantage they had gained, they put them to flight after an obstinate resistance. Mardonius, at the head of a thousand chosen men, bravely opposed the enemy, but fell in the midst of his gallant exertions. Upon this, the whole Persian army fled with precipitation. Artabanus, with forty thousand men, made a timely retreat towards the Hellespont, and from thence crossed over into Asia. The rest fell back to their camp, and there endeavoured to defend themselves with wooden ramparts; but these being quickly broken down, the confederates rushed in upon them with irresistible fury. Eager to rid their country of such terrible invaders, they refused them all quarter, and put upwards of one hundred thousand of them to the sword. The spoil taken by the Greeks was immense, consisting of money, gold and silver cups, rich beds, and superb furniture of all sorts. The loss of the confederates is said to have been under two hundred. The successes of the Greeks were as rapid as they were important. On the very evening of the day on which the victory at Platæa was won, another, equally glorious, was obtained at Mycale on the coast of Ionia. After the defeat at Salamis, the remains of the Persian fleet retired to Samos; but the Greeks were not long in pursuing them. The Persians were no sooner informed of their approach, than, conscious of their inferiority by sea, they drew up their ships on dry land at Mycale, and fortified them with a wall and deep trench; while they were, at the same time, protected by an army of sixty thousand men, under the command of Tigranes. But nothing could secure them from the fury of the Greeks, who immediately landed, and divided themselves into two bodies, one of which advanced directly on the plains, while the other took a circuit over hills and precipices, in order to take possession of a rising ground. Before these last arrived, the former had entirely

put the enemy to flight; and, being joined by the latter, forced their way conjointly through the Persian ramparts, and set all their vessels on fire. Nothing could be more complete than the victory thus obtained. Tigranes, the Persian general, with forty thousand of his men, lay dead on the field of battle, and the fleet was destroyed. Thus ended all the great designs of Xerxes in miserable disappointment. Of the millions with which the year before he had proudly marched from Asia to Europe, very few remained. The tears which he had lately shed, on considering that within the space of one hundred years they would all be dead, might now, with increased propriety flow in redoubled streams, for that event had taken place with regard to most of them in a few months.

The Greeks had abundant reason to rejoice, for they were not only delivered from the present, but all future invasions of the Persians, who, henceforward, never crossed the Hellespont. Xerxes, upon the news of these two defeats, left Sardis, and proceeded with expedition towards Persia; but, before he set out, he gave orders for burning all the temples of the Greek cities in Asia, and his orders were so well executed, that none were left standing, except that of Diana of Ephesus. Some refer this to resentment for the many defeats he had sustained; but others to zeal for the institution of the Magi, in whose religion he had been instructed. This holds the worshipping of God by images in such detestation, that its votaries were, from principle, disposed to destroy all idolatrous temples, wherever they found them. The Greeks, inspired with confidence in themselves, urged the war with so much success, as to drive the Persians out of the Greek cities in Asia, and the neighbouring islands. Cyprus, one of the most distinguished of these, was rescued from its Persian masters, and its inhabitants restored to their ancient liberties. The fleet which had achieved this conquest, sailed immediately after to the Hellespont, and reduced the city of Byzantium. A few years after, the islands of Scyrus and Naxos were taken from the Persians by the Athenians. Cimon, who commanded this fleet, passed over into Asia, and compelled the Persians to abandon all their maritime cities in Caria and

Lycia. He then sailed in quest of their fleet; and, finding it at anchor near the mouth of the river Eurymedon, on the coast of Pamphylia, while the army was encamped on the shore, he first attacked the fleet, and then the army; overthrew both; and gained two victories on the same day.

Xerxes, wholly discouraged by a series of defeats, resigned all thoughts of war and conquests, and gave himself up entirely to luxury and ease, minding nothing but the gratification of his lusts and vicious inclinations. Historians relate particular acts which are disgraceful to humanity, and which are best passed over in silence. His dissolute life drew upon him the contempt and hatred of his subjects. This was so general, as to induce Artabanus, captain of his guards, and who had long been his chief favourite, to conspire against his life. Artabanus prevailed on Mithridates, one of the eunuchs of the palace, to engage in the conspiracy; and being by him admitted into the king's bed-chamber, murdered him, in the twenty-first year of his reign, while he was asleep. He then went to Artaxerxes, the king's third son, and charged Darius, his elder brother, with the murder, intimating that an eager desire to ascend the throne had prompted him to the execrable crime of parricide. He told him, at the same time, that Darius intended to cut him off next, in order to secure the crown to himself. Artaxerxes, being very young, rashly believed all this to be true; and, under that impression, went, without further examination, to his brother's apartment, and there, being assisted by Artabanus and his guards, murdered that innocent prince. The next heir, Hystaspes, was in Bactria, of which province he was governor. Artabanus placed Hystaspes on the throne; but with a design to let him enjoy it only for a time, till he had formed a party sufficiently strong to seize it for himself. Artaxerxes soon obtained information of the whole plot, and of the wickedness and deception of Artabanus; and thereupon had him instantly put to death. This event secured the kingdom to Artaxerxes; but two events were hostile to his quiet possession of it. One was a party, raised by the friends of Artabanus, to revenge the death of that

nobleman ; the other was the claims to the throne by his elder brother Hystaspes, then in Bactria. A bloody contest immediately ensued between the party of Artabanus and the friends of Artaxerxes, in which many Persians of distinction fell on both sides : but, at length, Artaxerxes, having prevailed, put to death all those who had any concern in the murder of his father : the eunuch Mithridates, who betrayed him, was boated, a mode of punishment we have already described. Artaxerxes, having crushed the faction of Artabanus, was in a condition to send an army into Bactria, which had declared for his brother Hystaspes, governor of that province. Hystaspes stood his ground for one year ; but, in the second, was completely subdued by Artaxerxes, to whom the greatest part of the empire was devoted. The reigning king, being now in quiet possession, applied himself diligently to reform abuses and disorders in the government ; whereby he won the hearts of his subjects. In this flattering situation, he appointed rejoicings and feasts to be made for many days ; at the conclusion of which, he gave a grand entertainment to all the princes and people, which lasted for seven days. Vashti, the queen, at the same time, made a like feast in her apartment for the women. The degradation of Vashti from his bed and rank as queen, and the elevation of Esther, a Jewess, to both, are events which here took place ; for Ahasuerus of the Scriptures is the same as Artaxerxes of profane history. For a particular account of these extraordinary providential occurrences, which do not properly belong to Persian history, the reader is referred to the book of Esther, in the Scriptures.

In the fifth year of the reign of Artaxerxes, the Egyptians revolted from the Persian government, and called in the Athenians to their aid, who accepted the invitation, as affording an excellent opportunity for weakening the power of their enemy ; but this war proved injurious to both. The Athenians lost their fleet, and the Egyptians were reduced to slavery. Nevertheless, the Athenians, having equipped another fleet, gave the command of it to Cimon, who took Citium, Malum, and other cities of Cyprus ; defeated a Persian fleet, under the

command of Artabazus ; and, landing his troops in Cilicia, put to flight an army of three hundred thousand men, under Megabyzus ; and then returned to Cyprus, in double triumph.

Artaxerxes, tired with a war in which he sustained such great losses, resolved to put an end to it, by an accommodation with the enemy. Peace was accordingly concluded, by deputies from both parties, on the following terms :—That all the Greek cities should be made free ; that no Persian ships of war should enter any of the waters between the Euxine sea and the coast of Pamphylia ; that no Persian general should come, by land, within three days' march of those seas ; and that the Athenians should not commence hostilities in the territories of the king of Persia. These articles being sworn to on both sides, peace was proclaimed. Thus ended a tedious and bloody war, after it had lasted fifty-one years from the burning of Sardis ; in the course of which, many thousand Persians, and several hundred Greeks, were destroyed.

Artaxerxes, being long importuned by his mother to deliver to her Inanis and the Athenians who had been taken with him in Egypt, that she might sacrifice them to the manes of her son Acheemenes, yielded at last to her unceasing solicitations. This inhuman princess, without any regard to the conditions which had been lately ratified with great solemnity, caused Inanis to be sacrificed, and the heads of all the rest to be struck off. Megabyzus, who had pledged his word that their lives should be spared, considered this sacrifice as a dishonour done to him ; and, thereupon, retiring to Syria, openly revolted. The king immediately sent Osiris, with an army of two hundred thousand men, to suppress this rebellion ; but Megabyzus, in a general engagement, wounded him, and put his numerous army to flight. The next year, Artaxerxes sent another army on the same business : but this, like the former, was defeated and put to flight. The king, sensible that he could not get the better of Megabyzus by force, solicited his peaceful return, to which he agreed. The same king, on a frivolous pretence, afterwards ordered his head to be struck off ; but the sentence of death was commuted to that of perpetual banishment. After five years, Megabyzus made his

escape ; and, on his return to Susa, was, on the intercession of his friends, reinstated in the king's favour, and enjoyed it to his death, which was in the seventy-sixth year of his age. He was the best counsellor and greatest general of the whole empire. To him Artaxerxes owed both his life and his crown : but it is of dangerous consequence to a subject, to have too much obliged his sovereign. This was the true source of all the misfortunes which befel Megabyzus.

Artaxerxes died in the forty-first year of his reign, and was succeeded, B. C. 424, by Xerxes, the only son he had by his queen, though he had seventeen by his concubines. One of these, named Sogdianus, slew Xerxes in his bed, when drunk and asleep, after he had reigned forty-four days, and thereupon took possession of his kingdom. Sogdianus was scarcely seated on his throne, when he put to death Bagorazus, the most faithful of all his eunuchs. Fearing that some of his brothers might treat him as he had treated Xerxes, he sent for Ochus, whom he chiefly suspected, intending to put him to death the moment he arrived. Ochus had been appointed by his father governor of Hyrcania ; and, being apprised of his brother's intentions, delayed his coming to court till he collected a powerful army, openly declaring that he intended to revenge the death of his brother Xerxes. This declaration brought over to him many of the nobility and governors of provinces, who, dissatisfied with the cruelty and bad conduct of Sogdianus, proclaimed Ochus king. Sogdianus, seeing himself thus deserted, came to an accommodation with Ochus, and submitted to him on certain conditions. By one of these, Ochus swore, that he would not put Sogdianus to death, by the sword, by poison, or by hunger. He literally kept his word ; but at the same time gratified his malice, by throwing him headlong into a high tower, filled to a certain height with ashes. By means of a wheel, these ashes were perpetually turned round and over him, till he was suffocated. This mode of punishment became afterwards common in Persia.

Ochus, being seated on the throne by the death of Sogdianus, changed his name to that of Darius, and is generally called by historians, Darius Nothus.

Arsites, seeing in what manner Sogdianus had supplanted Xerxes, and how he was afterwards driven from the throne by Ochus, began to entertain thoughts of treating Ochus in the same manner. They were children of the same father and mother; but the ties of nature and blood were too feeble to restrain the impulse of ambition. Arsites broke out in open rebellion, with the encouragement and assistance of Artyphius, the son of Megalyrus. Ochus, whom we shall henceforth call Darius, sent one of his generals against Artyphius, and marched in person against Arsites. Artyphius twice defeated the general sent against him, but lost the third battle, and surrendered upon promise of mercy. The king was for putting him to death immediately, but was diverted from this step by Parysatis, his wife and sister, an intriguing, crafty woman. Her advice was to treat Artyphius kindly, that by such clemency, he might encourage his brother to throw himself upon his mercy, and then punish them both together. Darius followed her advice, and the artifice succeeded; for Arsites being informed of the gentle usage Artyphius had met with, concluded, that he, as a brother, might count upon the same. Flattered with this hope, he came to an agreement with the king, and surrendered himself. Darius, having him in his power, was prevailed upon by Parysatis to put both him and Artyphius to death. This was done by suffocating them in ashes. Darius also put to death Phamacyas, for being concerned in the murder of Xerxes. Monasthenes, an eunuch and chief favourite of Sogdianus, was condemned to die a cruel death; but he prevented the execution of it by killing himself. These and other executions, suggested by mistaken policy, did not procure the tranquillity which Darius expected; for his whole reign was distracted with violent commotions raised in various parts of his empire. One was scarcely quelled, when another broke out. The whole empire was governed by three favourite eunuchs. Darius followed their advice in all momentous affairs. One of them, Artaxares, was the chief favourite, and nothing of consequence was done, but by his particular direction. This eunuch, intoxicated with power, began to entertain thoughts of ascending the throne, and actu-

ally formed a design of cutting off his too indulgent master, Darius. With this view, that he might not be thought an eunuch, which would have obstructed his advancement to royalty, he married a wife, and attached to his face an artificial beard, and gave out that he was not an eunuch, as had been generally supposed. But his wife, who was privy to the plot, and, perhaps, well pleased to get rid of such a husband, discovered the whole to the king. Whereupon Artaxares was seized, and put to death.

Darius Nothus died, B. C. 404, after a reign of nineteen years, and was succeeded by Arsaces, his eldest son, who, on his accession to the throne, took the name of Artaxerxes; and, by the Greeks, was surnamed Mnemon, on account of his extraordinary memory.

The reign of Artaxerxes Mnemon was unimportant. The latter part of the life of this prince was embittered by the factions of his court, and the intrigues of his sons, each of them anxious to obtain the succession. By his queen, he had three sons, Darius, Ariaspes, and Ochus; and one hundred and fifteen by his concubines. In order to extinguish all cause of dispute, he declared Darius his successor, permitting him to assume the title of king, and to wear the tiara. But the ambition of this unnatural son not being satisfied, he formed a design against the life of his father, and engaged fifty of his brothers in the conspiracy. The day was fixed for its execution; and the conspirators were entering the palace, to assassinate the aged monarch, when, the plot having been previously discovered, they were all seized and put to death. Darius being thus cut off, his surviving brothers renewed their contentions, and the court was again split into factions. Ochus, however, found means to rid himself of his competitors. Ariaspes is said to have poisoned himself; and Arsames, who was the particular favourite of the king, was taken off by assassination. Artaxerxes, overwhelmed with grief, amidst those scenes of wickedness, horror, and domestic infelicity, died in the ninety-fifth year of his age, and the forty-seventh of an active and turbulent reign.

Ochus, his son, had no sooner ascended the throne, than all the provinces of Asia Minor, Phœnicia, and Syria, erected the standard of revolt. But the principal leaders, influenced by private views, and betraying the common cause, came to separate accommodations with the king. Ochus was, therefore, peaceably settled on the throne. His whole reign, however, was marked by a series of revolts; and his court was a scene of cruelties. In order to prevent any danger that might arise from the disaffected provinces setting up competitors for the crown, he put to death all the princes of the royal house, without any distinction of age, or any regard to proximity of blood. Such of the nobility as gave him the least umbrage, also fell the victims of his tyranny. Bagoas, his favourite eunuch and principal minister, being a native of Egypt, endeavoured, but in vain, to persuade him to respect the religion of his country. Ochus showed his contempt of the Egyptian ceremonies, by killing the god Apis, and feasting his attendants with his flesh. Bagoas, deeply resenting this insult to his religion, resolved on a horrible revenge. Having caused the king to be poisoned by his physician, he privately kept the royal corpse, and buried another in its stead. He then cut the king's body in pieces, and gave it to the cats. Such was the end of the tyrannical Darius Ochus, in the year 338, before the Christian era; such the manner in which the monarch of Persia was sacrificed to the manes of the deified bull of Egypt.

Bagoas, having now the whole power of the empire in his hands, put to death all the king's sons, except Arsēs, the youngest, whom he placed on the throne, reserving to himself the sole exercise of the sovereign authority. This nominal king did not long enjoy his empty title. Bagoas, finding that Arsēs, apprised of his crimes, was taking measures to bring him to punishment, put him to death in the second year of his reign, and placed Darius Codomanus on the vacant throne, which he durst not himself ascend. Soon after the commencement of his reign, Bagoas, perceiving his power diminished under so active a monarch, resolved to remove him, as he had done his predecessor. In this design, he prepared for him a poisonous draught, of which the king being apprised,

compelled him to drink it himself, and thus got rid of a dangerous traitor through the effect of his own artifice.

Darius Codomanus ascended the throne of Persia B. C. 336. With him fell the Persian empire. Before we proceed to relate this important event, a general view of its state and condition is proper. This period of Persian history is replete with the follies and cruelties of the rulers, and of the insurrections and commotions of the people. From the effects of polygamy, on the death of an acknowledged king it was common for several competitors to come forward, and contend for the vacant throne. Poison, assassination, and all the various forms of murder were practised to get rivals out of the way. Civil wars were excited, and prosecuted with bitterness between different parts of the same empire, supporting the claims of different candidates, contending for power. Both kings and people were fast ripening for destruction, which accordingly soon took place, as will appear in the sequel of the twelve Persian kings subsequent to Cyrus; it may in general be observed, that they degenerated from the virtues which raised their victorious ancestor to the throne. Their administration became corrupt, the government feeble, and the military discipline relaxed. The science of war, which multiplies the effective force of an army, never made any considerable progress in the east. Those disciplined evolutions, which harmonize and animate a multitude, were unknown to the Persians. They were also unskilled in the arts of constructing, besieging, and defending, regular fortifications. They trusted more to their courage than their discipline. The monarch and his nobles carried into the camp, the pride and luxury of seraglio. Their military operations were impeded by a useless train of women, eunuchs, horses, and camels, which unnecessarily increased the difficulty of supporting their armies. In the midst of a campaign, they were sometimes obliged to separate, from the want of provisions. Some of the Persian monarchs showed a spirit of enterprise, but their temporary efforts were no more than the transient exertions of expiring strength; of that number was Darius Hystaspes, who undertook a war against the Greeks; but the plains

of Marathon taught him how to appreciate the energy, the discipline, and military skill, of free citizens, fighting at home, in defence of all that was dear to them. After a disgraceful termination of a war, marked with defeat and disaster on the part of the Persians, their prince, with his crown, bequeathed, to his successor Xerxes, his animosity against Greece. The new king, desirous of effacing the disgrace of Persia, attacked Greece with an immense armament. This memorable expedition exhibits in a most striking point of view, the contrast between patriotism and military discipline on one side, and luxury, effeminacy, and mismanagement on the other. Succeeding wars were carried on, for about one hundred and forty-seven years, between Greece and Persia, with various success; but generally favourable to the Greeks. They were a rising people, attentive to discipline; and possessed that active patriotism, which their republican form of government was well calculated to inspire. Enterprising, ambitious, and wishing to retaliate on Persia the evils they had suffered from the invasion of Xerxes, they longed for an opportunity to retaliate, by invading that country. This was resolved on by Philip king of Macedonia, who had the address to persuade the general council of the Grecian States to furnish their respective quotas, and to constitute him generalissimo of all the confederated Greeks. When every thing was in readiness to cross the Hellespont with a respectable army, in the most perfect state of military discipline and equipment, Philip was stabbed to the heart, by a desperate assassin, and immediately expired, leaving his grand expedition against the Persian empire to be carried into execution by Alexander his son and successor. The army, destined to invade Persia, amounted to no more than thirty thousand foot and five thousand horse; but they were all chosen men, well disciplined, and inured to the toils of war, having long served under Philip, and were besides under the immediate command of most excellent officers. With this army Alexander crossed the Hellespont, and arrived at the river Granicus. There he found the Persian governors of the neighbouring provinces encamped with an army of one hundred thousand foot, and

ten thousand horse, prepared to dispute the passage. The Persian cavalry lined the banks of the Granicus, to oppose Alexander, wherever he should attempt to cross; and the foot, consisting chiefly of Greek mercenaries, were posted behind the cavalry on an easy ascent. Alexander was advised to refresh his wearied troops before he attacked the enemy; but he deemed it a disgrace to be stopt by a rivulet, for so, out of contempt, he called the Granicus. As soon as he found a suitable place for crossing, Alexander ordered a strong detachment of horse to advance into the river, and the right wing which he commanded in person followed. The Persians let fly such showers of arrows against the detachment of Macedonian horse, as caused some confusion; several of their horses being killed or wounded. As they drew near the bank, a most bloody engagement ensued; the Macedonians endeavouring to land, and the Persians pushing them back into the river. The first ranks of the Macedonians were entirely cut off. The rest with great difficulty gained the shore. Alexander, having surmounted all opposition, got safely over, and immediately put himself at the head of his cavalry, and with great vigour attacked the Persian horse, and obliged them, after an obstinate resistance, to give way. Alexander did not pursue them, but immediately charged the enemy's infantry, which made only a feeble resistance, and retired to a neighbouring hill from which they sent deputies, demanding leave to march off unmolested; but Alexander, instead of coming to a parley, rushed sword in hand upon them. They defended themselves with great bravery, but were almost all killed on the spot. In this engagement the Persians lost twenty thousand foot and twenty-five hundred horse. Of the Macedonians, twenty-five of Alexander's own troop fell in the first attack. About a hundred more of the Macedonians were killed, all of whom were buried next day with great solemnity, and their parents and children exempted by Alexander from taxes. Statues were made of the twenty-five horsemen who fell in the first attack. These were erected in Macedonia, and afterwards carried to Rome. This victory was attended with all the consequences that could be expected by those who had

gained it. Sardis, the key of the Persian empire, immediately surrendered, and was, from motives of policy, declared a free city. From Sardis, Alexander advanced to Ephesus, where he was received with great joy. From Ephesus, he advanced to Miletus, which refused him admittance, but after a short siege was obliged to surrender. Halicarnassus, in like manner, stood on its defence, but finding resistance in vain, the inhabitants escaped by water, and the evacuated city was razed to the ground. After the reduction of Halicarnassus, all the Greek cities in Asia declared for Alexander, who gave out on all occasions that he had invaded Asia with no other view than to free them from the Persian bondage. In the second year of this war, he reduced the provinces of Phrygia, Lycia, Pisidia, Pamphylia, Paphlagonia, Galatia, and Cappadocia; and appointed his favourites to be their respective governors.

While Alexander was advancing towards Persia, Darius was preparing to oppose him. His standard was erected at Babylon, and all his forces ordered to meet him there. They assembled to the amount of four, five, or six hundred thousand men, according to the various accounts of different authors. Alexander, pursuing his victories, took an important pass near the streights of Cilicia.

In the mean time Darius had begun his march at the head of his numerous army, and was advanced as far as the plains of Mesopotamia. Here he was pressed to wait for the enemy; but, deaf to all advice, he hastened on to the mountainous parts of Cilicia, where his cavalry, and the number of his troops would rather be an incumbrance than of any service in case of an engagement. The order of his march was as follows.

1. Before his army was carried, on silver altars, the sacred eternal fire, attended by the Magi singing hymns, and three hundred and sixty-five youths, in scarlet robes;
2. A chariot consecrated to Jupiter, drawn by white horses; all the equerries were clothed in white, each having a golden rod in his hand;
3. Ten sumptuous chariots enriched with curious sculptures in gold and silver;
4. The vanguard of the horse, composed of twelve different nations, all armed in a different manner;
5. The ten thousand immortals, so called, because, if any of them

died, his place was immediately supplied by another. They were remarkable for the sumptuousness of their apparel; for they all wore collars of pure gold, and were clothed in robes of gold tissue. 6. The king's relations or cousins, to the number of fifteen thousand, apparelled like women, and surpassing even the immortals in the pomp and richness of their attire. 7. Darius himself, attended by his guards, and seated on a chariot as on a throne. His chariot was supported on both sides by the gods of his nation, cast in pure gold. The king was clothed with a garment of purple, striped with silver; and over that he wore a long robe, enriched with precious stones. On either side of the king, walked two hundred of his nearest relations; followed by ten thousand horsemen, whose lances were plated with silver and tipped with gold. 8. Thirty thousand foot, the rear of the army; and lastly, four hundred led horses belonging to the king. 9. At a small distance, followed the wife of the king, and Sisigambus, his mother, both seated on high chariots, in which were the king's children, and those who were charged with their education. 10. The king's concubines, to the number of three hundred and sixty, all attired like so many princesses. 11. Six hundred mules and three hundred camels, which carried the king's treasure. 12. This pageant march was closed by a great many chariots, carrying the ladies of the crown officers and lords of the court, and guarded by some companies of foot.

The description which the Greek historians have given of this pageant march, is undoubtedly mixed with inaccuracies and exaggerations, arising from a love of embellishment: but, with all the reductions that can be made, it evidently shows, that the Persian armies were calculated rather for military parade than for actual service; and leaves us no room to wonder, that the throne of the celebrated Cyrus was at last overturned by a handful of Greeks.

Alexander resolved to wait for Darius in the mountains of Cilicia. There he encamped, on a spot of ground just wide enough for two small armies to act in; so that the Macedonians and Persians, in case of an engagement, would, in some degree, be reduced to an equality. When intelligence of these

movements reached the Persian camp, the Greek commanders, in the army of Darius, advised him again to wait for the enemy in the plains where he then was ; or to retire to Mesopotamia, where he could have ample room to draw up his whole army, and bring them all to engage at once, or to pursue their adversaries. They urged the disadvantage of engaging in the streights, where Alexander had encamped ; for they could not be able, in that confined place, to use the twentieth part of their force, while the invaders could bring the whole of theirs in simultaneous action. Their counsel being rejected, they next advised Darius to divide his army into several bodies, and not to risk the whole in one battle : but his adverse fate did not suffer him to follow wholesome advice. A resolution was adopted by the Persian chiefs, to engage the enemy in the narrow passes. This took place near the city of Issus, which was bounded on one side by the mountains, and by the sea on the other. Darius, not being able to extend his front beyond that of the Macedonians, on account of the narrowness of the place, could not dispose of his great army, otherwise than by drawing them up in many lines, one behind the other. The Macedonians, rushing forwards, soon broke the first line, and that recoiled on the second, the second upon the third, and so on successively, till the whole Persian army was thrown into disorder. The Macedonians improved the advantage they had gained, by pressing forward, till the confusion was increased to such a degree, that the bravest among the Persians could not stand their ground. The crowd, occasioned by the flight of the numerous fugitives, was so very great, that those who fell were for the most part trampled to death. Darius, who fought in the first line, disengaged himself, with much difficulty, and fled in his chariot to the neighbouring mountains, from which he continued his flight on horseback. Alexander was prevented from pursuing, by the Greek mercenaries, who, charging the Macedonian phalax with great spirit, maintained their ground, until from twenty thousand they were reduced to eight thousand. They then retired, in good order, towards Tripoli, in Syria, and from thence sailed to Cyprus. Alexander no sooner saw them put to flight, than

he hastened after Darius ; but, growing weary of the pursuit, he returned to the Persian camp. In it, the mother, wife, son, and two marriageable daughters of Darius, were taken prisoners. So much of the royal treasure had been sent away, that only three thousand talents were found in the camp. In this engagement, the Persians lost, according to Anian, ten thousand horse and ninety thousand foot ; while the Macedonians are said to have lost only three hundred men. Alexander treated the royal captives with great humanity and politeness. They were, in his camp, not as in that of an enemy, but as in a holy temple, designed for the asylum of virtue. The wife and daughters of Darius were princesses of extraordinary beauty. Alexander, after the first visit, therefore, resolved to see them no more ; from an apprehension that their personal charms would furnish temptations too strong for his frail nature to resist. Alexander being now master of the field, despatched Parmenio to reduce Damascus, to which, as a place of safety, much of the royal treasure had been carried, before the late battle. The city, with an immensity of treasure, fell, without resistance, into the hands of Parmenio, by the treachery of the governor. Soon after the reduction of Damascus, Alexander marched into Syria : most of the cities of that country voluntarily submitted to him. The governors and commanders, though appointed by Darius, for the most part delivered themselves and their treasures into the hands of Alexander. The defeat at Issus was so complete, that the inhabitants, panic-struck, universally gave up all ideas of further resistance ; and, by prompt submission, endeavoured to conciliate the conqueror. Alexander, while in the full tide of prosperity, received a letter from Darius, in which he styled himself king, without bestowing that title on Alexander. The Persian rather commanded than intreated him to ask what he pleased for the ransom of his wife, mother, and children ; and as to their dispute about empire, he said they might decide it, if he thought proper, in a general engagement, to which both parties should bring an equal number of troops : but he advised him to be content with the kingdom of his ancestors, and not invade that of another, to which he had no right. This letter,

written with an unseasonable spirit of haughtiness, highly provoked Alexander, who, in his answer, began thus : " Alexander the king to Darius." He enumerated the many injuries and calamities which the Greeks and the Macedonians had suffered from the Persians ; reproached that nation with the murder of his royal father Philip ; and Darius, in particular, with having set a price on his own head. He observed, that the gods, who always declare for the just cause, approved of this war, as appeared by the success which attended it, because that by their protection he had already subdued great part of Asia. However, he engaged his word, that he would restore to him his wife, mother, and children, provided he repaired to him as a suppliant, and humbly begged him to give them their liberty ; assuring him that he might do so without the least personal danger. He concluded by desiring him to remember, when he next wrote, " that he not only addressed a king, but his king."

Alexander soon after marched into Phœnicia, where the gates of the cities were generally opened to him, as he advanced into the country : but none received him with greater joy than the Sidonians. The whole of Syria and Phœnicia submitted to Alexander with little or no opposition, except Tyre, which was taken by assault, after it had been bravely defended for seven months. While Alexander was carrying on the siege of Tyre, he received a second letter from Darius, who now addressed him by the title of king. In this, he offered him ten talents by way of ransom for his family ; and his daughter Statura in marriage, with all the country he had conquered. He put him in mind of the inconstancy of fortune ; and displayed, in pompous terms, the vast number of troops he could still bring into the field. He represented the many difficulties he might meet with, in crossing the Euphrates, the Tigris, the Araxes, and the Hydaspes, which were so many barriers to the Persian empire. Upon the receipt of this letter, Alexander summoned a council, in which Parmenio was of opinion that the offers of Darius ought to be accepted, declaring that he would agree to them, were he Alexander. " And so would I," replied Alexander, " were I Parmenio." Without hearkening to this

advice, he answered Darius, That he did not want the money offered to him; that it did not become Darius to offer what he no longer possessed, nor to dispose of what he had already lost; that Alexander was not to be frightened with rivers, after having crossed the sea; and concluded with observing, he would not desist from pursuing Darius till he came up with him, wheresoever he might fly. On the receipt of this letter, Darius lost all hopes of accommodation, and prepared for war.

Alexander, after the reduction of Tyre, marched to Jerusalem, and from Jerusalem to Gaza, to which, on its refusal to submit, he laid siege. It was so ably defended, by a strong garrison, under Betis, one of the eunuchs of Darius, a commander of great abilities, that it cost Alexander and his army two months to reduce it. On taking the town, he treated the inhabitants with savage barbarity. He cut in pieces one hundred thousand of them, and sold the rest, with their wives and children, for slaves. He ordered Betis, who had been taken prisoner in the last assault, whose valour and fidelity deserved applause, to be tied to a chariot by cords drawn through a hole made in his heels, and, thus tied, to be dragged round the city till he died. Alexander, after providing for the safety of Gaza, marched directly for Egypt, which he subdued without opposition. He there gave orders for the building of Alexandria, which soon became the metropolis of the kingdom. After making some arrangements for settling the affairs of the places he had lately reduced, and which he was now about to leave behind him, he proceeded to make new conquests. To strike at Darius was his primary object. With this view, he crossed the river Euphrates, and continued his march towards the Tigris, in quest of him. Darius, despairing of accommodation on any terms short of an absolute surrender of his whole kingdom, had, for some time past, been diligent in making preparations for renewing the war. He had assembled at Babylon an army twice as numerous as that with which he fought at Issus; and, placing himself at the head thereof, marched towards Nineveh. He detached seven thousand horse, to prevent Alexander from crossing the Tigris, and to lay waste the country through which he was to pass: but they

came too late, Alexander having, with great expedition and considerable difficulty, crossed the river a short time before they arrived.

While his army was encamped on the banks of the river, an eclipse of the moon took place. This so terrified the Macedonians, that they refused to proceed on their march; alleging, that heaven displayed its anger against them; that they were dragged, against the will of the gods, to the utmost extremities of the earth; and that even the moon refused to lend them her usual light. Alexander, knowing the power of superstition, commanded the Egyptian soothsayers to give their opinion of the phenomenon. These men were well acquainted with the cause of eclipses: but, without attempting to explain, so as to remove groundless fears, they, willing to pay their court to Alexander, contrived a theory of the eclipse, which was founded in policy, however unsanctioned it might be by philosophy. They replied, that the sun was predominant in Greece, the moon in Persia; whence, as often as the moon suffered an eclipse, some great calamity was thereby portended to the latter. Their answer, being immediately spread abroad among the soldiers, revived their hopes and their courage. Alexander, taking advantage of this animation, began his march at midnight, having on his right the Tigris, and the Gardyanean mountains on his left. A skirmish took place between the advanced detachments of the cavalry, in which the Persians were worsted, and their leader, Satropates, killed. His head was severed from his body, brought and thrown down before Alexander, by Aristo, the commander of the victorious detachment, who at the same time observed, that "In his country, such a present was usually rewarded with a cup of gold." Alexander replied, smiling, "With an empty cup; but I will give you a golden cup, and that full of wine."

Soon after this incident, Alexander intercepted letters written by Darius to the Greeks, soliciting them, by great promises, either to kill or betray Alexander. The Macedonian army was shortly after put in motion to engage Darius. They were scarcely in motion, when intelligence was brought to Alexander that Statira, the wife of Darius, was dead. Alex-

ander immediately returned; and, entering the pavilion where Sisymbus and the other royal prisoners were kept, addressed them in the most sympathetic and consolatory language. He caused the funeral obsequies of the dead princess to be performed with great splendour and magnificence. Darius, being informed of these events, and also of the pointed respect with which Alexander had treated all his royal captives, is said to have prayed the gods, "that if the time ordained by the Fates for transferring the Persian empire into other hands was now come, none might sit on the throne of Cyrus, but so just, so merciful, and so generous a conqueror, as Alexander." Although Darius had already twice sued for peace in vain, yet, being overcome with the tenderness which Alexander had shown to his wife, mother, and children, he despatched ten of his relations, offering more liberal cessions of territory, as the price of peace, and returning thanks for the kind treatment which had been extended to his family. He also engaged to pay thirty thousand talents for their ransom. Parmenio again advised Alexander to accept the offered terms, observing, "that the provinces between the Hellespont and the Euphrates, would be a great addition to the kingdom of Macedon, and that the Persian prisoners were only an incumbrance; whereas the treasure offered for them, might be applied to many great and valuable uses." Alexander, without listening to this advice, returned the following answer to the ambassadors, "that the clemency he had shown to the family of Darius, proceeded from his own good nature, without any regard to their master. That he did not make war on women and children, but on such only as appeared in arms against him." He reproached Darius with continuing to solicit, with large bribes, his own soldiers to murder and betray him; and that he was, therefore, determined to pursue him, not as a fair enemy, but as a traitor and assassin: that as to the provinces offered him, they were his own. That he proposed to himself as a reward for the toils he had already endured, all those kingdoms which Darius still enjoyed. He concluded, by telling the ambassadors, "that he had come into Asia to give, and not to receive; that the heavens could not hold two suns;

and, therefore, if Darius would submit to him, acknowledging him his lord and sovereign, he would then hearken to his proposals."

This answer being reported, Darius prepared for an engagement. He was encamped at a village called Gangamela, in a large plain at a considerable distance from the city of Arbela, having beforehand levelled the ground, that his cavalry and infantry might both act with more ease and advantage.

The two armies were drawn up in the same order, the infantry in the centre, and the cavalry in the wings. Darius's front was covered with two hundred chariots, armed with scythes, and twenty-five elephants. As his army took up a much greater space of ground than Alexander's, his design was to surround and charge him at the same time in front and flank. When the armies were in sight of each other, the Macedonians halted, waiting to be attacked. This was soon done, Darius himself charging in the first line. The engagement, as related by some, was obstinate and well supported by both sides; but the same authors acknowledge that the Persians were completely defeated, with the loss of many thousands; while the loss of the Macedonians did not exceed three hundred. From these inconsistent accounts, connected with the subsequent events, we can form no other judgment of this battle, but that the Persians, at the very first onset, betook themselves to flight, and that the Macedonians pursued them; for, if each of the seven or eight hundred thousand men, which Darius brought into the field, had thrown only a single dart or stone, the Macedonians could not have obtained the empire of the east at so cheap a rate. We are told that Darius, mortified at the shameful conduct of his army, was in suspense, whether to lay violent hands on himself, or to follow them in their shameful flight; but at last resolved on the latter, and arrived at Arbela on the same night. Having assembled his nobles and commanding officers, he informed them that he would leave all for the present, and fly to Media, from whence he could draw together new forces, and try once more his fortune in battle. Alexander pursued Darius to Arbela; but desisted from any further pursuit, on finding that he had already pass-

ed the mountains of Armenia, on his way to Media. Alexander took possession of the city of Arbela, in which he found immense sums of money, with all the rich furniture and equipage of Darius; having returned to his camp from Arbela, after a few days rest, he proceeded to Babylon. Mazeus, the governor of that city and province, giving up all hopes of effectual opposition, marched out to meet the approaching conqueror, and delivered into his hand the city, with himself and his children. Bagaphanes, the governor of the castle where all the treasures of Darius were lodged, followed the example of Mazeus. After a stay of thirty days in Babylon, Alexander marched towards Susa, where he arrived with his army in twenty days. As he drew near the city, Arbusites, governor thereof, sent his son to acquaint him, that he was ready to deliver the city and all the king's treasures into his hands. Having entered the city, Arbusites delivered up to him fifty thousand talents in bullion, and forty thousand in ready money, with all the king's furniture, to an immense value. He had previously presented Alexander with dromedaries, camels, and twelve elephants, which Darius had ordered to be sent to him from India.

Alexander left a strong garrison in the city of Susa, and advanced towards the provinces of Persia. In four days he arrived on the banks of the Pasitigris, which river he crossed with nine thousand foot and four thousand horse, and entered the country of the Uxians. This province was governed by Madates, who had married the niece of Sisygambus. Unlike the other Persian governors, he, faithful to his trust, resolved to hold out to the last extremity. With this design, he retired into a strong hold, in the midst of craggy mountains and steep precipices. Here he held out for some time with great bravery. When the city was taken by assault, he withdrew into the citadel; but seeing no hopes of relief, he sent thirty deputies to Alexander, to treat of a surrender. The king, who was greatly provoked against Madates, would not at first listen to any proposals; but, in the mean time, receiving letters from Sisygambus, wherein she begged him to pardon her relations, he not only complied with her request, but set all the prisoners

at liberty, restored Madates to his former dignity, left the city untouched, and the citizens in full enjoyment of their accustomed liberties and privileges.

Alexander next took possession of the straits of Persia, but this cost him dear; for the Persians, posted on the tops of the hills, rolled down stones of such magnitude on Alexander's army, as instantly crushed whole ranks. Ashamed to turn back, and unable to push through, he retreated about thirty furlongs. From this perplexity he was relieved by a Greek deserter, who offered to conduct him by by-paths to the top of the mountains. Alexander, with some chosen troops, put themselves under his guidance, and succeeded before day-break in gaining the top of a mountain, which commanded the hills occupied by the Persians, who immediately thereupon abandoned them. The Macedonians advancing without delay, repossessed themselves of the straits. A part of the Persians, finding they could not escape, sold their lives dear, and fought till they were all killed; but they had previously cut in pieces a great number of the Macedonians.

Alexander being now possessed of the straits, pursued his march into Persia, properly so called. When on his way to Persepolis, the metropolis of that province, he received letters from the governor thereof, informing him, that the citizens, on news of his approach, were ready to plunder the treasures of Darius, and begging Alexander to march with all possible speed, that he might not lose such a valuable prize. This information produced the intended effect. Alexander pushed forward at the head of his cavalry with so much expedition, that he arrived early the next morning in the vicinity of Persepolis. Having assembled the generals of his army, he represented to them, that from Persepolis, the ancient residence of the Persian monarchs, and the capital of their empire, those mighty armies had been sent, which had been eminently calamitous to Greece, and had overrun and laid waste a great part of Europe; and that, therefore, it was incumbent on them to revenge on that proud metropolis, the many injuries their ancestors had suffered from the hands of the Persians. The commanders, sanctioned by such a declaration, allowed their

soldiers to practise all manner of cruelties against the miserable inhabitants, who were massacred in the most barbarous manner. After this execution, Alexander proceeded with a small force to reduce the neighbouring cities. These submitted, without the shadow of resistance, at the approach of his troops. He then returned, and took up his winter quarters at Persepolis. In this city, he is said to have found one hundred and twenty thousand talents. During his stay therein, he gave himself up to feasting, and all kinds of sensual indulgences. In one of the daily entertainments, in which the king and his guests had drunk to excess, fire was set to the city, at the instigation of a courtesan, which speedily reduced it to ashes. Thus, in a drunken frolic, at the instigation of a licentious woman, fell Persepolis, one of the most splendid cities in the world. Travellers, as late as the eighteenth century, have given astonishing accounts of its ruins; which, after an interval of more than two thousand years, afforded ample demonstration of its ancient grandeur. They consisted of superb columns, spacious staircases, grand portals, and beautiful pilasters.*

From Persepolis, Alexander marched early in the spring to Parsagoda, in pursuit of Darius, who had fled to Ecbatana in Media. That unhappy prince had still an army of thirty thousand foot; among whom were four thousand Greeks, who continued faithful to the last. Besides these, he had four thousand slingers and three thousand horse, commanded by Bessus. While Darius was making preparations for a third battle, Bessus, and Nabazanes, a Persian lord, formed a conspiracy against their sovereign, proposing to seize his person, and if they were pursued, to betray him into the hands of Alexander; but if they escaped, their design was to murder him, usurp the crown, and renew the war on their own account. They easily won over the troops, by representing that every person and thing connected with Darius, was fast

* Those, who wish for further information respecting this interesting city, or its venerable ruins, are referred to the fourth volume of the Universal History, in which eleven pages and eighteen engravings, are employed in describing and illustrating this curious monument of antiquity.

hastening to destruction. Though these practices were carried on with great secrecy, yet they reached the ear of their sovereign : but he could not believe his officers were such traitors. Patran, who commanded the Greeks, earnestly intreated him to encamp amongst them, and trust his safety to their undoubted fidelity. Darius declined the proposal, alleging that "he could not die too soon, if his own Persians thought him unworthy to live." He soon had reason to repent his rejection of Patran's advice. For Bessus and Nabazanes seizing his person, bound him in chains of gold, shutting him up in a covered cart, and fled with him towards Bactria. The cart was covered with skins, and strangers were appointed to drive it, without knowing who the prisoner was they had in their custody. Bessus was proclaimed commander in chief, in the room of Darius, by the Bactrian horse ; but Artabazus and his sons, with the forces they commanded, and the Greeks under the command of Patran, retired from the army under Bessus, and marched towards Parthiene. In the meantime Alexander, arriving at Ecbatana, was informed that Darius had left the city five days before. Alexander pursued Darius with so great expedition, that a great part of his army sickened and died through excessive fatigue. After a short delay to refresh his troops, he proceeded in the pursuit with so much eagerness, that he marched two days and nights, without halting more than a few hours. On the third day he arrived at a village, where Bessus with his Bactrians had encamped the day before. Here he was informed of the treachery and usurpation of Bessus, and of the degradation of Darius. Alexander, sensible of the common interest all kings have in punishing treachery, was stimulated by fresh motives to urge his pursuit. He redoubled his pace, and at last came in sight of the enemy. His unexpected arrival struck the traitors, Bessus and his associates (though far superior in number) with such terror, that they immediately betook themselves to flight. Darius refused to follow them. This so irritated Bessus, that he and those who were about him, discharged their arrows at the unfortunate prince, and left him wallowing in his blood. They then separated, and took different routes,

that they might multiply their chances of escaping. Alexander, perceiving their confusion, sent Nicanor to intercept their flight. Three thousand of the stragglers were put to death; but their leaders escaped unhurt. In the mean time, the horses, that drew the cart containing Darius, halted, of their own accord, near a village adjacent to the highway; for the drivers had been killed by Bessus. To this spot, Polystratus, a Macedonian, pressed with thirst, was accidentally conducted, to refresh himself. While he was filling his helmet with water, he heard the groans of a dying man; and, looking round, discovered a cart, with a team of wounded horses. As he drew near, he saw Darius lying in the cart, and very near his end, having several darts still sticking in his body. Darius begged some water, which Polystratus, moved with compassion for his misfortunes, readily gave him. The dying king, having assuaged his thirst, turned to Polystratus, and told him, in a faint voice, that "in the deplorable state to which he was reduced, it was no small comfort to him that his last words would not be lost." He then charged him to return his hearty thanks to Alexander for the kindness he had shown to his family; and to acquaint him, that with his last breath he besought the gods to prosper him in all his undertakings, and make him sole monarch of the universe. He added, "It did not so much concern him as Alexander, to bring to punishment the traitors who had treated with such cruelty their lawful sovereign, that being the common cause of all crowned heads." Then, taking Polystratus by the hand, "Give Alexander," said he, "your hand, as I give you mine, and carry to him, in my name, the only pledge I am able to give, in this condition, of my gratitude and affection." Having uttered these words, he expired in the arms of Polystratus. Alexander, who came up at the same time, on a view of the illustrious sufferer, burst into tears, bewailing the cruel lot of a prince who deserved a better fate. Alexander immediately pulled off his military cloak, and covered the corpse. After causing it to be embalmed, he sent it, in a magnificent coffin, to Sisymbis, that it might be interred with the other Persian monarchs. Such was the end of Darius, in the fiftieth year of

his age and sixth of his reign. He was a mild, humane, and pacific prince. His reign was unsullied with injustice, cruelty, or any of those vices which are so common in monarchs possessing unlimited power. With him fell the Persian kingdom, B. C. 330, and about nineteen hundred years from its origin; for the last two hundred and eight of which, or from the conquest of Babylon by Cyrus, it was the greatest and most respectable empire on which the sun shone.

On the death of Darius, all his commanders submitted to Alexander, by whom they were restored to their former honours and employments.

Bessus, who had fled to Bactria, and assumed the title of king, had yet a small army at his command. In the beginning of the next spring, Alexander marched against him. As soon as he had reached Bactria, eight thousand men of that province, who had hitherto followed Bessus, immediately abandoned him, and withdrew to their respective homes. At the head of the few which continued faithful to him, Bessus crossed the river Oxus, and retired into Sogdiana, with the intention of raising a new army. In order to prevent Alexander from pursuing him, he burnt all the boats he had made use of in passing: but no difficulties were insurmountable by the genius of Alexander. He is said to have passed his whole army over that large and deep river, in the space of five days, by means of hides filled with straw and tied together, or, as others suppose, blown up with wind, so as to sustain a great weight upon the water. When the enemy heard that Alexander had crossed the river, and was in full march to attack them, three of their chiefs formed a conspiracy to seize Bessus, and purchase their safety by delivering him up to Alexander. Accordingly they presented to him the traitor, bound in chains, after they had previously stripped him of the diadem and royal robes, which he had taken from Darius. Alexander caused the nose and ears of Bessus to be cut off; and then delivered him to Oxathus, the brother of Darius, to suffer what further punishment he thought proper to inflict. The traitor being put to death, Alexander was in quiet possession of the whole Persian empire; no other person whatever exercising or claiming

sovereignty over any part of the extensive dominions lately subject to Darius.

Thus, in the course of a four years war, fell* the greatest empire of the world, by the hands of a young prince, whose whole force was not equal to one-tenth of the army opposed to him, and whose resources were drawn from a country not equal in area to one-hundredth part of Persia; and which we have reason to believe, from its comparatively narrow limits, did not contain one-thousandth part of the population of the ancient and extensive empire over which Darius presided.

* These great events were circumstantially foretold by the Jewish prophet Dániel, more than two hundred years before they took place, as will appear by the following collation of prophecy and history, the chief incidents, only, being selected and numbered.

PROPHECY.

1. A he goat
2. came from the west,
3. gliding swiftly over the earth;
4. ran unto the ram, in the fury of his power,
5. Smote him,
6. Brake his two horns,
7. Cast him to the ground
8. Stamped on him,
9. Waxed very great.
10. When he was strong, his great horn was broken off.
11. Instead of it, came up four notable ones;
12. Towards the four winds of heaven:
13. Out of one of these, a little horn waxed great,
14. Towards the south and east;
15. Who took away the daily sacrifice, and cast down the sanctuary.†

HISTORY.

1. Alexander, or the Greek power
2. came from Europe, west of Asia
3. with unexampled rapidity of success.
4. Attacked Darius furiously.
5. Beat him at the Granicus.
6. Conquered Persia and Media.
7. Ruined the power of Darius.
8. So that Darius was murdered.
9. Alexander overruns Bactriana to India.
10. But dies at Babylon in the zenith of his fame and power.
11. His dominions parcelled among Seleucus, Antigonus, Ptolemy, and Cassander.
12. In Babylon, Asia Minor, Egypt, and Greece.
13. Antiochus the great, succeeded by Antiochus Epiphanes.
14. Who conquered Egypt.
15. And endeavoured to subvert the Jewish polity, polluting their temple, worship, and sacrifices.

† Daniel viii. 3—12.

Calmet. Prophecy.

In perusing the history of Persia, it must ever be remembered, that all the knowledge of the moderns, on that subject, is derived from Grecian writers ; and their partiality to their own nation is every where conspicuous. This consideration will account for many inconsistencies, observable in their accounts ; especially in regard to military transactions. Some of their relations are too romantic to be credible. The great outline, as is commonly the case in history, is all that merits attention. In this point of view, we need therefore only draw a comparison between the resources of Greece and Persia, to be convinced, that the misfortunes of the latter were owing to a weak and inefficacious, although a despotic government. The court was luxurious almost beyond conception ; the nobles corrupted and unwarlike ; and the armies, though numerous, extremely defective in discipline. The whole contest between Alexander and Darius, shows the extreme ignorance of the Persian commanders, in the science of war. The Persians were no longer that wise, brave, and warlike people, delineated by Xenophon. Soon after the conquering reign of the great Cyrus, they seem to have degenerated from the virtues of their ancestors ; and notwithstanding the immense population of their vast empire, the Persian monarchs, from the time of Xerxes, were scarcely ever successful in war, except by employing Greek mercenaries, who were the very soul of their armies. A whole nation can never fall into such a state of degeneracy, except through some radical defect in the form, or capital neglect in the administration of its government. Nothing can more effectually contribute to extinguish the martial spirit, than the despotism which has almost ever characterized the Asiatic governments. The long wars between Greece and Persia, must, however, be considered as an important feature in history, exhibiting nothing less than a contest for preeminence, between Asia and Europe ; in which the latter gained that superiority, which it has ever since maintained.

The subversion of the Persian empire by Alexander, produced an important change in the political aspect of the world.

It effected the second great revolution of power, that has marked the history of mankind. All previous conquests had been made by Asiatics over Asiatics; but as population advanced westwardly, the junior inhabitants of Europe, which had lately emerged from barbarism, engaged in a military contest with the senior inhabitants of Asia. In the whole period, between the first invasion of Greece by the Persians, and the overthrow of the latter by the former, we see a contrast between a rising and a falling people; between a young nation, weak in resources, but warlike, active and enterprising, and an old nation, numerous, and opulent, possessing vast resources, but luxurious and effeminate, whose power was apparent rather than real; whose numerous armies kept up a false appearance of military strength, and whose ostentatious parade dazzled the eyes of neighbouring nations, with a false show of power.

At this interesting period of antiquity, all Europe, except Greece and a small part of Italy, was unnoticed. The countries, now so flourishing in arts and arms, where every branch of literature is so successfully cultivated; where all the channels of commerce are so industriously explored; where large and populous cities abound; were then in savage obscurity; and nearly as little known to the civilized world, as the countries, between the Pacific ocean and the banks of the Mississippi are at this day. London and Paris, which at present are the two central points of all that is great and elegant, were then nothing but woody swamps; if any of the human race made these places their residence, they were only savages, wandering in desert wildernesses, at that time unknown to civilized man. In the age of Philip and Alexander, Italy, Spain, France, and England, were to Asia, and indeed to Greece, what the banks of the Missouri now are, to these highly polished nations. All the rest of Europe was then less known, than Otaheite or New Zealand are at this time. Germany, Poland, Russia, Denmark, and Sweden, were nothing but an immense extent of woods, morasses, and deserts, inhabited by wild beasts or savage men. While time has produced an astonish-

ing improvement in the face of nature, and in the state of society, in a gradual progress westerly, the reverse has taken place in those countries and places, which are situate in the most eastern division of the globe. Nations, in the latter, which, in old times, were the most polished and scientific, are now plunged into comparative barbarity and ignorance; and their magnificent edifices laid in ruins. Nineveh, so long the capital of the Assyrian empire, Babylon, the glory of nations, and Memphis, the metropolis of Egypt, and the royal residence of the Pharaohs, have long since been so completely annihilated, that it cannot be exactly determined where they stood. The total disappearance of such great cities, shows the instability of human grandeur, and leads us to reflect, with astonishment, on the fluctuating state of all mundane affairs, and to contemplate how nations arise and flourish, decline and fall. The same views, notwithstanding our ignorance of future events, sometimes tempt us to form conjectures of the destiny of the unexplored wildernesses of America, which now bear the same relation to Europe, which Europe did to Asia, two thousand two hundred years ago.

The twelve years, which preceded the conquest of Persia by Alexander, furnish more materials for history than the next succeeding five hundred and sixty. It does not follow that the people were less happy in the latter, than the former period. The reverse was most probably the case. Though history is in a great measure silent, yet, from circumstances, we may reasonably presume, that having lost their national existence, and become a province, first of Macedonia, and lastly of Parthia, they sunk into a state of apathy; devoting themselves to private pursuits, without that energy and activity, which results from self-government.

The conquest of Persia was no sooner completed, than the mind of Alexander, ever intent on great objects, adopted a liberal policy for consolidating the union between his new and old subjects. He conferred offices indiscriminately on both. In many things he conformed to the Persian customs, and not only took to himself Persian wives, but encouraged his officers to do the same, by making liberal provision for

such of them as followed his example. Young, and sanguine in the expectation of many years to come, he intended to rebuild Babylon, and make it the seat of his government. To cement the union of his extensive empire, colonies of Greeks were to be removed to Persia, and in return, some of his newly acquired Asiatic subjects were to be incorporated with his Macedonians. While he was intent on these great objects of national policy, a fever in a few days cut short his life. Having no heir to succeed him, confusion took place. His general officers could not agree on any plan for the government of the whole empire, and finally parcelled it out among themselves. Persia fell to the share of Seleucus Nicanor. It remained subject to him and his successors, till it was wrested from them by the Parthians. These were originally of Scythian extraction, and were successively subject to the Medes, the Persians, Alexander, and his successors the Seleucidæ. In the reign of Antiochus Theus, the Parthians revolted and founded a new kingdom, which soon became the most powerful of the east. The Parthians, now established as an independent nation, brought under subjection their former masters the Persians, and kept them so for four hundred and seventy-five years, when Artaxerxes, a Persian of mean decent, but of great courage and experience in war, prevailed on his countrymen to join him in shaking off the Parthian yoke. In this they completely succeeded about 230 years B. C. and maintained their independence for four centuries. During the five hundred and sixty years the Persians were in subjection to successive masters, their history is comparatively a blank. On the revival of their empire, the state of the world was very different from what it was, when they ceased to be a nation. At the time of their subjugation, the Macedonians, then in the zenith of their power, had triumphed over most of the early nations of the world; and the Romans, recently emerged from barbarism, were just entering on their career of national greatness. At the time of the revival of the Persian empire, the Romans, after having gradually risen from small beginnings to the highest pitch of grandeur, and to the most extensive empire, had greatly de-

generated. The Macedonian or Grecian empire had been reduced to a province of Rome, and their Roman conquerors were so far on the decline, that the revived Persian empire ventured to contend with them for the dominion of Asia. Artaxerxes, the reviver of the Persian empire, was scarcely seated on his throne, when he formed a design of restoring the Persians to their ancient glory; and accordingly gave notice to the Roman governors of the provinces, bordering on his dominions, that he conceived himself, as the successor of Cyrus, to have a just title to all the Lesser Asia; and at the same time commanded them to quit that country. He soon after sent a more imperious mandate to Alexander Severus, the Roman Emperor, "to restore to the Persians all the countries on their side of the Egean and Pontic seas, as of right descending to them from their ancestors." These claims were supported by an army of one hundred and twenty thousand horse, ten thousand heavy armed soldiers, eighteen hundred chariots with scythes, and seven hundred elephants. An engagement between the Romans and the Persians took place. The discipline of ancient troops, triumphed over the inexperience of new recruits. Artaxerxes was compelled to retreat, and his country was ravaged by the victors. Their rapacity proved ruinous. In their rage for plunder, there was an end of all discipline and subordination. They killed their commander for endeavouring to keep them within bounds. Artaxerxes, availing himself of the general confusion, attacked and defeated them. The Romans, thus vanquished at the close of a successful campaign, returned, first to Antioch, and afterwards to Rome. Artaxerxes made the best use of their absence, by recovering what was lost, and preparing for the defence of his dominions in case of their return. After he had reigned with reputation, about fifteen years, he died in peace and with honour.

He was succeeded by his son Sapor, a prince equally famous for strength of body and abilities of mind; fierce and intractable in his nature; covetous of glory; haughty, insolent, and cruel. He was no sooner seated on his throne, than he projected a new war with the Romans. In this he

was so far successful, as not only to gain a victory over their army, commanded by the emperor Valerian, but to take him prisoner. This incident gave a mortal wound to the Roman power in the east. Sapor gained continual advantages; but used his good fortune with an insolence not to be endured. He subjected his imperial prisoner to repeated indignities; set his foot on his neck when he mounted his horse; and, as some writers say, caused him to be flayed alive. The indignation of the Romans, upon hearing of these cruelties, was roused to madness. They successfully attacked the Persians, took much spoil, many prisoners, and regained some territory. Though Sapor could not resist them with effect, yet he enlarged his dominion at the expense of his barbarous neighbours. Having reigned, with various fortune, for thirty-one years, he died and left the kingdom to his son.

Hormisdes succeeded Sapor. Of him and his five immediate successors, Varanes I., II., and III., Narses and Misdates, history records nothing worthy of notice. Unable to meet the disciplined Roman legions in the field, they still had the address to parry the consequences of defeat so far, as to preserve their independence. Every day increased their strength, union, and discipline, while the Roman energy was on the decline. The one maintained a defensive war at home, the other an offensive one abroad. To the first, a defeat was but a partial evil; while to the latter, victories seemed to increase embarrassments, without bringing them nearer to the reestablishment of authority over resisting adversaries, animated with the hopes and views of revived national independence.

Misdates was succeeded by Sapor II., who governed long and happily. He steadily pursued the plan of Artaxerxes, for re-uniting to the revived Persian empire all the territories which had ever belonged to it. He did not pursue his design openly, and at the head of armies, as his predecessors had done; for he well knew that the Persian militia were unable to contend with the regular forces of the Romans. He contented himself with stirring up the barbarians on the frontiers of the Roman empire, to ravage and harass them. Sapor

extended his dominions towards the east and the north; he increased his revenues, by encouraging trade and industry among his subjects; enforced discipline among his soldiers; and professed great regard and esteem for the civil and religious institutions of his country. He carried this last-mentioned disposition so far, as to persecute the Christians. They had been represented to him, by the Magi and the Jews, as bad subjects, and avowed enemies of the ancient religion of Persia. They generally had a great partiality for Constantine, the Roman emperor, who had lately become a Christian. This partiality for an enemy, Sapor considered as a species of treason against himself. Constantine took an active interest in behalf of his suffering fellow-Christians, and wrote to Sapor, to persuade him to treat them with lenity.* Of this letter,

* "The Christian religion flourished very generally in Persia, till about A. D. 651; when the Persians being subdued by the Saracens, Mahometanism gradually acquired the predominance. A bishop from Persia was present at the council of Nice, in A. D. 325. It appears, also, that there was a translation of some portion of the Scriptures into the Persian language, at that period.

"In the beautiful homily of Chrysostom on Mary's memorial, preached about A. D. 380, in which he enumerates those nations, who, in fulfilment of our Saviour's prophecy, had "spoken of the deed of Mary for a memorial of her," he mentions the Persians first, and the isles of Britain last.

"A version of the four Gospels into the Persian language, of a former age, remains to this day. It is a faithful translation, and seems to have been made immediately from the Syriac. The Romish church has, for some centuries past, had several missions in the kingdom of Persia. The Augustinian mission, from Goa, commenced in the year 1602; "and was permitted by Sultan Murad to build convents in all parts of the empire." But they went into Persia, as into other countries, not with the design of instructing men in the Holy Scriptures, but of teaching them the tenets and ceremonies of Rome.

"Towards the close of the year 1740, Nadir Shah caused a translation of the four evangelists to be made into the Persian. When the translators read to him a part of their version, he made several very ludicrous remarks on the mysterious parts of the Christian religion; and, after some expressions of levity, intimating that he could himself make a better religion than any that had yet been produced, he dismissed the translators with some small presents.

"The number of natives, now professing Christianity in Persia, and who are prepared to receive a translation of the Scriptures, is very considerable.

two copies are now extant. The arguments used by Constantine were just and natural, and such as became the writer, and the prince to whom they were addressed. This interference of Constantine had its effect; for Sapor treated the Christians, afterwards, with less severity. Though Sapor yielded to Constantine in this point, he inflexibly pursued his intention of recovering from him all his dominions in Asia, which the Romans had at any time wrested from the Persians. Constantine took the field against the Persian sovereign, and supported his claims to those territories with an armed force; but his death prevented hostilities. The disorders which immediately followed in the Roman empire, gave

They consist of four or five classes: viz. the Georgian, the Armenian, the Nestorian, the Jacobite, and the Romish Christians. The Georgians have the Bible in the Georgian language, which was printed at Moscow, in 1743. The Armenians have a version of the Bible in their own proper tongue; but the copies are few in number. The Nestorian and Jacobite Christians use the Syriac Bible; but it is more rare than the Armenian.

“The Persian language is known far beyond the limits of Persia Proper. It is spoken at all the Mussulman courts in India; and is generally understood, from Calcutta to Damascus.

“Here then is a language spoken over nearly one quarter of the globe; the proper tongue of a great kingdom, in which an attempt has already been made, by royal authority, to obtain a translation of the Christian Scriptures; and where there are, at a low computation, two hundred thousand Christians ready to receive them. Many of the Persians themselves would read the Bible with avidity, if presented to them in an inviting form. The cause of the little jealousy of Christianity in Persia, compared with that which is found in other Mahomedan states, is to be ascribed to these two circumstances: first, that Christianity has always existed in Persia, the Christian natives forming a considerable part of the population; and secondly, that the Persians themselves profess so lax a system of Islamism, that they have been accounted by some Mussulmans a kind of heretics.

“It will form an epoch in the history of Persia, when a version of the Old and New Testaments shall begin to be known generally in that country. Sabat, of Arabia, who is the first Arabic scholar of the age, has been employed for nearly four years past in translating the Scriptures into the Persian and Arabic languages, in conjunction with Mirza Filrut, of Lucknow, and other learned natives. The Gospels of St. Matthew and St. Luke, translated by Sabat into the Persian language, have already been printed; and eight hundred copies are stated, in the last Report, dated May, 1810, to have been deposited in the Bibliotheca Biblica, at Calcutta, for sale.”

Buchanan's Christian Researches in Asia.

Sapor an opportunity to make an effort for the recovery of what his ancestors had lost. This he successfully improved; and immediately invaded the Roman provinces which had formerly belonged to Persia. He re-conquered large tracts of country, and was successful in many engagements; but failed in his attempts to reduce Nisibis, and was also defeated in the battle of Singara. Both parties became tired of the war. Negotiations for peace commenced, but terminated without effect. Sapor would not recede from his claims to the dominions of the ancient Persians; and Constans, the Roman emperor, was equally inflexible in refusing to yield what his ancestors had acquired by conquest.

After a short pause, the war was renewed. Sapor reduced Amidas, a city of Mesopotamia, after a siege of seventy-three days, and the loss of thirty thousand men. The principal officers of the garrison were hanged, and the private men sent into slavery. He entered Mesopotamia, and took the town of Singara, and, soon after, Bezabda; but failed in his attempts on Virta. In the mean time, Constans passed the Euphrates, and advanced, with the expectation of regaining the places taken by Sapor: but the rainy season, and a scarcity of provisions, obliged him to return to Syria, without accomplishing any one object of the campaign.

Constans and Sapor made extensive preparations for renewing the war. Sapor, on being informed of the number and discipline of the Roman troops which had taken the field against him, very prudently withdrew his forces, after he had placed strong garrisons in the frontier towns. The Roman emperor followed his example. A truce took place, without either battle or negotiation. Shortly afterwards, Julian became lord of the Roman empire. He resolved to employ his whole force in crushing the Persians. Full of this project, he adopted every measure which tended to facilitate its accomplishment. He had so far conciliated the affections of his troops, that they cheerfully followed him into the Persian dominions. Sapor understood his interest too well to risk a decisive action; and, with great prudence, acted on the defensive. Julian took some strong places; others yielded to him

through fear ; but more were given up by treachery. He failed in his attempts to reduce Ctesiphon, which had been the bulwark of the Parthian empire. This might have taught Julian to respect his adversary ; but he rushed on to his own destruction. The Persians skirmished daily with the Romans ; but avoided general engagements. A predatory war was carried on, and the country on all sides laid waste. Finding he could do nothing where he was, Julian resolved to move to the Tigris, on which he had a fleet of transports laden with provisions. A Persian of quality deserted to him, and had the address to persuade him to burn his fleet, and march through a broad open road, into which the deserter promised to conduct him, and in which, after three or four days' march, all his difficulties would be ended. Julian, contrary to the advice of his friends, followed the advice of the traitor, till he brought him into a situation where Sapor attacked him to great advantage. Under all these embarrassments, the Romans fought gallantly, and frequently repulsed the Persians. In one of their engagements, Julian received a wound from an arrow, which terminated his life in a few hours. This event threw his army into consternation, though they had been victorious in the last battle. Jovian immediately succeeded to Julian. Between him and Sapor a peace was concluded in a few days ; and the five provinces in dispute, together with the strong fortress of Nisibis, were for ever ceded to the Persians. Of the powerful army led by Julian into Persia, scarcely a tenth survived, so as to return to their native country.

Sapor improved the leisure that followed, by settling the boundaries of his empire towards India and Tartary. With the view of increasing his dominions, he transferred the seat of government to Ctesiphon, the old capital of the Parthian empire, and soon after died. During his long reign of seventy years, he had to contend with four successive Roman emperors. Opposed to their disciplined and veteran troops, he not only defended, but extended his dominions.

Sapor was succeeded by Artaxerxes. Of him and of his eighteen successors, viz., Sapoies III., Varanes IV., Ifdigertes, Varanes V. and VI., Perozes, Valens, Canades, Zam-

bades, Canades, Chosroes, Hormisdas, Chosroes II., Siroes, Adhasyr, Sambaras, Bornarvina, and Hormisdas, little of importance has been transmitted to us. There is a vulgar herd among kings, as well as commoners. The reign of these nineteen Persian kings, extended from the three hundred and eightieth to the six hundred and thirty-eighth year of the Christian era, or about two hundred and fifty-eight years. During this period, there was alternate war and peace between the Persians and Romans ; but without any important or decisive events on either side. Civil and political disputes were also increased by dissensions about religion. The Christians had become numerous in Persia, and they were partial to the Roman emperors, who, from the time of Constantine, had generally embraced their religion. They sometimes indulged an unwarrantable zeal, both against the fire temples of the Persians, and those who worshipped in them. These circumstances, added to the usual bigotry in favour of an old religion, and the natural antipathy to that which is new, excited the Persians to persecute the Christians. The sympathy which the Roman emperors indulged towards their suffering Christian brethren in Persia, widened the grounds of contention between the two nations. In the meantime, a new religion, different from both, was introduced by Mahomet ; the zealous professors of which, uniting religious with military enthusiasm, overran Persia, and degraded it from the proud rank it had maintained, to the humiliating condition of a conquered people, tributary to new masters.

The particulars of the conquest of Persia, by the Mahometans, will more properly find a place in the history of Asiatic Turkey. Suffice it here to observe, that they not only conquered Persia, but a considerable part of Asia, Africa, and Europe. Of all conquerors, they were the worst. Devoid of the honest feelings of human nature, they laid waste cities and countries ; destroyed all civil and religious institutions, wherever they came, without that ambition for aggrandizing their government by the increase of its subjects, or territories, which commonly reconciles conquerors to similar ravages. They seemed not to care for ordinary pursuits ; but were

wholly intent on making converts to their newly adopted religion, then commonly called Islamism. They held the Persians in a miserable state of vassalage for about two hundred years; and forced their religion upon them with fire and sword. Contrary to the usual course of things, and notwithstanding the violence with which Islamism was introduced, it took such root, that it has been the prevailing religion of Persia ever since. Though they established their religion, they were unable to preserve their civil authority over the conquered Persians. By the decline of the Saracen or Mahometan power, and the revolutions of empire, Persia became once more an independent kingdom, under Tangrolipix, a prince of the Turkish race, whose reign commenced about A. D. 1030. His descendants sat on the throne till 1202, when Cassanes, the last of that dynasty, was defeated and slain by Octay, the son of the famous Zinghis Khan. After the decline of the great Mongolian empire, Persia was governed by a series of Tartar princes, and continued a powerful and united kingdom till A. D. 1317, when Ausaid, the last of that dynasty, being a minor, the chiefs and governors of different provinces assumed independence. In this state Persia remained till the invasion of Tamerlane, who, in 1385, made himself master of the whole kingdom. On the death of that conqueror in 1404, Mirza Charock, his fourth son, succeeded to the Persian throne, and founded a new dynasty, which reigned about sixty-eight years. In 1472, the kingdom was conquered, and the royal race of Tamerlane expelled from the throne, by Ussan Cassanes, a prince of Turcoman or Armenian extraction, whose descendants reigned till 1499; when Alamat, the last king of that lineage, was vanquished and slain by Ismael Sophi, whose posterity reigned till the usurpation of Nadir Shah. Persia flourished many years under the Sophis, who assumed the title of Shah, by which the kings of that race are distinguished in history. Shah Abbas the Great, who reigned from 1586 to 1629, is celebrated for his encouragement of agriculture, commerce, literature, and science; and for his attention to the general improvement of his kingdom. This monarch made Ispahan his capital, and established a colony of Arme-

nians in the suburb of Julfa. Observing that his other subjects possessed neither diligence, nor inclination for trade, he regarded the frugality of the Armenians; their vigour in performing long journeys; their credit and commercial genius, as requisite qualifications for the execution of his design. Their profession of the Christian religion, by facilitating their commerce with the European nations, was also favourable to the project of settling a colony of these industrious and intelligent people at Julfa. He advanced them a capital for carrying on the silk trade. The success answered the views, both of the prince and the merchants. The silks and other commodities of Persia, were diffused over the western countries; and the manufactures and products of Europe and America, throughout the east, Gold and silver, which, before that period, were scarce in Persia, began to abound on the return of the caravans. Ispahan rapidly increased in population, wealth, and magnificence; and Julfa itself soon became a rich and flourishing city. This commercial project of Shah Abbas enriched his kingdom, and gave rise to a race of merchants, who still retain almost the whole trade of the Levant in their hands.

The successors of Shah Abbas make no distinguished figure in history. Shah Soliman II. was dethroned by the rebellion of Mercuris in 1722, and murdered by Mahmud, who was soon afterwards assassinated by Esref, one of his generals, who usurped the throne. But prince Thamas, a descendant of the house of Sophi, having escaped from the rebels and assembled an army, took into his service the famous Kouli Khan, afterwards known by the name of Nadir Shah, who defeated and slew Esref, and re-annexed to the Persian monarchy all the towns and provinces which the Turks had seized during the late commotions. This general, having restored Shah Thamas to the throne of his ancestors, gave a loose to his ambition. Finding himself the arbiter of Persia, and pretending that his services were not sufficiently rewarded, he deposed his sovereign in 1736, and usurped the throne. Nadir Shah defeated the Turks in several engagements, but was not able to take Bagdad. He also conquered the Usbecs.

The grand principle of Nadir's government, was to strike terror into his subjects, by unrelenting severity, and cruel executions. He attempted to change the religion of Persia, from the sect of Hali to that of Omar; and strangled the priests who opposed this innovation. His whole conduct became so intolerable, that he was murdered by his own relations and chief officers, A. D. 1747, after a reign of eleven years. The death of Nadir Shah gave rise to a series of incessant revolutions, and to one in particular, which has perhaps for ever divided Persia into two distinct kingdoms. Ahmed Abdalla, the chief of an Afghan tribe, in the mountains between Hindostan and Persia, after his country was subdued by Nadir Shah, had been obliged to enter into the service of the conqueror. But at the death of the tyrant, the Afghan chief having found means to seize a considerable part of the royal treasures, suddenly made his appearance in his native country, and erected a kingdom, which included a considerable portion of eastern Persia. He fixed on Cabut for his capital; but the kingdom has acquired the name of Candahar, from its central province. Abdalla died in 1773, and was succeeded by Timar, and he by Zemaum Shah, who reigned when the last intelligence was received from that country.

While a new kingdom was thus formed in eastern Persia, the western part was agitated by the most violent commotions. The whole country was in arms; different parties in the provinces contended for preeminence, and each armed chief struggled for independence. Torrents of blood were shed; all government was dissolved; and the most shocking crimes were committed with impunity. It would be impossible to relate, in chronological order, the transactions of those times of anarchy and confusion, or even to enumerate the enormities that were committed during contests, which desolated almost every province from Gombroon to the Caspian sea; and every where left marks of desolation. The reign of anarchy at last terminated, and the government of western Persia settled, by the victories of Kerim Khan; who, after having vanquished eight competitors, assumed the sovereignty with the title of Vakeel or regent. Kerim Khan died in 1779, in the eighty-

third year of his age, after an uncontested reign of sixteen years. The events which followed his death, showed the importance of his life to Persia. He was succeeded by Abdul Fetta Khan, the eldest of his three sons; but this prince being young, and of weak intellects, his uncle, Saki Khan, brother of the deceased Kerim Khan, retained all the power of government, which he exercised in so tyrannical a manner, as to excite a general spirit of rebellion. The death of Kerim Khan was, in fact, the signal for revolt. The Persian chiefs were again in arms; numerous adherents flocked to their standard; and the reign of anarchy was revived. Pallas has given us a brief recital of the principal transactions during these times of confusion; the whole consists of a series of violences, treachery, and crimes. After various revolutions, Aga Mahmet Khan, a eunuch, who had distinguished himself by his military successes, remained, in 1792, sole sovereign of western Persia. Thus, ever since the decline of the power of the Saracens, Persia has alternately enjoyed the blessings of self-government, and suffered under the dominion of victorious Tartars: a scene occasionally diversified by domestic insurrections and rebellions. For a great part of the seventeenth and eighteenth centuries, it has been in a most distracted condition. Its inhabitants, formerly renowned for wisdom and benevolence, have sunk, through civil discord and mutual enmity, into a state of moral and political debasement. The modern history of Persia furnishes abundant evidence of the evils resulting from the want of an unchanging form of government, and a fixed order of succession to the sovereignty.

Persia is divided by mountains into eastern and western. The bad consequences resulting from this natural division, might, in some degree, have been obviated, by placing the seat of government near the centre; but ancient habits, opinions, and prejudices, continued it in the western provinces, near the Mediterranean. From the want of harmony among widely distant provinces, unequally removed from the source and centre of political life; arose the semblance, and for the last sixty years, the actual existence of two empires. The protecting and fostering arm of government being more easily and

more generally extended to one part than to another, jealousies and divisions naturally followed.

The present population of Persia is estimated to be about ten millions ; its army about one hundred thousand. The inhabitants never were a very commercial people. The celebrated Persian Gulf, which runs one hundred and fifty miles further into Persia than the Bay of Chesapeake into the United States, and then receives the river Euphrates, furnishes facilities for an extensive commerce, but it has always been more remarkable for the factories of foreigners, than for native establishments. Though the Persians commanded the mouths of the Euphrates and the Tigris, they derived but little advantage from them. Their country was so well situated for commerce as to attract strangers, while the natives, with hereditary pride, devoted to their horses and the chase, neither improved their own property, nor the country in general. Scarcely one Persian vessel has in any age navigated any sea, and a warlike navy is unknown.

INDIA.

INDIA is the western peninsula of Asia; lying between eight and thirty-five degrees of north latitude, and sixty-six and ninety degrees of east longitude. It takes its name, according to some authors, from the river Indus: according to others, it is derived from that of the inhabitants, who call themselves Indoos or Hindoos. Hence it is named, by the Turks and Persians, Hindostan, or country of the Hindoos, the word Stan signifying country or region.

A very large portion of Asia is now denominated India, or the Indies. The description of this portion of the eastern continent, is in no small degree perplexing, on account of the irregular nature of its political system, and the great number of nations and powers, native and foreign, among which it is divided. Since the decline of the Mogul empire, India has constantly presented a scene of political confusion. The revolution of states, and the change of boundaries, have been so frequent, that its political subdivisions furnish no perspicuous system of geographical arrangement. It is in the same parallel of latitude with the Carolinas, Georgia, Florida, and the adjacent southern countries, as far as Terra Firma; and is situate to the eastward of the United States, at a distance of rather more than half the circumference of the globe, and lies a little to the southward and eastward of that range of country, in which persons skilled in oriental literature have universally placed Mount Ararat, where, after the termination of the deluge, the ark of Noah is said to have rested. Its vicinity to the centre of population in the renewed earth, together with its fertile soil and mild climate, would naturally invite some of the early Postdiluvians to make it the place of their residence. This presumption is corroborated by strong internal evidence of very great antiquity.

We learn that distinctions of rank, and separation of professions, now existing, were completely established in India, as

far back as either history or tradition extends. This is one of the most undoubted proofs of a society considerably advanced in its progress. The whole body of the people were divided into four orders, or casts. The members of the first had to study the principles of religion, the performance of its functions, and the cultivation of the sciences allotted to them: they were the priests, the instructors, and the philosophers of the nation. The members of the second order were entrusted with the government and defence of the state: in peace, they were its rulers, or magistrates; in war, the soldiers who fought its battles. The third was composed of husbandmen and merchants; and the fourth, of artisans, labourers, and servants. None of these can ever quit his own cast, or be admitted into another. The station of every individual is unalterably fixed. The members of each adhere invariably to the profession of their forefathers. From generation to generation, the same families have followed one uniform line of life. This system sometimes checks genius in its career, and confines to an inferior, talents fitted to shine in a higher, station: but it also has its advantages. The human mind bends to the law of necessity; and, from habit, not only accommodates itself to restraints, but acquiesces in them. From his entrance into life, an Indian knows the station allotted to him, and the duties to which he is destined. They occupy his thoughts, and employ his hands; and, from his earliest years, he is trained to the habit of doing, with ease and pleasure, that which he must continue to perform through life. To this may be ascribed that high degree of perfection conspicuous in many of the Indian manufactures, which Europeans, with the advantages of superior science, and the aid of more complete machinery, have never been able to excel. To it also may be referred the permanence of the institutions, and the immutability of the manners, of the inhabitants of India. They are now what they were in the earliest periods of authentic history. In all ages, the trade with India has been nearly the same. Gold and silver have uniformly been carried thither, to purchase the commodities with which it now supplies all nations. From the age of Pliny to the present day, it has been consi-

dered and execrated, as a gulf into which the wealth of all countries is incessantly flowing, and whence it seldom or never returns. Notwithstanding the inequality of a trade in which barter has little or no part, all commercial nations, remote as well as contiguous, from the ancient Phœnicians to the citizens of the United States, have so highly valued the commodities of India, as to undertake dangerous journies or tedious voyages to procure them. This cannot be accounted for, by any peculiar excellence in the productions of India; for, pepper excepted, they are little different from those of other tropical countries; but must be referred to the superior progress which the inhabitants have made in industry, arts, and elegance.

Their political constitution and laws are written in the Sanscreeet language, which has the marks of the most venerable antiquity. It is the parent of almost every dialect, from the Persian Gulf to the China seas; and appears to have been current throughout the oriental world. Traces of it may be found, in the names of persons and places, titles and dignities, at the furthest limits of Asia. It has not been spoken for many ages; but is preserved, like the Greek and Latin, by learned men, and appropriated solely to the records of religion. A compendium of the Hindoo or Gentoo laws, written in this ancient language, was published in the Ayen Akberry, in the sixteenth century; and a full code of them, collected by learned natives, under the authority of Warren Hastings, was translated and published in the English language, in 1773. These appear, from internal evidence, to be such laws as are required by a people far advanced in improvement. In them there is a curious passage "On the interest of money, and the limited rate of it in different cases, with an exception in regard to adventures at sea." This exception, though agreeable to the common sense of mankind, was not fully admitted, in English jurisprudence, till the reign of Charles I.; though it is recognized by Hindoo laws, acknowledged by all to be of very great antiquity.

The grants and tenures of land, in India, pre-suppose a very remote period of civilization. The grants are written in the

ancient Sanscree language. The first Europeans who visited that country, inform us, that, according to the ideas which prevailed among the natives, the sovereign is considered as the sole universal proprietor of all the land in his dominions; and from him is derived every species of tenure, by which it can be held by his subjects. These lands were let to the farmers, who cultivated them at a stipulated rent, amounting usually to a fourth of their produce, paid in kind. In a country where the price of labour is low, and where the trouble of cultivation is inconsiderable, the earth yielding its productions almost spontaneously; where subsistence is amazingly cheap; where few clothes are needed; and houses are built and furnished at little expense; this rate cannot be deemed exorbitant or oppressive. As long as the husbandman continued to pay the established rent, he retained possession of the farm, which descended from father to son.

In every part of India, monuments of high antiquity are found. These are of two kinds; those consecrated to the purposes of religion, or fortresses built for the security of the country. The former, called pagodas, are often nothing more than excavations, in the mountainous parts of the country. These are numerous, in all parts of India. One of the most celebrated is the pagoda on the island of Elephanta, near Bombay. It has been hewn by hand, out of a solid rock, and formed into a spacious area, nearly one hundred and twenty feet square. To support the roof, a number of massy pillars have been cut out of the same rock, at such regular distances, as to present the appearance of beauty and strength. Great part of the inside is covered with human figures of gigantic size and singular forms, and distinguished by symbols, representing, as is supposed, the attributes of the Deity which they worshipped, or the actions of the heroes whom they admired.

These stupendous works are of such high antiquity, that the natives, unable to give any information of the time in which they were executed, universally ascribe the formation of them to the power of superior beings. There are other similar excavations, in the island of Salsette. These are so extensive and magnificent, that the artist employed by governor Boone

to make drawings of them, asserted, that their execution must have required the labour of forty thousand men for forty years.

The fortresses in India are numerous, and generally erected on rocks or other eminences. Of these, several remain; which, from the appearance of the buildings, and the traditions of the natives, must have been constructed at very remote periods. Such stupendous works as these pagodas and fortresses could only be formed in states of great extent, and by people long habituated to act in concert. To have built them in any style, would have employed many hands; but the superior manner in which many of them are executed, required the ingenuity of a polished people.

The literature of the Hindoos proves their high antiquity. Our knowledge, on this subject, is of very modern date. Mr. Halhed was the first Englishman, who acquired a knowledge of the Sanscreeet language. The *Baghvat Geeta*, the first work translated into English from that language, was published in 1785. Four or five other original-works, in the same, have since been translated into English. One of these, by the name of *Pilpay's Fables*, is well known in the United States. Sir William Jones has favoured the public with a translation of *Sacontala*, or the fatal ring, a dramatic performance, written in the same language about a century before the birth of Christ, and seventeen hundred years before the first theatre was licensed in England. The learned translator of this work, in the preface to the English edition, observes, "that the tragedies, comedies, farces, and musical pieces, of the Indian theatre, would fill as many volumes, as those of any nation in ancient or modern Europe."

The industry of the English has, since the year 1770, discovered treatises on different branches of science, written in the Sanscreeet language, which prove, not only the antiquity, but the learning of India at very remote periods. The astronomical tables carry us back to ages so far beyond the Christian era, as to fall but little short of the Noachic deluge. The very ancient pagodas are so constructed, that their four sides face the four cardinal points. This, executed so many centu-

ries ago, has, on a late examination, been found perfectly exact. On the ceilings of their ancient edifices the twelve signs of the zodiac are often delineated.

To the Indians we are indebted for the use of figures in arithmetic. While among the Greeks and Romans, the only method of notation was by the letters of the alphabet, which necessarily rendered arithmetical calculations tedious and obscure, the Indians had, from time immemorial, employed for the same purpose, the ten figures; and, by means of them, performed every operation in arithmetic with great facility and expedition. By the happy invention of giving a different value to each figure, according to its change of place, no more than ten figures are needed in the most complex calculations. The Arabians, not long after their settlement in Spain, introduced this mode of notation into Europe; and were candid enough to own, that they had derived their knowledge of it from India. By degrees, the use of figures, instead of letters, came into general use throughout Europe.

To these presumptive evidences of the antiquity of the Indian nation, may be added the conclusive argument resulting from the established fact, that three hundred and thirty years before the Christian era, when Alexander invaded their country, he found a people highly civilized, and abounding in all the arts and elegancies of polished society. From the whole, it is certain that the Hindoos are descended from ancestors, who had attained a high degree of improvement, many ages before the least step of civilization had been taken in any part of Europe; and it is highly probable that they were among the first Postdiluvian nations. We have dwelt long on this subject; for their history, and the proofs of their antiquity, go hand in hand.

Topographical History.

India may, very properly, be exhibited under two grand divisions. These are, first, Hindostan; and secondly, the Decan, or southern country, called the Peninsula. Although the greatest part of India is subject to Mahometan foreigners, and

to the English, the great mass of the population consists of native Hindoos, who may be considered as only one nation. This circumstance renders subdivisions less necessary.

The greatest portion of Hindostan Proper consists of immense plains, watered, and a great part of them annually inundated, by the Indus and the Ganges, or their auxiliary streams. The annual inundation in Bengal extends above one hundred miles in breadth. Nothing appears but villages and trees, excepting, very rarely, the top of an elevated spot, the artificial mound of some deserted village, which looks like an island. To the west of Bengal, the face of the country is diversified, and in some parts mountainous.

The principal rivers of India are the Indus, the Ganges, and the Burrampooter. The Ganges, the sacred river of the Hindoos, and the vast Burrampooter, have their sources in the mountains of Thibet. The Ganges, in its progress through the plains of Hindostan, receives eleven tributary streams. About two hundred and twenty miles distant from the sea, commences the head of the Delta of the Ganges, intersected by innumerable canals. That part of the Delta, which borders on the ocean, constitutes a singular geographical feature of the country. This tract, known by the name of the Sunderbunds, presents a labyrinth of rivers and creeks, and is completely covered with woods, and infested by tigers: but it furnishes vast quantities of salt, and an inexhaustible store of timber for boat-building. The breadth of the lower part of this Delta, together with the two outermost channels, will give about two hundred miles, as the distance to which the Ganges extends its branches, before its junction with the ocean. Major Rennell, speaking of the two principal passages through the Sunderbunds, says, "These passages present to the imagination both a grand and a curious spectacle; a navigation of more than two hundred miles, through a forest divided into numberless islands, by a continued labyrinth of channels, so various in point of width, that a vessel has, at one time, her masts almost entangled in the trees, and, at another, sails uninterruptedly on a capacious river, beautifully skirted with woods, and affording a vista of many miles each way. The water is

every where salt, and the whole extent of the forest abandoned to wild beasts ; so that the shore is seldom visited but in cases of necessity, except by the wood-cutters and salt-makers, whose dreadful trade is exercised at the constant peril of their lives ; for the tigers not only appear on the margin, in quest of prey, but often, in the night time, swim to the boats that lie at anchor in the middle of the river."

The Burrampooter, which has its source on the opposite side of the same mountains that give rise to the Ganges, first takes its course eastward, in a direction opposite to that of the latter river. These two vast oriental rivers form a junction, about forty miles from the sea. It is a circumstance worthy of remark, that the Ganges and the Burrampooter, issuing from opposite sides of the same ridge of mountains, and directing their courses towards opposite quarters, till they are more than twelve hundred miles asunder, meet at last, and join their waters, after each has flowed a distance of more than two thousand miles. The Ganges and the Burrampooter, with their numerous branches, afford a most complete and easy inland navigation, which gives employment to thirty thousand boatmen. Almost every part of Bengal, even in the dry season, has some navigable stream within twenty-five miles at the furthest, and most commonly within a third part of that distance.

The Indus, which has acquired classical celebrity from the marches and exploits of Alexander, is by the modern Hindoos called *Sinde* ; but, in the original Sanscreeet, its name is *Seendho*. This river, it is supposed, rises in the mountains of *Thibet* ; but its true source is unknown. Its tributary streams chiefly join it in the northern part of its course. The Indus and its branches afford a navigation for vessels of nearly two hundred tons, as high as *Moulton* and *Lahore*, in thirty-one degrees of north latitude. The Pagan emperor *Ferose III.*, who reigned in the fourteenth century, had projected a canal, to join the branches of the Indus with those of the Ganges. Had this work been completed, it would have formed an inland navigation unequalled in the world, and extending from the frontiers of *Persia* to those of *China*.

The alluvial lands, near the great rivers, resemble the swamps of Carolina and Georgia ; and are remarkable for the richness of the soil, which, in some places, consists of a black vegetable mould to the depth of six feet. In the hilly parts of the interior, the soil is generally of a different and much inferior quality. Fertility, however, has ever been considered as a general characteristic of the country.

Throughout the wide regions of Hindostan, a great similarity of climate and seasons is found to prevail. The geographical position of the country indicates the general predominancy of heat ; which, however, is greatly moderated in the elevated regions, but most oppressive in the vallies and plains. In Bengal, the hot and dry season begins with March, and continues till the end of May : the thermometer sometimes rises to the height of one hundred and ten degrees ; and this intense heat is often accompanied with violent thunder-storms. The periodical rains continue from June till September ; and almost deluge the country. During this season, the inundations cover the plains to a great distance from the rivers. In the northern parts, the rainy season begins at an earlier period. The rains begin to descend in April ; in the month of June, become general ; and the water rises, on an average, about five inches daily. About the end of July, the plains of Bengal, contiguous to the Ganges and the Burrampooter, are overflowed. The climate, on the borders of the Indus, is extremely hot and unhealthy.

No part of the surface of the globe possesses a more fertile soil, or a climate better adapted to the most luxuriant vegetation, than the well-watered tracts of this prolific region. The liberality with which Nature has scattered her choicest gifts over this favoured country, is boundless ; and scarcely equalled in any other part of the world. Double harvests, and two crops of fruit from many of the trees, and from most of the rest a plentiful and regular supply during the greater part of the year, have, from time immemorial, been the support of a numerous population ; while timber of every quality, plants of medicinal virtue, drugs for dyeing, cottons, and other vegetable productions that form the materials of clothing, contribute

to the comfort of the inhabitants. Rice is the grain chiefly cultivated, and constitutes the principal food of the Hindoos. The cultivation of cotton is also widely diffused. The various kinds of fruits are numerous, and most of them little known to us. The luxuriance of vegetation in the forests, surpasses any idea that strangers can form. Creeping plants, of prodigious size and length, extend from tree to tree, forming an impervious wilderness, and an impenetrable gloom. Such are the forests near the mouths of the Ganges; and in some other parts of the country. Lofty trees, of the palm kind, which constitute a distinguishing feature in tropical landscapes, abound in almost all their varieties. The gigantic fan-palm, of which one leaf will cover ten or a dozen men, and two or three are sufficient to roof a cottage, grows in abundance, and to a prodigious size, on the lower mountains of the Carnatic.

Horses are numerous; and the armies of the Hindoo princes have a large proportion of cavalry. Wild asses come in herds from central Asia, to the northern mountains. This extensive region comprises almost every species of wild and ferocious animal, except the lion. The royal tiger of Bengal, however, is not inferior to the lion in strength and ferocity. His strength is such, that he can easily carry off a man; and the distance from which he springs on his prey, is almost incredible. Fatal accidents have happened to parties of pleasure on the banks of the Ganges, from this terrible animal. Elephants are common; and the rhinoceros abounds in the swamps and islands of the Ganges.

The province of Cashmire, in the north-western part of Hindostan, may be viewed as a natural curiosity. It is an elevated and extensive valley of about eighty miles in length, and forty in breadth. This delightful spot is surrounded by stupendous mountains, the regions of perpetual snow, which, by their height, shut out the heavy rains that deluge the rest of India. History and tradition agree that the province of Cashmire was originally a lake, formed by the rivulets descending on all sides from the mountains, and which afterwards became dry, in consequence of the waters forcing an outlet. It is celebrated

throughout Asia, for its romantic beauties ; for the fertility of its soil ; and for the temperature of its climate. A journey to Cashmire, in the spring, was, by the Mogul emperors, reckoned the highest gratification that luxury could afford. So greatly favoured by nature in other respects, it is, however, subject to frequent and dreadful earthquakes. To guard against their terrible effects, the houses of the Cashmireans are made very low, and constructed chiefly of wood. The principal city, which, as well as the country, is called Cashmire, is large, and built on both sides of the Behut. The manufacture, by which the province is chiefly distinguished, is that of shawls, the imitations of which are so generally worn by the ladies of the United States.

The description of one Indian city, is a description of all, being generally built upon one plan, with exceeding narrow, confined, and crooked streets, interspersed with reservoirs, ponds, and gardens. Few of the streets are paved with brick. Some houses are built of brick, others of mud, and a still greater proportion with bamboos and mats ; and these different kinds of buildings, standing intermixed with each other, exhibit a motley appearance ; those of mud and bamboo, are invariably of one story, and covered with thatch. Those of brick seldom exceed two stories, and have flat terraced roofs. These are often so thinly scattered, that fires do not, sometimes, meet with the obstruction of a brick house through a whole street.

The chief city of Bengal, and of all the British possessions in India, is Calcutta, situated in twenty-two degrees and thirty-three minutes, north latitude. I shall here subjoin major Rennell's description of the capital of British Asia. " Calcutta is, in part, an exception to this rule of building ; for there, the quarter inhabited by the English, is composed entirely of brick buildings, many of which have more the appearance of palaces than of private houses. Since the year 1780, Calcutta has been wonderfully improved, both in appearance and in the salubrity of its air ; for the streets have been properly drained, and the ponds filled up, thereby removing a vast surface of stagnant water, the exhalations from which are particularly

hurtful. Calcutta is well known to be the emporium of Bengal, and the seat of the governor-general of India. It is a very extensive and populous city; being supposed, at present, to contain five hundred thousand inhabitants. Its local situation is not fortunate; for it has some extensive muddy lakes, and a vast forest close to it. Calcutta is situated on the western arm of the Ganges, at about one hundred miles from the sea; and the river is navigable, up to the town, for the largest ships that visit India. Its commerce is very extensive; vast quantities of European goods are imported; and a considerable quantity re-exported to the neighbouring countries. Calcutta, in fine, is now one of the principal marts of oriental Asia. In this great capital of the British empire in India, are several excellent establishments for the advancement of knowledge; and, in particular, for the investigation of oriental literature. The Asiatic Society, which owes its origin to the late Sir W. Jones, is a noble institution; and its valuable papers are a grand monument of British science in a remote quarter of the globe. The recent institution of an university at Calcutta, is conspicuous for the extent and liberality of the plan, which comprises the Hindoo, the Mahometan, and the English law, political economy, geography, history, &c.; as well as the study of the Arabic, Persian, and Sanscrit languages, and of several of the modern dialects of India. The population of this vast capital may be regarded as a natural and moral curiosity. The various complexions of the Hindoos, the Moors, and the English, exhibit a striking contrast. The luxuries of Asia are blended with the elegance and science of Europe, and this mixture of people and manners presents a picturesque and interesting scene."

The celebrated city of Delhi, which was long the capital of the Mogul empire, is seated on the west bank of the Jumna, in twenty-eight degrees and thirty-seven minutes, north latitude. In the latter part of the seventeenth century, it was said to contain two millions of inhabitants; but this account was undoubtedly exaggerated. This famous capital of Hindostan is partly in ruins; but displays many splendid remains of palaces, with baths of marble. In consequence of the plun-

der and devastation to which Delhi has been exposed, particularly in 1739, during the invasion of Nadir Shah, when no less than one hundred thousand people are said to have perished, its population must be extremely small.

Madras, the second city of British Asia, is in thirty degrees five minutes, north latitude, and eighty degrees and twenty-five minutes, east longitude, on the coast of Coromandel, and close to the margin of the sea. Madras, or fort St. George, is a fortress of great strength, including, within its circuit, a regular and well-built city. It is a remarkable fact, however, that on the eastern coast of India, from Trincomalee to the Ganges, a space of fifteen degrees, or about one thousand and forty miles, there is no port for large vessels.

General History.

The history of India is involved in extreme obscurity. We know nothing of it from the natives, and we learn very little, and that, incidentally, from their invaders. The first invasion of India, recorded in history, is that of Darius Hystaspes, who reduced the provinces bordering on both shores of the Indus, about four hundred and seventy years B. C. From the expedition of Darius Hystaspes to that of Alexander the Great, about thirty years before Christ, there is no mention of India, in any ancient writer. The Macedonians found it divided into a number of petty states, like Gaul and Britain, in the time of Cæsar. The Grecian kingdom of the Seleucidæ appears to have kept up, during a short space of time, an intercourse with India, which was interrupted by the rise of the Parthian power, which placed a hostile barrier between that country and Syria. The subsequent intercourse between Asia and the western parts of Europe was purely commercial, and maintained through the medium of Alexandria. The Romans do not appear to have ever had any immediate intercourse with, or knowledge of India.

The Mahometan conquests, which date their commencement about A. D. 1000, form a new epoch in Indian history,

previous to which, all is impenetrable darkness. The Hindoo princes generally united for the defence, not only of their country, but of their religion, against the followers of Mahomet; but were defeated. During the career of the latter, the destruction of the Hindoo temples, with their priests and votaries, was the favourite object of these sanguinary bigots. Nothing appears more horrible than the progress of destruction urged by intolerant zeal, which, by inducing men to believe themselves agents of the Deity, engages conscience on the side of cruelty. During these calamitous times, the history of Hindostan exhibits only barbarous conquests, rebellions, and massacres, of which the details would be disgusting to humanity. Till nearly the end of the thirteenth century, the Deccan had escaped the depredations of the Mahometan conquerors. But in 1293, the southern division of India was invaded by Alla, and partially conquered: the booty was immense, and the treasures acquired by the commander of this expedition were so great, as to enable him to depose and murder the emperor. Alla pushed his victories; and Casoor, his general, ravaged almost the whole of the Deccan. At the death of Alla in 1316, all Hindostan Proper was comprehended in the Patan empire, which had now attained the zenith of its greatness. In the reign of Mahomed III., the princes of the Deccan, resuming courage, united for their common defence, and gradually expelled the Patans from the whole of the southern division of India. The Mahometan empire was also greatly circumscribed, and at last confined to the central parts of Hindostan. Ferose III., who ascended the throne A. D. 1351, endeavoured rather to improve the remains of his empire by the arts of peace, than to extend it by arms. He took every measure for the advancement of agriculture; caused canals to be cut for the purposes of irrigation, and inland commerce; and formed a project for uniting the Indus with the Ganges. After his death, in 1388, rebellions and civil wars, during the course of ten years, prepared the empire for foreign invasion. In 1398, Timar, or Tamerlane, invaded Hindostan; took Delhi; ravaged the whole country; and poured destruction and vengeance on the Hindoo temples and

priests, whose religion and votaries the bigotry of this destroying monster prompted him to extirpate. Timar, however, overran rather than conquered Hindostan; and he retained possession only of the Panjab. After this invasion, revolutions followed one another in rapid succession. The Patan dynasty ended in 1413; and the throne of Delhi was filled by Chizer, a Seid, or descendant of the prophet Mahomet. His posterity reigned till 1450, when Belloli, an Afghan, usurped the sovereignty. Hindostan was now divided into separate governments, among which, that of Allahabad was the most formidable; while the king of Delhi retained only a shadow of power. About the year 1518, the empire was in a state of total confusion, which paved the way to its conquest by Sultan Baber, a descendant of Tamerlane and Zenghis Khan. This prince, who reigned over the kingdoms of Balk and Bucharia, being dispossessed, by the Usbecs, of a great part of his dominions, resolved to attempt an establishment in Hindostan. In 1525, he put an end to the reigning dynasty of Delhi. His short reign, of five years, was chiefly employed in the reduction of the eastern provinces, and did not allow time to consolidate his new empire. The intrigues of his brothers, and the open rebellion of Sheer Khan, in 1541, drove Humaioon, the son and successor of Baber, into exile. Sheer Khan being killed at the siege of Cheitore, in 1545, was succeeded by his son Selim; but so unsettled was the state of Hindostan, that, in the short space of nine years, five successive emperors appeared on the throne. Every idea of regular succession, and of regular government, was effaced from the minds of the people; for, during a period of almost two centuries, twelve years had scarcely ever elapsed without affording some example of successful rebellion. The confusion of public affairs brought about the recall of Humaioon. His reign, short as it was, proved a public blessing, as it placed his son, Achbar, on the throne. This prince was only fourteen years of age at his accession. His long, busy, and prosperous reign of fifty-one years, has been celebrated by the pen of Abn Fazil. Eminent in abilities and virtue, he was the glory of the house of Tamerlane; he gave stability to the Mogul empire

in India, which owed its foundation to his grandfather Baber. The first years of the reign of Achbar were employed in reducing the revolted provinces, from Agimere to Bengal; but his measures were widely different from those of the Mahometan conquerors. By wise regulations, and universal toleration in matters of religion, he gained the affections of the Hindoos, the most numerous class of his subjects, and secured the internal tranquillity of his dominions.

An extensive and powerful empire had been formed in the southern portion of India. Its emperors exceeded, in power and splendour, those of Delhi, even at the most flourishing periods of their history. Like other Asiatic empires, it was soon dissolved, and four potent kingdoms, Bejapour, now called Visiapour, Golconda, Berar, and Amednagur arose in its place. These subsisted, with a considerable degree of vigour, till the reign of Achbar. Candeish and the Carnatic appear also, at that time, to have formed distinct kingdoms. Most, if not all, of these were, at this period, governed by Mahometan princes, although we are ignorant of the revolutions which transferred the government from the Hindoo princes to the Mahometans. Achbar resolved on the conquest of the Deccan; and partially succeeded. Dying, in 1605, he was succeeded by Selim his son, who took the name of Jehanguire. During his reign of twenty-two years, the conquest of the Deccan was faintly pursued. The rebellion of his son, and the intrigues of his mistress, embittered his days and enfeebled his measures; but, during the long and vigorous reign of Achbar, the empire had acquired a degree of consolidation, that rendered it less liable to be shaken, than it would have been at former periods, by the operation of similar causes. In this reign, A. D. 1615, Sir Thomas Roe was sent as English ambassador to the emperor of Hindostan. He was the first who filled that station. Jehanguire was, in 1628, succeeded by his son, Shah Jehan, in whose reign the war in the Deccan was prosecuted with vigour, and a part of Golconda subdued. Shah Jehan had, by his rebellion, embittered the life of his father; his own was rendered miserable by the revolt of his sons. In 1633, civil wars arose between the

emperor and his sons : the latter also turned their arms against each other ; and the contest ended in the elevation of Aurengzebe, who dethroned his father, and murdered or expelled his brothers.

The reign of Aurengzebe, who on his accession to the throne, took the name of Allunguire, commenced in the year 1660, and from that period to 1678, a profound tranquillity reigned throughout Hindostan ; but the complete subjugation of the Deccan was an arduous task. During the reign of his father, Aurengzebe had been governor of the conquered part of that region. Even at that time he had determined to annex to his dominions the rest of the peninsula ; and to have no boundary, on that side, but the ocean. While he was forming these extensive projects, a new power was rising from obscurity, which retaliated on his posterity the calamities which he and his predecessors had inflicted on the Deccan. This hostile and dangerous power was that of the Mahrattas, founded by Sevagi, a military adventurer of obscure origin, in the service of the king of Visiapour. Having acquired a considerable military reputation, he gained possession of some fortresses, and erected the standard of independence. His revolt against the king of Visiapour, and his victory over the army sent against him by that monarch, was highly pleasing to Aurengzebe, who congratulated him upon his success, and promised him the possession of the territories he might acquire. But he did not foresee the extent of the concession, nor apprehend, that the man, whom he intended to use as an instrument, would prove the most dangerous enemy of his empire. After having conquered great part of the kingdom of Visiapour, Sevagi soon turned his arms against the Mogul provinces. He bade defiance to the great Aurengzebe ; and styled himself the champion of the Hindoo gods against the sanguinary violators of their temples. By these declarations, by the example he set of veneration for the Bramins, and by the zeal he showed for the Hindoo worship, he sharpened the antipathy of his troops against the Moguls, whose destruction was esteemed a religious duty. After a life of adventures, in which his conduct was marked by the most profound policy, and the most daunt-

less intrepidity, Sevagi died, A. D. 1680, in the fifty-second year of his age. He had all the qualities requisite for command: the actions of his life exhibit the consummate statesman and hero. Before his death, his dominions extended along the sea coast as far as the Portuguese district of Goa; and were near four hundred miles in length, by two hundred in breadth. He possessed also half of the Carnatic on the eastern side of the peninsula, an extensive empire, acquired by his own abilities, and established on a communion of manners, language, and religion, in opposition to the tyranny of foreign conquerors. Sevagi was succeeded by his son, Sambagi, who inherited the courage and policy, but not the temperance of his father. His unconquerable propensity for the fair sex proved his ruin. In an excursion, undertaken for the purpose of seizing a young lady of great beauty, he was led into an ambuscade, and made prisoner, by a detachment of the Mogul troops. Being brought into the presence of Aurengzebe, that monarch offered him his life, with high military rank, on condition of his adopting the Mahometan faith. To this proposal Sambagi answering by a positive refusal, accompanied by an invective against the prophet, was ordered for immediate execution. His tongue and his heart were cut out, his limbs were separated from his body, and his mangled remains thrown to the dogs. The Hindoo hero met his fate with dauntless intrepidity; and the Mahrattas, instead of being awed into subjection, made preparations for carrying on the war with redoubled vigour.

Aurengzebe, in the mean time, had been pushing his conquests into the central parts of the Deccan. The capture of the city and fortress of Golconda, seems to have been one of the most arduous of his enterprises. But his military operations in the peninsula were often interrupted or checked, by rebellions in his other provinces. The revolts of the Patans beyond the Indus, and those of the Rajahpoots of Agimere, gave much employment to his arms. In the latter country, he was once hemmed in, with his whole army, among the mountains, and the empress was made prisoner; in consequence of which, he was obliged to grant them a peace. In 1681, the war with

those mountaineers recommenced. Aurengzebe took and destroyed their capital, Cheitore, with all the Hindoo temples and idols ; but the spirit of this gallant people still remained unsubdued ; and the Rajahpoots, amid the recesses of the mountains, maintained their independence. The reduction of the Deccan employed Aurengzebe from 1678 till the time of his death, in 1707 ; and it is said that he was in the field during the greatest part of the last fifteen years of his life. He died in the ninetieth year of his age. Under his government, the Mogul empire of Hindostan attained its greatest extent. His authority reached from the tenth to the thirty-fifth degree of latitude, and to nearly the same degrees of longitude ; and his revenue exceeded one hundred and twenty-eight millions of dollars, in a country where the products of the earth sell for about one-fourth of the sum obtained for them in the United States. But this immense empire was far from being well consolidated. The Mahrattas, and the Rajahpoots of Agimere, though sometimes humbled, were never subdued ; and the vast provinces of the Deccan, as well as some of those of Hindostan, yielded only a precarious obedience. Throughout the greatest part of the empire, the native rajahs still reigned ; though they were tributary to the court of Delhi. So weighty a sceptre could be wielded only by a vigorous hand. After the death of Aurengzebe, the heterogeneous mass began to crumble to pieces ; and, in about half a century, a series of weak princes and wicked ministers, reduced this once mighty empire to a mere shadow of its former greatness. Aurengzebe was a prince of great vigour and superior abilities. He made no scruple, however, of committing any crime that would promote his interest. His life and death afford an important moral lesson not only to monarchs, but to men of every condition in life. Major Rennel informs us, that two of his letters, written a few days before his death, furnish this striking memento to frail mortality : “ That, however men may forget themselves during the tide of prosperity, a day of recollection will inevitably come, sooner or later.”

Aurengzebe left four sons : Mauzum, afterwards emperor, under the title of Bahader Shah, Azem, Kaum Buksh, and

Achbar. The death of their father was the signal for war between the two first, who disputed the empire with armies of about three hundred thousand combatants on each side. Near Agra, the contest was decided by a battle, and the death of Azem; which left Bahader Shah in full possession of the throne. The rebellion of his second brother, Kaum Buksh, soon ended in his defeat and death, and the total dispersion of his followers. The arms of Bahader Shah were constantly employed against the rising power of the Seiks, till his death, in 1712.

Bahader Shah left four sons; among whom a civil war for the succession immediately commenced. Three successive battles, which were fatal to three of the brothers, gave the empire to Jehander Shah. He was soon after dethroned by Ferocksere, his nephew. Ferocksere owed his elevation to the Seiks, Houssein Ali Khan and Abdoola Khan, two brothers, and powerful Omrahs at the court of Delhi, who, retaining in their hands the whole power of the empire, did not suffer him long to remain on the throne. In 1717, they deposed and blinded the unfortunate emperor; and raised to the nominal sovereignty Ruffich Ul Dirjat, a son of Bahader Shah. This prince, and his brother, Ruffich Al Dowlat, were, in the course of twelve months, successively advanced to the throne, and then deposed and put to death, by the Seiks. In the space of eleven years after the death of Aurengzebe, five emperors of his line, and six competitors for the throne, of the same race, terminated their short and bloody career. The degraded state of the imperial dignity, during this period, had introduced a destructive anarchy into the empire; and excited a general disposition, in the soubahs or viceroys of the provinces, to shake off their dependence on the sovereign authority. One of the most powerful of these was Nizam Al Muluk, viceroy of the Deccan, who had long been meditating independence.

While the Nizam was forming his projects in the Deccan, the Mahrattas directed their attacks against the middle and northern provinces; and their detachments insulted the capital of the empire. In 1738, the Nizam came to Delhi, with a

number of armed followers. It seems to have been his intention to effect a total change in the ministry ; and his views extended to the throne of Delhi, as well as to the sovereignty of the Deccan. Finding the court party, with Dowran, the commander-in-chief of the forces of the empire, at its head, too strong to be overturned, he invited Nadir Shah, the usurper of the Persian throne, to invade Hindostan. In 1739, Nadir, advancing towards Delhi, was opposed by Dowran, the imperial general, who, shortly after, was killed in a skirmish. So uncertain was the state of things at this time, that Nadir offered to evacuate the empire, on the receipt of half a million of pounds sterling. But the intrigues of Nizam caused the weak emperor to throw himself on the clemency of the invader, who entered Delhi, and demanded thirty millions of pounds sterling, as a ransom. This unfortunate capital now exhibited a horrible scene of tumult, massacre, and rapine. No less than one hundred thousand of the inhabitants were put to death. The value of the plunder was immense ; and Nadir Shah is said to have carried off from Delhi treasures to the amount of sixty-two millions of pounds sterling ; the greatest booty ever made, in one place, by any conqueror. Nadir Shah married his son to a grand-daughter of Aurengzebe ; restored Mahomed Shah to his throne ; and, having obtained the cession of all the countries to the west of the Indus, returned to Persia. The Nizam usurped the sovereignty of the Deccan. Bengal had, a year before, become independent, under Aliverdi Cawn. The Rohillas erected an independent state near the Ganges, within eighty miles of Delhi. The result of the invasion of Nadir Shah was the destruction of the Mogul empire in Hindostan. Nadir Shah and Mahomed Shah both died, in the year 1747. The latter was succeeded by his son Ahmed Shah. During the reign of this prince, which lasted only six years, a complete dissolution of the remainder of the empire took place ; and nothing remained to the house of Timur, but the city of Delhi, with a small surrounding territory, exposed to the depredations of every invader. A new state of things ensued ; and all the soubahs and nabobs assumed independence. The rajahs, or native princes, resumed their ancient rights ;

and regained all they could of their ancient dominions. Abdalla, king of Candahar, seized on the provinces of Lahore and Moulton. Hindostan was in commotion, from one extremity to the other. Regular government was at an end; and the only law known was that of force. Perhaps, in the annals of the world, there is scarcely an instance of such an extensive, powerful, and splendid empire, so suddenly and completely dissolved.

On the death of Nizam Al Muluk, in 1748, civil commotions arose in the Deccan, for the succession to the throne, and for the nabobship of Arcot, one of the provinces. The French and English engaged in the contest; espoused opposite causes; and carried on a war in the Peninsula, till 1754. The English succeeded in the establishment of their own security and influence in the Carnatic; and the French obtained possession of the northern Circars, whose annual revenues were valued at half a million of pounds sterling. But, of all the native powers that had risen on the ruins of the Mogul empire, none were so formidable as the Mahrattas. Sahooje had succeeded his father, Sambaji. He inherited all the vigour and abilities of his ancestors; and reigned more than fifty years, during a period extremely favourable to the aggrandizement of a state rising on the ruins of another. The power of the Mahrattas was, by his courage and conduct, carried to a wonderful height. The confusion prevailing throughout India had opened a field for military adventures, particularly inviting to this hardy and enterprising people. Their conquests, under Sambaji, may seem astonishing to those who do not know that Hindostan is so full of military adventurers, that an army is soon collected by a chief, who holds out a prospect of plunder. At the time of his death, in 1740, the empire of the Mahrattas comprised the whole central part of Hindostan, and a great portion of the Deccan. The reign of Ram Rajah, who succeeded Sambaji, produced a great revolution in the Mahratta state. The two principal officers, the Peishwah or minister, and the Buhshi, or commander in chief of the army, agreed to divide the dominions of their sovereign; the former assuming the government of the western,

and the latter of the eastern provinces. This partition of the empire by its ministers, encouraged the usurpation of others, according to their power and opportunity; and, in the course of a few years, the Mahratta state, from an absolute monarchy, became a mere confederacy of military chiefs, forming a loose system of federal government. Their spirit of enterprise, and avidity of spoil, however, were undiminished. From the banks of the Indus to those of the Ganges, almost every province had been either conquered or plundered by these marauders. Bengal alone, which was then subject to Aliverdi Cawn, had hitherto escaped their depredations. But in 1743, both the Mahratta states united in the invasion of that province. One hundred and sixty thousand horsemen ravaged the plains of Bengal. Their barbarities were dreadful, and their inroads ruinous. They collected an immense quantity of plunder.

Possessing vast domains and numerous armies, the Mahrattas resolved to attempt the expulsion of Abdalla, king of Candahar, from his Indian provinces; and the establishment of the Hindoo government throughout India. The principal powers of Hindostan formed, at this period, two parties; the Hindoos and the Mahometans. Sujah Dowla, and other Mahometan chiefs, joined Abdalla; while the Juts and other Hindoos, adhered to the Mahrattas. The army of the Mahometans amounted to about one hundred and fifty thousand, that of the Mahrattas to two hundred thousand men; but the Juts deserted their confederates before the hostile parties met in the field. A decisive engagement took place, in the year 1761, in the plains of Panniput. Victory declared for Abdalla, after a battle more obstinate and bloody, than any other recorded in the annals of Hindostan. The carnage was horrible. The loss of the Mahrattas, in killed and prisoners, was almost incredible; they lost the flower of their army, together with their best generals; and, from that period, their power has been on the decline.

The expulsion of the French, and the establishment of the British power in India, are well related by Mr. Orme. Particular details, in this general work, are not to be expected. It

is sufficient to notice a few other leading events, connected with oriental revolutions. The war in the Deccan, which terminated in 1754, was conducted with a vigour and prudence that reflected great honour on the French and English commanders. Hostilities recommencing between France and England in 1756, the contest in India was renewed by the two nations.

Aliverdi Cawn, nabob of Bengal, dying in 1756, Suraja Dowla, his grandson and successor, jealous of the rising power of the Europeans in India, resolved to expel the English from Bengal, and accordingly took their fort at Calcutta. The recovery of a station of so great importance, on which the whole trade to Bengal depended, was a measure of absolute necessity. An armament was sent from Madras, under the conduct of admiral Watson, and colonel, afterwards lord Clive, who not only recovered Calcutta, but brought the nabob to terms. The sword was now drawn, and the English could enjoy no security, while a nabob, inimical to their interests, possessed Bengal. The famous battle of Plassey, in 1757, laid the foundation of their power, by rendering them the arbiters of the succession to the nabobship. Jaffier Ally Cawn, who had been formerly deposed, was replaced on the throne; and, at his death, the government of the province fell into the hands of the English.

Since the reign of Ahmed Shah, who was deposed in 1753, the Mogul emperor had been merely a phantom of royalty. Ahmed Shah was succeeded by his son Allumguire II., in whose reign Delhi, sharing the misfortunes of its monarchs, was plundered by Abdalla, king of Candahar. The emperor was reduced to the lowest degree of misery, alternately lying at the mercy of Abdalla, or the Mahrattas; soliciting the aid of both friends or enemies; and even depending on their generosity for the means of subsistence. Allumguire was deposed and murdered in 1760, and Shah Allum, his son, placed on the tottering and dangerous throne. This unhappy monarch threw himself successively on the Mahrattas, Nidjib Dowlah, and Sujah Dowlah, for protection and assistance. From the period of Nadir Shah's invasion, the Mogul empire

had been merely nominal ; and the latter emperors were of little political consequence. Their names and persons, which still retained a considerable degree of veneration among the bulk of the people, were, however, sometimes made use of by different parties in order to forward their views. Every usurper, who was diffident of his own strength, endeavoured to legalize his usurpation, by a real or pretended grant from the emperor as the paramount sovereign, in order to reconcile the transaction to popular opinion ; and each daring rebel, who got possession of his person, obliged him to sanction every act of violence committed against his authority.

Such was the state of Hindostan, and such the condition of its wretched emperor, the miserable tool of rebels and usurpers, when lord Clive assumed the government of Calcutta in 1765. Jaffier Ally Cawn, nabob of Bengal, had recently died ; and lord Clive obtained from the nominal emperor, Shah Al-lum, who was without power, money, or friends, a grant of the provinces of Bengal, Bahar, and Orissa, with the northern Circars, on condition of paying him twenty-six lacks of rupees, about two hundred and sixty thousand pounds sterling, per annum. The English acquired a territory, containing at least ten millions of inhabitants, and producing a net revenue of nearly one million five hundred thousand pounds sterling per annum ;* while the emperor obtained the means of a comfortable subsistence, with the city and fortress of Allaha-bad for his residence, and the sovereignty over that and the adjacent province of Corah, under the protection of the English.

* These extensive acquisitions in the east, were the occasion of an equivalent loss in the west. The newly acquired provinces in India, brought into the hands of the English East India Company such an immense surplus of tea, as could not readily be sold to advantage. Eager to find a market for it, they combined with the English ministry to force it on the English colonies, incumbered with a duty of three pence per pound, payable on its importation. The company sought a market for a superabundant commodity ; the English ministry, revenue from America, without its consent. The collision of their views, with the love of liberty, which predominated in the breast of the British colonists, caused the destruction of the tea in Boston in 1773, one of the first events of the American revolution.

From the time of its first establishment in Bengal in 1765, the British power in India, notwithstanding the frequent opposition of the native princes, has been gradually increased, and the territorial acquisitions of the Company extended, both in Hindostan and the Peninsula. Within two years after this epoch, the English were engaged in an arduous contest with Hyder Ally, sultan of Mysore. Hyder had originally been a soldier of fortune, employed in the service of the rajah or king of that country. He is said to have acquired the rudiments of war in the French camps; and, in 1753, he distinguished himself as their auxiliary. About ten years afterwards, being at the head of the army of Mysore, he dethroned the rajah, and usurped the sovereignty. The war between him and the English breaking out in 1767, was carried on with various success, during that and the following year. But, in 1769, Hyder, with a strong detachment of chosen troops, chiefly cavalry, having eluded the vigilance of the British army, suddenly appeared before Madras, and dictated a peace to the government of that place, which was not in a condition to withstand an attack. The result of the first war with the Mahrattas, was favourable to the British arms; and many important conquests were made. But a second war with Hyder Ally, breaking out in 1780, it was found necessary to conclude a peace with the Mahrattas; and all conquests were restored, except Salsette, and the small islands adjacent to Bombay, which were ceded to the East India Company. Hyder, in the mean while, expecting to be powerfully supported by the French, broke into the Carnatic with one hundred thousand of the best troops ever disciplined by a native of India. This was an alarming crisis; and the success of Hyder, in cutting to pieces colonel Baillie's detachment, with the consequent retreat of the army of the Carnatic, caused the British interests in that quarter, to be given up for lost in the opinion of most people. Governor-general Hastings, and sir Eyre Coote, formed expectations more sanguine. Sir Eyre Coote so successfully opposed Hyder, that he appeared sincerely desirous of peace. He died while in this disposition, and was succeeded by his son, Tip-poo Saib, who long made a conspicuous figure in India. This

prince entertained an irreconcilable enmity to Great Britain ; and the war was continued : but the peace of 1783 having deprived him of all hopes of assistance from France, he consented, with reluctance, to a cessation of hostilities. Peace was concluded at Mangalore, in 1784 ; and matters were restored nearly to the situation in which they were before the commencement of the war. This treaty secured his fidelity by very feeble ties ; and the splendid embassy which he sent to France, shortly after the peace, gave reason to believe that the courts of Versailles and Seringapatam had some great design in view. Whatever it may have been, it was prevented by the French revolution. Tippoo, however, entered singly on a war with the English. The first and second campaigns, in 1790 and 1791, were indecisive : but the third terminated in favour of the British. Ousoor Rayacotta, and other hill forts were successively reduced ; and Nundy Droog, on the summit of a mountain nearly seventeen hundred feet high, after being besieged almost a month, was carried by assault.

This conquest was immediately followed by that of Penagra : but an attack made on Kistdagheri failed ; and Coimbatore was obliged to surrender to Tippoo. These two events were soon counterbalanced by the success of the British in the memorable attack of Severndroog, or the Rock of Death, which is said to rise half a mile in perpendicular height, from a base of eight miles in circumference. This stupendous fortress, before which the sultan flattered himself that the Europeans would be annihilated by sickness and the sword, was taken by assault, on the eleventh day of the siege. The garrison, trusting to the strength of the place, were negligent in its defence ; a circumstance which rendered the conquest so easy, that it was effected without the loss of a man ; and only one private soldier was wounded. On the 1st of February, 1792, the whole allied army of the British, the Mahrattas, and the troops of the Nizam, began their march towards Seringapatam ; and, on the 5th, arrived within six miles of Tippoo's camp, which was strongly fortified. The following morning, lord Cornwallis gave orders for the attack. His plan of operation was bold, and the result decisive. Tippoo was

driven from his camp into the city; all his redoubts were taken; and a lodgement made on the island on which Seringapatam is situated. Every thing being ready for the assault, a negotiation for peace commenced; and, on the 24th, the preliminaries were settled. The principal articles of the treaty were, that Tippoo should cede half of his dominions to the allied powers; that he should pay three crores and thirty lacks of rupees; that all prisoners should be liberated; and that two of the sultan's eldest sons should be delivered as hostages. Tippoo, overawed by the discontents of his own subjects, reluctantly signed the treaty. The delivery of the children, one of eight and the other ten years of age, to lord Cornwallis, who received them with great kindness, was a splendid and affecting scene.

Peace was now restored: but it was not of long duration. The ambition of Tippoo was, for a while, repressed by his recent defeats; and his power was diminished by the cessions which he had been compelled to make: but his unbroken spirit, and a desire to retrieve his affairs, urged him to try, once more, the fortune of arms. The war which took place between England and France, soon after the French revolution, seemed to afford a favourable opportunity; and he readily listened to the suggestions of French emissaries, who persuaded him, that, with the assistance of the new republic, he might not only recover all that he had lost, but expel the English from India, and share their possessions with the French. In the beginning of the year 1798, Tippoo had concluded an alliance with the Directory of France; and despatched an embassy to the sultan or king of Candahar, to excite him to invade Hindostan. The expedition of the French to Egypt, the same year, has been supposed to have had an ultimate reference to India. Whatever might be the plan concerted between the parties, it was evident that Tippoo's conduct announced hostility. Lord Mornington, governor-general of Bengal, apprized of the state of affairs, sent to the sultan a letter of expostulation; which produced only an equivocal answer. His lordship determined to avail himself of the superiority of his force. He immediately directed general Harris to enter the territory of Mysore,

with the army under his command ; and, at the same time, issued orders to lieutenant-general Stuart to advance towards the same point, from the coast of Malabar. The sultan, having attacked these two divisions, separately, was totally defeated in both engagements, and driven from every post that he endeavoured to maintain. General Harris, with the army of Madras, proceeding without further interruption, encamped, on the 5th of April, 1799, about two miles to the southwest of Seringapatam ; and immediately began to prepare for the siege of that capital. On the 14th, the army of Bombay joined that of Madras, before Seringapatam. On the 30th of April, the batteries were opened against the city ; and, on the evening of the 3d of May, a practicable breach was effected. On the 4th, about one o'clock in the afternoon, the hottest part of the day being deemed the most likely to ensure success, as the troops of the sultan would then least expect, and consequently be the least prepared to resist, an attack, was fixed upon for the assault. The British troops advanced ; made the attempt ; and were completely successful. The palace of the sultan was the last place where resistance was made. Two of his sons surrendered to the troops that surrounded them ; and guards were placed for the protection of the family. Tippoo and several of his chiefs fell in the assault of the palace ; and the body of the sultan was found, in one of the gates, among a heap of slain. His corpse, being recognised by his family, was interred with the honours due to his rank. Immense treasures were found in the royal palace ; and vast quantities of artillery and military stores in the city and forts. A descendant of the ancient rajahs was reestablished in a part of Mysore ; and the rest of Tippoo's dominions were divided between the English, the Nizam, and the Mahrattas. The English retained the city and fortress of Seringapatam.

Thus ended an important contest, which delivered the British empire in Asia from the most formidable enemy it ever had, among the native powers of India. From this period, the British must be considered as the predominant power, both in Hindostan and in the peninsula. History does not record a similar instance, of the people of a small island,

situated in the extremity of Europe, establishing so extensive and powerful an empire, at so vast a distance from home. The English East India Company, though an inconsiderable number of British subjects, are in fact the sovereigns of countries incomparably more extensive than Great Britain and Ireland, and containing eighty millions of inhabitants; a circumstance very favourable to the circulation of the blessings of the Christian religion among the benighted inhabitants of the oldest nations of the world. Of this, the British and Foreign Bible Society, and Missionary Societies in England, seem well disposed to make the best use.*

* "The number of languages into which the missionaries at Serampore, in Bengal, (under the superintendence of the Baptist Society in England) are translating the Holy Scriptures, amounts to twelve: viz. 1. the Bengalee; 2. the Orissa; 3. the Felinga; 4. the Guzeratte; 5. the Kurnata; 6. the Mahratta; 7. the Hindoostanee; 8. the Seik; 9. the Sanscrit; 10. the Burman; 11. the Chinese; 12. the Thibet or Bootan; besides the printing of the Malayala and the Tamul. These numerous languages are spoken by an immense population, exceeding that of the United States, in the proportion of fifty-five to one, all of whom, with a few exceptions, are idolaters; and, though more or less civilized, the greater part are the subjects of the most cruel superstitions.

"The present state of the translations is highly encouraging; and authorizes a hope, that, in less than ten years, 'all the nations of the east' will hear, in their own tongues, 'the wonderful works of God.' Besides the above, the Serampore missionaries are printing the Malayala, translated from the celebrated Syriac version, under the direction of Mar Dionysius, bishop of the Syrian Christians; and also the Tamul, translated by a valuable deceased missionary from the London Society.

"The patronage which these translations have received, is great. The work was undertaken by a society (projected by an enterprising individual, W. Carey) whose funds, at its commencement, in 1792, were not quite sixty dollars.

"From 1801 to 1809, the money received from various sources, expressly for the translations, amounted to the sum of 39,584 dollars. There were expended, within the same time, 36,443 dollars.

"The manner in which the Scriptures have been received by the natives, is very encouraging. So early as 1803, the New Testament, the first volume of the Old, the Psalms, and a part of Isaiah, were finished in Bengalee, and began 'to be a great deal read by the natives.' The missionaries, native and European, carry them in their tours through the country, and in most places find the people eager to receive them.

Miscellaneous History.

Religion. The peculiar doctrines of the Christian religion are so strongly represented in certain systems of the Hindoos, that we cannot doubt the source whence they have been derived. We find in them the doctrine of the trinity. The Hindoos believe in one God, Brahma, the creator of all things; and yet they represent him as subsisting in three persons; and they worship one or other of these persons, throughout every part of India: and, what proves that they hold this doctrine distinctly, is, that their most ancient representation of the Deity is formed of one body and three faces.

Secondly, the doctrine of the incarnation of the Deity. The Hindoos believe that one of the persons in their trinity (and that too the second person) "was manifested in the flesh." Hence their fables of the incarnation of Vishnoo.

Thirdly, the doctrine of atonement for sin, by the shedding of blood. To this day, in Hindostan, the people bring the goat or kid to the temple, and the priest sheds the blood of the

"Often is the poor Hindoo seated under the shade of the trees, reading 'this wonderful book.' A native of talents has been for some time stationed in Orissa, near the famous temple of Juggernaut, the Moloch of Hindostan; the road to which, for fifty miles, is strewed with the human bones of self-murdered votaries. Here, this messenger of peace is frequently seen accosting his idolatrous countrymen, amid the scattered remains of their brethren and fathers, presenting them with the Word of Life in the very 'language of Juggernaut.'

"A circumstance highly important to the eastern world, is the recent formation of a Bibliotheca Biblica, in Calcutta, in which Bibles, of all sorts and languages, will be placed for sale at low prices. This plan will do much towards an extended circulation of the Bible.

"From the extensive intercourse which subsists between India and Christian nations; from the protection afforded to the missionaries by the English government of Bengal; and, above all, from the importance of the cause itself, there is a fair prospect that 'the lamp of life' will be given back to four hundred millions inhabiting the east, whence all other nations of the globe have derived their light, life, and hope of immortality."

Buchanan's Christian Researches in Asia.

innocent victim. Throughout the whole east, the doctrine of a sacrifice for sin seems to exist in one form or other.

Fourthly, the doctrine of the influence of the spirit of God. In the most ancient writings of the Hindoos, it is asserted, that the divine spirit or "light of holy knowledge," influences the minds of men. And the man, who is the subject of such influence, is called the man twice born.

The Hindoos have their Vedas, institutes of Menu, and other sacred writings, which are of very great antiquity. These, they say, were dictated by God to the first man. Some of their descriptions of the Deity are truly sublime. In their sacred writings it is observed of God "that he is one who has no visible parts; who exists from eternity; the soul of all beings; whom no being can comprehend." They also assert "that goodness is the very essence of God." Those writings also contain sundry excellent moral maxims. The great superiority of the spiritual, to the corporeal part of man, is a fundamental part of their system.

On the subject of creation, the Hindoos differ among themselves, but all agree in the following general outline. They say, that, after the Supreme Being had existed alone from all eternity, he resolved to produce other beings; but this production was wholly from his own substance; and, after a certain period, they believe that every thing will be absorbed into him again, when he will exist as before. According to them, "every thing that now exists, has existed before, and will hereafter exist again." We cannot find, either in Hesiod or Homer, any trace of sentiments so sublime as those of the Hindoos respecting a self-existent, intelligent principle. They are, nevertheless, idolaters, and chargeable with Polytheism. They conceive that there is more of dignity in the Supreme Being doing nothing himself, but rather employing inferior agents, than if he were to act in person. They believe that from him all power is derived; but, they suppose, that the immediate government of the world is placed, by him, in other hands. To these inferior deities, who are very numerous, their prayers and religious services are addressed.

In respect to a future state, as well as with regard to one Supreme God, the system of the Hindoos has the advantage over those of several of the heathen nations. They almost all lost sight of the latter great principle, and retained nothing of the former that could materially influence their behaviour. Whereas the Hindoo doctrine of a future state, though absurd and arbitrary, has, nevertheless, considerable influence on their conduct, leading them to overlook all that they can suffer in this life, with a view to bettering their condition in a future one. They believe in the transmigration of souls, after death, both as a reward and a punishment, according to their merits or demerits in the present life; and look forward to a period when, thoroughly purified, they will be re-absorbed into the deity, from whom they, and all other beings, sprung. These opinions restrain their vicious propensities; and encourage them to submit to many privations and penances, with a hope of hastening their restoration to their pristine condition. Conscientious of guilt, and convinced that guilt deserves, and sooner or later will draw after it, punishment, and at the same time ignorant of the great atonement provided by infinite mercy for the sins of mankind, they seek for expiation of their crimes, by voluntary sufferings. Animated with this prospect, and impressed with ideas that they could not mortify the body too much, they inflict on themselves the most dreadful torments; such as standing, or sitting whole years in one unvaried posture; carrying the heaviest loads, or dragging the most weighty chains; exposing the naked body to the scorching sun; and hanging with the head downwards before the fiercest, and most intolerable fire. Others of them, in various ways, put an end to their own lives. One of these is rushing into the Ganges, and continuing there till they are devoured by alligators. The custom, of wives burning themselves on the same pile with their deceased husbands, took its rise from this source. The victim of this folly is supposed, not only to evince the purest affection for her husband, but to do an act so highly meritorious, as to expiate all her past crimes, and gain a reunion with the Supreme mind, without the successive transmigrations through which less ardent zealots must pass.

The genuine Hindoo will neither kill nor eat any thing that has life. "No mortal," say the institutes of Menu, "exists more sinful than he, who desires to enlarge his own flesh with the flesh of another creature. The ground of their abhorrence is the fear of disturbing the possible residence of some deceased ancestor or friend, whose souls are supposed to transmigrate into animals as well as into human beings. Vegetables, and particularly rice, constitute almost the whole of their food; some add milk; and others, departing from the strictness of their religion, indulge in fish.

The Hindoo doctrine of transmigration is formed into a system so far, that, in the institutes of Menu, a passage of the vital spirit, after death, into the bodies of particular animals, is designated as the penalty of particular crimes. The following, selected from a long list, may serve as a sample of the whole. The slayer of a Bramin must enter, according to the circumstances of his crime, the body of a dog, a boar, a camel, an ass, a bull, a goat, a sheep, a stag, or a bird. A priest, who has drunk spirituous liquors, must migrate into the form of a worm, an insect, a moth, or a fly, feeding on ordure. He who steals the gold of a priest, shall pass a thousand times into the bodies of spiders, or of snakes. If a man steals grain in the husk, he shall be born a rat; if he steal flesh meat, a vulture; if salt, a cricket; if woven flax, a frog; if perfumes, a musk-rat; if raw grain, a hedge-hog; if small cattle, a goat. Women, who have committed similar crimes, incur a similar taint; and will, in the next stage of their existence, be paired with these male beasts, in the form of their females.

Besides the punishment of transmigration, there is, in the Hindoo system, a variety of hells for the direct punishment of crimes, in which the modes of suffering are various, but fanciful.

Such is the faith of the Hindoos with regard to themselves: as to others, they believe that persons of other nations or religions, if they live virtuously, after being purified, will be born Hindoos; and in that way eventually arrive at Paradise, and live with God.

Sundry attempts have been made to convert these people to Christianity ; but, until lately, with very little effect.* They

* Ever since the Portuguese got footing in the east, they have attempted to introduce the religion of Rome. Upwards of two centuries ago, papal Rome established her inquisition in India ; and it is still in operation. From Goa, as a centre, issue the orders of the *santa casa*, or holy office, to almost every nation of the east ; to the western coast of Africa, where there are many Romish churches ; and thence to their settlements along the shores of the continent of Asia, as far as China, and the Philippine Isles.

In passing through the Romish provinces in the east, Dr. Buchanan observes, that he did not expect to see Christianity in the degraded state in which he found it. Of the priests it may truly be said, as he observes, " that they are, in general, better acquainted with the Veda of Brahma, than with the Gospel of Christ." In some places, the doctrines of both are blended. At Aughtoor, he witnessed (in October, 1806,) the tower of Juggernaut employed to solemnize a Christian festival. The following are extracts from the doctor's journal.

" Goa, January 23, 1808.

" On my arrival at Goa, I was informed that there were upwards of two hundred churches and chapels in the province of Goa, and upwards of two thousand priests. The magnificence of the churches of Goa, far exceeded any idea I had formed from the previous description. Goa is properly a city of churches ; and the wealth of provinces seems to have been expended in their erection. I was not permitted to be an eye-witness of the horrors of the inquisition ; but was convinced that its cruelties continued to be inflicted on Romish Christians, who, by the events of war, are under British protection.

" Besides the spiritual tyranny of the inquisition, there exists, in certain provinces, a corruption of the Christian doctrine more heinous than can easily be credited. In some places the ceremonies and rites of Moloch are blended with the worship of Christ. The chief source of the enormity is this : the inquisition would not give the Bible to the people. The Scriptures were not known to the common people, even by name ; and some of the priests themselves acknowledge that they have never seen them."

The first Protestant mission in India was founded by Bartholomew Ziegenbalg, a man of erudition and piety, educated at the university of Halle, in Germany. He sailed for India in 1705. In the second year of his ministry, he founded a Christian church among the Hindoos, which has been extending its limits to the present time. In 1714, he returned to Europe for a short time ; and, on that occasion, was honoured with an audience by his majesty, George the First, who took much interest in the success of the mission. In the year 1719, Ziegenbalg finished the translation of the Bible into the Tamul tongue ; having devoted fourteen years to the work.

are less open to conviction than other Pagans, for their creed approaches much nearer to the Christian system, than is com-

After the first missionary, Ziengenbalg, had finished his course, he was followed by other learned and zealous men, upwards of fifty in number, in the period of a hundred years, among whom were Schultz, Jænicke, Gericke, and Swartz, whose ministry has been continued, in succession, in different provinces unto this time. The present state of the mission will appear, by the following extract from the Journal of Dr. Buchanan's Tour through these provinces.

“ Tranquebar, August 25, 1806.

“ Tranquebar was the first scene of the Protestant mission in India. There are at present three missionaries here, superintending the Hindoo congregations. The church, built by Ziengenbalg, was consecrated in 1718, and Ziengenbalg, and his companions, died in two years after. They laid the foundation for evangelizing India; and then departed. The missionaries told me, that religion had suffered in Tranquebar, of late years, from European infidelity. French principles had corrupted the Danes, and rendered them indifferent to their own religion; and, therefore, hostile to the conversion of the Hindoos. ‘ Religion,’ said they, ‘ flourishes more among the natives of Tanjore, and in other provinces, where there are fewer Europeans, than here, or at Madras; for we find that European example, in the large towns, is the bane of Christian instruction.’ ”

“ Tanjore, September 2, 1806.

“ Last Sunday and Monday were interesting days to me at Tanjore. On Sunday three sermons were preached in three different languages. At eight o'clock we proceeded to the church built by Mr. Swartz, within the fort. From Mr. Swartz's pulpit, I preached in English from Mark xiii. 10. “ And the Gospel must first be published among all nations.” The English gentlemen here attended with the missionaries, catechists, and British soldiers. After this service was ended, the congregation of Hindoos assembled in the same church and filled the aisles and porches. The Tamul service commenced with some forms of prayer, in which all the congregation joined with loud fervour. A chapter of the Bible was then read, and a hymn of Luther's sung. After a short extempore prayer, during which the whole congregation knelt on the floor, the Rev. Dr. John delivered an animated discourse, in the Tamul tongue, from these words, ‘ Jesus stood, and cried, saying, If any man thirst, let him come to me, and drink.’ I was surprised here at the sound of the iron pen engraving the Palmyra leaf. Many persons had their ollas in their hands, writing the sermon in Tamul short-hand. Mr. Kohloff assured me, that some of the elder students and catechists will not lose a word of the preacher, if he speak deliberately. An old rule of the mission is, that the sermon of the morning should be read to the schools in the evening, by the catechist, from his Palmyra leaf.

mon with idolaters. When urged to believe in God ; the creation of the world by his power ; the Trinity ; the incarnation

“ Another custom obtains among them which pleased me much. In the midst of the discourse, the preacher sometimes puts a question to the congregation, who answer it without hesitation, in one voice. The object is to keep their attention awake, and the minister generally prompts the answer himself.

“ After the sermon was ended, I returned with the missionaries into the vestry of the church. Here I was introduced to the elders and catechists of the congregation. Among others came Sattianaden, the Hindoo preacher. He is now advanced in years, and his black locks have grown gray. As I returned from the church, I saw the Christian families going back in crowds to the country ; and the boys looking at their ollas. What a contrast, thought I, is this to the scene at Juggernaut ! Here there is becoming dress, humane affections, and rational discourse. I see here no skulls, no self-torture, no self-murder, no dogs and vultures tearing human flesh ! Here, the Christian virtues are found in exercise by the feeble-minded Hindoos, in a vigour and purity, which will surprise those who have never known the native character, but under the greatest disadvantages, as in Bengal. It certainly surprised myself ; and, when I reflected on the moral conduct, upright dealing, and decorous manners of the native Christians of Tanjore, I found, in my breast, a new evidence of the peculiar excellence and benign influence of the Christian faith.

“ In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kohloff had given notice that there would be divine service next day (Monday.) Accordingly, the chapel in Swartz’s garden was crowded at an early hour. Sattianaden delivered his discourse in the Tamul language, with much natural eloquence, and with visible effect. His subject was the marvellous light. He first described the Pagan darkness ; then the light of Ziengenbalg ; then the light of Swartz ; and then the heavenly light ! when there shall be no more need of the light of the sun, or of the moon.

“ I have had long conversations with the missionaries, relating to the present circumstances of the Tanjore mission. It is in a languishing state at this moment, in consequence of the war on the continent of Europe. Two of its sources have dried up. The chief support of the mission is derived from itself. Mr. Swartz had, in his lifetime, acquired a considerable property through the kindness of the English government, and of the native princes. When he was dying, he said, ‘ Let the cause of Christ be my heir.’ When his colleague, the pious Gericke, was departing, he also bequeathed his property to the mission. And now Mr. Kohloff gives, from his private funds, an annual sum. He stated that there were upwards of ten thousand Protestant Christians belonging to the Tanjore and Tenavelly districts alone, who had not among them one complete copy of the Bible ; and that not one Christian, perhaps, in a hundred, had a New Testament. When I mentioned

of Jesus Christ, and a future state of rewards and punishments, they reply, that these doctrines, or what they deem equivalent, have always been a part of their religious creed; and, in proof thereof, they allege their doctrine of a Supreme Being, of creation, of a triad of divinity, namely, Brahma, Seeva, and Vishnu, or the creating, preserving, and destroying power of the Godhead. With regard to the incarnation of Christ, they say, that while Christians ought to be thankful for the descent of the Son of God once into the world, they have much more reason to be so; for their Seeva has al-

the designs of the Bible Society in England, they received the tidings with very sensible emotions of thankfulness. They justly observed, 'if you can no longer send us missionaries to preach the Gospel, send us the means of printing the Gospel. The Tranquebar mission, and the Madras mission, have both possessed printing-presses for a long period, by the means of which they have been extensively useful in distributing the Scriptures, and religious publications, in several languages. The mission press at Tranquebar, may be said to have been the fountain of all the good that was done in India during the last century. It was established by Ziengenbalg. From this press, in conjunction with that at Halle, in Germany, have proceeded volumes, in Arabic, Syriac, Hindostanee, Tamul, Telinga, Portuguese, Danish, and English.'

" September 4, 1806.

" Leaving Tanjore, I passed through the woods inhabited by the Collaries (or thieves) now humanized by Christianity. When they understood who I was, they followed me on the road, stating their destitute condition in regard to religious instruction. They were clamorous for Bibles. They supplicated for teachers. 'We don't want bread or money from you,' said they, 'but we want the word of God.' "

" Trichinopoly, Sept. 5.

" The first church built by Swartz, is at this place. It is called Christ's church; and is a large building. The Rev. Mr. Pohle presides over this church, and over the native congregations at this place. Christianity flourishes; but I found that here, as at other places, there is a famine of Bibles. The Jubilee was celebrated on the ninth of July, being the hundredth year from the arrival of the messengers of the Gospel. On this occasion, their venerable pastor preached from Matt. xxviii. 19. 'Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' On the Sunday morning, I preached in Christ's church, to a full assembly, from these words, 'For we have seen his star in the east, and are come to worship him.' Some of the English soldiers came to me desiring to know how they might procure Bibles."

ready descended eleven times, agreeably to their eleven avatars, and that future descents may be expected, when great exigencies require them. They consider their doctrine of a future state fully equal to the Christian system of heaven and hell, for restraining vice, encouraging virtue, and promoting the order and happiness of society.

To the zealous addresses of Christian missionaries, urging them to embrace Christianity, they reply, that "it may be very true, and particularly good for its own professors; but that their old religion is best for them." The dread of losing Caste is with them a great barrier in the way of all change of religion. In that case, they lose all consequence among their own countrymen.*

* In order to obtain a distinct view of the state of Christianity, and of superstition, in Asia, Dr. Buchanan, in 1806, undertook a tour through India, to mark the relative influence of Paganism and Christianity. The following extracts from the Journal of his Tour through these provinces, and his Christian Researches in Asia, cast light on the moral and religious state of this country:

"Buddruck, in Orissa, May 20, 1806.

"We know that we are approaching Juggernaut, (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place, we have been joined by several large bodies of pilgrims, perhaps two thousand in number, who have come from various parts of Northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly, in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggernaut. Numbers of pilgrims die on the road, and their bodies generally remain unburied. On a plain by the river, near the pilgrim's caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking tameness; the obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place."

"Juggernaut, June 14.

"I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death. It may truly be compared with the 'valley of Hinnom.' The idol, called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named.

"This morning I viewed the temple, a stupendous fabric, and truly commensurate with the extensive sway of 'the horrid king.' The walls and

Population and Manufactures.

An inhabitant of America, residing in Carolina, Georgia, the Floridas, or southwardly as far as Terra Firma, must be

gates are covered with indecent emblems, in massive and durable sculpture. I have also visited the sand plains, by the sea, in some places whitened with the bones of the pilgrims; and another place, a little way out of the town, called by the English the Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen.† The senses are assailed by the squalid and ghastly appearance of the famished pilgrims, many of whom die in the streets, of want or of disease; while the devotees, with clotted hair and painted flesh, are seen practising their various austerities and modes of self-torture.

“There is scarcely any verdure near Juggernaut; the temple and town being nearly encompassed by hills of sand, which has been cast up, in the lapse of ages, by the surge of the ocean. All is barren and desolate to the eye, and in the ear there is the never-intermitting sound of the roaring sea.”

“June 18.

“I have returned home from witnessing a scene which I shall never forget. At twelve o'clock, the Moloch of Hindostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude, such as I had never heard before. A body of men, having green branches or palms in their hands, approached with great celerity. When they had come up to the throne, they fell down before him that sat thereon, and worshipped: and the multitude again sent forth a voice ‘like the sound of a great thunder.’

“The throne of the idol was placed on a stupendous car or tower, about sixty feet in height, resting on wheels, which indented the ground deeply as they turned slowly under the ponderous machine. Attached to it were six cables, by which the people drew it along. The idol is a block of wood, having a frightful visage, painted black, with a distended mouth, of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel.

“I went on in the procession close by the tower of Moloch, which, as it was drawn with difficulty, grated on its many wheels harsh thunder. After a few minutes, it stopped; and now the worship of the god began. A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of the people, who responded, at intervals, in the same strain.

† “The vultures generally find out the prey first, and begin with the intestines, for the flesh of the body is too firm for their beaks, immediately after death. But the dogs soon receive notice of the circumstance. On the approach of the dogs, the vultures retire a few yards, and wait till the body be sufficiently torn for easy deglutition.

struck with the difference between his own country and India, though they are in the same parallel of latitude. In America,

'These songs,' said he, 'are the delight of the god. His car can only move when he is pleased with the song.' I felt a consciousness of doing wrong, in witnessing the exhibition. I felt like a guilty person, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former, now comes the blood.

"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile, when the libation of the blood is made."

"June 20.

"The horrid solemnities still continue. Yesterday, a woman devoted herself to the idol: she laid herself down on the road, in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning, as I passed the Place of Skulls, nothing remained of her but her bones."

"June 21.

"I beheld another distressing scene, this morning, at the Place of Skulls: a poor woman lying dead, and her two children by her, looking at the dogs and vultures which were near! The people passed by, without noticing the children. I asked them where was their home: they said, 'they had no home but where their mother was.' O there is no pity at Juggernaut! no mercy, no tenderness of heart, in Moloch's kingdom!

"As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of numbers, at particular festivals, usually say, that 'a thousand would not be missed.'

"The annual expenses of the idol Juggernaut, presented to the English government, extracted from the official accounts, are 8702*l.* sterling. The rites of Juggernaut are not confined to his chief temple. He has many a tower in Bengal. The blood of Juggernaut is not known at Calcutta: but alas! it is shed at the very doors of the English, almost under the eye of the supreme government! Close to Ishera, about eight miles from Calcutta, there is a temple of this idol, which is often stained with human blood." Dr. Buchanan visited it, in 1807. One of the victims of that year was a well-made young man, of healthy appearance and comely aspect. He had a garland of flowers round his neck, and his long black hair was dishevelled. He danced for a while before the idol, singing in an enthusiastic strain; and then, rushing suddenly to the wheels, he shed his blood under the tower of obscenity. Dr. Buchanan

and in a great measure in Europe, population, arts, and manufactures, are eminently the portion of the colder latitudes.

then adverts to the immolation of females. From an actual enumeration, the number of women who were burned alive on the funeral pile of their husbands, within thirty miles round Calcutta, from the 15th of April to the 15th of October, was one hundred and fifteen. By an account taken in 1803, the number of women sacrificed during that year, within thirty miles round Calcutta, was two hundred and seventy-five.

“ Calcutta, September 30, 1807.

“A horrid tragedy was acted, on the 12th instant, near Barnagore. A Koolin Brahmin, of Cammar-hattie, died, at the advanced age of ninety-two. He had twelve wives; and three of them were burned alive with his dead body. Of these three, one was a venerable old lady, having white locks, who had been long known in the neighbourhood. Not being able to walk, she was carried in a palanquin to the place of burning, and was then placed by the Brahmins on the funeral pile. The two other ladies were younger, one of them of a very pleasing and interesting countenance. The old lady was placed on one side of the dead husband, and the two other wives laid themselves down on the other side; and then an old Brahmin, the eldest son of the deceased, applied his torch to the pile, with unaverted face. The pile suddenly blazed, for it was covered with combustibles; and this human sacrifice was completed amidst the din of drums and cymbals, and the shouts of Brahmins.”

In contrast with this state of things, Dr. Buchanan found an unexpected number of Christians in India. The Syrian Christians inhabit the interior of Travancore and Malabar, and have been settled there from the early ages of Christianity. The first notices of this ancient people, in recent times, are to be found in the Portuguese histories.

When the Portuguese arrived; they were agreeably surprised to find upwards of a hundred Christian churches on the coast of Malabar. But when they became acquainted with the purity and simplicity of their worship, they were offended. “These churches,” said the Portuguese, “belong to the Pope.” “Who is the Pope?” said the natives; “we never heard of him.” The European priests were yet more alarmed, when they found that these Hindoo Christians had long enjoyed a succession of bishops appointed by the patriarch of Antioch. “We,” said they, “are of the true faith, whatever you from the west may be; for we come from the place where the followers of Christ were first called Christians.”

When the power of the Portuguese became sufficient for their purpose, they invaded the tranquil churches, seized some of the clergy, and devoted them to the death of heretics. Then the inhabitants heard, for the first time, that there was a place called the Inquisition, and that its fires had been lately lighted at Goa, near their own land.

But they are in the most flourishing state throughout all India, even to the vicinity of the equator. Its overflowing popula-

The churches on the sea-coast were compelled to acknowledge the supremacy of the Pope; but they refused to pray in Latin, and insisted on retaining their own language and liturgy. This point they said they would only give up with their lives. The Pope compromised with them.

The churches in the interior would not yield to Rome. After a show of submission, for a little while, they proclaimed eternal war against the Inquisition; they hid their books; fled, occasionally, to the mountains, and sought the protection of the native princes, who had always been proud of their alliance.

Two centuries had elapsed, without any particular information concerning the Syrian Christians in the interior of India. It was doubted by many whether they existed at all: but, if they did exist, it was thought probable that they must possess some interesting documents of Christian antiquity. Dr. Buchanan conceived the design of visiting them, in his tour through Hindostan. This he accomplished, in 1806. The following extracts are taken from his *Journal and Christian Researches in Asia*.

“The first view of the Christian churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England, the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls.

“The first Syrian church which I saw was at Mavelycar: but the Syrians here are in the vicinity of the Romish Christians, and are not so simple in their manners as those nearer the mountains. They had been often visited by Romish emissaries, in former times; and they at first suspected that I belonged to that communion. They had heard of the English; but supposed that they belonged to the church of the Pope, in the west. They had been so little accustomed to see a friend, that they could not believe that I was come with any friendly purpose. Soon, however, the gloom and suspicion subsided; they gave me the right hand of fellowship, in the primitive manner; and one of their number was deputed to accompany me to the churches in the interior. I was received at the church of Chinganoor with confidence and affection; and the people of the neighbouring villages came round, women as well as men. The sight of the women assured me that I was once more, after a long absence from England, in a Christian country: for the Hindoo women, and the Mahometan women, and in short all women who are not Christians, are accounted by the men an inferior race, and in general are confined to the house, like irrational creatures. In every countenance, now before me, I thought I could discover the intelligence of Christianity. But,

tion may in some measure be accounted for from its antiquity, which exceeds Europe by many hundreds, and civilized

at the same time, I perceived, all around, symptoms of poverty and political depression. In the churches, and in the people, there was the air of fallen greatness. I said to the senior priest, 'You appear to me like a people who have known better days.' 'It is even so,' said he, 'we are in a degenerate state, compared with our forefathers. The learning too of the Bible,' he added, 'is in a low state among us. Our copies are few in number, and that number is diminishing instead of increasing; and the writing out a whole copy of the Sacred Scriptures is a great labour, where there is no profit and little piety.' I then produced a printed copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before. They admired it much; and every priest, as it came into his hands, began to read a portion, which he did fluently; while the women came round to hear. I asked the old priest, whether I should send some copies from Europe. 'They would be worth their weight in silver,' said he.

"I have visited eight churches, and scarcely believe, sometimes, that I am in the land of the Hindoos, only that I now and then see a Hindoo temple on the banks of the river. I observed that the bells of most of the churches are within the building, and not in a tower. The reason, they said, was this. When a Hindoo temple happens to be near a church, the Hindoos do not like the bell to sound so loud, for they say it frightens their god."

"Angamalee, a Syrian town containing three churches.

"January, 1807.

"I have penetrated once more inland, to visit the Syrian churches. At the town of Cenotta, I was surprised to meet with Jews and Christians in the same street. The Jews led me first to their synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient church. I afterwards sat down on an eminence above the town, to contemplate this interesting spectacle; a Jewish synagogue and a Christian church standing over against each other, exhibiting, as it were, during many revolving ages, the Law and the Gospel to the view of the heathen people.

"In this place I have found a good many valuable manuscripts. The Syriac version of the Scriptures was brought to India, according to the popular belief, before the year 325. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, like that of some MSS. in the British Museum, commonly called Eastern paper, the ink has, in several places, eat through the material, in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not in general illegible. There is a volume, which was deposited in one of the remote churches, near the mountains, which merits a particular description. It contains the

America by some thousands, of years. To emigration, to active foreign commerce, and offensive wars, the inhabitants

Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page, and is written with beautiful accuracy. In certain places, the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness; but the letters can, in general, be distinctly traced, from the impress of the pen, or from the partial corrosion of the ink. The view of these copies of the Scriptures, and of the churches which contain them, still continues to excite a pleasing astonishment in my mind; and I sometimes question myself, whether I really am in India, in the midst of the Hindoos, and not far from the equinoctial line. How wonderful it is, that during the dark ages of Europe, whilst ignorance and superstition, in a manner, denied the Scriptures to the rest of the world, the Bible should have found an asylum in the mountains of Malayala, where it was freely read by upwards of an hundred churches!"

While Dr. Buchanan was in the east, the state of the Jews, who were dispersed in different countries, frequently occupied his thoughts. He had heard that they had existed, in distinct colonies, in certain parts of India; that some of them had arrived long before the Christian era; and had remained, in the midst of the Hindoos, to this time, a distinct and separate people, persecuted by the native princes from age to age, and yet not destroyed. His mind was impressed with the conviction, that their preservation in such a variety of regions, and under such a diversity of circumstances, could be only effected by the interposition of the Divine Providence, which reserved them, thus distinct, for some special and important purpose. To hear the sentiments of the Jews from their own lips, and to learn their actual impressions as to their present circumstances and future hopes, he visited Cochin, in 1806, 7, and 8. He there found a town almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations. The resident Jews are divided into two classes, called the Jerusalem or White Jews, and the Ancient or Black Jews. The White Jews stated to him, that they came into that land soon after the second temple was destroyed; that God gave the people favour in the sight of the king who at that time reigned there, and he granted them a place to dwell in, called Craganor: that their forefathers continued at Craganor for about a thousand years; but at last, discord arising among them, one of their chiefs called to his assistance an Indian king, who, with a great army, destroyed their houses, palaces, and strong holds, dispossessed them of Craganor, killed part of them, and carried part into captivity. By these massacres, they were reduced to a small number. Some of the exiles came and dwelt at Cochin, where they have remained ever since, suffering great changes from time to time. The native annals of Malabar confirm the foregoing account, in the principal circumstances; as do the Mahometan histories of the later ages.

of India are, in a great degree, strangers. When invaded, they do not resist to the last extremity. As often as they have

Further Extracts from Dr. Buchanan's Journal.

"It is only necessary to look at the countenance of the Black Jews, to be satisfied that their ancestors must have arrived in India many ages before the White Jews. Their Hindoo complexion, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock, in Judea, many ages before the Jews in the west; and that there have been intermarriages with families not Israelitish. In the interior towns of Malabar, I was not always able to distinguish the Jew from the Hindoo. The White Jews look upon the Black Jews as an inferior race, and not of a pure cast; which plainly demonstrates, that they do not spring from a common stock, in India.

"The Black Jews communicated to me much interesting intelligence concerning their brethren, the ancient Israelites, in the east; traditional, indeed, in its nature, but, in general, illustrative of true history. They recounted the names of many other small colonies, resident in Northern India, Tartary, and China; and gave me a written list of sixty-five places. The Jews have a never-ceasing communication with each other, in the east: so that, when any thing interesting to the nation of the Jews takes place, the rumour will pass rapidly throughout all Asia.

"I inquired concerning their brethren, the ten tribes. They said, that it was commonly believed among them, that the great body of the Israelites are to be found in Chaldea, and in the countries contiguous to it, being the very places whither they were first carried into captivity.

"Almost in every house, I find Hebrew books, printed or manuscript, particularly among the White Jews. When I questioned the Jews concerning the old copies of the Scriptures, which had been read in the synagogues from age to age, some told me that it was usual to bury them when decayed. Others said, this was not always the case. The White Jews had only the Bible, written on parchment, and of modern appearance, in their synagogue: but I was informed, that the Black Jews possessed copies written on goat-skins; and that, in the synagogue of the Black Jews, there was an old record chest, into which the decayed copies of their Scriptures had been thrown. I accordingly went to the synagogue, with a few of the chief men, and examined the contents, which some of them said they had never looked at before. The manuscripts were of various kinds, on parchment, goat-skins, and cotton paper. I negotiated for them, hastily, and wrapped them up in two cloths, and gave them to the Jews to carry home to my house. I have had many interesting conferences with the Jews on the subject of their present state, and have been much struck with two circumstances; their constant references to the desolation of Jerusalem, and their confident hope that it will be one day rebuilt. The desolation of the holy city is ever present to the minds of the Jews, when the subject is concerning themselves as a nation;

been overrun by a superior force, their conquerors have been obliged to suffer them to follow their ancient customs ; for the power of religion, added to the force of habit, rendered it impossible to effect a change. They never have incorporated with their conquerors, but have always continued the same, whether free men or tributaries. Their masters have often been changed, and that, for the most part, without any active exertion on their part ; and, not infrequently, they have been restored to their ancient rights by the voluntary abdication of their conquerors.

From the effects of habit, and the benefit of long experience, aided by a vegetable diet, and abstinence from intoxicating liquors, they are comparatively uninjured by extreme heat, moisture, and putrefaction, which are so destructive to strangers from more northern latitudes. Liver complaints, which are very destructive to Europeans, are much more rare among the natives of India. These circumstances are favourable to an increase of population. We accordingly find their country cultivated in every part ; and so full of inhabitants, that improved plantations are every where to be seen, and towns present themselves to travellers at very short intervals.

The abundance and cheapness of their manufactures result from their overflowing population, and cheap subsistence. Food, raiment, and shelter, are due, and must be furnished to every man who works for another. Where these necessaries of life are easily procured, labour will be at a moderate price. In India, a very fertile soil, annually enriched with periodical rains, yields double harvests, with little cultivation. Rice grows in water, and is reaped in boats, with an astonishing increase. Their flat country, a great part of which is covered with water, for six months in the year, abounds with fish.

for, though without a king and without a country, they constantly speak of the unity of their nation. They have a general impression, that the period of their liberation from the heathen is not very remote ; and they consider the present commotions in the earth as gradually loosening their bonds. 'It is,' say they, 'a sure sign of our approaching restoration, that, in almost all countries, there is a general relaxation of the persecution against us.'"

Buchanan's Christian Researches in Asia.

Though their religion prohibits their eating any thing that has life, yet many of them consider this restriction as confined to land animals. Rice and fish afford both a wholesome and cheap aliment to great multitudes. The former is eaten without spoons, or any utensil, being swallowed after it is formed into a round ball in the palm of the hand. It is made savoury and agreeable by the addition of Curry powder and Gee, the former of which is a composition of Chian pepper and spices, and the latter of unctuous substances, such as oil or butter. The produce of the soil, in India, is not wasted in rearing domestic animals to be eaten.* Little else is attended to, but such vegetables as immediately contribute to the food or clothing of man. A much greater population can therefore be subsisted from the same soil, than would be practicable if mēat were freely eaten. The maintenance of labourers is, of consequence, both easy and cheap. In India, rice may be purchased by the hundred weight for fifty-six cents, and the other productions of the soil generally for one-fourth of their price in the United States. Nor is this wonderful; for the wages of a labourer are less than two dollars a month.

In a climate where frost, and even an unpleasant degree of cold, is in all seasons unknown, clothing may be due to decency, but very little is necessary on the score of comfort.

In India, the houses of the common people are, for the most part, built with bamboos, which are as common with them, as canes in the swamps of Carolina and Georgia. These being split and fastened in the ground, are made to lap over each other, and being covered with straw afford a cheap shelter to many hundreds of thousands. People whose maintenance, in the three essential articles of food, clothing, and shelter, costs so little, can afford the proceeds of their labour, either in agriculture or commerce, at a low rate. In countries, where individuals are at liberty to pursue such measures, as, in their opinion, tend most to their personal advancement, many will

* A piece of ground, necessary to raise animals for the food of man, if cultivated to its utmost capacity in vegetables, particularly potatoes, would go further in supporting forty human beings, than all the animal food, that could be raised from it, would contribute to the maintenance of ten.

indulge in projects for bettering their condition ; but in India, where every man's cast is fixed from the day of his birth, and for life, no thoughts of change can be indulged. Devoted to a single object, and that pursued from one generation to another, a facility of doing it well, and a capacity for doing it cheaply, must be the consequence.

As the lands in India, from time immemorial, have been rented out for a part of their produce, and as there are no slaves for sale in that country, neither the one nor the other can be purchased. The agriculturist must therefore be contented, to pursue his business, for the most part, in the humble line of personal industry. A similar necessity is imposed on the manufacturer, and indeed on every other order of men. From the whole, a great mass of industry is constantly and steadily exerted in one and the same line : the result is, a plentiful support for an immense population, and an astonishing variety of cheap and elegant manufactures, for the use of such foreigners as come, with money in their hands, to purchase them.

The Hindoos are of a good stature, in the northern and mountainous parts ; but lower, and of a weaker frame, in the plains, and the southern provinces. They are, in general, formed with exact symmetry ; and, although greatly inferior to the Europeans in strength, surpass them in agility and easiness of motion. Their features are regular, and their complexion either copper or olive, but both with various shades, and some are almost black. The hair is always black and long, and the white part of the eye is generally tinged with yellow. Their peculiar customs and manners have been frequently described. The horrible custom of widows burning themselves, in testimony of affection to their husbands, was practised in the times of remote antiquity. The continuance of practices, so revolting to human nature, shows how seldom customs are changed in India. The Hindoos are remarkable for their abstemiousness, which excludes the use of animal food, and intoxicating liquors. They are of a quick and subtle genius, but mild and inoffensive in their manners. Pusillanimity is considered as a distinguishing feature in their

national character. But the history of Indian affairs seems to furnish numerous exceptions to this general representation. The number of Hindoos exceeds that of the Mahometans, in at least a tenfold proportion.

The Hindoos, uninfluenced by the Mahometans, are a weak, superstitious, charitable people. They are almost strangers to those passions that form the pleasure and pain of the lives of ordinary men. Ambition is effectually restrained by their religion, which, as we have stated, confines every individual to his own cast. The follies of debauchery are prevented by abstaining from all intoxicating liquors. The tumults of love are unknown, in consequence of their marrying very young; the males at fourteen, and the females at eleven, and sometimes at ten. It is common to see a woman of twelve with a child in her arms. Though a barren woman is rare, they bear but few children; at eighteen, their beauty is on the decline; and at twenty-five, they are strongly marked with age. The men, indeed, wear somewhat better, though they are also on the decline soon after thirty. Their bodily organs decay, before their mental faculties can attain any considerable degree of perfection. They are strangers to that vigour of mind, which actuates the more active spirits of the citizens of the United States. They prefer a lazy apathy to a life of energy, and frequently say, "It is better to sit than to walk, to lie down than to sit, to sleep than to wake; and death is best of all." Their natural passions, with the exception of avarice, are starved. Their fondness for hoarding is promoted by the oppression of their government, which looks, with a jealous eye, on the growing riches of its subjects. To counteract this, the Hindoos bury their money under ground, with such secrecy as to be unknown to all other human beings. This secret no punishment can draw from them, and they often carry it to their graves. The sums lost in this manner, account why the silver in India does not appear to increase, though immense quantities are imported, and little or none exported. Their doctrine of transmigration encourages the practice of burying their money; for they believe that, in their next appearance in life, they will have such a recollection of circumstances as

will enable them to regain possession of their hidden treasures. When their country is invaded, and likely to be conquered, they bury their money, and run off. When the conquest is completed, they return ; submit to their new masters ; and repossess themselves of their hidden treasure. By the universality of this process, much is unavoidably lost.

Commerce. The history of the commerce of India, is, to a certain extent, connected with the history of that of Europe, and indeed of the eastern continent. From the books of Moses, the most ancient, and only genuine record of what passed in the first ages of the world, we learn, that, at a very early period, camels were employed in conveying the rich commodities of India, over land, to the neighbouring nations, particularly to Egypt. These useful animals, from their extraordinary capacity to convey heavy burdens, of seven or eight hundred weight, to a great distance, and for a long time, over parched and sandy deserts, with a small proportion of the least nutritious food, and no other supply of water than is furnished from their own singularly constructed stomachs, have been properly called "the ships of the desert." This inland trade, over the sandy plains of Arabia, with the aid of camels, was soon reduced to system, by the Phœnicians occupying Tyre and Sidon, on the Mediterranean, who were the first commercial nation mentioned in history. The value of the commodities, and the danger to which they were exposed, in traversing the Arabian wilderness, pointed out the propriety of travelling in company, for their greater security. Caravans were early formed on this principle, and were generally of force sufficient to repel the attacks of freebooters. The Phœnicians wrested from the Idumeans some commodious harbours, on the Arabian gulf. From these they held a regular intercourse with India on the one hand, and with Africa on the other. To lessen the expense of the intermediate land carriage, it was deemed expedient to take possession of Rhinocolura, in the Mediterranean. Indian commodities, after being brought, by land, from the western extremity of the Arabian gulf to this port, were conveyed from it, by water, to Tyre, and thence distributed through the world. This easy route of communi-

cation with India, enabled the Phœnicians to supply other nations with the productions of India, in great abundance, and at a cheap rate. It secured to them, for a considerable time, a monopoly of this valuable trade, and laid the foundation of the extraordinary wealth of individuals, which, in the emphatic language of Isaiah, seven hundred years before the Christian era, rendered the merchants of Tyre "princes, and her traffickers the honourable of the earth."

The invasions of India, prior to that of Alexander, are either of doubtful authority, or of comparatively little consequence. We shall, therefore, pass them over. The Macedonian hero entered on his military career with grand and extensive projects. Aiming at universal monarchy, he aspired to the dominion of the sea, as well as of the land. From the wonderful efforts of the citizens of Tyre, in arresting the progress of his conquering army, for seven months, before he could effect their reduction, he conceived an exalted idea of the resources of maritime power, and of the wealth to be derived from commerce, especially of that with India, which he found engrossed by the Tyrians. With a view to secure this commerce for himself, as soon as he had completed the conquest of Egypt, he founded a city, with the name of Alexandria, near one of the mouths of the Nile, which he designed to be the emporium of eastern commodities. This soon became the greatest trading city in the ancient world; and continued, through the successive revolutions of eighteen centuries, to be the chief seat of commerce with India. Alexander, bent on securing in perpetuity this valuable commerce, began, soon after, to indulge the hope of obtaining the sovereignty of the country furnishing the precious commodities, which, being in universal demand, were its basis. After his final victory over the Persians, he was led to traverse that part of Asia, which stretches eastward from the Caspian sea, beyond the river Oxus. In a progress of several months, through nations much accustomed to intercourse with India, he heard so much in the praise thereof, as increased his desire of invading it. He therefore crossed that ridge of mountains which constitutes its northern barrier. Passing over the river Indus,

he marched forward in the road which leads directly to the Ganges, and the opulent provinces to the south east. On his way, he was opposed by Porus, at the head of a numerous army. The war with Porus, and other Indian princes, led him in various directions, and particularly more to the south west. In the course of these operations, he marched through very rich and populous settlements. In every step of his progress, objects no less striking than new, were presented to his view. No country, he had hitherto visited, was either so populous, so well cultivated, or abounded in so many valuable productions, as that part of India, through which he had marched; but, hearing that richer regions lay to the east, in the vicinity of the Ganges, he proposed to his soldiers to resume their route towards that quarter; but they had suffered so much from incessant rains, and long marches, that their strength and patience were both exhausted. With one consent, and persevering obstinacy, they refused to advance. This obliged him to issue orders for returning to Persia. In prosecution of his design to open a communication, by sea, with India, and the centre of his dominions, he chose to sail down the Indus to the ocean, and, from its mouth, to proceed to the Persian gulf. The conduct of this expedition was committed to Nearchus; but Alexander accompanied him in his navigation down the river. The army provided for the purpose, consisted of one hundred and twenty thousand men, more than two-thirds of whom he had engaged since he began his expedition. He had also two hundred elephants, and nearly two thousand vessels. On board of these, one-third of the troops embarked, while the remainder, marching in two divisions, one on the right, the other on the left, accompanied them in their progress. Nine months elapsed before they reached the ocean, and seven more before they were conducted safely up the Persian gulf, into the Euphrates. Alexander left the fleet soon after it had entered the ocean, and led his army, by land, back to Persia. His march through India had so often varied from a right line, as to multiply his opportunities for examining its fertile interior. Three of his officers kept journals or memoirs of all important transactions that oc-

curred. From these records, digested in the form of history, we learn, that India, abounding in civilized inhabitants, was formed into monarchies of considerable extent, at that early day, when the inhabitants of Britain, Gaul, and other western countries of Europe, were in a situation not much unlike that of the present American Indians.

From the same source, Europe obtained its first authentic information concerning the climate, the soil, the productions, and the inhabitants of India. The descriptions given by the officers of Alexander, delineate what we now behold in the same country, after the lapse of two thousand years. The stated change of the seasons, now called monsoons; the periodical rains; the swellings of the rivers, and consequent inundations, are particularly mentioned and described. No less accurate are the descriptions, which they have given of the inhabitants. Their delicate and slender form, their dark complexion, their black uncurled hair, their garments of cotton, their living entirely on vegetable food, their division into separate tribes or casts, the members of which are forbidden to intermarry; the custom of wives burning themselves with their deceased husbands, and many other particulars; in all which they perfectly resemble the modern Hindoos.

While Alexander was busily employed in carrying into effect his judicious plans for uniting India with his other dominions, death cut him off in the prime of life. Those parts of India which had been overrun by Alexander, quietly submitted to Pytho and Seleucus, as his successors. The latter, impressed with high ideas of the advantages which might be derived from a commercial intercourse with India, marched into it, and advanced considerably beyond the utmost boundary of Alexander's progress; but made no further conquests. Soon after his death, all the possessions of the Macedonians in India, were wrested from them. Nevertheless, the trade from that country to Europe settled in Egypt, and was carried on, for many centuries, by that channel, in which the sagacity of Alexander had destined it to flow. Ptolemy, son of Lagus, one of the successors of Alexander, as soon as he took possession of Egypt, established the seat of government in Alexan-

dria. Under his patronage it soon became populous and wealthy. His son and successor, Ptolemy Philadelphus, in order more certainly to bring the trade with India to centre in Alexandria, set about forming a canal one hundred cubits broad, and three cubits deep, between Arsinoe on the Red Sea, and the Pelusiac, or eastern branch of the Nile, so as to make a complete communication by water, between India and Alexandria, a distance of about two hundred and fifty miles ; but the work was not completed in his time. The trade continued over land, between Berenice and Coptas, as long as Egypt remained an independent kingdom. The line of communication lay through the desert of Thebais, almost entirely destitute of water ; but provision was made for supplying this want, by searching for springs, and building in their vicinity inns or caravanseras, for the accommodation of merchants.

Egypt enjoyed a monopoly of this commerce for about two hundred and fifty years ; and derived from it an extraordinary degree of opulence and power. When that country was reduced into a Roman province by Augustus, the trade with India continued in the same channel ; but for the benefit, and under the protection of the Romans.

The commodities of India were peculiarly acceptable to the citizens of the capital of the greatest empire ever established in Europe, who had been recently enriched with the spoils, and the tribute of almost all the known world, and who had little else to do, but to enjoy and dissipate the wealth accumulated by their ancestors. To supply their demands, the commerce with India increased to an astonishing degree. Besides what was imported from Egypt, the Romans received an additional supply by another conveyance. This was through Palmyra, or Tadmor, in the wilderness, between the river Euphrates and the Mediterranean. The valuable commodities of India, being of small bulk, bore the expense of this land-carriage ; and the trade soon became so considerable, that the opulence and power of Palmyra increased with great rapidity. In every age, the trade with India has been more a commerce of luxury than of necessity. Its elegant manufactures, spices, and precious stones, are not objects of desire to

nations of simple manners, nor are such nations possessed of wealth sufficient to purchase them. The principal articles of importation from India in ancient times, were spices and aromatics, precious stones and silk. The first were in demand for religious functions, in the worship of the numerous Pagan deities; but the vanity of men caused a greater consumption of these fragrant substances, than their piety. It was the custom of the Romans to burn the bodies of their dead, and they deemed it magnificent to cover not only the body, but the funeral pile on which it was laid, with the most costly spices. At the funeral of Sylla, two hundred and ten burdens of spices were strewed upon the pile.

Precious stones and pearls, though of no real use, have an artificial value from their beauty and rarity. Among nations far advanced in luxury, the vain and opulent vie so eagerly with one another for the possession of these marks of distinction, that they rise in price to an exorbitant, and almost incredible height. Precious stones and pearls were found in different countries, all which were ransacked to gratify the pride of Rome; but India furnished the chief part, and the productions thereof were allowed to be most diversified and valuable.

The silk of India was in great demand at Rome; its price was so exorbitant, that it was deemed a dress too expensive for men, and was wholly appropriated to women of rank and opulence. It was often sold for an equal weight of pure gold. These valuable commodities have been furnished by India for the use of all commercial nations, as far back as authentic history reaches. To them, in modern times, have been added, what are usually called piece goods, a mercantile term, comprehending that immense variety of elegant fabrics, which Indian ingenuity has formed of cotton.

The trade of India, after being carried on from the early ages of the Postdiluvian world, successively by the Phœnicians, Grecians, and Romans, passed into the hands of the Mahometans and Arabians, in the seventh century of the Christian era. The Hindoos had hitherto known foreign nations through the peaceful medium of commerce, or the hostile intercourse of honourable war; but they were now to be

hold, in the bosom of their country, a race of men who robbed them of the fair inheritance of their fathers, and insulted their religion. Mammood, one of the chiefs of the invaders, made a vow to subjugate the Hindoos; and to convert them, by force of arms, to the religion of Mahomet. This impious vow he sealed with the blood of his unoffending fellow-creatures. In the course of twenty years, he invaded Hindostan twelve times; and finally reduced, under his yoke, the whole of the western provinces; and marked his conquests, not only with the devastation of cities, and the plunder of palaces, but with the depression of industry, the ruin of agriculture, and the wide-spreading miseries of famine. Enraged at the obstinate adherence of the Hindoos to the religion of their fathers, he massacred, in cold blood, a helpless peasantry. The brave resistance of others awaked no generous sentiment of sympathy in his obdurate and remorseless heart. The sufferings of kings dragged from their thrones; the wailings of women, torn from their husbands and children; and the groans of thousands expiring under the swords of their oppressors, pierced not the breast of this abandoned and profligate tyrant. The Mahometans maintained their ascendancy for many centuries, with occasional intervals of tranquillity. A particular detail of their conquests in India, would be not only unsatisfactory, but disgusting. It would contain little more than an account of massacres inflicted on a mild and humane people, by unfeeling conquerors, whose object was not so much to gain territory or subjects, as, by military coercion, to exterminate one form of religion, and introduce another. Mahomet, by publishing a new religion in Arabia, animated his countrymen with a new spirit. His followers displayed at once all the zeal of missionaries, and the ambition of conquerors. They spread the doctrine of their prophet, and extended the dominion of his successors, from the shores of the Atlantic to the frontier of China, with unexampled rapidity. Persia and Egypt were among their first conquests. The Arabians, from impetuous warriors, in a short time became enterprising merchants. They founded Bassora, on the north bank of the Euphrates, which soon became a distinguished mart for Indian commerce. To

it, they brought all the commodities of Hindostan; and thence they distributed them, both by land and water, over Asia, Europe, and Africa. They advanced considerably beyond the boundaries of ancient navigation, and penetrated as far as the city of Canton in China, which, till that period, was scarcely known. Constantinople next became a considerable mart of Indian and Chinese commodities. Afterwards, the inhabitants of Venice, Florence, and Genoa, made extraordinary efforts to engross the advantages that have always accrued to those, who supplied Europe with the productions of the east. They each succeeded for a certain time, and were enriched by it; but the Venetians most of all. They remained in possession of this commerce till the fifteenth century. When they believed the power of their country to be firmly established, and they were in full confidence of the continuance and increase of its opulence, two extraordinary events took place nearly at the same time, which proved fatal to their apparently well-founded expectations. These were the discovery of America, and of a new route to India by doubling the Cape of Good Hope, and they paved the way to the most important events, in the history of commerce. While several countries and cities were successively enriched by the trade with India, the great mass of its inhabitants remained firmly attached to their ancient religion and habits. Hostile to all incorporation with their conquerors, they pursued their agriculture and manufactures, indifferent to all the nations that were contending for a monopoly of their commerce. They never sought foreign commerce by distant voyages; but the Phœnicians, Persians, Arabians, Egyptians, and others, from time immemorial, came to traffick in India, in order to bring away its rich commodities.

The discovery of a new route of navigation to the east, produced effects, which vibrated round the world. The Portuguese, founding their claims on the rights which priority of discovery, confirmed by a papal grant, were, in that age, supposed to convey, and considering themselves entitled to an exclusive commerce with the countries they had first visited, indulged the hope, that Lisbon would soon be the storehouse of

eastern commodities for all Europe. Their ships frequented every port in the east, where valuable commodities were to be found, from the Cape of Good Hope to the river of Canton; and along this immense stretch of coast, they established a chain of forts or factories. In every part of the east they carried on trade without rival or control. From their extensive connexions, they were enabled to import into Europe whatever was useful, rare, or agreeable, in greater abundance than had ever been known. The navigation from India to Lisbon, though tedious, was safe; and, being one unbroken voyage, enabled the Portuguese to undersell the Venetians and others, who obtained the same commodities, by successive operations of shipments and reshipments in different seas, and by a land carriage of two hundred and fifty miles. The saving was so great, that the Portuguese could afford to vend the productions of India for about one-half of what they had previously sold for, when brought by camels over the desert, between the Arabian and Persian gulfs on one side, and the Nile and Mediterranean on the other. The stream of commerce, rapid like the tide when it turns, suddenly forsook Venice, and poured itself, almost instantaneously, in full force, on Lisbon.

To perpetuate these advantages, the Portuguese early formed a scheme for excluding all other nations from participating in this commerce. With this view, they took possession of such stations in the Arabian and Persian gulfs, as they supposed would enable them to obstruct the ancient commercial intercourse between Egypt and India, and to command the entrance of the great rivers, which facilitated the conveyance of Indian goods to Constantinople, and through the interior provinces of Asia. Alphonso Albuquerque, the officer charged with the execution of these plans, succeeded in part. He greatly diminished, but failed in his attempts to annihilate, the over land commerce between India and the western regions.

The Portuguese continued their progress in the east, until they established a commercial empire, to which there had, hitherto, been nothing comparable, in the history of the world. This they enjoyed, without interference from other nations, for nearly a century. And in the same period, notwithstand-

ing the very narrow limits of the parent country, they became extremely powerful and wealthy. Their growing importance excited the envy of their neighbours; and the great influx of wealth into Portugal, by means of its trade with the East Indies, roused the spirit and industry of mercantile adventurers in other countries. The avarice of nations, as well as of individuals, was stimulated to seek for a participation in this lucrative commerce. Holland led the way, and England soon followed. They drove the Portuguese from their most valuable settlements, and seized on the best branches of their commerce. The French, soon after, acquired a share of the trade. From 1726, till 1754, they had a considerable proportion of it. By degrees the English triumphed over their Portuguese, Dutch, and French competitors. From a limited body of merchants, the English East India Company have become, during the latter part of the eighteenth century, arbiters of the east. Queen Elizabeth, in the year 1600, gave the first charter of incorporation to a number of English merchants, by the name of the London East India Company, to trade to India, by the way of the Cape of Good Hope. Their whole capital was only seventy-two thousand pounds, though their present annual income is above seven millions sterling. For sixty years, they acted solely as merchants; and had permission, from different native princes, to erect factories on their territories, and to conduct trade on principles of reciprocity. Charles II. laid the foundation of the British empire in the east. His successors, and the nation over which they ruled, have realized the magnificent plan, resolved upon by Alexander, above two thousand years ago, for aggrandizing his country, by the commerce of India. The means proposed by the one, were substantially the same which have been adopted and carried into effect by the other. These were, to acquire settlements in India; and to hold them partly by European troops, and partly by natives commanded by European officers, all to be paid by the revenues of the country. On the marriage of Charles II., to the Infanta of Portugal, he received the island of Bombay, on the coast of Malabar, as a part of her dower. The English monarch made a present of this island to the

London East India Company ; and, in a few years after, made them a further donation, of the island of St. Helena, in the Atlantic. The same munificent patron gave the company an enlarged charter, by which they had authority to make war, and conclude peace, to exercise martial law, and also to coin money. The company, whether by design or accident, was thus, in fact, converted into a sovereign power. Having territory of their own, they were no longer dependent on the natives. The continual and unremitting quarrels among the different Indian potentates, disposed them to court alliances with the Europeans who had settled among them ; and always furnished pretences to the latter, for fortifying their various stations. The progress of the English, in obtaining possession of the country, was for a long time slow, though constantly advancing. In all their movements, they proceeded with caution. About the middle of the eighteenth century, two powerful natives stood forward as competitors for the station of nabob of the province of Arcot. The one was supported by the English ; the other by the French. Many battles were fought, and the plains of the Carnatic were drenched with the mingled blood of the Europeans and natives. The English succeeded in fully establishing the authority of their favourite, over an opulent and extensive territory. In gratitude for their services, and in remuneration of their expenses, several highly cultivated and fertile tracts of country were conveyed to them by native sovereigns, under the imposing name of free gifts. To the territory thus acquired, much was soon after added by conquest, when the company's troops were commanded by lord Clive, lord M'Cartney, the marquis of Cornwallis, sir Arthur Wellesley, now duke of Wellington, and others. On the whole, within the last century, and, for the most part, in the last half of it, eighty millions of Asiatics have become the subjects of British subjects, and pay to them annually above seven millions sterling of revenue. The primary object of these establishments was, certainly, something very different from a disinterested zeal for the happiness of the Indians. Nevertheless, their condition, in several respects, is ameliorated to a degree, which their ancient and deep-root-

ed prejudices would not have permitted, while they remained their own masters. The Bengal provinces have been in the actual possession of the British since 1765; during which period, they have experienced an unusual share of tranquillity. The evils, inseparable from their tributary state, are, in some degree, compensated by the advantages of military protection. It is an undoubted fact, that, with the exception of China, they are in a better state, as to agriculture and manufactures, than any other of the Asiatic countries. Christendom expects, from the English East India Company, an exertion of all their power, to accomplish an abolition of the horrid custom of Indian women burning themselves with their deceased husbands. The destinies of the British empire, in India, and the probable designs of Providence, in permitting so great a part of one of the oldest and most populous countries in the world, to be subjected to a company of the subjects of a small insular kingdom, two thousand years younger, afford ample scope for conjectures; but speculations of this kind are not within the province of history. The heart of every good man must, nevertheless, indulge the hope, that it will eventuate in diffusing truth, useful knowledge, and real religion, in conjunction with British establishments, over the benighted regions of the east.

Though the trade to India is almost exclusively in the hands of the English, it is not entirely so. Neutral and friendly nations are permitted to participate therein, though British subjects, not belonging to the East India company, are, in a great measure, denied that privilege. The citizens of the United States can lawfully carry on trade to India, which, before their independence, they could not do. They have availed themselves of this circumstance, and engaged in this new trade with spirit and success. Salem, Boston, Providence, New York, Philadelphia, and Baltimore, bid fair to be enumerated with Tyre, Alexandria, Venice, Genoa, and Lisbon, which, in ages past, have largely participated in the commerce of India. A port on the north-west coast of America, near the mouth of the river Columbia, together with an artificial connexion of that river with the Missouri, and of the Ohio either with the Susquehannah, the James, the Catawba, or the

Savannah rivers, or through the lakes of Canada to Hudson's river, would connect the youngest nation of the world with one of the oldest, by a short and safe navigation across the Pacific Ocean, in a much shorter course, and one directly opposite to that, which heretofore has been usual.

Though the Hindoos are of all people the least given to change, yet a change in the habits of their customers has, in these latter ages, caused a considerable variation in the articles of export from the east.

The spices, which were formerly consumed in immense quantities at sacrifices and funerals, are no longer necessary for these purposes in Christian countries. The importation into Europe, of the insect from which the silk is derived, has lessened the demand for that article. The perfection to which the English have attained, in their manufactures of cotton, porcelain, &c. has diminished the necessity of importing Asiatic stuffs, and china ware: but, while, by the change of manners and taste, and the improvement in European manufactures, certain imports from Asia have been lessened, a further change of taste has augmented others beyond example. The fondness for tea, introduced little more than a century, has extended so generally, that, by its increased consumption, compensation is made for the decline of other Indian commodities. The progress, which civilization and wealth is making in this western world, will excite, among its increasing inhabitants, an increasing taste for the productions of Asia. Though the trade to the East Indies has considerably changed its nature, yet it is likely to extend and grow, in future, as it uniformly has done, in all the past ages of the world.

Island of Ceylon.

This valuable and celebrated island, the Taprobana of Ptolemy, adjacent to the most southern promontory of India, is about two hundred and sixty miles in length, and one hundred and fifty in breadth. The shores are flat and low, to the distance of six or eight leagues, within land; but the interior consists chiefly of high mountains, covered with prodigious

gious forests, full of aromatic trees and plants. Ceylon is opulent in every department of natural history. It possesses a rich and varied mineralogy of gold, iron, plumbago, &c. with immense fossil wealth, in various precious stones, such as the genuine ruby, the sapphire, the topaz, and the amethyst. The opulence of the sea also corresponds with that of the land. This consists in a valuable pearl fishery. During the season of the fishery, the village of Condatchey is crowded with a mixed assemblage of people, of different colours and countries, with numerous tents, huts, and shops, while the adjacent sea is covered with boats. The divers descend to a depth of from five to ten fathoms, and remain under water about two minutes, generally bringing up about one hundred pearl oysters, in their respective nets. The soil, in the vallies and plains near the coast, is rich and amazingly fertile, in rice and other vegetable products. This island affords pepper, and various other spices; but its peculiar and most valuable product is cinnamon, the best in the world. The immense forests are the haunts of innumerable elephants. The buffalo is common, and wild boars numerous and exceedingly fierce. There are also tigers, bears, and various tribes of deer and monkies. The alligators are sometimes eighteen feet in length. Ceylon is remarkable for the numerous peacocks that ornament its forests.

Candy, the capital city, and royal residence, is nearly in the centre of the island, amidst nearly impervious forests and lofty mountains, which render it almost inaccessible to an enemy; all the approaches being through intricate defiles, known only to the natives.

The Portuguese, however, in 1590, found means to explore this labyrinth of woods and mountains, and to capture the city.

The chief town of the Portuguese, Dutch, and English possessions, in succession, is Columbo, which is handsome and well fortified.

The natives of Ceylon, called Cingalese, are undoubtedly of Hindoo origin; but they are not so black as those of Malabar. The exposure of the island, on all sides, to the sea, renders the climate more cool and salubrious, than that of southern Hindostan. Nothing is said of the literature of the Cingalese,

or of their arts and sciences, nor do they appear to carry on any manufacture. The valuable commerce of Ceylon has always consisted of its celebrated productions, cinnamon, and gems, which have long been an inexhaustible source of wealth to the Dutch, and promise to be such, in future, to Great Britain.

The ancient history of Ceylon is little known, and would probably be as little interesting, although its commerce, as well as that of the Indian continent, has been important and celebrated from the times of remote antiquity. It may, however, be remarked, that, in the reign of the emperor Clodius, an embassy was sent to Rome from a rajah or king of this island.* In 1506, Ceylon was seized by the Portuguese, who, as already observed, took the capital in 1590, and retained possession of the shores till 1660, when they were expelled by the Dutch. During the late war, the Dutch settlements, on the coast, were taken by the English, who still remain in possession of them.

In the island of Ceylon, the population, under the British government, amounts to upwards of a million and a half; and one third is supposed to profess Christianity. This population was divided by the Dutch, while they had possession of the island, into two hundred and forty churchships; and three native schoolmasters were appointed to each churchship.

In the time of Baldæus, the Dutch preacher and historian, there were thirty-two Christian churches in the province of Jaffna alone. At this time there is but one Protestant European minister, in the whole province. Most of those handsome churches, of which views are given in the plates of Baldæus's history, are now in ruins.

Ceylon is believed by some of the easterns, both Mahometans and Hindoos, to have been the residence of the first man, (for the Hindoos have a first man, and a garden of Eden as well as the Christians,) because it abounds in "trees pleasant to the eyes, and good for food," and is famous for its rare metals and precious stones. "There is gold, bdellium, and the onyx stone." The rocky ridge, which connects this happy

* Pliny, Vol. VI. p. 22.

island with the main land, is called Adam's Bridge ; the lofty mountain, in the middle of the island, every where visible, is called Adam's Peak ; and there is a sepulchre of immense length, which they call Abel's Tomb. All these names were given many ages before the introduction of Christianity from Europe. The cinnamon trees, which extend in groves, nearly a mile in length,* love a sandy soil. The surface of the ground appears to be entirely sand. It is wonderful, that the most valuable of all trees should grow in luxuriance, in such an arid soil, without human culture.

The whole of the New Testament has been translated into the Cingalese or Ceylonese language, but only three books of the Old Testament: even this portion has been translated, almost in vain ; for there is no supply of books for the use of the people. There are, by computation, five hundred thousand natives in Ceylon professing Christianity ; and there is not one complete copy of the Holy Scriptures, in the vernacular tongue.†

* The fragrance of the spices is sensibly perceived by navigators, at several miles distance from the coast of Ceylon.

† Buchanan's Christian Researches in Asia.

History of the Jews.

FOR a considerable time after the general deluge, the recent horrors of that dreadful catastrophe must have laid fast hold of the minds of men, as the awful monuments of it were every where before their eyes. But, as their fears diminished, and their numbers increased, we find them not only spreading further and wider, but increasing in profligacy. In the course of a period immediately subsequent to the deluge, very little longer than that which has elapsed since English colonies were first planted in the territory of the United States of America, idolatry became general, and the worship of the true God very rare. To reserve a remnant to himself, among whom his true worship might be maintained, to whom his oracles might be delivered, and with whom his ordinances might be established till the coming of Christ, the Lord made choice of Abram, and singled him out from among his associates in idolatry. In consequence of this choice, "the God of glory appeared to him," and commanded him "to leave his native country." To engage his prompt obedience, he promised "to make of him a great nation;" and that "in him all the families of the earth should be blessed." Thus encouraged, the illustrious exile, now seventy-five years old, turned his back on home, attended only by his aged parent, his beloved wife, and Lot, his nephew.

By faith Abram obeyed and went out, "not knowing whither he went." He was fully satisfied that the call, promise, and command were from the Living God; and that the blessing of the Almighty was sufficient to compensate for all that he could lose or leave behind.

Abram being arrived at Canaan, God appeared to him again, and informed him, that this was the land which he had in view for him; and renewed the declaration, "unto thy seed will I give this land."*

* The land of Canaan, promised to the seed of Abraham, was so called from Noah's grandson, by whom it was peopled. It was about two hundred miles in length, and eighty in breadth; lay along the eastern banks of the

But his faith is put to a new and severe trial. He is driven out of that land by famine. The country promised as a portion to his seed, when increased to the number of the sands upon the sea shore, refuses subsistence sufficient for the support of his present small family. He retires to Egypt, which the scarcity had not reached.

Being safely brought back again to Canaan, on the termination of the famine, his worldly substance increases rapidly. But he feels uneasy in the enjoyment of all this world could bestow, because one thing was withheld: he had no heir to his great possessions. For his comfort, he was favoured by God with a distinct and decisive promise, that one should come forth out of his loins, who should be his heir.

After a delay of ten years, the promise of a son is made good to Abram. All that a wise and good man could reasonably propose to himself, he had now happily obtained; but a trial, more severe than all that had preceded, yet awaits him. Apparently to the defeating of the great designs planned by God's promises, distinctly made, and in part executed, God tried Abraham in this manner: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of." Abraham staggers not at the precept through unbelief. As a proof of his being in earnest, he makes all needful preparation for this heavy journey and costly sacrifice, with the utmost expedition and cheerfulness. Having summoned two of his young men to

Mediterranean; and was in the same latitude with Georgia and South Carolina. Before its conquest by the Israelites, it was peopled by seven distinct nations, grouped under the general name of Canaanites, who were subdivided into many little kingdoms. We read of thirty-one Canaanitish kings who were subdued by Joshua. These first inhabitants, generally the offspring of Ham, were, in the days of Moses, incorrigible idolaters, practising all manner of vice. They are said to have compelled their children to pass through fire to the idol Moloch; to have contaminated their altars with human sacrifices; and to have abandoned themselves entirely to the gratification of their impure desires. When, in the fulness of their iniquity, they were ripe for destruction, it pleased a Sovereign God to destroy them by the hands of the Israelites, and to invest the conquerors with their territorial possessions.

attend and assist in the preparation, having called Isaac, and cleft the wood for the burnt-offering, they proceeded together to the land of Moriah.

Being arrived at the foot of the mountain, the servants are left behind; and Abraham, provided with the fire and the knife, and Isaac, bearing the wood destined to consume the victim, ascend together. Had his faith been capable of failing, the question which Isaac, in the simplicity of his heart, proposed, must have triumphed over his resolution. "And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together."

At length they arrive at the place previously assigned for the typical sacrifice. The mighty secret, which had hitherto laboured in the anxious paternal breast, must at last be disclosed, and "the lamb for the burnt-offering" must be produced. It is not the sacrifice of a bullock or a sheep, which is able to make no resistance, nor of a child unconscious of its situation, but of a man, whose consent must be obtained, and who, either by entreaty or argument, by speed or by force, might have delivered himself.

Isaac submits to be bound, and to be laid as a victim upon the wood; and Abraham's hand was lifted up, armed with a deadly weapon, to slay his only son. He has already made the sacrifice; for, with God, intentions are acts: and he receives his Isaac a second time from the hand that gave him at first. The voice of God is again heard: "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

Abraham prophesied without being conscious of it, when he said, "My son, God will provide himself a lamb for a burnt-offering:" for "lo, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering instead of his son." The patriarch descended, with grateful feelings. His Isaac lives, and yet

his sacrifice is offered. He came to yield his dearest earthly delight, at the call of God : and he goes away enriched with new blessings and fresh promises.

Abraham, whose faith was thus illustriously displayed, was the father and founder of the Jewish nation. He was the tenth in descent from Noah ; and is the known progenitor of more of the human race than any other man, with the exception of Adam and Noah. He was not renowned either as a conqueror, a lawgiver, or an inventor of useful and ingenious arts ; he was neither a monarch, a genius, a philosopher, nor so much as an author of any sort ; but a plain man, dwelling in tents and feeding cattle all his days. Yet perhaps no mere man has been so widely and permanently had in honour ! The Jews, and many tribes of the Saracens and Arabians, justly own and revere him as their progenitor : many nations in the east honour his memory at this day, and glory in their real or pretended relation to him : throughout the visible church, he has always been held in the highest veneration : and, at present, Jews, Mahometans, and even many Gentiles, amidst all their discord and antipathies, vie with each other and with Christians, who shall most honour this ancient patriarch.

We have premised this much of the biography of Abraham, by way of introduction to the history of the Jews ; all of whom are his descendants. For the account of his son Isaac, his grandson Jacob, and his great-grandson Joseph ; the going down of the children of Israel to Egypt ; their bondage there ; the plagues inflicted on Pharaoh and the Egyptians, for oppressing and detaining the Israelites in that country ; their final departure therefrom ; their supernatural passage through the Red Sea ; the series of miracles* which attended their

* Holy Writ informs us, that this immense multitude (by computation about three millions) which left Egypt, spent forty years in travelling, before they reached the promised land ; and that they lacked nothing : "Their clothes waxed not old, and their feet swelled not." They must therefore have been witnesses of a daily long continued succession of miracles wrought for their benefit. The simultaneous emigration of the Israelites from Egypt ; their sojournings for forty years, in their tedious and circuitous route from Egypt to the land of Canaan ; and the various and astonishing miracles wrought in their behalf, must have excited the attention of the neighbouring

forty years of journeying through the wilderness which lay between the Red Sea and the land of Canaan; their wars

nations, and led them to compare their gods with the Jehovah of the Hebrews. Had the inhabitants of the United States unanimously quitted their country in 1775, and sought for a settlement in the unknown regions of the west, or on the margin of the Pacific ocean, rather than engage in the perils and uncertainty of the revolutionary war, their emigration, and consequent journeyings through the intermediate country, could not have excited more attention than the national exodus of the millions of Israel. It is therefore not wonderful, that it became an important era in the history of the world. It was two thousand five hundred and thirteen years from the creation; after the death of Abraham, three hundred and thirty; before the first Olympiad, or the earliest reckoning of time among the Greeks, seven hundred and fourteen; before the building of Rome, seven hundred and thirty-eight; before Christ was born at Bethlehem, fifteen hundred and fifty-one; and before the present century, three thousand three hundred and fifty-one.

For the comfort and support of the Israelites, in their passage through the Arabian wilderness, the following miracles were wrought. The Lord was pleased to go before them in a marvellous pile of cloudy vapours, resembling a pillar ascending from their camp. This cloud differed so much from all others, that it may justly be reckoned a complication of miracles. Its form was never changed; whereas there is nothing more variable than the appearance of ordinary clouds. It always maintained its station over the tabernacle; whereas other clouds are either dissipated, exhaled, or dissolved, so that, in a very short time, they disappear. This cloud moved in such peculiar direction as if it had been endued with intelligence; for it was carried about, by divine direction, in a more immediate way than can be said of the other clouds of heaven. Contrary to the nature of all other clouds, it was brightest by night, when it had the appearance of the shining of a flaming fire. This cloud went before the Israelites, in the vast pathless desert where they travelled. When it moved, they struck their camp. When it halted, they pitched their tents, and there abode till its next remove, whether the time was short or long. The times and seasons of their marching were not, as in other armies, adjusted by their councils, nor left to the regulation even of Moses himself; for God kept them wholly in his own power. Nor did it ever leave them, till they arrived at the land that flowed with milk and honey. It was their guard that protected them, when their Egyptian pursuers were pressing on their rear; for it removed, on that occasion, from their van, and went behind them, forbidding, by its darkness, the approach of the hostile army, all that night on which they travelled through the river on foot. It was their candle, that enlightened the darkness, that smoothed the rugged brow of the night, and served to abate the horrors of the wilderness, after the sun was set. It was their umbrella or screen, to shade them from the sultry beams of the sun, in that torrid wilderness.

with, and final conquest* of, the inhabitants of the land promised to the seed of Abram, and the subsequent settlement of

The provisions brought by the Israelites from Egypt were soon consumed; and they had before their eyes the apparently certain melancholy prospect of perishing with hunger: but God, who is rich in mercy, bids the heavens supply by its bounty what the earth denied by its barrenness, and, without their toil or sweat, gives them plenty of bread, even in a land that was not sown. "He rained down manna upon them to eat, and gave them of the corn of heaven:" and this heavenly bread was continued daily for the space of forty years. In addition to the manna, a supply of meat was provided for the Israelites, in a miraculous manner. "There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, and as it were two cubits high on the face of the earth." In a similar manner they were provided with water, in a dry and sandy soil, where that necessary of life has been, and still is, remarkably deficient. When they were suffering with thirst, Moses smote the rocks in Horeb and Rephidim, and the waters flowed not in a scanty measure, but in large abundance. The miraculous stream was not exhausted, though many hundred thousand men, with their herds, drank of it: nor were the dry places of that sandy desert able to imbibe the copious moisture. The waters that flowed from the rock were not only sufficient to supply the present wants of Israel, but they followed them in the way, till some other source of supply was procured. These are a few of the many miracles wrought for the comfort and support of the millions of Israel, in their passage through a wilderness which has since often proved fatal to caravans, whose numbers were not equal to one ten thousandth part of the Israelites, though the caravans generally complete their journey in nearly as many days as the Israelites spent years in their journeyings, before they reached the promised land.

* As a sample of the miraculous manner in which the Israelites carried on their wars with the Canaanites, we refer to the taking of Jericho by the Israelites, immediately after they had crossed over Jordan into the land of Canaan. Never was town or garrison besieged in such a manner, before or since. No mounts are raised, no battering rams are applied to the walls; no attempts are made to sap the foundations: but, by the direction of the Lord of Hosts, the Israelitish army marched, in silent parade, round the walls. Their martial music is not the sound of their silver trumpets, but of rams' horns blown by their priests. Ridiculous, weak, and foolish as this new method of assault might seem to the unbelieving sinners of Jericho, they soon found that the weakness of God is stronger than men; and that the most simple means, when God ordains them, shall gain their end, in spite of all opposition. That the walls of Jericho fell flat to the ground, when compassed seven days, was not owing to the sword of Israel, nor even to the sound of the trumpets; but to the power of Israel's God accompanying this feeble mean. This manner of attacking a fortified city is a standing subject of ridicule among Infidels,

the Israelites in the same; the establishment of the Jews in their civil and ecclesiastical polity; the various changes in their form of government; the division of their kingdom; their wars, rebellions, and captivities; the successive conquests of Jerusalem; the building and destruction of the famous temple of the Jews; and, finally, their restoration from captivity in Babylon, and the rebuilding of their temple, by permission, or rather with the sanction, of Cyrus, king of Persia; comprehending, in the whole, a period of about fifteen hundred and seventy years, subsequent to the vocation of Abraham; are all so well told by Moses and the other writers of the Old Testament, that to go over the same ground, in this sketch of Jewish history, would be not only unnecessary, but flat and insipid, to those who have read the Bible. To this we therefore refer our readers, for as much of the history of the Jews as is contained in the Old Testament; and shall only make a few observations on the general scope and tendency of the whole system, and some particular remarks on their peculiar institutions.

One design of the establishment of this singular people, was to prevent the universal prevalence of idolatry. In this early age of the world, there was no written Word of God. The idea of a supreme but invisible being, was too refined for the

especially those of the military order. But, when all its circumstances are considered, it will appear to be replete with wisdom and mercy. God, in his sovereignty, having determined on the extirpation of the Canaanites, and the transfer of their country to the Israelites, the latter, thus divinely instructed and commissioned, are to be viewed in the same light as the legal executioners of what had been previously decreed by a court of justice in the affairs of men. To demonstrate to the Canaanites that their resistance was vain, as they had to contend not with man but with God, was wise and merciful. Nothing could more effectually impress them with a conviction of this truth, than the miraculous fall of the walls of their first attacked and frontier city Jericho, without the application of any mechanical force whatever. Nothing could be more likely to prevent the effusion of human blood. The customary proffer of a capitulation to a besieged garrison, previous to an assault, by successful besiegers, though humane and benevolent, is much less so than this public miraculous demonstration to the invaded Canaanites of the impossibility of successful resistance, and of the policy of making up their minds to their situation.

gross conceptions of an ignorant people. The knowledge of the true God, handed down by tradition from Noah, grew weaker in each successive generation. Where there is no written revelation, the end of tradition is generally the beginning of idolatry. They who are ignorant of the true God, are prone to form gross ideas of imaginary deities. In the interval between the flood and the vocation of Abram, the worship of the One Supreme was so far obliterated, as to be no longer publicly practised by any nation. To counteract this deplorable state of things, the all-wise Deity selected a peculiar people for himself, to answer most valuable purposes. Thus at least one nation was, as far as possible, secured against idolatry, and raised on high, as an example to those who had forgotten the true God. In it was established the public worship of the One Supreme. It was made the depository of all the Holy Scriptures which now form the Old Testament, and which were edited at different periods, through the course of a thousand years, or from Moses, the historian of creation, to Malachi, the last of the Jewish prophets. For these, among other important purposes, it pleased God to raise up the Jews, and to distinguish them from all the rest of the world, not only by peculiar privileges and form of government, but by peculiar laws, and a very peculiar ritual for public worship. Their laws were admirably adapted to honour their Creator, and to render themselves completely happy. The sacrifices they were directed to offer, were at once calculated to remind them of their failings, which required a diurnal atonement, and to shadow forth the vicarious sacrifice that should, "in the fulness of time," be offered for the sins of the world; and even their ceremonies were replete with instruction, or typical of the gracious designs of the Almighty.

One great and all-important truth runs through the whole of their Holy Scriptures and religious services, and is taught in a variety of ways. This is the redemption of the world by the vicarious sacrifice of Christ, the guiltless Son of God, as an atonement for the sins of guilty man. Several of the prominent Scripture characters, and particularly Noah, Moses, Joseph, and Jonah, are types of Christ. The brazen serpent

in the wilderness, inculcated the doctrines of the gospel. The cities of refuge were typical of the Divine Saviour. The sacrifices directed to be made by the Jewish laws, speak the same language. Sacrificing is a mode of worship, that obtained in the most early ages of the world. The date of sacrifices is ancient, and their original is divine. A great part of the Old Testament is occupied in describing the various laws by which this species of worship should be adjusted. The light of nature gives no reason to suppose that the Deity could be delighted with butchering, slaying, and burning the harmless brute; but the sovereign will and positive command of God, is their original warrant.

In the bloody death of Jesus, we see the great antitype of these legal oblations. We have an entire book in the canon of the New Testament, in which the professed argument is the resemblance of the Old Testament sacrifices to the true propitiation. Theologians have written volumes on these subjects. To their writings we refer our readers for particular information on matters of this kind, which fall only incidentally within our plan.

Miscellaneous Civil History.

At first the government of the Jews was patriarchal. This was soon modified, so as to preserve in that nation the knowledge and service of the one true God, and to set up an effectual barrier against the contagious and destructive evils of idolatry. It was founded in a mutual and explicit contract to the following purpose: The people, on their part, solemnly chose or accepted Jehovah for their political as well as religious Sovereign, engaging to adhere to his worship and laws, in opposition to every species of idolatry. God, on his part, promised that on this condition, he would govern, protect, and bless them in a peculiar and immediate way, securing to them not only the privileges and comforts of the true religion, but high degrees of temporal liberty, peace, and prosperity.

The Jewish constitution was a theocracy, in which Jehovah was the temporal sovereign. As that people held the land of

Canaan, and all their peculiar privileges, upon the condition of their allegiance to him, so idolatry in them, was high treason against their acknowledged king.

Idolatry led away the human mind from the knowledge, obedience, and imitation of the all-perfect being, and transferred its homage to imaginary local divinities, whose protection was to be obtained by magical rites, or by impure or barbarous ceremonies of worship. Hence, mankind became necessarily vicious, both in principle and practice. It was a custom among the Canaanites, to sacrifice even their own children to one of their idols. For this and many other detestable crimes, which the Scripture charges upon these Canaanitish idolaters, it was wise, just, and even benevolent in the supreme ruler to inflict upon them exemplary punishment. The Israelites had not any natural right to take away the lives and estates of the Canaanites, who had never injured them; but certainly the righteous judge of nations had a right to exterminate those wicked idolaters, by whatever instruments he chose to employ. If a human government may lawfully commission one man to kill another, who has forfeited his life, much more may the supreme governor do the same. By thus destroying the Canaanites, the God of Israel publicly triumphed over their idol deities. He showed that these could neither give nor secure to their votaries life or prosperity; but that he was the sovereign dispenser of blessings to his friends, and of plagues to his enemies.

The Hebrew government was originally a free and equal republic. The territory of Canaan, settled by God on the Jewish nation, contained at least fourteen millions of acres, which, divided among six hundred thousand people, the estimated number of that nation, will give to each person the property of twenty-one acres, after reserving more than a million of acres for public uses. This distribution of property would secure to each virtuous Israelite a decent, comfortable, and independent support, especially in a climate and country so propitious as those of Judea. At the same time, this provision was so moderate, as to preclude the baneful vices of idleness and luxury.

As the most effectual securities for the permanent freedom and purity of the Jewish government, the wisdom of the divine framer enacted the following fundamental laws: that the territory should be equally divided among the several members of the community; that every man should hold his estate as a freehold immediately from God; and that the estates, thus settled upon the several families, should never afterwards be alienated; but descend, by an indefeasible entail, in perpetual succession. The division of the land was by lot.

This original equality of landed property, gave birth to general economy and diligence. It secured to every citizen a free, easy, and honourable condition. It nourished the spirit, the virtues, and the blessings of agricultural life, in opposition to the evils which usually grow out of extensive foreign commerce and conquest. It was fitted to create and maintain a large body of able and independent yeomanry, of patriotic and brave militia.

To preserve this excellent constitution, an Agrarian law, or a year of jubilee, was instituted; by which, at the expiration of every half century, alienated estates were to revert to their original owners, or to their natural heirs; and every obligation, by which a Hebrew had bound himself to a state of servitude, was dissolved. This peculiar provision of the Jewish law, had an excellent effect, in perpetuating both the freedom and property of the several families and citizens of that commonwealth. It prevented the most idle and extravagant householder from entailing hopeless slavery and ruin on his family. An attachment to the soil, and an ardent love of country, must have grown out of this inalienable right of the Hebrew citizens to their several possessions.

The Jews in Canaan, were surrounded by very great and powerful enemies; particularly by the Egyptians, Assyrians, and Babylonians. As the Hebrew constitution made no provision for a standing defensive army, against such formidable neighbours, it was important to provide for the exterior security of the nation in some other mode. Accordingly, the whole community was obliged to appear in arms, when legally summoned. Thus the whole nation was easily convertible into a

temporary army. Every Israelite, of an age capable of bearing arms, was required to join the army when danger threatened his country; but at the head of the forces, a proclamation was directed to be made, excusing every person from going into the battle who had either lately married a wife, built a house, or planted a vineyard; as these circumstances would naturally render him too fondly attached to life, and more unwilling to expose it in the public service. Every man too, who felt himself fearful and faint-hearted on any other account, was dismissed previously to the engagement, lest his timidity should infect his brethren in arms. Maxims, so full of good sense and moderation, cannot be found in any other ancient nation.

As the great strength of any country lies in its population, so the uniform principles of the Jews led them, beyond any other nation, to view celibacy almost as a crime, or at least as a misfortune; the want of posterity as a great calamity; and a multitude of children as the noblest blessing.

Though the constitution could not vest any proper legislative authority either in the individual or confederate tribes, for the laws of both were enacted by their divine sovereign; yet, many subordinate regulations were needful to the due observance and execution of these laws. Such regulations were accordingly left to the wisdom and authority of the nation. The organ of the public will, as to these matters, was threefold: viz., a popular assembly, an advising senate, and a presiding magistrate. In these particulars, the ancient Hebrews, under the special direction of heaven, adopted the same general system, which the wisdom of after ages has selected as the most perfect form of civil policy. The best features of the Grecian and Roman, and of the present American republics, were exhibited in remote antiquity, by the comparatively small commonwealth of Israel.

The existence of a popular or democratic assembly, under the Jewish constitution, appears, from those scriptural passages which speak of all Israel; of all the congregation; of the whole congregation of the Lord; as having a voice in the original covenant, or compact, which Jehovah made with that nation,

and in every subsequent transaction of great public importance. This assembly is styled the whole congregation, because every one of the myriads of freeholders, who consented to the covenant, and in whom the property of Canaan was inalienably vested, had a constitutional right of suffrage in this body. But, after they had become spread abroad over the promised land, and were industriously engaged in cultivating the soil, then the tribes appeared by their representatives, that is, by a certain number of their provincial officers, who are called elders, heads, and judges, and sometimes all Israel; because they were the legal representation of the whole. This delegated body bore a striking analogy to the popular assembly of ancient Rome, to the house of commons in England, or to the house of representatives in the United States. The popular branch of the Hebrew government, though it could not enact new laws, was intrusted with many concerns of high national moment, such as settling internal disputes, declaring war, making peace, and, in fine, using nearly the same powers which other free constitutions have lodged in the same department.

The most free and equal governments both of ancient and modern date, have wisely introduced a senate, in some form or other, to check popular rashness, precipitation, and intrigue. The inestimable value of this branch, both in the individual and United States of America, has been constantly felt by the citizens thereof. From the time of Moses, down to the extinction of the Hebrew commonwealth, we constantly meet with princes, elders, and heads of the people, who formed a senate or national council.

As the popular branch of this constitution secured the liberties of the people; as the senate of elders tempered the spirit of liberty by wise and wholesome regulations; so an efficient executive was necessary to add life, vigour, and protection to the whole. The most free and enlightened nations have found it expedient to lodge the executive power in one hand, or at least in a few, for the sake of greater responsibility, despatch, union, and energy. Thus the Lacedemonians had their kings, the Athenians their archons, the Romans their consuls, the

Hebrews their judges, and the American States their governors and presidents. Among the ancient Jews, king and judge were convertible terms. The Hebrew judge was vested with the chief command in war, and the first magistracy in peace. He summoned the senatorial and popular assemblies ; proposed subjects for their deliberation ; presided in their councils ; and executed their resolutions. He acted in all things as viceroy of Jehovah the king of Israel. He was protector of the law, defender of religion, and avenger of crimes, especially of idolatry : still he had no power to make new laws, or to impose new taxes. He was without show, without pomp, without followers, without equipage. The revenues of his office were merely gratuitous : he had no settled stipend, nor did he raise any thing from the people. This part of their government united their wisdom and force in one man for the common safety, while it prevented him from stretching his authority into despotism. He could not acquire unlimited power, because his very counsellors were both rulers and members of distinct tribes and armies, consisting of free, hardy, and jealous freeholders. A mercenary standing army had no existence. If instruments of wicked ambition could have been hired, yet neither the chief magistrate nor any other citizen possessed or could raise a sufficient fund for that purpose. For similar reasons, no aspiring demagogue, nor combination of them, could effectually resist or subvert the supreme executive authority.

But the most distinguishing excellency of this constitution was, that it placed at the head of administration a perfect sovereign, even Jehovah himself. As God was the religious or ecclesiastical head of the Jewish nation, and in this character prescribed the peculiar forms and rites of their worship ; so he was the sovereign of their body politic ; and in this relation he gave them civil and judicial laws ; proclaimed war and peace ; and appointed officers in the state. As their political king, he ordered a palace to be built for his residence among them ; I mean the tabernacle, and afterwards the temple, in which he visibly dwelt or manifested his presence by the Shechinah, or bright cloud of glory, appearing over the mercy seat, between

the two cherubim; in the innermost room of the palace. From this seat he gave forth oracles, or notified his pleasure respecting important matters, which were not previously settled by the written laws.

While they had an assembly of the people, who gave their free and general consent to public measures; while they enjoyed a wise senate to examine, prepare, and mature those measures; while they had an executive judge to carry their resolutions into effect, and to command the armies of the nation; they were also favoured with a standing oracle, by which, on great occasions, they were to ask the counsel, and attain the royal assent, of their divine sovereign. This operated as a final check upon any hasty or wrong measures which the people, senate, or judge, might, in difficult cases, be led to adopt. It was also an excellent mean of keeping alive in that nation a sense of their constant dependence on God, as their immediate director and patron. When public exigencies required special direction from the oracle, the business of consulting it in such cases was entrusted to the high priest, who was ordered to "put in his breast-plate the Urim and Thummim, that they might be on his heart when he went in before the Lord." It is not essential to determine what the Urim and Thummim were. It is sufficient to know they were something in the breast-plate, which was part of the appropriate dress of the high priest. "Their names, which signify light and perfection, denoted the clearness and fulness which the oracular responses always carried in them." All the answers of this oracle, recorded in scripture, are clear, explicit, and direct. The high priest could neither consult nor give answers whenever he pleased. He could not ask counsel of the oracle on private subjects, nor in a private manner. The law directed that the judge or chief magistrate should propose the question to the priest, and be with him when he consulted the oracle.

This part of the Jewish constitution gave to the priest no dangerous authority over the people or their rulers. For he was to ask counsel, not at his own pleasure, nor for his own interest, but under the direction of the magistrate, and on such questions only as respected the public, and were previously

determined by common consent. Nor could he consult and give answers, even on these subjects, in a private or clandestine manner, but he did it in the presence of those who propounded the questions. The priest, therefore, on this occasion, was merely a public servant or messenger, through whom the people corresponded with Jehovah, their political king. In this view, he may be compared to a messenger of the American congress, carrying up to the president some public bill or question, for signature, and reporting his answer. Such messenger could not impose upon the nation any answer or law which he wished for.

This institution was singular and extraordinary. It has no parallel in the political history or experience of any other nation. It was worthy of God to take the Jewish people under his immediate government, for the purpose of preserving true religion and morality, in the midst of prevailing idolatry and wickedness. To secure this great object, it was necessary that the Deity should sensibly reside among them, by some striking representation of his gracious presence. The human mind, in those early ages, being in a state of infancy, could not ascend to abstract and realizing conceptions of an infinite omnipresent spirit. The genius, education, and circumstances, of the Israelites, at that period, made it necessary, that their invisible sovereign should in some sense become embodied among them, that he should stately appear to and for them, in a manner so splendid as might fully establish their faith, and engage their confidence, veneration, and obedience. Nothing but this could reconcile them to a system of belief, and of worship and practice so singular, so pure, and so burdensome as their law prescribed. Nothing but some constant and impressive symbol of Jehovah's presence, could have animated them to conquer, to settle, and defend the promised Canaan, amid the most formidable enemies and dangers; and nothing short of this could have kept them in subjection to the divine government. The standing visible appearance of Deity in the Hebrew tabernacle and temple, the pillar of fire or cloud of glory which resided over the mercy seat, and that audible declaration of the divine will, which frequently issued

from it, were necessary for the moral and religious education of mankind, during their age of minority. They were suitable and condescending methods, employed by infinite goodness, to bring forward the human mind to that mature and more perfect state which it now enjoys.

The extraordinary constitution of the Jews commenced its operation in the wilderness of Arabia, during the migration of the Israelites from Egypt to Canaan. During this period, Jehovah, as their political sovereign, conducted them in their various marches and battles, by the symbol of a pillar or cloud of glory. As God thus condescended to appear and act as the king of the Hebrews, so he constituted Moses his viceroy or lieutenant, in whom, the supreme power, under himself, was vested. Joshua succeeded Moses, with similar powers.

After the death of these excellent rulers, the people became corrupt, and the government degenerated both in its form and execution. It was administered first by occasional judges, for three hundred and forty-eight years; then by a long race of kings; and at length ended in a tributary commonwealth. These political changes, however great, were by no means equal to those which took place in the most celebrated governments of Greece and Rome, in a far less space of time. The Roman people, so famous for their wisdom, their ardent and jealous zeal for liberty, underwent greater and more pernicious alterations in their polity in one century, than the whole Jewish history can furnish. It is a preeminent trait of the Hebrew constitution, that it made the best provisions against frequent and dangerous innovations. They endeavoured to prevent these evils, by duly balancing the several parts, both of their local and general government, and thus rendering it impracticable for any person, or order of men, to seize the property or freedom of their country. The political calamities which that people experienced, arose from their own neglect, or abuse of their excellent original constitution. When Joshua and the elders of his council died, it appears that the people chose no chief magistrate or counsellors in their place. The consequence was a temporary anarchy, in which, we are told, "every man did what was right in his own eyes." This

state of things gave rise to occasional judges, of whom we read in the book next to that of Joshua. These officers were appointed only on particular occasions, to deliver the people from imminent danger. They resemble, therefore, the Roman dictators, who were created on some extraordinary emergencies, and whose power, while in office, was very great. The history of these judges proves that their office was temporary.

The next change which occurs in the Hebrew government, is the substitution of kings in the room of temporary judges. When Samuel, the last and the best of the judges, was bending under the weight of years, the people came to him, and clamorously demanded a king to judge them, like the other nations. This request was displeasing to Samuel, who charged them with great wickedness in asking for a king, and when he referred the matter to God, the Most High declared, that by this act "they had rejected him, that he should not reign over them." Their request implied a rebellious wish to change his model of government; to set up another sovereign in his place; to conform their political system to that of the surrounding nations; and thus to hazard the great object of the constitution, which was to keep them at a sacred distance from heathen customs and manners. As long as the character of the Jewish people was formed by the divine maxims of the Hebrew law, they were fitted to enjoy a free republican government: but they had now so far deviated from these principles, that they needed the restraints of regal dominion. Accordingly, the Supreme Being, finding his ancient people perversely bent on having a king, and perceiving that their turbulent disposition would require the strong corrective of royal power, condescended to their earnest petition; but prescribed some regulations both concerning their election of a king, and the manner of his administration. In the first place, he expressly reserved to himself the choice of their future sovereigns. Accordingly, he appointed Saul, by lot, to be their first king; David, by name, to be their second; Solomon, his son, to be his successor; and then made the regal government hereditary in David's family. A second regulation was, that

their king must be a native Israelite. This limiting statute was well adapted to inspire a just dread of foreign intrigues, and a united vigilance in repelling them from the government.

Thirdly. Their king was "not to multiply horses." This prohibition was intended either to check unnecessary pomp, so incident to royalty, and often so oppressive to the people, or to restrain the Jews from using cavalry in war, and thus lead them to confide not in their own military preparations, like the nations around, but in the special protection of Jehovah.

Fourthly. The king was also forbidden "to greatly multiply to himself silver and gold;" which was doubtless designed to restrain royal avarice and luxury. He is further enjoined "to write out in a book, for his own use, a correct copy of the divine law;" which injunction was intended to rivet this law more firmly in his memory, and to hold him in constant subjection to its authority. For the same purpose he was required "to read in this copy all the days of his life, that he may learn to fear the Lord his God, and to keep all his statutes." Thus the power of the Hebrew kings was circumscribed by a code of fundamental and equal laws, provided by infinite wisdom. It appears then that a Jewish king was only God's vicegerent, governing by his laws, which he could on no occasion alter or repeal. In fine, the monarch is charged "not to let his heart be lifted up above his brethren," but to govern his subjects with condescending mildness and beneficence, not as slaves, but as brothers. Thus we find that even the regal government, though originating in the perverse impiety and folly of the Israelites, was so shaped and guarded by the divine law as to promise many public benefits.

The kingly form of administration continued about five hundred and thirty years; that is, from Saul to the Babylonish captivity. In travelling over this long period, though we meet with forty-two crowned heads, we find but eight truly virtuous princes. This circumstance, compared with the general history of kings and emperors, affords mankind but little ground of confidence in the virtue of monarchs, or the blessings of royalty.

Ecclesiastical Polity.

The religious peculiarities of this ancient people form the most distinguished trait in their history. As the long servitude of the Hebrews in Egypt, and intercourse with its sottish inhabitants, had rendered their minds very abject and carnal, the Deity wisely accommodated his discipline to their low apprehensions and desires. He allured them to duty, and deterred them from transgression, by such motives as they could understand and feel; that is, by the promise of a pleasant and fertile country, of a numerous offspring, of a long and tranquil life, of splendid victory and honour, and by the threatening of famine, want, pestilence, defeat, and slaughter.

These temporal sanctions directly struck at the root of idolatry and destroyed its principal support. For it was the leading sentiment of those early times, that worldly prosperity was inseparably connected with a strict observance of their idolatrous rites; and that a contempt of their gods, or a violation of their institutions, would be punished with terrible calamities. To eradicate this error, it was necessary that their divine Lawgiver should denounce and inflict the same penalties on those who deserted his worship, which were supposed to follow the neglect of the pagan deities, and that he should promise and conspicuously grant the opposite blessings to those, who, abjuring their former idolatry, acknowledged and obeyed him as their only sovereign. This was to destroy idolatry with its own weapons; it was to tear away the grand props on which it rested, and to transfer them to a directly opposite use, the support of that allegiance which is exclusively due to Jehovah.

The ancient Hebrew worship embraced a great variety and abundance of ceremonies: but the law of Moses is really the gospel of Christ, in a hieroglyphical or figurative dress. The religion of the Jews, and that of the Christians, forms one great and harmonious plan. The Jews saw gospel truth in its early and gradual dawn: we behold it in its meridian splendour. Judaism was Christianity in its infancy; Christianity is Judaism in its adult age. Both were derived from the same source;

and; with a small diversity of means, tended to the same end; that is, the salvation of fallen man, by the efficiency of one and the same Saviour.

The ceremony of circumcision was peculiarly suited to display and perpetuate the religious faith of the Israelites; to secure them, by an impregnable barrier, against pagan idolatry, and to keep them united in one select and holy fraternity. Their weekly sabbath held up to their very senses a lively image of the six days' work of creation, and of God's infinite power, wisdom, and goodness, exhibited in the formation of the universe. It tended to promote those sound and strong impressions of moral and religious truth, which are the supports of private and national virtue.

Three yearly festivals were instituted by the Jewish law. These were primarily intended as perpetual memorials of three distinguished national blessings; their deliverance from Egypt, the promulgation of their law from Mount Sinai, and their entrance on the promised land. The first of these was analogous to our fourth of July. It celebrated the birth-day of the Hebrew nation; the nativity of their independent freedom; of all their civil and sacred privileges. This striking memorial was well calculated to instruct and quicken a rude and untoward nation; to hold them fast to their great deliverer and king; and to their high duty and destiny as his peculiar people.

The second great festival of the Jews was the feast of Pentecost, so styled by Greek writers, because it was the fiftieth day from the Passover. It was also denominated the feast of harvest, and of the first fruits; because their wheat being at that time gathered in, they were required to offer to God a sheaf of the first fruits, as a solemn acknowledgment of his goodness, and of their own dependence and obligations. A plentiful harvest, produced by skilful and laborious culture, is very apt to be considered as the natural effect, or merited reward of human industry; and thus it often nourishes a proud and impious contempt of God. This feast of harvest was well calculated to check this odious temper, and revive the opposite feelings of religious dependence and thanksgiving. The

general propriety of this measure has induced the inhabitants of New England to set apart a day in the autumn of each year for a similar purpose.

The third great Jewish festival was called the feast of tabernacles; because the people were ordered, during this solemnity, to dwell in booths or tents made by the branches of trees. It was primarily intended to lead back their minds to that interesting period of forty years, during which their ancestors sojourned in tents in the wilderness, and were constantly fed, guided, and protected by miracle.

Beside the several advantages peculiar to each of these Jewish observances, there were some great national benefits common to them all. For these festivals could be legally celebrated only at Jerusalem, where the temple of Jehovah was erected. Of course, all the males of Israel were required to resort thither three times in every year. These anniversary meetings of a whole nation, were well calculated to absorb the local and discordant feelings, manners, and views of distant tribes and individuals, in one great national character and interest. They eminently promoted social affection, and strengthened their union and zeal in the profession and practice of the true religion. These frequent and solemn interviews were peculiarly precious to a people, so often assailed by the surrounding nations; for they nourished an ardent and courageous defence of the common interest.

These anniversary celebrations were standing and conclusive monuments of the truth of the Mosaic religion; for no impostor would have dared to institute public memorials of extraordinary facts which never existed. Certainly Moses could not persuade the Jews of his age, to believe and commemorate their miraculous deliverance from Egypt, and preservation in the wilderness, if these wonders never took place.

Another peculiarity of the Jewish ritual, was the appointment of a sabbatical year. The law directs the people to sow and reap their fields six years; but in the seventh year to do neither, but to regard it as a sabbath of rest for the land and for the nation. If any of them asked, what shall we eat the seventh year, since we are neither to sow, nor gather in our

increase? Jehovah replies, "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years." This regulation barred a whole community every seventh year, from the useful cultivation and produce of their estates, and thereby seemed to expose them to poverty, famine, and ruin. But this very objection proves the divine authority of this law; for no impostor would have dared to propose so extraordinary a project, and no people, in their senses, could have been persuaded to adopt it on such authority. Since, therefore, the Jewish people did embrace this law, and others equally hazardous, and steadily adhered to them for many hundred years, we must conclude, that they had full evidence of their divine original, and that they actually experienced an extraordinary blessing in observing them. We must in particular conclude, that the promise of a miraculous increase, every sixth year, was faithfully performed. This, and this only, would induce their persevering compliance with it. We may add, that the law before us was adapted to many excellent purposes. It forcibly taught the Israelites, that God was the sovereign proprietor of their land, and they tenants at will, under him; that it was his prerogative to say when they should till the soil, and when they should let it rest. It proclaimed to them and the surrounding nations, the infinite superiority of the God of Israel to the idols of the heathen; since none of them ever promised or performed such wonders for their votaries. It also taught them sympathy and generosity to their poor neighbours and domestic servants; for, during this year, the whole country was the common property of the rich and the poor.

Their seventh year was also a year of release, in which creditors were freely to discharge their poor debtors, who had borrowed money for their necessary subsistence, and were unable to pay. This law did not bar the creditor from receiving his due, if the debtor or his friends could pay it; but only from legally exacting it. This regulation was wisely intended to preclude such extreme poverty and distress among the Hebrews, as would dishonour their character and religion. It was also intended to foster among them a merciful and liberal spirit.

Another peculiarity of the Hebrew law, was the year of jubilee. This took place, as already observed, every fiftieth year, or after seven sabbaths of years. It was observed, like the other sabbatical years, and was also distinguished by this high privilege, that it restored every native Israelite to his original property and freedom. As each Jewish family had received a certain portion of Canaan by lot, and held this estate under God, as proprietor, so the divine law allowed this property to be alienated only for a limited time ; that is, from one jubilee to another. At the end of every half century, estates, which had been sold or mortgaged, reverted to their former owners, or their heirs, free of every charge and incumbrance. As God was the king of Israel, as the country and its tenants were his property, he meant by this provision to enforce his rights and their duties. He likewise intended to keep up the distinction of families and tribes, and to induce a careful attention to their several genealogies ; since estates, sold from one family to another, must in due time revert to the former ; and, of course, the evidence of each one's pedigree, became a very interesting object. This clear and permanent distinction of houses and tribes, was indispensable to the verification of those prophecies, which respected particular tribes, and especially those which related to the descent of our Saviour. The provision before us, prevented both exorbitant wealth, and hopeless indigence. For this law gave back liberty as well as estate, to those who had lost either, or both.

Many of the fundamental regulations of the Jewish worship were directly pointed against customs, which had been abused by heathen nations, to the purposes of superstition and idolatry. Jehovah, by these statutes, meant to guard his people against every tendency to heathen manners ; against every thing, which might draw them away from worshipping and trusting in him alone, or lead them to an idolatrous dependence on the stars, or dead heroes, or imaginary divinities.

The Mosaic law accompanied the Jews, not only to their altars, but to their fire-sides. It prescribed rules, not only for their sacrifices, but also for their diet. The distinction of meats imposed on them, was fitted to teach that puerile nation

the rudiments of moral purity or true holiness. It was also designed to bar the Israelites from a dangerous union with Gentiles, either by consanguinity, by religion, or by intimate friendship. This statute established not only a political and sacred, but a physical separation of the Jews from all other people. It rendered it next to impossible for the one to mix with the other, either in meals, in marriage, or in any familiar connexion. The Jews considered themselves as secluded by God himself from the profane world, by a peculiar worship, government, law, dress, and mode of living. Though this separation from other people, on which the law respecting food was founded, created in the Jews a criminal pride and hatred of the Gentiles, yet it forcibly operated as a preservative from heathen idolatry, by precluding all familiarity with idolatrous nations. This distinction of meats was a further guard against idolatry; as it directed the Hebrews to kill, for sacrifice and for food, animals which their neighbours worshipped as sacred.

Similar reasons may be given for those rules, in the Mosaic code, which relate to defilement and purification, which declare certain persons and things unclean, and prescribe the mode of cleansing them. The general reason appears to have been this. The Hebrews, in common with other nations in the rude ages of the world, required a set of institutions which continually addressed their senses. These regulations were well suited to civilize a gross people, who had just emerged from the most debasing servitude. By obliging such a people religiously to abstain from using, or even touching, any thing which had even the shadow of uncleanness, their wise lawgiver meant to raise them, by degrees, from a state of comparative barbarism, to so much purity, decorum, and refinement of manners, as became a nation peculiarly related to Jehovah. By observing these statutes, they remarkably distinguished themselves from other nations, by tokens of singular purity. The laws in question were fitted to maintain in the Jews an awful reverence of the divine presence and sanctuary, by excluding from them every person in the least polluted.

One design of the Hebrew law, in minutely attending to the garments, utensils, and domestic manners of the Israelites,

was to form them to a cleanly and decent style of living. As God had exalted them from Egyptian bondage into his visible family, he justly required them to exchange the sordid habits of slaves, for those decent manners which became his household. Hereby, too, he effectually guarded the Jews from a familiar and dangerous intercourse with heathens; since the former could not freely use the same beds, vessels, or liquor, with the latter, without constant hazard of legal defilement, and thereby incurring the necessity of burdensome purification.

The explanation we have given of the Jewish system of religion, as laid down in the Old Testament, is sanctioned by the New. We are abundantly authorized, by that inspired authority, to consider the glory of Jehovah, in the most holy place over the mercy seat, as a prophetic emblem of the Messiah, or the Deity appearing in human nature as in his temple; and also that their priesthood pointed to Christ, the great high priest of Christians. Their sacrifices and sin-offerings prefigured that grand oblation, that perfect atonement for sin, which the gospel high priest was to offer by his death on the cross. Their washings and sprinklings typified the real purification of sinners, by the blood and spirit of Christ. The solemn intercession made by the Jewish high priest, in the most holy place, and the blessings procured by it for the people, represented the far more powerful and lasting intercession of Jesus in heaven; while the moral precepts of their law held up a perfect rule of duty, and condemned every transgression. Their whole religious system displayed the awful justice, purity, and majesty of God, and the necessity of some great mediator and sanctifier to restore them to his favour and image. Their law, in this view of it, was an excellent preparative for the gospel. It served to preserve in their minds a deep sense of their need of the promised mediator, and an earnest desire and hope of his coming.

When the promised Saviour appeared, the body of the Jews could not endure a religion which abolished the peculiarities of their law, and which granted the same privileges to the Gentiles as to themselves. But the apostles confuted these prejudices from their own Scriptures, by showing them that

their boasted law confessed its own weakness, predicted its own death, and paid homage to Jesus, as its grand scope and consummation.

Another peculiarity of the Jewish system was a succession of prophets, that is, of persons divinely inspired with a knowledge of future events, and commissioned to publish them to others. Moses, the great founder of the civil and ecclesiastical polity of the Jews, was likewise the first and most eminent of their prophets. He circumstantially and precisely foretold many singular events of their history, which have been and still are coming into existence. A series of these divine messengers was continued to the Jews from Moses to Malachi, whose prophecy closes the Old Testament Scriptures. Their several predictions, and subsequent histories, correspond with great exactness. The future destinies of the surrounding nations were plainly specified by the Hebrew prophets: for instance, the destruction of the Egyptians, the Tyrians, and the Babylonians. Many particulars in the catastrophe of each of these nations, were minutely foretold, and have been fulfilled. Such a series of prophecy, thus verified in the revolutions of empires, was admirably fitted to impress that people with comprehensive views of the knowledge, power, and universal dominion of Jehovah.

While the ministry of the prophets thus contributed to enforce and keep alive the religion of Moses, it constantly pointed the public views and hopes to the future kingdom of the Messiah; and thus tended to prepare the Hebrew church and the surrounding world for his appearance. The Jewish dispensation was a symbolical and preparatory scheme, advancing in clearness and lustre, by slow degrees, towards perfection. As mankind, immediately after the first transgression, were at once in a state of infancy and of guilt, they needed a prophetic scheme of revelation. Accordingly, a hint of the future victorious seed of the woman was then communicated: but the whole plan of redemption was not then unfolded: it would have confounded their feeble minds. The gradual progress of evangelical light, like the advance of natural day, from the obscure dawn to meridian splendour, best suited the intellec-

tual eye, and prepared it, by gentle degrees, for still brighter discoveries. That dawn of gospel truth, which glimmered on our first parents, slowly ascended towards perfect day, by a long series of prophetic illuminations, fitted to the several periods in which they were dispensed. Each step in the series prepared mankind for the next. The whole system of predictions, respecting the future Messiah, tended to keep alive a general expectation of his coming, and to prepare the world for a due reception of him when he actually came. It connected and harmonized the Old Testament and the New, by showing that one great plan was steadily pursued in both; that the prophecies of the one, and the doctrines of the other, centred in the same glorious object, and consequently that both were the offspring of one all-comprehending mind. It presents Christ to view as that extraordinary deliverer, teacher, and king, to whom all the previous revelations and works of Jehovah were directed, and in whom a thousand minute circumstances, pointed out in ancient predictions, were exactly fulfilled. It affords a most convincing evidence that Jesus is the promised Saviour, and that his religion is divine. To make way for this species of evidence, was one design of infinite wisdom, in postponing the Messiah's appearance for some thousand years after the fall of man, and the first notice of a Saviour. It was very proper and advantageous, that such a religion should be attested by a grand apparatus of prophecy going before it, and conspicuously verified in it. But, to give an opening for this, it was requisite that the promulgation of this system should be long delayed. This affords a satisfactory answer to the question, often asked, why the advent of the Messiah was delayed until the world was four thousand years old.

The knowledge of future events was conveyed to the Jewish prophets, in various ways. The Scriptures particularize the following :

First, by dreams. Natural or common dreams are among the wonders of the human constitution. They indicate the active nature of our minds, and their capacity of lively perception and feeling, without the aid of bodily organs. It is by

no means unphilosophical to suppose, that the omnipresent spirit may have peculiar access to the spirits of men, whether asleep or awake. Such communications may have been eminently proper and expedient, in the early ages, when reason was but little cultivated, and when a standing external revelation was comparatively very imperfect.

Secondly, by visions. If the force of bodily disease, or mental delirium, can paint on the waking fancy a lively image of persons and things not present or real, much more can omnipotence produce the same effect; and perfect wisdom and goodness may well produce it, for some great and beneficent purpose.

Thirdly, by inspiration, or a suggestion of ideas to the understanding.

Voices, or audible words, were another medium of divine communications. This was one of the most excellent and perfect kinds of revelation. In this manner, God revealed his law to Moses. He communicated it to him in a distinct, familiar, yet majestic voice.

Besides the modes already specified, the Jewish writers mention the ministry of angels. The same Scriptures which tell us that Moses received the law from the mouth of Jehovah, inform us that angels were employed in promulgating it.

That the Infinite Being, the father of our spirits, can certainly converse with his rational creatures, in such a manner as to assure them that he speaks or holds intercourse with them, cannot be questioned. To deny it, is to make the all-perfect Being more deficient than the weakest of his intelligent offspring.

Religion of the Jews and Hindoos compared.

If we compare the ritual law of the Hebrews with the institutions of some other ancient nations, the comparison will place the excellence of the former in a new and very impressive light.

The character and institutions of the Hindoos are highly celebrated by many modern writers. The Vedas are the first

and most sacred books of the Hindoos, dictated immediately, as they pretend, by the Supreme Being. Another writing or book, called the Institutions of Menu, next in authority to the Vedas, has been translated by Sir William Jones. This book is thus characterized by that great and good man: "It is a system of despotism and priestcraft, both indeed limited by law, but artfully constructed to give mutual support."

It is allowed, on all sides, that the antiquity of the Hindoo nation and religion is very great: but the most approved accounts do not give that people a date prior to that of the Mosaic deluge. Their religious institutions were therefore posterior to that event. Sir William Jones dates the Vedas about one hundred years before Moses, and the Institutions of Menu about three hundred years later. Their most exalted conceptions of Deity fall far short of those delivered by Moses: for they deny the divine foreknowledge of the actions of free agents, while Moses introduces Jehovah distinctly foretelling such actions and their consequences, even in distant ages. They also represent the Eternal One as hindered, by two mighty opposers, for the space of five thousand years, in his attempt to create the universe; whereas, the Hebrew Scriptures constantly describe God as omnipotent, and as speaking the world into existence. The Hindoo system bears some resemblance to the Mosaic, in several particulars: but the two systems differ so widely in their leading doctrines and prescriptions, as fully to confute the pretence that both originated from one source, or that Moses borrowed his religion from the Hindoos.

The Hindoo doctrine of the creation is, that God produced other beings wholly from his own substance, into which they will, in due time, be absorbed; and that these creations and absorptions will succeed each other without end. The metaphysics of this people are so refined as to be unintelligible. The following is a specimen from the Institutes of Menu: "From the supreme soul the Creator drew forth mind, existing substantially, though immaterial; and before mind, he produced consciousness; and before them both, he produced the great principles of the soul, or first expansion of the divine

idea, and all vital forms endued with the three qualities of goodness, passion, and darkness, and the five perceptions of sense, and the five organs of sensations."

There is nothing like this abstruse jargon in the books of Moses. His writings contain no philosophical and metaphysical refinements or obscurities; but a plain and popular system of religious faith, duty, and hope, fitted to make men pious, virtuous, and happy.

That the Hindoos acknowledge one Supreme Being, is readily granted: but they likewise expressly hold, that "there sprung from this Supreme Being, as emanations of his divinity, an infinite number of subaltern deities, of which every part of the visible world was the seat and temple; and that each element is under the guidance of some being peculiar to it." The characters of these inferior gods were conceived to be so different, and in many instances so depraved, that the most absurd, impure, or dreadful ceremonies were thought necessary to please them. The sacred books of the Hindoos mention various orders of demigods and genii. They recommend the worship of the sun. They abundantly insist on the worship due to deceased ancestors. This people likewise express great veneration for the images of their gods, from an idea, that, after consecration, these images are inhabited by the deities whom they represent; which is precisely the ground on which Pagan idolaters bow down to carved wood and stone.

In this respect, the foundation and entire structure of the Hebrew religion were directly opposed to those of the Hindoos, Egyptians, and the whole surrounding world. The great object of the Mosaic institutions was to preserve the belief and worship of the one true God. This was so effectually done, that, in the midst of prevailing idolatry, the ancient Jews adhered to the sublime doctrine of one infinite Maker and Governor of the universe.

As Moses was born and educated in Egypt, had he borrowed at all, he would be most likely to borrow his institutions from that country: but nothing of this kind appears.

Religion of the Jews and Egyptians compared.

The Egyptians worshipped the sun and the moon, the stars, and the planets. The river Nile, being regarded as the patron and saviour of Egypt, was an early and distinguished object of worship, to which temples, priests, and ceremonies were appropriated.

Besides the worship of beneficent deities, the Egyptians, in common with all heathen nations, paid divine honours to a malignant being called Typhon, whom they considered as the great author of evil. But the most distinguished and ridiculous part of the Egyptian system was the worship of animals. In common with the Hindoos, the Egyptians had a singular veneration for the cow: but, in later times, they have paid much greater homage to bulls. Besides useful animals, they worshipped lions, crocodiles, and serpents. They also paid divine honours to several plants, especially to onions and garlic.

Thus was the knowledge of the one true God lost in this nation, celebrated for human and divine wisdom; a nation regarded as the fountain of science to the Greeks and Romans. The herd of Egyptian deities bears no resemblance to the God of the Hebrews. The Mosaic system was not only superior to, but in perfect contrast with, that of the learned people among whom he was brought up, and also to that of the Hindoos, and the other nations cotemporary with the Jews.

Domestic History of the Jews.

The people whom God chose, in order to preserve the true religion till the promulgation of the gospel, are an excellent model of that way of living which is most conformable to nature. They were husbandmen and shepherds; all working with their own hands; all married; and looking upon a great number of children as the most valuable blessing.

They enjoyed perfect freedom; and each-family of each of them was a little state, of which the father was in a manner king. Abraham was subject to no one. Kings concluded

alliances with him : he made war and peace when he pleased. Princes sought the alliance of Isaac. Ishmael, Jacob, and Esau, were likewise independent. All authentic history testifies, that kingdoms were very small at that early period.

The riches of the patriarchs consisted chiefly in cattle. Abraham must have had a vast stock, when he was obliged to part from his nephew Lot, because the land was not able to bear them together.

They also had slaves, and Abraham must have had abundance of them, since he armed three hundred and eighteen men, of those that were born in his house, and trained up by himself. When he returned from Egypt, it is said he was rich in gold and silver. The bracelets and ear-rings which his servant Eliezer made a present of to Rebecca from his master, weighed six ounces of gold. The purchase of his burying place shows that money was in use at that time.

With all their riches, they were very laborious, mostly in the field, lying under tents, shifting their abode according to the convenience of pasture, and consequently often taken up with encamping and decamping, and frequently upon the march, for they could make but short days' journies with so numerous an attendance.

The chief employment of the patriarchs was the care of their cattle. We may judge of the men's laborious way of living by that of the young women. Rebecca came a good way off to draw water, and carried it upon her shoulders ; and Rachel herself kept her father's flock. Abraham, who had so many servants, and was nearly a hundred years old, brought the water himself to wash the feet of his divine guests ; ordered his wife to make the bread quickly ; went himself to choose the meat ; and came again to serve them standing. Their servants were to assist them, but not so as to exempt them from working themselves.

It was this plain and laborious way of life, that made them attain to such a great old age and die so calmly. Both Abraham and Isaac lived nearly two hundred years. The age of several other patriarchs exceeded a hundred ; and, we do not hear that they were ever sick. "He gave up the ghost and

died in a good old age, full of days," is the manner in which the Scripture describes their deaths.

We do not find any distinct professions among the Israelites. They were all husbandmen and shepherds, personally driving their ploughs and watching their flocks. As long as they were not above this most ancient of all employments, their lives were happy; they lived longer and in better health; their bodies were fitter for the fatigues of war and travelling, and their minds more serious and composed. Being less idle, they were not so soon tired of themselves. Their plain and frugal way of living did not admit of extravagance. There were of consequence fewer lawsuits, fewer frauds, outrages, and such other crimes as real or imaginary poverty makes men commit, when they are not able or willing to work.

The rural and laborious life of the Israelites was the result of principle. They knew that the first man was placed in the terrestrial paradise to work; and that, after his fall, he was condemned to toil. They were convinced of those solid truths, that "Poverty is the fruit of laziness;" "That he who sleeps in summer, instead of minding his harvest, or that ploughs not in winter, for fear of the cold, deserves to have nothing." They sought their livelihood only from the most natural sources, which are lands and cattle: and from hence nearly all that enriches mankind is ultimately derived.

The fertility of their country, and the pains they took to cultivate it, account for its maintaining such a multitude of people, though it was of so small extent. They endeavoured to draw out of the ground all it could produce.*

* The contrast between ancient and modern Palestine is great in every point of view. At present, its government is inconceivably bad. The Pacha, like the Sultan who appoints him, is an absolute despot. All power is united in his person. He can do every thing. The established way of collecting the customs is to appoint one or more principal farmers for the current year, who divide and subdivide it, even to the smallest villages. The Pacha lets these employments to the best bidders, wishing to draw as much money from them as possible. The people, denied the enjoyment of the fruit of their labour, restrain their labour to the supply of their necessary wants; if they have any surplus, they carefully conceal it. Thus, the arbitrary conduct of the Sultan, transmitted to the Pacha and to all his sub-delegates,

Each Israelite had his field to till, which was the same that had been allotted to his ancestors, in the time of Joshua. They could neither change their place nor enrich themselves to any great degree. Each man was confined to the portion of his ancestors, and took a pleasure in making the best of it, knowing it could never go out of the family.

This attachment was even a religious duty founded upon the law of God. The Israelites were no more than usufructuaries of their land, or rather God's tenants, who was its true proprietor. They were not obliged to pay any rent but the tenths and first fruits of their annual labours. All the Israelites were then very nearly equal in riches as well as in quality.

Ready money could not be very common among the Israelites. There was no great occasion for it, in a country of little trade, and where it was scarcely possible to alienate lands or run into debt. They were forbidden to take usury of one another, though they might of strangers.

The Israelites were so entirely addicted to agriculture, that they seldom applied themselves either to manufactures or com-

becomes the main spring of a tyranny which circulates through every class, whilst its effects are every where fatal to agriculture, the arts, commerce, and population. All the magistrates of the empire, called *cadis* or judges, depend on one principal chief. This grand *cadi* names the judges of the capital cities. These judges again name others, in the places within their dependency. These employments being, as we have said, sold, the consequence is, that they who buy the office endeavour to recover the money advanced, to obtain interest, and also a profit. There is no country in which justice is more corrupted than in the Turkish empire. Venality is no where more open nor more impudent. The parties may bargain for their cause with their judges, as they would for any common commodity. Corruption is habitual and general; the want of clear and precise laws, affords a thousand ways of avoiding the shame of an evident injustice.

Miserable is the condition of the peasants. They live on barley, onions, lentiles, and water. They esteem strong oil and rancid fat as delicacies. In times of dearth, they gather the acorns from the oaks, which they eat, after boiling, or roasting them on the ashes. The art of cultivation is in the most deplorable state. The plough is frequently no more than the branch of a tree, cut below a bifurcation. The ground is tilled by asses and cows; rarely by oxen. The degraded state of the arts and sciences corresponds with the oppression of the government, and the miseries of the people.

merce. Their plain way of living, and the mildness of the climate, did not require a long train of conveniences. There were few things absolutely necessary, which they did not make themselves. All sorts of food were cooked within doors. The women made bread, and prepared the victuals: they spun wool, made stuffs and wearing apparel. The men took care of the rest.

Their dress was easily made. It was only a large piece of cloth, shaped into a garment. They had the art of weaving gowns with sleeves all of one piece, and without seam, as our Saviour's coat was. Their fashions never changed.

We have many proofs in Scripture, that roofs were flat, in and about the land of Israel. Rahab hid the spies of Joshua upon the roof of the house. David was walking upon the roof of his palace, when he saw Bathsheba bathing. All this shows the reason of the law that ordered a battlement to be raised quite round the roof, lest any body should fall down and be killed; and explains the expression of the gospel, "what you have heard in the ear, publish on the house tops."

Their food was plain. They commonly mention only eating bread and drinking water,* which is the reason that the word bread is generally taken in Scripture for all sorts of victuals. They broke their bread without cutting it, because they made use of none but small long taper rolls. The first favour that Boaz showed Ruth, was to let her drink of the same water with his young men, and come and eat with them, and dip her morsel in the vinegar.

We hear little of sauces or high-seasoned dishes among the Hebrews. Their feasts consisted of substantial meat, and they reckoned milk and honey their greatest dainties. Before sugar was brought from the Indies, there was nothing known more agreeable to the taste than honey. They preserved fruits in it, and mixed it in the nicest pastry.

From the manner in which the Israelites lived, marriage

* There are some hundreds of Jews in Charleston, who are in general very temperate in the use of intoxicating liquors. It is believed that fewer habitual drunkards can be found among them, than in any other equal number of persons, of any class or description of the inhabitants.

was no incumbrance. The women were laborious as well as the men, and wrought in the house, while their husbands were at work in the fields.

The women made wearing apparel; and their common employment was weaving stuffs. We see in Homer the instances of Penelope, Calypso, and Circe, employed in the same way.

The Israelites were so far from being afraid of having many children, that they particularly wished for a numerous offspring. Besides their natural inclination, they had great motives to it from the law. They knew that God, when he created the world and repaired it after the deluge, had said, "Increase and multiply in the earth;" that he had promised Abraham a numerous posterity; and that from among them was to be born the Saviour of the world.

By reason of their frugal way of life, they incurred very little expense in feeding their children whilst they were young, and still less in clothing them. When they grew up, they helped them in their work. They were in no pain about providing fortunes for their children. All their ambition was to leave to them the inheritance they had received from their ancestors, better cultivated, if possible, and with a larger stock upon it. The daughters never inherited, but in default of male issue. They were sought in marriage more upon account of their families than their fortunes.

It was therefore a convenience as well as an honour to have a great many children. He was esteemed happy who saw himself father of a large family, and surrounded with a great number of children and grandchildren, always ready to receive his instructions and execute his commands. He was under no apprehension of having his name forgotten. "Children's children are the crown of old men," is the language of holy writ. Women who passed an undue proportion of their lives in a single state, who died unmarried, and barren wives, were regarded as peculiarly unfortunate.

This care for posterity was the foundation of the law that enjoined a man to marry his brother's widow, when he died

without children. The education of children seems to have been very nearly the same among the Israelites, as among the Greeks. They formed their bodies by labour and exercise, and their minds by literature and music. Strength of body was greatly esteemed.

Nor had they occasion for hard study, if by study we understand the knowledge of several languages, and reading many books: for they despised learning foreign languages. Their native tongue, that is, the Hebrew, in which the Scripture is written, was sufficient for them. It has a resemblance to their manners. The words of it are plain; all derived from few roots, and uncompounded. It is the most concise language known.

All their grammar then consisted, like that of the most ancient Greeks, in speaking their own language well, and in writing and reading it correctly; with this difference, that it does not appear that they reduced it into an art, or learnt it by rules. It may reasonably be doubted, whether it was very common amongst the Israelites to know how to write. Learned men are called in Scripture, scribes; but it is probable, that most of the Jews knew how to read, since it was recommended to all to learn the law of God, and meditate upon it day and night.

This book alone was sufficient to instruct them thoroughly. They saw in it, the history of the world till their settlement in the promised land; the rise of all the nations which they knew, and more especially of those they were acquainted with, particularly the descendants of Lot, Abraham, Ishmael, and Esau. There they saw the whole of their religion; its doctrine, ceremonies, and moral precepts; and there they found their civil laws. This volume alone, which is the pentateuch, or five books of Moses, contained all that they were obliged to know.

It is not likely that the Israelites studied the books of foreigners, from whom they were so careful to separate themselves. This study might have been dangerous, since it would have taught them the impious and extravagant fables of which

the theology of idolaters was composed. They abhorred idolatry to that degree, that they would not so much as pronounce the name of false gods.

It does not appear that the Israelites had any public schools, or that the young men went from their fathers' houses to study. Their laborious way of living did not admit of it. Their fathers had occasion for their assistance in their work, and brought them up to it from their childhood. Their learning was chiefly acquired from the conversation of their fathers, and old men.

Parents were obliged to inform their children of the great things God had done for them and their fathers. They also taught them every thing relating to husbandry, adding continual practice to their lessons.

An Israelite who was instructed in his religion; the laws by which he was to regulate his life, and the history of his own nation; who knew how to provide himself with all the necessaries of life; who thoroughly understood the nature of different soils, and the plants that are proper for them; the method and time to be observed in planting them; who understood the nature of cattle, how they are to be fed, the distempers to which they are liable, with the cure of them, and other things of the same kind; was as valuable a man, as most of those who go through a complete course of modern education.

There were, however, some Israelites that applied themselves particularly to study, and may be called learned men. None but the priests and prophets undertook to compose books. Their priests were their only historians.

We see in Scripture history, the character of their authors. There is neither vanity, nor flattery, nor affectation in them, to show their wit; whereas all these foibles are to be discovered in the Greeks, most of whom aimed at nothing but their own glory, or that of their nation. The Hebrew historians do not conceal any circumstance that appears disadvantageous to themselves or their sovereigns. The writers of the history of David, have been as particular in the account of his greatest crime, as in any of his best actions. They relate facts in

as clear a manner as possible, without any mixture of reasoning or reflections. But they chose the facts which were proper for their purpose, with wonderful judgment, and generally made their stories very short.

Their laws are written with clearness and brevity. Their maxims of morality are contained in short sentences, adorned with agreeable figures, and expressed in a concise style, so as to be easily remembered. Their poetry is sublime, their descriptions lively, their metaphors bold, their expressions noble, and their figures wonderfully varied. But it would require a volume, to treat of their eloquence and poetry in such a manner as they deserve.*

Though they wrote by divine inspiration, it is not necessary to impute all their eloquence to it. They were only inspired to speak truth, and to make use of no word that was unfit to declare the mysterious designs of God; but for any thing more, the Holy Ghost made use of their natural manner of expression. This is plain from the different styles of the prophets.

It was usual for the Israelites, when in mourning, to tear their clothes; to beat their breasts; to put their hands upon their head; to uncover it, and throw dust or ashes upon it. As long as the mourning lasted, they neither anointed nor washed themselves; but wore their clothes dirty and torn, or else put on sackcloth, which was a straight garment without folds, and consequently was very uncomfortable: they called it also hair-cloth, because the stuff was made of camelot, or something else that was coarse or rough. Sometimes they wrapped themselves up in a mantle that they might not see light, and to hide their tears. They fasted at the same time that they mourned; that is, as long as they were in mourning, they either ate nothing at all, or not till after sun-set, and then only plain food, as bread or herbs, and drank nothing but water.

They continued shut up, sitting upon the ground, or lying in the ashes, keeping a profound silence, and not speaking,

* See the writings of Bishop Lowth, particularly on Isaiah.

but to bemoan themselves, or sing some doleful song. Mourning for a dead person commonly lasted seven days; sometimes they continued it a month, and sometimes seventy days, as they did for the patriarch Jacob.

Thus their mourning was not like ours, a mere ceremony in which the rich only observe some set forms. It was attended with all the natural consequences of real grief: for a person in affliction takes no care of his dress; he can hardly be persuaded to eat; he speaks not; or, if he does, it is only to bewail himself; he goes not abroad, and avoids all diversions.

The Israelites, and all the ancients, followed nature more than we do, and were under less constraint in venting their passions. They sang and danced when they were pleased, and wept and cried aloud when they grieved. When they were afraid, they owned it frankly; and, in their anger, they abused one another heartily. Homer, and the tragic poets, furnish us with examples in every page. Philosophy and Christianity have now corrected the outward behaviour, in those that are well bred, and have a good education. They are taught to speak like heroes or saints, though most are contented to disguise their passions without conquering, or even striving against them.

Funerals.

The Israelites, in common with the ancients, took great care about their funerals, and looked upon it as a terrible misfortune, when the bodies of their friends, who died in warfare, lay exposed to be torn by wild beasts and birds, or to putrify above ground, and infect the living. It was a consolation to believe that they should rest in the sepulchre of their fathers. Instead of burning the bodies, as the Greeks did, they buried the common people, and embalmed persons of distinction. They also sometimes burnt perfumes over the corpse. They embalmed almost in the same manner as the Egyptians, wrapping the corpse in a great quantity of spices.

Though burying the dead was a duty of piety, yet there was no religious ceremony used at it: on the contrary, it was a

profane action, and rendered all those unclean that were concerned in it, till they were purified; because all dead bodies are either actually corrupted, or in a state that tends to it. Thus priests were so far from being necessary at burials, that they were absolutely forbidden to assist at any, except of their very near relations.

Creed.

The Jews believed that there is but one God; * that he governs all things by his providence; † that there is no trust to be put in any but him, nor good to be expected from any one else; ‡ that he sees every thing, even the secrets of the heart; § that he influences the will by his inward operation, and turns it as he pleases; || that all men are born in sin, and naturally inclined to evil; ¶ that nevertheless they may do good, but only by God's assistance; ** that they are free, and have the choice of doing good or evil; †† that God is strictly just, and punishes or rewards men according to their works; ††† that he is full of mercy and compassion for those that sincerely repent of their sins; §§ that he judges the actions of all men after their death; ||| whence it follows, that the soul is immortal, and that there is another life.

They knew, besides, that God, out of his mere loving kindness, had chosen them from among all mankind to be his faithful people; ¶¶ that from them, of the tribe of Judah, and the family of David, should be born a Saviour, *** that should deliver them from all their hardships, and bring all nations to the knowledge of the true God. These were the prominent particulars of that exalted wisdom, which distinguished the Jews from all the people of the earth. In other nations, none but the wise men knew some of these great truths, and that but imperfectly, and had different opinions about them; †††

* Deut. iv. 39. vi. 4. † Psalm civ. cxxv. ‡ Psalm lxii. Isaiah xxxvi. xxxvii. Jer. xvii. 6—8. § Psalm cxxxix. || Proverbs xxi. 1. ¶¶ Psalm li. 5. Gen. vi. 5. ** Deut. xxx. 6. †† Deut. xxx. 19, 20. †† Psalm xvii. 1. 6. xc. 1., &c. §§ Deut. xxxii. 1, 2. Exod. xxxiv. 7. Num. xv. 18. ||| Eccles. viii. 11. xi. 9. xii. 14. ¶¶¶ Deut. vii. 6. ix. 5, 6. *** Gen. xlix. Isaiah xi. 1. 10. ††† Orig. cont. Cels.

but all the Israelites were clearly instructed in these doctrines.

There were other truths, taught more obscurely; such as, that in God there are three persons, Father, Son, and Holy Ghost;* that the Saviour they expected should be God and the Son of God;† that he should be both God and man at the same time;‡ that God would not give men his grace, and the assistance necessary to perform his law, but through this Saviour, and upon account of his merits;§ that he should suffer death, to expiate the sins of mankind;|| that his kingdom should be altogether spiritual; that all men shall rise again;¶ that, in another life, there shall be a just reward for the good,** and punishment for the wicked. All this is taught in the Scriptures of the Old Testament; but not so clearly as to be known to all the people: neither were all men capable, at that time, of bearing such sublime truths.

The Jews had only one temple, and one altar, on which it was lawful to offer sacrifice to God. This was the most magnificent in the world. It was not one building, but a great enclosure, comprehending courts and several offices. The temples of other nations had also large edifices adjoining them, and stood upon a great extent of ground: but they always planted trees about them; whereas the Israelites would not suffer any to grow near theirs, that they might keep entirely free from the superstition of groves, which the Pagans held sacred.

The Jews offered four lambs every day for an holocaust, two in the morning and two in the evening; and this is what is called the continual sacrifice.

We are offended at these bloody sacrifices, which made the temple a sort of shambles: but the Israelites had taken sufficient precautions for performing these sacrifices with all possible cleanliness and decency. The situation of the temple, on a mountain, contributed to it; and they had many drains underneath, to carry off the blood and filth.

* Gen. i. 26. Psalm xxxiii. 6.

† Prov. xxx. 4.

‡ Isaiah xlvi. 16.

§ Psalm xiv. 6, 7. Gen. xxii. 18.

|| Isaiah liii. 5, 6, 11. Dan. ix. 26.

¶ Job xix. 25, 27.

** Psalm xvii. 15.

The Israelitish priests officiated barefoot, but with linen garments on. They were forbidden to wear any woollen; and directed to put off those sacred vestments, when they came out of their court to go into that of the people. The priests and all the Levites led a pastoral life, when they were not upon duty, and had no other substance than their flocks; for they were excluded from any share of land, to wean them the more from temporal cares, and give them greater leisure to employ themselves in the affairs of religion. Yet they were wealthy: for they had tithes of all fruits gathered by the other twelve tribes. They had, besides, the firstlings of all animals; without reckoning their own cattle, and the daily offerings on which the priests lived, when they served at the altars.

Prophets.

A class of religious people among the Jews were called prophets. They lived separate from the world, distinguished by their habit and manner of life. They generally dwelt upon mountains. Their dress was sackcloth or haircloth; that is, mourning, to show that they were always in affliction for the sins of the people.

These holy men preserved the purest tradition of the true religion: their employment was, meditating upon the law of God; praying to him often, day and night; and inuring themselves to the practice of every virtue. They instructed their disciples; explained to them the spirit and meaning of the law; and opened to them the sublime mysteries, relating to the state of the church, that were hidden under allegories of things sensible and seemingly mean. They also instructed the people, who came to hear them upon Sabbaths and other feast days: they reprov'd them for their vices, and exhorted them to repent; often foretelling from God what was to happen to them. This liberty which they took of speaking the most disagreeable truths, even to kings, caused them to be hated, and cost several of them their lives.

There were many impostors, who counterfeited the outward demeanour of true prophets; wore sackcloth, as they did; spake the same language; and pretended they were also in-

spired by God : but they were careful not to foretel any thing that would be disagreeable either to the prince or the people. The false gods also had their prophets. Those Israelites who were not thoroughly confirmed in their religion, lay under great temptations to consult these diviners and false oracles ; and it was a part of idolatry into which they were very liable to fall.

Proneness to Idolatry.

This propensity to idolatry, among the Israelites, appears to us very strange and absurd : and hence many have imagined they were a brutish and unpolished people. We see no idolaters : we only hear that there are some, in remote countries. With us, all people preach only one God : the most ignorant country people know this truth distinctly. We conclude, therefore, that such as believed in more gods than one, and adored pieces of wood and stone, ought to be accounted the most ignorant of mankind : but the source of this evil lies deeper.

The mind of man is so overcast since the fall, that, whilst he continues in the state of corrupted nature, he has no notion of spiritual things : he thinks of nothing but matter and corporeal subjects. Children, and men who are guided by their senses and passions, make no account of any thing but what they can see and feel. In Homer, the poet of the Greeks, we do not find the least hint that can induce us to imagine he had any notion of things spiritual and incorporeal. .

These evils arose from man's forgetting himself and his spiritual nature. All mankind had preserved a constant tradition, that there was a nature more excellent than the human, capable of doing them good or harm. Being acquainted with none but corporeal beings, they persuaded themselves that this nature was so too ; and, consequently, that there were many gods ; that every part of the creation might have some ; and that each nation, city, and family, had deities peculiar to itself. They were not content with imagining them, either in heaven or upon earth ; they must see them and touch them : for which reason they honoured idols as the gods themselves, particu-

larly such as they thought kind and beneficent. But for the infernal deities, they were to be appeased with nocturnal sacrifices and inhuman ceremonies. Some buried men alive; others sacrificed children, and sometimes their own, as the worshippers of Moloch.

To this fear and dread, were owing all their cruel and troublesome superstitions; as cutting themselves with knives, &c. They thought thereby to avert particular evils or public calamities, with which they were threatened in dreams and prodigies. These were the remedies by which they imagined they could prevent sickness, plagues, hail, and famine.

A proneness to idolatry was not peculiar to the Israelites. It was a general evil: and the hardness of heart with which the Scripture so often reproaches the Israelites, is not for their being more attached to earthly things than other people; but for being so much as they were, after having received such particular favours from the hand of God, and seen the great wonders that he had wrought for them.

Slaves.

There were some Hebrews, slaves to their brethren: but these might regain their freedom, at the end of six years; that is, in the sabbatical year. The Israelites had a power of life and death over their slaves; and this was then common to them with all nations: for slavery proceeded from the right they acquired by conquest in war, when, instead of killing their enemies, they chose rather to give them their lives, that they might have the use of them.

Parental Power.

As to the parental power of the Hebrews, the law gave them leave to sell their daughters; but the sale was a sort of marriage. The law of God permitted the father and mother, after they had tried all sorts of correction at home, to declare to the elders of the city, that their son was stubborn and rebellious; and, upon their complaint, he was condemned to death, and stoned. The same law was practised at Athens.

Military Arrangements.

All the Israelites carried arms, the priests and Levites not excepted. All were reckoned soldiers, that were of age for service; and that was twenty years old and upwards. They were, like the militia in the United States, always ready to assemble at the first notice. It was no very difficult thing for the Israelites to support their armies. The country was so small, and the enemy so near, that they often came back to lodge at home, or had but one or two days' march.

Their arms were nearly the same with those of the Greeks and Romans; swords, darts, bows and arrows, slings, javelins, and spears. For defensive arms, they carried shields, bucklers, helmets, armour for the back and breast, and sometimes greaves to cover the legs. Machines were erected upon the towers on the walls of Jerusalem, to throw great stones and arrows.

Power of Kings.

Their kings had power of life and death; and could put criminals to death, without the formality of trial. The power of kings was in other respects very much limited: they were obliged to keep the law, as well as private men. There is no instance of any of them making so much as one new law. Their way of living, at home, was nearly as plain as that of private people: the only difference was, that they had more lands and herds.

Condition of Captives.

The Jews, who were carried as captives to Babylon, were servants to the king and his sons; for such was the law of war at that time. All that were taken in arms, all the inhabitants of a town carried by storm or surrendered at discretion, and of the adjacent country which depended upon it, were slaves to the conquerors. They were either the property of the pub-

lic, or of that particular person that had taken them. Thus, at the taking of Troy, all that remained alive were made slaves, not excepting queen Hecuba and the princesses her daughters.

The Greek and Roman histories are full of such examples. The Romans loaded with chains those kings that resisted obstinately, or put them to death after they had made them appear at their triumph: they sold the common people by auction, and divided their lands among their own citizens. The Israelites were not so hardly used by the Assyrians: some had great liberty allowed them. It appears, likewise, that notwithstanding their captivity, they used their own laws, and had the power to appoint judges of life and death.

However, it was impossible but this mingling with strangers should cause some change in their manners; many were prevailed upon to worship idols, eat forbidden food, and marry wives from among strangers: and all conformed to their masters in things indifferent, one of which was their language. Thus, during the seventy years that the captivity lasted, they generally forgot the Hebrew tongue. Their vulgar tongue was the Syriac or Chaldee.

Sacred Books.

It was the peculiar privilege of the Jews, that to them were committed the oracles of the living God. These, in the time of Moses, began to be reduced to writing, and were called the Holy Scriptures. They were historical, preceptive, moral, devotional, and prophetic. They consist of twenty-eight books written by different persons, and at periods so remote from each other, that the dates of the first and last are more than one thousand years asunder. The last is dated four hundred and twenty years before the Christian era. Of these twenty-eight books, the first five were written by Moses. In Genesis, the first of these five, the sacred Historian records the creation of the heavens and the earth, the formation of Adam and Eve, and the institution of marriage. He then relates how "sin entered into the world, and death by sin;" and how the first promise of a Redeemer was

given to our fallen progenitors. He next illustrates the effects of the fall in the almost universal prevalence of wickedness ; and that, in consequence of it, at the end of sixteen hundred and fifty-six years, the Lord desolated the earth by a flood of waters, preserving his servant Noah and his family in the ark. The re-peopling of the earth, by the descendants of Noah's sons, is next recorded. This narrative, though very compendious, throws more light on the origin of nations and many coincident subjects, than all other records of antiquity taken together. The source of the vast variety of languages, which has, in all ages, interrupted the intercourse of mankind, and the origin of the two most remarkable people that have appeared on earth, namely, the Jews and the Ishmaelites, are clearly and satisfactorily shown. The mass of interesting historical materials, contained in this wonderful book, concerning those remote ages, of which we have no other even plausible records, renders it an invaluable treasure of ancient erudition. The history of Abraham, the father of the faithful, together with that of his family in the line of the ancestors of Christ, is minutely given, and continued to the death of Joseph, about seven hundred and thirteen years after the deluge, or two thousand three hundred and sixty-nine from the creation.

The second book of Moses is called Exodus, or the Departure ; because the departure of the children of Israel out of Egypt is the grand subject recorded in it. The subject is introduced by an account of Moses, who was raised up and expressly commissioned by Jehovah to lead Israel out of Egypt. He then records the miraculous plagues by which proud Pharaoh was compelled to consent to the departure of the enslaved Israelites,* and the manner in which the Red Sea was divided,

* The whole number which went from Canaan, when driven thence by the famine, Jacob included, with the addition of Joseph, already in Egypt, and his family, amounted exactly to seventy. When they left that country, after residing therein for a period of little more than two hundred years, they had increased to the amazing number of six hundred thousand men of military age. Taking therefore the calculation so low as four of all other descriptions, for one of the military age, the whole number of the descendants of Abraham, that left Egypt, must have been at least three millions. By dividing the whole time of their sojourning there into periods of twenty

and they were led through it on dry land, while Pharaoh and his army were overwhelmed by its waters, and perished. We are next informed how Jehovah miraculously conducted his people in the wilderness, notwithstanding their murmurings and rebellions ; and how he spake the moral law to them from the fiery summit of Sinai, and entered into covenant with the nation, and instituted his worship among them.

The third book of Moses, called Leviticus, principally treats of ritual laws delivered to Moses. In these ceremonies, the gospel was preached to Israel. These ordinances, which to many appear so unmeaning and unreasonable, were not only " shadows of good things to come," but real prophecies, which have been exactly accomplished in the gospel. The twenty-sixth chapter contains an evident prediction of the present state of the Jewish nation, which, amidst all its miseries, has hitherto been preserved a distinct people, apparently in order to the fulfilment of the promises, made to them in the close of the chapter.

The fourth book of Moses, called Numbers, opens with an account of the arrangement of the twelve tribes into regular encampments, around the tabernacle. The history of Israel afterwards proceeds : and the sacred penman having recorded that instance of rebellion, which provoked God " to swear in

years each, it appears that their number must have been nearly trebled every twenty years. The most rapid progress of population in the ordinary course of nature, and in circumstances the most favourable to it, such as exist in the United States of America, is a duplication of the number of the inhabitants every twenty years. What must we then think of this amazing increase of nearly threefold in every twenty years, in circumstances the most unfavourable, in a people cooped up in a narrow district, and that district not their own ; a people among whom marriage was grievously discouraged, by the want of liberty, by hard and oppressive labour, by subjection to the despotism of a foreign prince, by penal edicts which, at the close of the period, doomed all their male children to death, whereby, doubtless, multitudes perished ? The multiplication of Israel, in a progress so rapid, in a situation so unfriendly, is truly miraculous. This vast host was accompanied with what Moses calls a mixed multitude. This is supposed to have been made up of the produce of marriages between Israelites and Egyptians, of Egyptians and others, who, through fear, interest, or a conviction of duty, were induced to follow their camp.

his wrath that they should not enter into his rest," gives an account of the continuance of the Israelites in the wilderness for above thirty-eight years.

In the fifth book of Moses, called Deuteronomy, the most remarkable events of the preceding history are recapitulated, and applied to practical purposes. Several new laws are likewise added. The two last months of Moses's life were employed in delivering and committing to writing the several parts of this book, so that it contains his dying exhortations to Israel. He set before them, in prophetic blessings and curses, the consequences of their conduct. He then formed the substance of his instructions, exhortations, and warnings, into a prophetic song; and finally pronounced blessings, evidently prophetic, on their several tribes. Thus far the book was written by Moses; but some other person gives an account of his death. The prophecies contained in it are explicit, and have been evidently fulfilling during a course of more than three thousand years, and some of them yet remain unaccomplished.

The books of Joshua, Judges, Ruth, first and second Samuel, first and second Kings, and first and second Chronicles, comprehend the history of the Jews to the Babylonish captivity. The books of Ezra, Nehemiah, and Esther, continue it for about one hundred and ten years after that event. An abstract of their important contents would be unsatisfactory. It may in general be observed, that Herodotus, who used to be called the father of history, is supposed to have been contemporary with Ezra and Nehemiah, the latest writers of these scriptural records. All that he collected concerning times long preceding his own, is of doubtful authority, and in a great measure fabulous. The history we have in the sacred books just mentioned, commences at least a thousand years before the days of this father of profane history: yet the whole narrative agrees with the most sober traditions and detached fragments of antiquity, and serves to elucidate many obscure parts of profane history, and to decide many questions in respect to ancient chronology. It also coincides with the manners and customs of those eastern regions, in the remotest ages, as far as any accounts of them have come down to us.

Though the records here transmitted to us, principally refer to a people unjustly despised by the world, yet they continually call the reader's attention to the most ancient transactions of all the surrounding nations : so that more satisfactory information is derived from the Scriptures, concerning the Egyptians, the Phœnicians, or Tyrians, the Syrians, the Assyrians, the Chaldeans, and even the Medes and Persians, than can be obtained from the writings of those persons who profess to give us their several histories.

The historical volume of the sacred Scripture is in all respects a most wonderful book. The whole is suited to make known the perfections and providence of God, in the most interesting and affecting manner ; to show what is the real character of man ; and to evince both the immense importance and the genuine nature of true religion. Amidst the records of history, types and prophecies of the Redeemer are interspersed. Public miracles of the most extraordinary nature are likewise brought into view.

The prophets wrote the principal transactions of their own times under the superintendency of the Holy Spirit, by whom they were preserved from error, guided in selecting the most proper facts for record, and instructed where ordinary sources of information were insufficient. The canon of the Old Testament, in substance the same as we now have it, was settled in the time of Ezra, and has never since received any material alteration. The books to which these remarks apply do not contain a complete political history of Israel, but merely a connected account of the most material events, or of such as were most suited to convey important instruction.

The book of Ezra, in particular, opens with the proclamation of Cyrus in favour of the Jews, and their attempts to rebuild the city and temple, and to re-inhabit the land of Palestine. It proceeds to record the opposition they met with ; the delays it occasioned ; and how, after a time, they in part succeeded. In this and the subsequent history, the Jews no longer appear as an independent, prosperous nation, governed by kings of their own race ; but a small remnant returned from captivity by the favour of the Persian kings : yet in this

condition, they were enabled to reestablish the worship of God at the temple in Jerusalem. During the captivity, nothing is recorded of their history except what may be collected from the prophecies of Ezekiel and Daniel: and very little is contained in the Scripture, of their condition during the five hundred and thirty-six years which immediately preceded the birth of Christ, compared with the regular and particular history given of the nation from the days of Moses to the captivity. The old dispensation was about to expire and make way for Christianity; and the people had so often and so flagrantly violated their national covenant, that they were not honoured or noticed as they had been in former ages.

The book of Nehemiah resumes the history of the Jews, about twelve years after the close of the book of Ezra; and contains their latest canonical records prior to the Christian era, reaching down one hundred and ten years after the captivity.

The book of Esther is evidently intended to illustrate the doctrine of providence, and the methods and instruments by which the great ruler of the world accomplishes his purposes. The plot formed for the extirpation of the Jews, and the wonderful deliverance vouchsafed them, are simply stated, in order that every reader might judge for himself, whether these facts did not demonstrate the God of the Jews to be the great ruler of the universe. The preceding books form a specimen of the Lord's care of his church in Judea: this shows his favour to the nation at large. Many of those who continued in remote countries, were blamable on the subject of idolatry; yet he would not leave the nation in the hand of their enemies, or deprive them of his mercy and grace on that account.

The sacred books which follow next in order to the historical, are of a miscellaneous nature: part of them are historical, some moral, but the greatest part devotional. In this class, the book of Job occupies the first place. Different opinions are held respecting its date and author. It is unquestionably older than any uninspired book now in our hands. It opens with an account of Job's piety and prosperity; the charge of hypocrisy and selfishness which Satan lodged against him; and the permission which he obtained from God, to reduce him to

the deepest distress, as a trial of his integrity. It proceeds to relate how his former friends were led to condemn him as a wicked man. This gave rise to a warm controversy, whether heavy afflictions prove one apparently pious to be a hypocrite. In disputing this point, many excellent things were spoken; but the whole had in it a sad mixture of human infirmity. When they could by no means come to an agreement upon the subject, Elihu interfered, and, having first censured the other disputants for condemning Job, he proceeded to reprove him for his improper eagerness in justifying himself, by which he had reflected upon the justice of God. Whilst he was discoursing, the Lord himself spake out of a whirlwind, and made Job sensible of his presumption, and brought him to humble himself as a sinner. This being effected, the Lord justified Job from the charge of hypocrisy, and condemned the language of his friends. Having decided the controversy in favour of Job, he appointed him to sacrifice, and intercede in their behalf, that they might be forgiven. The whole closes with an account of Job's deliverance and redoubled prosperity. It is a book full of caution and encouragement to the tempted and afflicted, and of warning to those who hastily judge their brethren. It throws great light upon the doctrine of Providence, and upon the agency and influence of evil spirits under the control of God.

The next of the sacred books is called "the book of Psalms, or of praises," because the praises of God form its grand subject. The whole collection is often called "the Psalms of David." He, indeed, was undoubtedly the writer of the greatest part, though not of the whole of them. The Psalms, in general, are the language of the gracious heart under its various exercises. They are, in great measure, a divinely-appointed standard of genuine experience, by which we may judge whether, or how far our desires, fears, hopes, joys, and sorrows are spiritual, and how far they are carnal, or verge to enthusiasm or delusion. The Psalms are an epitome of the Bible. They treat occasionally of the creation and formation of the world; the dispensations of Providence; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilder-

ness, and settlement in Canaan; their sins and captivities; their repentance and restoration; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its consequences; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked; and the final triumph of the righteous. They are adorned with the figures, and set off with the graces, of poetry, and designed to be recommended by the charms of music. They present religion to us in its most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal, while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. We are also here continually reminded of what we have to struggle against, and how we may succeed in the conflict.

Next to the Psalms of David, are the writings of his son Solomon, who, by general consent, has been called the wisest of men. No more, however, has been preserved of his writings, than the books of Proverbs and Ecclesiastes, and the Canticles, or Solomon's Song, except a few psalms. A great part of the book of Proverbs is made up of detached aphorisms, containing important practical instructions. The Proverbs generally consist of two sentences, joined in a kind of antithesis. The wisdom of all ages has chosen to compress its lessons into compendious sentences, which are readily conceived and easily retained, and which circulate in society as useful principles. Solomon's Proverbs are so justly founded on the principles of human nature, that they agree with the manners of every age, and may be assumed as rules for the direction of our conduct in every condition of life. There are in all countries, old proverbs or common sayings, which have great authority and influence on the opinions and actions of mankind. Such maxims, however, want their proper basis, namely the sanction of divine origin; and being generally the mere result of worldly prudence, are too often calculated to impose on the judgment. The Proverbs of this book are not

only far more ancient than any others extant, but they have also received a divine impression, and are well calculated to direct our conduct in every circumstance of human life.

The book of Ecclesiastes was probably written by Solomon, when brought to deep repentance for the atrocious crimes, into which he had been seduced by his idolatrous wives and concubines. It is evidently an inquiry after the chief good, or what can make men happy. In this book, Solomon had evidently in view, to show where happiness could and could not be found. The first six chapters are principally employed on the former part of the argument, in which is shown the vanity of knowledge and wisdom, (apart from true religion) of mirth and pleasure, of magnificence, prosperity, power, and wealth. In the second part, many important cautions and instructions are given, how to make the best of things as we find them; how to live comfortably and usefully in this evil world; and how to derive benefit from the changing events of life.

The Song of Solomon is a divine allegory, in the form of a pastoral, which represents the reciprocal love between Christ and his church, under figures taken from the relation and affection which subsist between a bridegroom and his espoused bride.

The prophets form the last class of the writers of the Old Testament.* Indeed, all the sacred writers were prophets; and predictions of remote events are found in almost all the preceding books: but, in the books of the Old Testament, under the names of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, prediction is the principal subject.

* Wise men, from a careful observance of the connexion between causes and effects, often form shrewd conjectures about future contingencies; but to foreknow, and certainly predict events to take place several centuries subsequent to their prediction, and which have no visible connexion with existing circumstances, is the sole prerogative of an omniscient and omnipotent God, who sees, at one view, every thing from the beginning to the end, who can certainly bring to pass all his predictions, and with whom past, present, and future are the same.

The prophet Isaiah, whose writings stand first, is remarkable for the elegance and sublimity of his style and imagery. He is equally distinguished by the plain and copious manner in which he speaks of Christ, and the times of the gospel: on this account he has been called the fifth evangelist. The book opens with sharp rebukes of the people for their idolatry and iniquity, and denunciations of divine vengeance upon them. Afterwards follow various prophecies of judgments about to be executed on several nations, as well as on Judah. Then there is inserted an account of Sennacherib's invasion, and of some particulars relating to Hezekiah, which end in a prediction of the Babylonish captivity. The prophet then copiously enlarges upon the deliverance of his people from that calamitous state: at length he drops, in great measure, types and shadows, and speaks, in the most emphatical language, of the person, sufferings, and glory of the Messiah, and of the setting up of his kingdom on earth. Isaiah prophesied about fifty-four years, and from 706 to 760, B. C.

Jeremiah entered upon the prophetic office about seventy years after the death of Isaiah. He prophesied for forty years preceding the Babylonish captivity, and his book consists chiefly of abstracts of the several messages with which he was sent from God to the people: these are replete with plain and faithful reproofs, tender and affectionate expostulations, and awful denunciations of impending judgments. When proud Babylon was at the height of her prosperity, he foretold not only that the Medes and Persians should prevail against her, but also that she should sink, and rise no more. He predicted also the abolition of the ritual law, and the union of Israel and Judah in one faith, and the conversion of all nations; the dispersions of the Jews, and their preservation as a distinct people in those dispersions, which have been fulfilled to this day; the calling of the Gentiles; the destruction of idolatry, and the person and kingdom of Christ, with the introduction of a new dispensation, and vast prosperity to the cause of religion, with clear declarations concerning the conversion of the Jews to Christ, and their restoration to their own land. Nothing could appear more improbable, when

Jeremiah wrote, than many of the events which he predicted : yet it is undeniable that his prophecies have been most wonderfully accomplished. His descriptions of approaching judgments are peculiarly vivid ; and his eloquence is very vigorous and impressive.

His Lamentations contain the most elegant variety of affecting images that ever were collected into so small a compass. Scenes of affliction, and circumstances of distress, are painted with such beautiful combination, that in every page we contemplate a most affecting picture of desolation and misery. The leading design of this sacred poem seems to have been to lead the captive Jews to consider God as the righteous author, and sin as the procuring cause, of their calamities ; and to call them to the exercise of submission, repentance, faith, and prayer, to obtain a deliverance from them.

Ezekiel was a priest, as well as a prophet. The scope of his predictions was very similar to that of Jeremiah ; but his manner was exceedingly different : for he delivered his messages with a vehemency, energy, and even terror and severity, peculiar to himself. Many parts of his book are very figurative and obscure ; and of some of them no solution, entirely satisfactory, seems to have been hitherto given. The whole prophecy is suited to fill the mind with reverence of God's purity, awe of his justice, and dread and hatred of sin ; while it leads the thoughts to Christ, and encourages our hopes of glorious success to the cause of God on earth.

The prophecies of Daniel give, by anticipation, a concise history of the church and of the world, nearly to the end of time. They predict four great monarchies. They foretel long-continued calamities to the Jewish nation and to the people of God, at length terminating in the restoration of Israel, and the final and universal triumph of true religion ; the kingdom of Christ and of his saints, which must endure till the general resurrection. They are not insulated predictions : they all exhibit the same grand outlines of the plan of Providence, varied in such a manner as to reflect reciprocal light on each other. The history of the last twenty-four hundred years is the best interpreter of the grand outlines of these astonishing

prophecies. The four predicted kingdoms have succeeded each other; and they have answered the description given of them, with surprising exactness. The Messiah came at the appointed period, and was cut off; the abomination of desolation was set up in the holy place; Jerusalem was destroyed; the poor remnants of the Jews were scattered, and remain so to this day. The fourth kingdom, which thus desolated them, and persecuted the infant Christian church, has exactly answered the predictions of its character given in this ancient book; and nothing, therein foretold, remains unaccomplished, but the destruction of this kingdom, the conversion of the Jews, and the final triumphs of true religion. The present state of the world, and the great exertions now making to send the Word of God to every nation under heaven, in its own vernacular tongue, added to the exact accomplishment of all the other prophecies uttered by Daniel, give reasonable ground to believe, that the fulfilment of these three yet unfulfilled predictions is not far distant, and that the history of the present or next century will completely establish the veracity of this illustrious prophet.

The writers of the twelve last books of the prophets are generally called the minor prophets, on account of their brevity. They do not seem to be placed exactly after the order in which the prophets delivered them. Nine of them prophesied before the captivity; three prophesied after the Jews were returned from Babylon; and some of the former were as early or more so than the prophet Isaiah, especially Jonah, who evidently preceded all the others.

Hosea exercised his sacred office for a great many years: he predicted the captivity of the ten tribes, long before it took place. His style is concise and sententious, though some parts are peculiarly pathetic, animated, and sublime. His general scope was to convince his people of their exceeding sinfulness, and to lead them to repentance. His prophecies, relating to the state of Israel and Judah for many ages, the conversion of the Gentiles, and the future restoration of the Jews, are peculiar, distinct, and striking; and the extraordinary fulfilment of

several particulars of these predictions, gives assurance that the rest will, in due time, be also fulfilled.

Joel foretold or described a terrible judgment on the land, by means of locusts and droughts. These predictions were attended with earnest exhortations to solemn fasting, repentance, and prayer; and with promises of returning peace and prosperity. The conclusion contains prophecies of the glorious times that were coming; under the gospel dispensation, and of the righteous judgments to be executed on all the enemies of God and his church. But the most remarkable prophecy in Joel, is that which the apostle Peter, quoted on the day of Pentecost. The effects of the gospel, both among Jews and Gentiles, and the consequences, to the Jewish nation in particular, of opposing it, are here foretold, in the fullest and plainest manner: and the event to this day fully attests Joel's divine inspiration.

In Amos, we find many pathetic and sublime passages. No prophet hath more magnificently described the Deity, or more gravely rebuked the luxurious, or reprovèd injustice and oppression with greater warmth and a more generous indignation.

Obadiah, in his short prophecy, predicts victory and prosperity to Israel and to the church.

The book of Jonah is rather a narrative than a prophecy. Several of the events recorded in it are of a very extraordinary nature: but our Lord himself hath repeatedly attested the truth of the narrative, and shown that the wonderful event in it was intended as a type or emblem of his own death, burial, and resurrection on the third day. Jonah lived about 840 B. C. and almost as early as the most ancient of the Greek poets. His impartiality, in recording his own sins, is honourable to himself, and peculiar to the sacred writers.

The prophet Micah addressed his messages both to Judah and Israel; and his book contains sharp reproofs of sin, awful denunciations of wrath, encouraging promises and predictions of Christ, and of the establishment and prosperity of his kingdom. Many of his predictions have received an undeniable accomplishment; particularly the one contained in the second

verse of the fifth chapter, that the Saviour "would be born in Bethlehem, though little among the thousands of Judah:" but others are not yet fulfilled.

The prophecies of Nahum, who lived 710 B. C., relate almost entirely to the destruction of Nineveh and of the Assyrian empire, which were fulfilled about two hundred years after they were uttered. The desolations of Nineveh are clearly depicted, "that vast and populous city, whose walls were an hundred feet high," and capable of admitting three chariots abreast upon them, and fortified with fifteen hundred towers, on walls of an extraordinary height. So totally indeed was this city destroyed, that in the second century after Christ, not a vestige remained of it, to ascertain the spot on which it had stood. This remarkable prophecy, thus remarkably accomplished, contrary to all human appearances, affords a signal evidence of the inspiration of Nahum, and a striking lesson of humility to human pride.

The prophet Habakkuk begins with complaints of the wickedness of his people; and then proceeds to predict the Chaldean invasion, and its terrible effects. He bewails the successful wickedness of the invaders; gives encouragement to God's people; denounces judgments on his enemies; and concludes with celebrating, in the highest strains of sublime poetry, the ancient wonders that the Lord had wrought for Israel, in order to excite confidence and joy in the prospect of approaching calamities.

Zephaniah severely reprov'd the wickedness of the Jews, and predicted the Chaldean invasion, with its fatal effects: he exhorted the people to repent and seek the Lord, as the only method of escaping ruin. He foretold various judgments that were coming on those nations which inflicted or rejoiced over the miseries of the Jews; and he concluded with a most animating prediction of great prosperity to the church.

The book of Haggai relates to the building of the second temple; and contains reproofs, exhortations, and encouragements respecting that undertaking, and also predictions of Christ and his kingdom.

Zechariah has been styled "the sun among the minor prophets:" and the time is probably near at hand, when the propriety of this title will be fully illustrated. After general warnings and exhortations to repentance, the prophet foretels the completion of the temple, the rebuilding of Jerusalem, and the judgments of God on the enemies of his people: but, in doing this, he predicts the coming of Christ, the establishment of his kingdom, the building of his spiritual temple, the conversion of the Gentiles, and the enlargement and prosperity of the Christian church. Then follow prophecies of prosperity and enlargement to Jerusalem, till nations of all languages become the worshippers of Jehovah, and join themselves to his people. The intermediate events, from the completion of the temple till the coming of Christ, are next foretold, with figurative intimations of the prevalence of the gospel, by the triumphs of his apostles and servants. To these are subjoined the destruction of the temple, and the rejection of the nation for contempt of Christ, and afterwards of the nations that oppressed Jerusalem and the church. At length a bright scene is opened to our view, by prophecies of the conversion of the Jewish nation to their crucified Messiah; the humility, zeal, and excellence of the new converts; and the final ruin of all idolatry and false religion. The inspired writer returns to speak more explicitly of the death of Christ, as our sacrifice, by the sword of divine justice; the tremendous judgments which would then be inflicted on the unbelieving Jews; the preservation of a remnant, through fiery trials, and their conversion; the capture and destruction of Jerusalem, to be followed by the ruin of the nations which had fought against her; the removing of hindrances, that the Gentiles might enter the church; its establishment in the primitive times; the state of things, during the succeeding ages, to the restoration of the Jews; the rebuilding of their city, and the arrival of the millennium, when all the nations will be either terribly destroyed, or become joyful worshippers of God, and when the cause of holiness shall decidedly and finally prevail.

These prophecies were uttered about 520 B. C. Such of them as relate to the destruction of Jerusalem and the disper-

sion of the Jews, were fulfilled in the first century of the Christian era. Such as relate to the conversion of the Jews to Christianity, and the universal spread of the gospel among all nations, remain to be accomplished : but hopes are indulged that the period of their fulfilment is near at hand.

Malachi is the last in order of the prophets, whose writings have been transmitted to posterity. The scope of his prophecy was to reprove and reform many abuses and enormities that prevailed among the Jews, and especially the priests ; to announce the near approach of the Messiah ; to declare the effects of his coming to men of different characters ; and to teach the people in what manner they ought to wait, and prepare for that event. But it also contains predictions of the calling of the Gentiles, and the extensive propagation of the gospel. Probably with Malachi the prophetic office ceased, or was suspended till the coming of the Messiah, which took place in about four hundred years after the appearance of that prophet.

The writers of the sacred books, of the New as well as of the Old Testament, were native Jews : Gentiles were employed in various capacities, to promote the interests of the church, under all its different dispensations ; but not one of them as a penman of the oracles of God, except, perhaps, Job. If the writer of that book were not Moses, as some suppose, or a descendant of Abraham, by Keturah ; or of Nahor, or of Esau, as others conjecture, he may have been a Gentile ; but no doubt exists respecting any other writer of any of the books held to be canonical by either Jews or Christians.

From this rapid survey of the holy Scriptures, from Genesis to Malachi, we cannot but observe the immense advantages the Jews had over all the other nations of the world, in being the depositaries of the oracles of God. They were the immediate pupils of heaven, while others were left to the visible works of God, the light of nature, and their own imperfect reason, in their investigations respecting the attributes of God, the nature of man, his origin, duties, and final destinies. In these sacred books we have the first and only authentic outlines of general history in the early ages of the world, respecting the creation, the fall of man, the deluge, the origin of nations, the first post-

diluvian settlements, and in particular a more satisfactory, impartial, and instructive history of the Jews, than has ever been given of any nation, either ancient or modern. While they look back to the creation, and forward by prophecy, in some prominent particulars, to the end of the world, they at the same time convey minute and circumstantial information respecting the general state of the Jews, from Abraham down to the time of Nehemiah, about three hundred and forty-nine years before Christ. For the whole of that period, we refer our readers to the Bible; and proceed to that part of Jewish history, which is given by uninspired writers.

General History of the Jews, from the year 349 B. C. till the crucifixion of the Messiah.

The history of the Old Testament closes about three centuries and a half before the Christian era, with an account of the restoration of the Jews to Palestine, after their seventy years of captivity in Babylon; and also of the building of their city and temple under the patronage of Cyrus, king of Persia. The Jews, returned from captivity, were in a feeble state, under the first Persian monarchs. By degrees, however, their affairs were established. Though subjected to an easy tribute, they lived under their own laws, in the form of a commonwealth, and exercised among themselves the power of life and death.

After the Babylonish captivity, the Jews retained a constant aversion to idolatry, which they justly supposed had been the principal cause of their expulsion from their native land.

In the year 333 B. C., the mighty empire of Persia was subdued by Alexander the Great, two hundred and eight years after its conquest by Cyrus. The Jews gave a striking proof of their fidelity to Darius Codomanus, the last Persian monarch, by refusing to assist Alexander in the siege of Tyre. Exasperated at their refusal, after the conquest of that city, he led his victorious army against Jerusalem.

At this alarming crisis, Jaddua, the high priest, offered sacrifices and supplications to the God of Israel; and being, ac-

According to Josephus, directed by a vision in the night, went forth the following day to meet the conqueror, dressed in his pontifical robes, attended by the priests in sacerdotal vestments, and the people in white garments. Alexander, struck with awe at the sight of this solemn procession, bowed himself before the high priest, and adored the name of Jehovah, inscribed on his mitre. In reply to those who expressed their astonishment, that the victorious monarch of so many nations should pay homage to a Jewish priest, he declared, that during his abode in Macedonia, he had seen this pontiff in a vision, encouraging him to pursue the war against the Persians, and promising him complete victory. He was therefore convinced that he had engaged in this expedition under the conduct of God, whom he worshipped in the person of his high priest. On the same authority it is said, that the king then entered Jerusalem, in the midst of the procession, and offered sacrifices in the temple, where Jaddua showed him, in the prophecy of Daniel, that a Grecian king should overturn the Persian empire. This prediction heightened his confidence of success.

Alexander, after this event, highly favoured the Jewish nation, permitting them to live under their own laws, and enjoy the free exercise of their religion. He transplanted many of them into a new city, which he built in Egypt, and called Alexandria, after his own name, granting them extraordinary privileges.

After the death of Alexander, the Macedonian empire was divided among four of his generals; and Judea, situated between Egypt and Syria, became subject to all the revolutions and wars in which his successors were engaged. It was at first governed by Laomedon, one of Alexander's captains; after he was defeated by Ptolemy Soter, king of Egypt, the Jews refused to submit to the conqueror. Enraged at their resistance, Ptolemy marched to Jerusalem, and being apprized of the veneration of the Jews for the Sabbath, surprised and took the city on that day, and carried a hundred thousand of the inhabitants captive into Egypt. Ptolemy settled some of

the captives in Lybia and Cyrene; from those who were established in the latter of these countries, descended the Cyrenean Jews, mentioned by the writers of the New Testament.

On the decease of Ptolemy Soter, his successor, Philadelphus, confirmed and enlarged the privileges of the Jews. He established many of that nation in his dominions; ransomed those who had been carried captive into Egypt; and caused a copy of their sacred books to be translated into the Greek language, and deposited in his famous library at Alexandria. By means of this translation, which is styled the Septuagint version, the Jewish religion was made known among the Gentiles.

After the death of Ptolemy Philopator, Antiochus the Great invaded Cælosyria and Palestine, and made an entire conquest of these provinces. The Jews renounced their allegiance to Egypt, placed themselves under his protection, and offered him their assistance. The Syrian monarch restored to Jerusalem its ancient privileges. These were continued by his son Seleucus: but his successor, Antiochus Epiphanes, exasperated against the Jews, abandoned Jerusalem for three days to the fury of the Syrian army. Forty thousand persons were slain, and nearly an equal number sold for slaves. The impious monarch forced his way into the temple, and even penetrated into the most holy place; tore off the golden ornaments; carried away the sacred treasures and utensils; and, in order to offer the greatest insult to the Jewish religion, sacrificed a large hog on the altar of burnt-offering.

About two years after this event, Antiochus despatched Appollonius, governor of Syria, at the head of twenty-two thousand men, commanding him to destroy Jerusalem, massacre the men, and sell the women and children for slaves. The king's officer concealed his intentions till the first Sabbath after his arrival; and while the people were assembled for the solemn worship of God, he executed his horrid commands with unrelenting barbarity. Every part of the city was then plundered, set on fire, and the walls demolished. The temple was indeed permitted to stand; but its service was totally abandon-

ed; for the Syrian troops built a fortress opposite to the sacred edifice, in order to overlook and assault all who came to worship the God of Israel.

The impious monarch resolved totally to abolish their religion, or extirpate the whole people. He therefore issued a decree, that all the nations within his dominions should forsake their old religion and gods, and worship the gods of the king, under the severest penalties. Atheneas, an old and cruel minister, being sent into Judea, dedicated the temple of Jehovah to Jupiter Olympus, and set up his statue on the altar of burnt-offering. All who refused to offer their adorations before the idols, were either massacred, or compelled to endure the most exquisite tortures. At the same time, altars, groves, and statues were established, not only in Judea, but in all the parts of the Syrian empire; and all who professed the religion of Moses were obliged to worship them under the same penalties. The king also promulgated an edict, making it instant death to offer sacrifices to the God of Israel, to observe the Sabbath, to practise circumcision, or any of the Mosaic institutions.

Multitudes quitted their habitations, and retreated to caves among the rocks, where they subsisted on herbs and roots. A large number apostatized: yet the ministers of cruelty were frequently baffled by the intrepid firmness of their victims. The king, exasperated at their boldness, resolved to visit Jerusalem, in order to enforce the execution of his sanguinary decrees. When the tyrant arrived, he had recourse to the stake and the rack, and commanded the most horrid executions.

The Jews endured the cruelties of the tyrant without resistance. But at length, men eminently distinguished for valour and piety, were raised up by divine providence, to arm themselves in defence of their religion and laws.

Mattathias, an eminent priest, of the Asmonean family, lamented the wretched situation of his country; and had for some time retired to Modin, his native place, to avoid the persecution which raged in Jerusalem. Appelles, one of the officers of Antiochus, was sent to that city, to establish the hea-

then worship. After assembling the people, he endeavoured to persuade that venerable priest to set an example of compliance with the king's edict, by stating the number who had apostatized. Mattathias boldly replied in the hearing of the multitude, "that, though all the Jews and all the nations on earth should conform to the king's decree, he and his sons would continue faithful to the law of their God." Immediately after this declaration, he killed one of his countrymen, who offered sacrifices on the altar of Modin. Being joined by his sons and some others, he executed the same summary vengeance on the king's officer and his attendants, and hastily passing about the city, exhorted all who were zealous for the law of God to follow him.

Animated by the example of Mattathias, large numbers of Jews followed their venerable leader into the deserts of Judea. They were soon pursued by the royal army; and, being attacked on the Sabbath, many perished without offering to make the least resistance. Their leaders were hence induced to pass a decree for defending themselves for the future, if necessary, on that holy day.

The party of Mattathias being strongly reinforced, furiously attacked the Syrians and apostate Jews; destroying many, and compelling others to seek refuge in foreign countries. After having struck their enemies with terror, the conquerors marched from city to city, overturning the heathen altars, demolishing the graven images, opening the Jewish synagogues, and enforcing the practice of circumcision. They also assiduously employed themselves in searching for and transcribing the sacred books, and causing the reading of the Scriptures to be resumed. Their heroic exertions were crowned with such success, that in the short space of one year, a happy reformation had begun to extend over a large part of Judea. At this interesting period, Mattathias died. In his last moments, he exhorted his sons to hazard their lives in defence of the religion and laws of their country.

Judas, surnamed Maccabeus, his eldest son and successor, emulated his father. With a small army, which at first only consisted of six thousand men, he soon made himself master

of some of the strongest fortresses in Judea ; became terrible to the Syrians and Samaritans ; compelled the apostate Jews to retire in confusion, while the pious emigrants returned, and enlisted under his banners. The Syrian monarch and the governors of the provinces exerted themselves to the utmost, to crush this dangerous revolt. They repeatedly sent formidable armies against Judas, commanded by officers of consummate valour. The Maccabean hero, in one year, defeated the Syrians in five battles. In the last of these engagements, the army which was raised by Lysias, the Syrian governor, amounted to sixty-five thousand men. Over this immense force Judas gained a complete victory.

Encouraged by his brilliant success, the victorious Maccabees marched to Jerusalem ; destroyed the Syrian idols ; purified the temple ; and replaced the sacred vessels. Divine worship, which had been interrupted for three years and a half, was resumed. The temple, which was decked with a profusion of ornaments, was consecrated anew to the service of God ; and an annual feast appointed to perpetuate the remembrance of this joyful event. But notwithstanding the triumphal success of Judas and his army, they were not able to expel the Syrians from their fortress on mount Acra.

The surrounding nations, exasperated at the reestablishment of the Jews, united against them, and attacked them on all sides, being resolved to destroy every worshipper of Jehovah. But Judas and his valiant brothers, repeatedly attacked and vanquished their forces ; reduced several of their principal places ; and obtained the most complete success.

In the meantime, Antiochus, being on his return from an unsuccessful expedition against Persia, received the alarming news, that all the Jews had revolted, defeated his generals, expelled his armies from Judea, and restored their primitive worship. This intelligence filled him with such rage, that he declared he would utterly extirpate every individual of the Jewish nation. He was soon after struck with a torturing disease, and after languishing for a long time in a miserable condition, expired. His death freed the Jews from the most inveterate enemy they had ever known. Antiochus Eupator,

his son and successor, continued to prosecute the war against the Jewish nation.

Shortly after the death of the tyrant, Judas laid close siege to the tower of Acra, which Appollonius had built to overlook the temple. The young king advanced to the relief of the garrison, at the head of an hundred thousand foot, twenty thousand horse, thirty-two elephants, and three hundred chariots of war. Upon the approach of this formidable army, the Maccabean chief, having given for the watchword, "victory is of God," attacked the enemy in the night; slew four thousand six hundred men; threw the whole army into confusion; and made a regular retreat to Jerusalem.

Antiochus Eupator conducted his army to the Jewish metropolis. The garrison defended the city with undaunted courage, till they were reduced to the utmost extremities from want of provisions; but the report of a rebellion in Syria induced the besiegers to grant them an advantageous peace.

Soon after these events, Judas sent an embassy to Rome, and obtained an alliance with that powerful state. But previously to the return of the ambassador, an attack was made on Judea by a very large force. In opposing it, Judas nobly fell. His death filled his countrymen with consternation, while their enemies reduced Jerusalem, and put many of the adherents of the Maccabees to death. The party of Judas made the most strenuous exertions against their enemies, and chose Jonathan to succeed his brother, as their prince and general. Under his direction, the war was conducted with such energy and success, that the Syrians soon concluded a treaty of peace with him.

Immediately after the Syrian forces left Judea, Jonathan commenced a regular government, similar to that of the ancient Israelitish judges, and made several important reformations in the civil and ecclesiastical affairs of his country. But after he had ably governed the Jewish nation for about seventeen years, he and his children were treacherously put to death by Tryphon, a Syrian usurper, in the city of Ptolemais. One thousand persons, who attended him as guards, were likewise assassinated.

After the death of Jonathan, the leaders of the Jewish nation chose Simon, the only surviving son of Mattathias, for their general and high priest; and settled both the civil and sacerdotal power on his posterity. He imitated the valour and prudence which had marked the conduct of his brothers; renewed the treaty with the Romans, and sent an embassy to Demetrius, the lawful heir of Syria, offering to acknowledge his sovereignty, and assist him in depriving the usurper Tryphon of the regal dignity. These proposals were cheerfully accepted by Demetrius, and a letter was returned, which constituted Simon sovereign prince and high priest of the Jewish nation; ordered all public acts to be made in his name; and released his territories from all foreign dominion. After the independent reign of Simon had commenced, he bravely defended his country; restored peace to Jerusalem; and enforced obedience to the divine law. At length, however, a period was put to his life and usefulness at the castle of his son-in-law, by whom he and two of his sons were treacherously murdered, after he had governed the Jews eight years.

Immediately after Simon's death, Antiochus Sidetes, king of Syria, marched to Palestine with a powerful army, and compelled the Jews to deliver their arms; demolish the fortifications of Jerusalem; and pay him an annual tribute. Not long after, this monarch was slain in an expedition against the Parthians; and the intestine commotions which distracted the kingdom after his death, afforded Hyrcanus, the son and successor of Simon, an opportunity to deliver his country from the yoke of foreign power. His exertions were crowned with such complete success, that neither he nor his descendants were ever after subjected to the kings of Syria.

Hyrcanus renewed the alliance which his predecessors had made with the Romans; and Judea flourished under his wise administration. After having enjoyed the royal authority twenty-nine years, Hyrcanus died in peace, greatly beloved and lamented by the Jewish nation.

Aristobulus, his eldest son, succeeded him, both in the regal and sacerdotal dignities. The commencement of his reign was marked with several acts of despotic cruelty. He even

put his own mother to death, because she aspired to the government; and imprisoned his brothers, one of whom he also caused to be slain upon an unjust suspicion. After a short reign, the tyrant expired.

Alexander Janneus, brother of Aristobulus, being liberated from prison, ascended the throne. During his reign, the Jews were in a very miserable condition, being not only involved in foreign wars, but distracted by intestine commotions. The Pharisees exerted themselves to the utmost to vilify his government, and exasperate the people against him. Their malicious attempts gave rise to a civil war, which lasted six years, and occasioned the death of more than fifty thousand persons. At length Alexander gained a decisive victory. He died in the twenty-seventh year of his reign, after he had bequeathed the government to his wife Alexandria, whom he appointed guardian to the young prince.

When the queen ascended the throne, she sent for the principal leaders among the Pharisees, to whom she committed the management of her affairs. By this measure she acquired popularity, and established herself on the throne. Alexandria died in the ninth year of her reign, having nominated her eldest son Hyrcanus, who had been appointed high priest, to succeed her in the regal dignity.

Immediately after Hyrcanus II. ascended the throne, his brother Aristobulus raised a powerful army against him, which soon compelled him to sue for peace, on condition of resigning all title to the regal and pontifical dignity. But the ambition of Antipater, governor of Idumea, and father of Herod, involved the Jews in a new war. He used all his address to replace the late king on the throne, in order that he might govern under him. By his assistance, and that of Aretas, king of Arabia, Hyrcanus assembled a body of troops, which defeated Aristobulus, and kept him closely besieged in Jerusalem.

In this situation of affairs, Aristobulus implored the protection of the Romans; and his petition, accompanied with large presents, induced the republic to write to Aretas, commanding him to raise the siege, and leave the country. The Ara-

bian prince obeyed the injunction ; and Aristobulus, left free, gratified his vindictive rage by the destruction of his enemies.

Some time after this event, the two brothers sent ambassadors to Pompey, at that time commander-in-chief of all the Roman forces in the east, and chose him the arbitrator of their mutual differences.

The Roman general heard each party with apparent impartiality, and dismissed them, with a promise that he would embrace an early opportunity of deciding the controversy. Aristobulus, offended at the delay, and suspecting that Pompey favoured his brother, made formidable preparations for war. Exasperated at this and other parts of his conduct, the Roman commander caused him to be imprisoned, and marched with his whole army against Jerusalem.

Though the gates of the city were readily opened by Hyrcanus's party, yet the faction of Aristobulus took shelter in the temple, and resolved to defend themselves to the last extremity. Pompey closely besieged them ; and the superstitious rigour with which the Jews observed the Sabbath, facilitated the conquest of their metropolis : for, though they had agreed to defend themselves on that holy day, when actually attacked, they still deemed it unlawful to prevent the enemy from completing their works. The Romans therefore were unmolested, while they employed themselves, on the Sabbath day, in preparing for an assault. Proceeding in this manner, they made themselves masters of the city, after a siege of three months. A terrible slaughter ensued, in which more than twelve thousand persons were killed. During these horrid transactions, the priests, who were offering sacrifices, continued their devotions, with great composure, and suffered themselves to be murdered, before the altar, without any resistance.

After Pompey had completed the conquest of Jerusalem, his curiosity induced him to examine every part of the temple. Accompanied with some of his officers, he penetrated into the holy of holies. But he left the treasures of the sacred edifice untouched ; and ordered the priests to make a solemn purification, and offer sacrifices, according to the Mosaic institutions.

The complete loss of the liberty of the Jews, and the translation of the sovereign authority to the Romans, may be dated from the reduction of Jerusalem by Pompey: for, though Hyrcanus was restored to the pontifical dignity, with the title of prince, he was deprived of the ensigns of royalty, and condemned to pay a disgraceful tribute. To prevent future revolts, the Roman general commanded the walls of Jerusalem to be demolished; and, after regulating the government of Judea according to his pleasure, returned to Rome. Aristobulus and his sons, Alexander and Antigonus, were sent prisoners to that city, to adorn his future triumph.

From this period, for many years, civil dissensions and desolating wars raged in Judea. Alexander, the son of Aristobulus, found means to escape from Rome, and appeared in that country at the head of a formidable army. Hyrcanus had left the management of affairs to Antipater, who, having used every artifice to ingratiate himself with the Romans, was enabled, by their assistance, to suppress the rebellion. Some time after, Aristobulus obtained his liberty, and joined the discontented party in Palestine: but his attempts were frustrated, and he was again committed to prison. A few years after, Julius Cæsar set him at liberty, in order to gain his assistance against Pompey, by whose partisans both he and his son Alexander were put to death.

About this time, Crassus, the Roman governor of Syria, invaded the Parthians; and, on his march against that nation, stopped at Jerusalem, and seized the sacred treasures in the temple. The wealth he acquired by his sacrilegious pillage is said to have been upwards of two millions sterling. He was soon after defeated and slain by the Parthians.

Meantime, the power and influence of Antipater rapidly increased. Julius Cæsar, who, after the death of Pompey, usurped the supreme authority at Rome, rewarded the services he had rendered him in the Egyptian war, by making him lieutenant of Judea, and honouring him with the title of a Roman citizen. He also confirmed Hyrcanus in the priesthood; and bestowed such signal favours upon the Jews, that during his life they could scarcely be said to feel the Roman yoke.

At this time, Antipater procured the government of Jerusalem for his eldest son Phasaël, and that of Galilee for his second son Herod.

During the domestic convulsions which occupied the attention of the Romans upon the assassination of Julius Cæsar, Hyrcanus was deprived of his authority by his nephew Antigonus, who recovered the kingdom. Hyrcanus and Phasaël were thrown into a dungeon: but Herod escaped destruction, by a precipitate flight. He first took refuge in Egypt, whence he repaired to Rome for assistance; and, by the powerful patronage of Mark Antony, then in the zenith of his power, was inaugurated king of Judea. He soon after entered Palestine with a numerous army, and subdued Galilee. He was, however, repulsed at Jerusalem, with great slaughter: but, being reinforced, made himself master of the city, after an obstinate siege of six months. The immediate consequence was a cruel pillage and massacre, which were followed by the death of Antigonus, the son of Aristobulus. Thus, 37 B. C. ended the reign of the Asmonean family, after a duration of one hundred and twenty-nine years.

Upon the entire reduction of the holy city, Herod, a stranger and Idumean, ascended the throne of Judea. This unexpected event indicated that the sceptre was departing from Judah, which was one of the predicted precursors of the speedy appearance of the Messiah.

Herod commenced his reign with a cruel persecution of the adherents of Antigonus. He caused the most affluent among them to be put to death, and confiscated their estates, in order to replenish his empty coffers. The tyrant decoyed Hyrcanus from Parthia, whither he had fled for shelter, and caused him to be assassinated. Aristobulus, the grandson of Hyrcanus, who was appointed high priest, was drowned in a bath, by his contrivance. Mariamne, his queen, fell the next victim to his resentment and jealousy. Three of his sons, in the course of his tyrannical reign, were condemned to suffer death. He sacrificed his friends, as well as foes; oppressed the people; and exhausted the treasures of the nation, by his boundless extravagance.

After Herod had destroyed the greatest part of his supposed enemies, he began to exhibit a marked contempt for the Jewish religion and laws. From the beginning of his reign to the final destruction of the temple, the high priests had no hereditary right ; but were set up, and removed, at his pleasure and that of his successors. He also destroyed the authority of the grand sanhedrim, and burnt the Jewish records, that he might be thought originally an Israelite. He built temples in the Grecian taste ; erected statues for idolatrous worship ; consecrated a superb theatre and amphitheatre to celebrate games in honour of Augustus ; adopted, in his ordinary habits, Roman manners and usages ; and was entirely devoted and subservient to the Romans.

Under his administration, the Roman luxury was introduced into Palestine, accompanied with all the vices of that licentious people. Judea, governed by Herod, groaned under all the corruption which might be expected from the authority and example of a prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws human and divine.

After Herod had amassed a prodigious treasure by his extortions and confiscations, he proposed to regain the favour of the Jewish nation, by rebuilding the temple ; and, for several years, employed upon it eighteen thousand workmen, who at last completed the stupendous design. The magnificent structure was on every side covered with solid plates of gold ; and every ornament was bestowed on it that human art and genius could devise. Herod set up a golden eagle, the arms of the the Roman empire, over the gates of the temple.

About this period, there was a general expectation, through the eastern world, of the advent of some illustrious prophet and deliverer, who should change the aspect of human affairs. The Jews, in particular, eagerly anticipated the coming of the promised Messiah, as the time predicted by Daniel for his manifestation was arrived. Devout persons waited day and night for the consolation of Israel, and the whole nation, groaning under the Roman yoke, expected their deliverer with the most anxious impatience.*

* Suetonius, Tacitus.

At length, Jesus Christ made his appearance upon earth. When the sun of righteousness arose on a benighted world, Polytheism was, in every country except Judea, the predominant religion. The Roman empire, under Augustus, had obtained the zenith of its power, while the Pagan nations, which composed this vast monarchy, exhibited the most glaring picture of human depravity. The Jewish state and religion were at the lowest ebb. Just before our Saviour was born, the temple of Janus was shut, to intimate that all the nations of the earth were at peace.

The malicious attempt of Herod, to involve the Saviour of the world in the slaughter of the babes of Bethlehem, is so well known to all who read the New Testament, that it is unnecessary to record it here. The tyrant died the following year, in exquisite tortures. During his illness, he sent for the heads of the most eminent families in Judea, confined them, and left orders that as soon as he had breathed his last, they should all be put to the sword. Though he expired soon after, the sentence was not executed, and the nation rejoiced at their deliverance.

After the death of Herod, the Roman emperor divided the kingdom of Judea between his sons. The brothers, for some years, governed Palestine without any open rebellion or disturbance. But Archelaus, who obtained half the kingdom, under the title of exarch, proved so corrupt a prince, that both Jews and Samaritans sent ambassadors to accuse him before Augustus. The emperor deposed and banished him for his tyrannical conduct, and reduced Judea to the form of a Roman province, to be ruled by procurators, who were to be appointed and recalled at the pleasure of the reigning monarch. The power of life and death was taken from the Jews; their taxes were regularly gathered by the publicans; and justice was, from that time, administered in the name and by the laws of Rome.

Though the Jewish nation, at the time of our Saviour's appearance, retained the worship of the true God, they had grossly perverted their religion, by exalting the traditions of their ancestors above the clear and positive injunctions of

their law : and while they presumed to infringe the strongest moral obligations, they were scrupulously exact in performing the most minute and trifling ceremonies, which were enjoined by their rabbis. The ultimate object of many was to obtain popular applause : hence, they publicly displayed all the parade of ostentatious charity, while they were privately guilty of the greatest extortion and cruelty. Yet, elated with spiritual pride, they considered themselves as the only favourites of heaven, and excluded all other nations from the hopes of eternal life.

During Christ's ministry on earth, the temple was used as a place of merchandise ; and the most sacred offices, even the high priesthood, were sold. The chief priests, who purchased their places by bribes, maintained their ill acquired authority by the most abominable crimes. The inferior priests, and those who possessed any degree of authority, were dissolute and abandoned. The multitude, excited by their corrupt example, ran headlong into every kind of iniquity.

The Jewish-nation, at the time of our Saviour's appearance, was divided into a great variety of sects ; but all admitted the divine authority of the Mosaical law.

The Pharisees were the most distinguished, flourishing, and popular sect among the Jews. They were principally distinguished by their zeal for the traditions of the elders, which they not only maintained to be of equal authority with the written law ; but, in many cases, explained the former by the latter, entirely contrary to its true intent and meaning ; and thus " made the commandments of God of no effect by their traditions."

The peculiar manners of this sect, particularly their exactness in performing the rites and ceremonies of the law, both written and traditionary ; their scrupulous care to avoid every kind of ritual impurity ; their long and frequent prayers, made not only in the synagogues and temples, but in the public streets ; their phylacteries on the borders of their garments, on which were written sentences of the law ; their ostentatious charities, and their abominable and atrocious vices, under the specious guise of zeal and purity, are all strongly

marked in the writings of the evangelists. They were a race of hypocrites, resembling whited sepulchres, which outwardly appear beautiful, but inwardly are full of putrefaction.

The sect of the Sadducees was inconsiderable in number; but some of them were of illustrious families, and others distinguished for their opulence. The chief heads of the doctrine of this sect, are as follow.

All laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence separate from the body. The soul of man, therefore, does not remain after this life, but expires with the body. There will be no resurrection of the dead, nor any rewards or punishments after this life. Man is not subject to irresistible fate, but has the framing of his condition chiefly in his own power.

Though the great body of the Jewish nation was waiting with great anxiety for their promised Messiah, at the very time when Jesus Christ appeared, yet they formed erroneous ideas of his character. They expected not an eternal and spiritual, but a temporal and worldly sovereign. They supposed he would manifest himself as a mighty conqueror; free them from subjection to the Romans; aggrandize their nation; render Jerusalem the metropolis of the world; and, after subduing all their enemies, commence a glorious reign. Hence, they were disgusted with the humble appearance of the Divine Redeemer. The Pharisees and great men were exasperated at the boldness and severity of his rebukes. Though he united in himself the accomplishment of every ancient prophecy, he was rejected by the Jewish nation. Soon after the commencement of his public ministry, he called some obscure and illiterate men to become his disciples, and gave them an incontrovertible proof of his divinity, by changing a considerable quantity of water into wine at a marriage festival in Cana of Galilee, and by various other miracles.

From this time, he vouchsafed to travel about the country, preaching the glad tidings of salvation; healing all manner of diseases; illustrating the laws of his heavenly Father; raising the dead; casting out devils; giving speech to the dumb,

sight to the blind, hearing to the deaf, and activity to the lame; walking on the sea, and composing its stormy winds and foaming billows, by saying, "Peace, be still;" and feeding five thousand hungry persons with five loaves of bread and two fishes, the surplus fragments of which filled twelve baskets. A detailed account of these and other miracles, publicly performed, is here unnecessary; for they are severally told, with admirable simplicity, by the four evangelists, Matthew, Mark, Luke, and John; to which the reader is referred, for a better account of them than can be given by man.

During the thirty-three years of Christ's residence on earth, he constantly exhibited a faultless example of every virtue, without the smallest alloy; inculcated the purest morality, from the noblest of motives; and was incessantly employed in doing good, both to the souls and bodies of men. Notwithstanding the harmlessness of his life, and the steady tenour of his benevolent conduct, his countrymen, the Jews, incessantly persecuted him. Though they had not the power of inflicting death, they endeavoured to influence their Roman masters against him, by representing him as inimical to the established government. He seldom replied to their accusations: but, being judicially called upon to answer whether he was the king of the Jews, and also whether he was the Son of God, he answered both queries in the affirmative. His claim of being the Son of God was pronounced blasphemy by the Jews; and his claim of being their king was construed to be hostile to the public peace. The latter was urged against him, notwithstanding the uniformity of his own pacific conduct, and his repeated declaration, that his kingdom was of a spiritual nature, and "not of this world." On these untenable grounds, the Jews urged the Roman governor, Pilate, to give up Jesus to them, to be crucified. Pilate long resisted their importunate clamours; declaring that "he found no fault in him:" but the more he endeavoured to dissuade them from their bloody purpose, the more eagerly they cried out, "Crucify him, crucify him." They also said to Pilate, "If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar." "When Pilate saw that he could

prevail nothing, but rather that a tumult was made, he took water and washed his hands before the multitude, saying "I am innocent of the blood of this just person: see ye to it." Then answered all the people and said, "His blood be on us and on our children." Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." This was accordingly done. Never was legal murder more palpable. When they were in the act of nailing him to the cross, the innocent Jesus prayed, "Father, forgive them; for they know not what they do." As he never prayed in vain, the blood they were shedding must have been available to their salvation. This crucifixion of the Son of God was accompanied with a supernatural darkness for the three hours which immediately followed mid-day. "The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened, and many bodies of the saints which slept, arose."

Jesus had often predicted his own death, and that on the third day he should rise from the dead. His accusers and enemies had no acknowledged apprehension of this prediction being realized: but they supposed that "his disciples would come by night, and steal the body of Jesus away, and say that he was risen from the dead;" and therefore they applied to Pilate, "to make the sepulchre sure," so as to guard against the possibility of stealing the body. This was done, and "a stone placed on the door of the sepulchre." But the precaution was in vain. "On the morning of the third day, there was a great earthquake. The angel of the Lord descended from heaven, and rolled back the stone from the door of the sepulchre, and sat upon it. For fear of him, the keepers did shake, and became as dead men." Jesus left his tomb, and conversed with his disciples, and other faithful friends. To some of these, who were incredulous, he exhibited his wounds as a proof of the identity of his person, and of the reality of his resurrection. He continued on earth forty days; and then, before many witnesses, ascended into heaven. Before his departure from earth, he commissioned his disciples "to go forth, and teach all nations, baptizing them in the name of the Father, of the

Son, and of the Holy Ghost;" and assured them "that he would be with them to the end of the world." A Christian church was thus commenced, on the foundation that the crucified and risen Jesus was the promised Messiah and Saviour of the world. Repentance and baptism in the name of Jesus, were required from, and the remission of sins promised to, all his faithful followers. This new dispensation was opened, and admission into this new society first offered to the Jews at Jerusalem: but as they generally had rejected the living Jesus, they disbelieved his resurrection, and refused the terms of salvation offered in his name. The apostles and other evangelists turned to the Gentiles, with whom they were eminently successful, and great numbers were soon added to the Christian church. This has continued to increase and extend for the last eighteen hundred years, and its prospects are daily brightening. During the whole of this period, a marked distinction has been kept up between Jews and Christians; the former continue to reject Jesus of Nazareth, as the promised Messiah, and indulge the hope of one yet to come. The latter received him as the Saviour of the world, and made him the corner stone of their church. The calamities which befel the former after the crucifixion of Christ; the fulfilment of his predictions respecting the destruction of their city and temple; and their consequent dispersion, sufferings, state, and condition, to the present day, will be the subject of our next investigation.

The History of the Jews, after the Crucifixion of Jesus Christ, till the destruction of Jerusalem.

The ministry of Jesus Christ, while he remained on earth, was principally confined to the Jews: and notwithstanding the incredulity of the majority of the nation, a large number acknowledged him as the true Messiah. The apostles also, in obedience to the command of their divine master, commenced their evangelical labours, by making the first offer of the gospel to this distinguished people. Under their ministry many were converted, and the first Christian church was founded at Jerusalem. But the unbelieving Jews were its most cruel

persecutors. Divine vengeance soon pursued this infatuated people ; and the predictions of the Redeemer respecting them speedily began to be accomplished.

The governors of Judea, appointed by the Romans, constantly insulted the feelings of the Jews, by exhibiting a marked contempt for their religion and law. Pontius Pilate, during his administration, took every occasion of introducing his standards, with images, pictures, consecrated shields, &c. into their city. Complaint being made of his tyranny and rapine, he was superseded, and perished by suicide.

Soon after his death, Herod Agrippa, grandson to Herod the Great, was promoted to the regal dignity : and, during his reign, the Jews were involved in new difficulties. The Roman emperor Caligula claimed divine honours ; and, being determined to have his statue placed in the sanctuary of the temple, ordered Petronius, the governor, to raise an army, to enforce obedience to his impious injunction. The Jews went, in a large body, to the governor, beseeching him, in the most pathetic terms, not to defile their temple with images. Their moving entreaties excited the compassion of Petronius ; and he engaged to interest himself in their behalf. At length, Agrippa undertook their cause ; and requested the monarch to relinquish his design. Caligula reluctantly granted his suit ; and the death of the tyrant prevented his renewing the impious attempt.

After the death of Agrippa, Judea was again reduced to a Roman province ; and the new governors appointed over it were continually irritating the minds of the people, by infringements upon their privileges.

Felix, who had been advanced from servitude to rank and power, exercised the tyranny of an eastern prince. His rapine and cruelty excited a spirit of revolt ; while the false prophets were continually encouraging sedition. The people were massacred by the troops of Felix, for following these deceivers, who drew multitudes into the desert, to show them signs and wonders. In particular, a certain Egyptian Jew entered Judea with a numerous banditti ; and, having collected about thirty thousand men, led them to Mount Olivet, and promised to

deliver them from the Romans. Felix, with his legions, met him at the foot of the mountain; and killed, captured, or dispersed his followers.

Judea, during the government of Felix, was infested with robbers and assassins, named Sicarii, who, with poignards concealed under their garments, used to mingle in the crowd, and stab their enemies. The frequency of their assassinations excited universal consternation.

Porcius Festus succeeded Felix. At the commencement of his administration, the assassins were spreading terror through Jerusalem. He punished these wretches, with exemplary severity; and exerted himself to the utmost, to suppress the civil discords, which, in consequence of the extravagant claims and frequent depositions of the Jewish pontiffs, raged among the priests, and filled the country and city with blood.

On the death of Festus, the Roman emperor Nero sent Albinus in his room. He burdened the nation with extraordinary tributes, and became the encourager of all kinds of villany.

Gessius Florus, who succeeded Albinus, robbed the sacred treasury; pillaged whole provinces; oppressed the Jews, by all kinds of extortion; encouraged the robbery and plunder of the banditti, for a share of their booty; fomented the public divisions; and even used his utmost exertions to excite an open rebellion, in hopes that the public confusion might prevent complaint against his iniquitous conduct.

In consequence of the distracted state of Judea, many of its inhabitants sought an asylum in foreign countries; while those who remained applied to Cestius Gallus, governor of Syria, earnestly beseeching him to deliver them from the tyranny of their cruel governor. Cestius dismissed the Jews, with a general promise that their grievances should be redressed.

While oppression on one side, and irritation on the other, foreboded the horrors of war; famines, earthquakes, and terrific sights in the heavens, appeared to fulfil the awful predictions of our Saviour. Josephus relates, that, before the rebellion, when a great multitude was assembled in Jerusalem, at

the Passover, at the ninth hour of the night, so great a light shone round the altar and the temple, that it seemed to be bright day; that, shortly after the festival, before sun-set, chariots and troops of soldiers in armour were seen passing through the clouds; and that the priests, going into the inner temple, felt the place tremble, and heard a voice, more than human, crying "Let us depart hence."

This account is confirmed by Tacitus, the Roman historian, who says, "Portents and prodigies announced the ruin of Jerusalem. Swords were seen glittering in the air; embattled armies appeared; and the temple was illuminated by a stream of light that issued from the heavens, the portal flew open, and a voice more than human announced the immediate departure of the gods: there was heard, at the same time, a terrific sound, as if superior beings were actually rushing forth."

A contest had long subsisted between the Jews and Syrians, concerning Cesarea, which was situated in the confines of Syria and Judea. The Jews maintained that the city belonged to them, because it was built by Herod, their king: while the Syrians pretended that it had always been considered as a Grecian city. During the administration of Felix, the contest rose to such a height, that both parties armed against each other. The chiefs of both nations were sent to Rome, to plead their cause before the emperor. Nero decided it against the Jews. This event was the immediate cause of the fatal war with the Romans, which terminated in the destruction of Jerusalem.

The decree of the emperor was no sooner promulgated, than the Jews, in all parts of the country, took up arms. Agrippa, who happened to be then at Jerusalem, attempted to appease the fury of the multitude, by an elaborate speech, in which he enlarged on the vast extent and grandeur of the Roman empire; the mighty nations which had been subdued by its all-conquering arms; the folly and infatuation of the Jews, in opposing the masters of the world; and concluded by a pathetic exhortation to his countrymen to lay down their arms, and avert the ruinous consequences of rebellion. But his entreaties and remonstrances were alike disregarded; and he was

compelled to provide for his personal safety, by quitting the city.

Intestine war now raged with irresistible fury, in every part of this unhappy province. Twenty thousand Jews were massacred at Cesarea; fifty-two thousand at Alexandria; two thousand at Ptolemais; and three thousand five hundred were cut off, at Jerusalem, by the troops of Florus, in one day. The Jews, to the utmost of their power, exercised similar cruelties on the Syrians and Romans, and slaughtered immense numbers of people.

The rebellious Jews, being joined in Jerusalem by numerous assassins, with their assistance, beat the Romans out of the fortresses of Antonia and Massada. They even carried their fury to such a height as to massacre those Romans who had capitulated on condition of having their lives preserved. Their treachery was, however, soon revenged on the faithful Jews in Scythopolis, who had offered to assist in reducing their factious brethren. But their sincerity was suspected; and above thirteen thousand of their number were inhumanly massacred. The rebels, in the meantime, crossed the Jordan, and took the fortresses of Machærus and Cyprus; the latter of which was razed to the ground.

Upon the general revolt of the Jews, Cestius Gallus, president of Syria, marched, at the head of a powerful army, into Judea and Galilee, burning all the towns and villages in his route, and slaughtering the inhabitants. He was met, at Gibeon, by large numbers of Jews, who attacked him with great fury. Agrippa endeavoured to appease his rebellious countrymen, by sending two of his officers to them, with proposals of peace: but, after they had killed one of his messengers, and wounded the other, Cestius advanced with his whole army; repulsed the rebels; and made himself master of the lower parts of Jerusalem. Nevertheless, he suddenly and unexpectedly raised the siege. Emboldened by this impolitic step, the insurgents pursued him: but he escaped, with the loss of five thousand of his army.

It is recorded by Eusebius, that the Christians abandoned Jerusalem, at this awful period; having called to mind the

warning of their divine Master, that when they should see Jerusalem encompassed about with armies, and the abomination of desolation* standing in the holy place, they should flee unto the mountains. In obedience to this sacred injunction, they removed to Pella, a city beyond the river Jordan. Here they obtained a safe asylum: and we do not find that any of them perished, in the impending ruin of the Jewish metropolis.

The defeat of Cestius heightened the obstinacy of the Jews, who, elated with their success, made formidable preparations for the prosecution of the war. Ananias, the high priest, and Joseph, the son of Gorion, were appointed to repair the walls; while persons of approved valour and resolution were sent to command the troops in the provinces. Josephus, the celebrated writer of the antiquities and wars of the Jews, was appointed governor of the two Galilees.

Nero, the Roman emperor, alarmed at the energetic measures which were taken by the Jews, commanded Vespasian to march, with all possible expedition, into Judea. Accordingly, that commander raised forces, and despatched his son Titus to bring two of the Roman legions from Alexandria. Before their arrival, the Jews had twice attempted to take the city of Ascalon; but were repulsed, with the loss of eighteen thousand men.

Early in the following spring, the imperial army, sixty thousand strong, entered Galilee. Soon after their arrival, Gadara was taken; all the adults were put to the sword; and fire set to the adjacent towns and villages. The conquerors next closely besieged Jotapata. Josephus, being apprized of their design, supplied the city with ample stores, and bravely defended it for a long time. The Romans, however, finally surprised and took the place; and all the inhabitants were either slain or made prisoners.

* The Roman armies are styled the abomination of desolation, because they not only spread desolation before them, but were held in the utmost abhorrence by the Jews, on account of the images of their gods and emperors, which they carried in their standards, by which they swore, and to which they sacrificed.

Josephus was among the prisoners. He had escaped the general massacre, by flying from the midst of his enemies, and, with forty of his bravest men, concealed himself in a deep cavern. His retreat was discovered to Vespasian. That general sent to offer him life upon honourable conditions. Upon his preparing to accept the terms, his companions upbraided him in the severest manner, and even offered to murder him. At this critical moment, he appeased their fury by advising them, if they were determined upon death, to draw lots who should kill his companion, in order to avoid the crime of suicide. This dreadful proposal was accepted, and Providence so ordered it, that the two last survivors were Josephus and a person whom he easily persuaded to live. We are informed by Josephus, that upon his arrival in the Roman camp, he assured Vespasian that he would soon be chosen emperor; and, that in consequence of this prediction, the conqueror treated him with great respect.

While the Roman forces were besieging Jotapata, the inhabitants of Japha, a neighbouring city, rebelled. The general sent a powerful army against them, and they were reduced after an obstinate siege. All the men, amounting to fifteen thousand, were massacred. About a week after, the Samaritans, who had assembled in a riotous manner, on Mount Gerizim, were almost all put to the sword, or perished. Joppa fell the next victim to the Roman vengeance. When the imperial army invaded that city, large numbers of the wretched inhabitants betook themselves to their ships; but they were driven back by a violent tempest, which dashed the vessels against the rocks. In this extremity, many perished by suicide; others were swallowed up by the waves, or crushed by the broken ships; and such as were enabled to reach the shore, were killed by the merciless Romans. The sea was for a long space discoloured with blood. Thousands of dead bodies strewed the coast, and not a messenger remained to report this great calamity at Jerusalem.

Vespasian marched to Tiberias. The city yielded, and the inhabitants were spared at the earnest intercession of king Agrippa. Tarichæa, on the sea of Galilee, was next attacked,

and, after an obstinate resistance, reduced. Multitudes of Jews were destroyed, and upwards of thirty thousand sold for slaves. Vespasian proceeded to invest Gamala, a city placed on a rocky isthmus. The assailants were driven back with prodigious slaughter. Their last attack, however, was successful. After the city was taken, the exasperated victors slew four thousand of the inhabitants. The Romans also obtained a decisive victory over the Jews, who had retired to a strong hold on Mount Itabys.

Titus, who was sent to besiege Gischala, earnestly exhorted the inhabitants to save themselves from destruction by a timely surrender. The citizens were inclined to accede to his advice; but a seditious Jew, named John, the son of Levi, vehemently opposed it; and, having the mob at his command, overawed the whole city. On the Sabbath, he entreated Titus to forbear hostilities till the following day, engaging on that condition to accede to his proposal. But after his request was granted, he, with a number of his followers, withdrew to Jerusalem. The citizens then surrendered, and having apprized Titus of John's flight, earnestly besought him not to punish the innocent with the guilty. The conqueror, after yielding to their entreaties, pursued and killed six thousand of the followers of John, and brought back three thousand women and children prisoners. The traitor himself eluded their pursuit, and continued to excite the inhabitants of Jerusalem against the Romans.

For the remainder of this year, and the whole of the following one, the revolutions in the Roman empire, prevented Vespasian from pursuing the war with vigour. He the more readily deferred commencing the siege of Jerusalem, from being apprized that the Jews were wasting their strength by internal divisions, and facilitating the conquest of their devoted city.

The Jewish nation, at this time, was divided into two very opposite parties. The more rational part, who clearly saw that the war, if continued, would end in the total ruin of their country, strongly urged the necessity of immediate submission to the Romans. Another party, called Zealots, from their boast-

ed zeal for the law of God, and the religious customs of their ancestors, vehemently opposed all pacific measures. This faction, which was the most numerous and powerful, consisted of men of abandoned characters. They affirmed, that it would be offering the greatest dishonour to God, to submit to Romans and heathens.

John, who had fled from Gischala, put himself at the head of these incendiaries, and seized upon the temple as a fortress ; and that holy place was made a theatre of civil war. The opposite party, under the conduct of Ananias, armed in their own defence, and forced the zealots into the inner parts of the temple, where they were closely invested. John, who had pretended to agree with those who desired peace, was sent to the zealots with terms of accommodation ; but he betrayed his trust, and earnestly exhorted them to persevere. He intimated to them the necessity of foreign assistance, and persuaded them to enter into a treaty with the Idumeans. But Ananias shut the gates of Jerusalem, and precluded the new allies from entering the city.

On the night the Idumeans were excluded, there was a tremendous storm, accompanied with thunder, lightning, and a violent earthquake. The zealots took advantage of the prevailing terror and confusion ; sawed the bolts and hinges of the temple gates without being heard ; forced the guards ; penetrated into the city ; and introduced twenty thousand of their allies. After being thus strengthened and assisted, they perpetrated the most horrid cruelties. Twelve thousand persons of noble birth, and in the prime of life, upon their refusal to join them, were inhumanly murdered. Ananias and Jesus, the chief priests, were next put to death, and their dead bodies left without burial. The ill-fated capital was filled with blood and carnage. At this dreadful period, none dared publicly to lament the loss of his nearest friends or relations, or even afford them the rites of interment. This cruel despotism compelled many to forsake Jerusalem, and take refuge with the Romans, though the attempt was extremely hazardous, as the avenues of the city were strictly guarded, and all who were detected in attempting to escape, were immediately put

to death. The Idumeans, who were of John's party, were disgusted at the massacre of such vast numbers; repented of having joined the tyrant; and returned to their native country.

The zealots, after they had massacred, or driven away all who were capable of opposing them, turned their murderous weapons against each other. A new faction was formed against John, by Simon, a man of an abandoned character and daring spirit, who had his head quarters in the fortress of Masada. To increase his party, he published a proclamation, in which he promised liberty to the slaves, and suitable encouragement to all freemen who would enlist under his banners. After he had, by these means, collected many followers, he invaded Idumea; perpetrated all kinds of cruelty; corrupted the general of that country; and, having gained possession of their military forces, advanced towards Jerusalem, and encamped before the city. This army destroyed the Jews without the walls, and was more dreaded than the Romans, while the zealots within excited still greater terror than either.

The inhabitants of Jerusalem, in order to oppose the tyranny of John, formed the fatal resolution of admitting Simon and his troops. Accordingly, they entered the metropolis, and increased the calamities of the miserable people, who were exposed alternately to the rage of both factions. Another party also arose in the city under Eleazer, which seized upon the court of the priests, and kept John confined within that of the Israelites. He, being enclosed by Simon, who had possession of the city, and by Eleazer, who occupied the inner temple, defended himself with great resolution against both; and made such slaughter among their adherents, that the temple and altar were frequently deluged with blood.

During the internal contest in the city, Vespasian had marched from Cesarea; conquered the hitherto unsubdued part of the country; stormed Hebron, near Jerusalem; slew all the adults, and burned the city. He had also gained possession of Gadara, the metropolis of Perea, and reduced nearly all the Idumean towns to ashes. Jerusalem now became the grand object of the Romans. Vespasian, therefore, being elected em-

peror, according to the prediction of Josephus, sent his son Titus to reduce this metropolis.

Jerusalem was built on two mountains, and surrounded by walls on every side, except where it was enclosed with deep vallies. Each wall was fortified by high towers. But, notwithstanding the prodigious strength of this famed metropolis, the infatuated Jews brought on their own destruction by their intestine contests. At a time when a formidable army was rapidly advancing, and the Jews were assembling from all parts to keep the Passover, the contending factions were continually inventing new methods of mutual destruction; and, in their ungovernable fury, wasted and destroyed such vast quantities of provisions, as might have supplied the city many years.

Titus, in his march towards Jerusalem, laid waste the country, and slaughtered the inhabitants. The sight of the Romans produced a temporary reconciliation among the contending factions, and they unanimously resolved to oppose the common enemy. Their first sally was accordingly made with such fury and resolution, that the besiegers were obliged to flee to the mountains. No sooner had the Jews a short interval of quiet from their foreign enemies, than their civil disorders were renewed. John found means to cut off, or force Eleazer's men to submit to him; and the factions were again reduced to two, who opposed each other with implacable animosity.

The Romans, in the meantime, exerted all their energy in making preparations for a powerful attack upon Jerusalem. Trees were cut down, houses levelled, rocks cleft asunder, and vallies filled up. Towers were raised, and battering rams, with other engines of destruction, erected against the devoted city. After the offers of peace, which Titus had sent, were rejected, the Romans began to play their engines with all their might. The strenuous attacks of the enemy again united the contending parties within the walls. They also had engines which they plied with uncommon fury. The besieged were soon compelled to retire from the ponderous stones which the Romans threw incessantly from the towers they had erected. Their battering rams, at the same time, were stea-

dily directed against the walls. A breach was soon made, at which the besiegers entered, and encamped in the city, while the Jews retreated behind the second enclosure.

The Romans immediately advanced to the second wall, and plied their engines and battering rams so effectually, that one of the towers the Jews had erected, began to shake. Those who occupied it, perceiving their impending ruin, set it on fire, and precipitated themselves into the flames. The fall of this structure gave the Romans an entrance into the second enclosure. They were, however, repulsed by the besieged; but at length regained their lost ground, and prepared for attacking the third and inner wall.

The vast numbers of people who were enclosed in Jerusalem, occasioned a distressing famine. As their calamities increased, the fury of the zealots rose to a greater height. They forced open the houses of their fellow-citizens in search of provisions: if they found any, they inflicted the most exquisite tortures upon the owners, under pretence that they had food concealed. The nearest relations, in the extremity of hunger, snatched the food from each other.

Josephus, who was an eyewitness of the unparalleled sufferings the Jews experienced during the siege of their metropolis, remarks, that "all the calamities that ever befel any nation since the beginning of the world, were inferior to the miseries of his countrymen, at this awful period." Thus we see the exact fulfilment of the emphatic words of our Saviour, respecting the great tribulation in Jerusalem.*

Titus, who was apprized of their wretched condition, relaxed the siege four days, and being still desirous of saving the city, caused provisions to be distributed to his army in sight of the Jews, who flocked upon the walls to behold it. Josephus was next sent to his countrymen, to attempt to persuade them not to plunge themselves in inevitable ruin, by persisting in the defence of an untenable place. He exhorted them, in the most pathetic terms, to save themselves, their temple, and their country; and

* Matthew xxiv. 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

painted, in strong colours, the fatal effects which would result from their obstinacy; but after many bitter invectives, they began to dart their arrows at him; yet he continued to address them with greater vehemence. Many were induced by his eloquence to run the utmost risk in order to escape to the Romans, while others became more desperate, and resolved to hold out to the last extremity.

The Jews, who sallied out of the city, and were seized by the Romans without the walls, were scourged and crucified near the city. Famine made them so daring, in these excursions, that five hundred, and sometimes more, suffered this dreadful death every day, and, on account of the number, Josephus observes, that "space was wanted for the crosses, and crosses for the captives." And yet, contrary to Titus's intention, the seditious Jews were not disposed to surrender. Some escaped to the Romans, preferring the risk of death by the hands of their enemies, to the complicated distress which they endured. Though Titus sent many messages to assure the besieged that voluntary deserters were well treated by him, and earnestly to recommend a surrender of the city, the Jews reviled Titus from the walls; defied his menaces; and continued to defend the city by every method which stratagem, courage, and despair could suggest.

Titus, discouraged and exasperated by the repeated destruction of his engines and towers, undertook the arduous task of enclosing the city with a strong wall, in order to prevent the inhabitants from receiving any succour from the adjacent country, or eluding his vengeance by flight. Such was the spirit of the soldiers, that in three days they enclosed the city by a wall, nearly five miles in circuit. Thus was the prophecy of our Saviour accomplished. "The days shall come upon thee, when thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." The famine now raged with augmented violence, and destroyed whole families, while Jerusalem exhibited a horrid spectacle of emaciated invalids and putrescent bodies. The dead were too numerous to be interred, and many expired in the performance of this duty. The zealots endeavoured to encourage the obstinacy of

the people, by hiring a set of wretches, pretenders to prophecy, to go about the city, and declare the near approach of a speedy and miraculous deliverance. This, for a while, afforded delusive hopes to the miserable remains of the Jewish nation. But at length an affair took place in Jerusalem, which filled the inhabitants with consternation and the Romans with horror. A Jewess, eminent for birth and opulence, rendered frantic with her sufferings, was reduced to the dreadful extremity of killing, and feeding upon, her infant. Titus being apprized of this inhuman deed, resolved upon the total extirpation of the accursed city and people, and called heaven to witness that he was not the author of their calamity.

The Romans advanced their last engines against the walls. To obtain materials for their purposes, they cut down the timber, and otherwise stripped a country well planted and interspersed with gardens, for more than eleven miles round the city, so completely as to render it a mere desert. They scaled the inner wall, and after a sanguinary encounter made themselves masters of the fortress of Antonia. Not only the zealots, but many of the people, were yet so blinded, that though nothing was now left but the temple, and the Romans were making formidable preparations to batter it down, they could not persuade themselves that God would suffer that holy place to be taken by heathens, but still expected a miraculous deliverance. When Josephus was sent for the last time to John, who commanded in the temple, to upbraid him for obstinately exposing that sacred building, and the miserable remains of God's people, to inevitable destruction, he answered with the bitterest invectives, adding, that "he was defending the Lord's vineyard, which he was sure could not be taken by any human force;" yet this wretch had not scrupled to plunder the temple of a large quantity of its golden utensils, and the magnificent gifts of kings, which he converted to his own use. He also was accustomed to intoxicate himself and his party with the wine which was intended for sacrifice.

On the 17th of July, the daily sacrifice ceased for the first time since its restoration by the brave Judas Maccabeus. Titus upbraided the zealots for neglecting their worship, and

challenged them to leave the temple, and fight on more proper ground, in order to preserve that sacred edifice from the fury of his troops. But as they persisted in their obstinacy, Titus, after several bloody engagements, took possession of the outward court of the Gentiles, and forced the besieged into that of the priests. The Roman commander had determined in council not to burn the temple; but when he found that his desire of saving the sacred buildings, was like to cost many lives, he set fire to the gates of the outer temple, which burned all night, and the flame rapidly communicated to the adjacent galleries and porticos. Titus, who was still desirous of preserving the temple, caused the flames to be extinguished, and appeased the clamours of his troops, who vehemently insisted on the necessity of razing it to the ground. The following day was therefore fixed upon for a general assault upon that magnificent structure.

The utmost exertions of Titus to save the temple, were, however, ineffectual. Our Saviour had foretold its total destruction, and his awful prediction was about to be accomplished.* And now, says Josephus, "the fatal day approached, in the revolution of ages, the 10th of August, emphatically called the day of vengeance, in which the first temple had been destroyed by the king of Babylon." While Titus was reposing himself in his pavilion, a Roman soldier, without receiving any command, seized some of the blazing materials, and with the assistance of another soldier, who raised him from the ground, threw them through a window into one of the apartments that surrounded the sanctuary. The whole north side, up to the third story, was immediately enveloped in flames. The Jews, who now began to suppose Heaven had forsaken them, rushed in with violent lamentations, and spared no effort, not even life itself, to preserve the sacred edifice, on which they had rested their security.

Titus being awakened by the outcry, hastened to the spot, and commanded his soldiers to exert their utmost abilities for

* Matthew xxiv. 2. "And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down."

extinguishing the fire. He called, prayed, and threatened. But so great was the clamour and tumult, that his entreaties and menaces were alike disregarded. The exasperated Romans were engaged either in increasing the conflagration, or killing the Jews: the dead were heaped about the altar, and a stream of blood flowed at its steps.

Titus, with some of his chief officers, entered the sanctuary and most holy place, and was astonished at their magnificence. He saved the golden candlestick, the table of shew-bread, the altar of perfumes, which were all of pure gold, and the volume of the law, wrapped up in a rich golden tissue. Upon his leaving the sacred place, some soldiers set fire to it.

A horrid massacre soon followed, in which prodigious multitudes perished; while others rushed into the midst of the flames, and precipitated themselves from the battlements of their falling temple. Six thousand, who, deluded by a false prophet with hopes of a miraculous deliverance, had fled to a gallery yet standing without the temple, perished at once, by the relentless barbarity of the Roman soldiers, who set it on fire, and suffered none to escape. The conquerors carried their fury to such a height, as to sacrifice all they met, without distinction of age, sex, or quality. They also burnt all the treasure houses, containing vast quantities of money, plate, and the richest furniture. They continued to mark their progress with fire and sword.

Many of the zealots, by making the most vigorous exertions, fled from the temple, and retired into the city: but the avenues were so strictly guarded, that it was impossible for them to escape entirely. They therefore fortified themselves, as well as they were able, on the south side of it; whence John and Simon sent to desire a conference with Titus. They were answered, that, though they had caused all this ruin and effusion of blood, yet their lives should be spared, if they would surrender themselves. They replied, that "they had engaged, by the most solemn oaths, not to deliver up their persons to him, on any condition;" and requested permission to retire to the mountains, with their wives and children. The Roman general, enraged at this insolence, ordered proclama-

tion to be made, that not one of them should be spared, since they persisted in rejecting his last offers of pardon.

The lower city was next abandoned to the fury of the Roman soldiers, who plundered, burnt, and massacred, with insatiable rage, all that came in their way. The zealots next betook themselves to the royal palace, in the upper and stronger part of Jerusalem. As many of the Jews had deposited their property in the palace for security, they attacked it, killed eight thousand four hundred of their countrymen, and plundered their property.

The Roman army spent nearly twenty days, in making great preparations for attacking the royal palace: during which time, many came and made their submission to Titus. The warlike engines then played so furiously upon the zealots, that they quitted the towers, and ran like madmen towards Shiloah, intending to have attacked the wall of circumvallation, and escaped out of the city: but, being vigorously repulsed, they endeavoured to conceal themselves in subterranean passages, and as many as were discovered were put to death.

The conquest of Jerusalem being now completed, the Romans placed their ensigns upon the walls. They next paraded through the streets, and killed all they met. Amidst the darkness of that awful night, fire was set to the remaining divisions of the city; and Jerusalem, wrapt in flames, sunk in utter ruin and destruction.

During the siege, which lasted nearly five months, upwards of eleven hundred thousand Jews perished. John and Simon, the two grand rebels, with seven hundred of the most beautiful and vigorous of the Jewish youth, were reserved to attend the victor's triumphal chariot: after which, Simon was put to death; and John, who had stooped to beg his life, was condemned to perpetual imprisonment.

The number who were taken captives, during the fatal contest with the Romans, amounted to ninety-seven thousand; many of whom were sent into Syria and other provinces, to be exposed on the public theatres, to fight like gladiators, or to be devoured by wild beasts. The number of those destroyed

during the war, which lasted seven years, is computed to have been one million four hundred and sixty thousand.

When the sword had returned to its scabbard, for want of objects, and the troops were satisfied with plunder, Titus commanded the whole city and temple to be demolished. Upon viewing the strength of the works, he exclaimed, "It was God who drove the Jews out of these fortifications: for what could the hands of men, or the force of machines, effect against these towers?" To give posterity an idea of the strength of the city, and the astonishing valour of its conquerors, he preserved the highest towers, and a part of the wall which surrounded Jerusalem to the west. All the other circuit of the city was so levelled, as not to leave those who approached it any proof that it had ever been inhabited. It is recorded, in the Talmud, and by Maimonides, that Terentius Rufus ploughed up the foundations of the temple. Thus were our Saviour's prophecies fulfilled: "Thine enemies shall lay thee even with the ground, and there shall not be left one stone upon another."

On the reduction of Jerusalem, Titus returned to Rome. The senate decreed a triumph to him; and also to Vespasian, his father. All things that were esteemed the most valuable and beautiful, were exhibited, to grace this great occasion. Among the rich spoils, those which were saved from the temple of Jerusalem were the most remarkable: the volume of the law was the most venerable of all the trophies of the conquerors.

Three strong castles still remained unsubdued, in the almost desolated land of Judea. Lucilius Bassus was sent by Vespasian as lieutenant-general, and soon reduced Herodium and Machærus: but the castle of Masada, being very strong, both by nature and art, and defended by Eleazar, a man of undaunted courage, baffled the attacks of the Romans. At length, however, they caused it to be surrounded with a high wall; set fire to the gates; and prepared to storm it. When the Jews found that there was no hope of saving themselves or their fortress from the hands of the enemy, Eleazar instigated the garrison to burn the valuable stores of the castle; destroy

first their women and children, and then themselves. Ten men, who were chosen by lot, executed this horrid purpose. The last survivor among these executioners set fire to the place, and destroyed himself. When the Romans, on the morrow, were preparing to scale the walls, two women, who had escaped by concealing themselves while the murderers were intent on slaughter, related the whole transaction.

After this terrible event, the opposition on the part of the Jews ceased. It was, however, the submission of despair. Every where, ruin and desolation presented themselves to the solitary passenger; and a melancholy and death-like silence pervaded the whole region. The ruin of the Jews is in itself a very interesting event: but infinitely more so, when considered as connected with religion. A bloody war, in which party rage conspires with foreign arms, to destroy the nation; an ancient and famous people, who from their country, as from a centre, had spread themselves into every part of the known world, smitten with the most dreadful calamities ever recorded in history; a great and lofty city devoured by flames, and eleven hundred thousand inhabitants buried under its ruins; a temple, the wonder of the world, and the object of the veneration of Gentiles as well as Jews, so entirely demolished, that not one stone was left upon another; are surely such events as, if they were merely human, could not but highly interest every one. How much more regard ought we to pay to them, when we reflect that they were foretold by Jesus Christ, forty years before they happened, at a time when nothing seemed to portend such an event.* These disasters, the greatest that can be conceived, are the vengeance which God took for the greatest crime that ever was perpetrated upon the face of the earth, the cruel and ignominious death of his son.

It has pleased Providence, that this important part of history should be transmitted to us by Josephus, one of the Jewish nation, who was an eyewitness, and had himself a great

* The prediction of our Saviour was uttered at a time when Judea was at peace, under the sway of the Romans; who never, until the destruction of Jerusalem, treated their enemies with utter excision and unsparing desolation.

share in the principal events. He has unintentionally given us a striking demonstration of the truth of the Christian religion, by exhibiting, in the most lively manner, how the prophecies of our blessed Lord, concerning the destruction of Jerusalem, were literally fulfilled, in their fullest extent.

While we read an account of calamities which no other description of men ever experienced, in any age or country, let us recollect that the Jews had called down the divine wrath, by crucifying the Lord of glory, and exclaiming, "His blood be upon us and our children." This dreadful imprecation was fulfilled; and the vengeance of heaven, of which they had been mercifully forewarned by the prophets, and by Christ himself, was discharged upon them by that very people whom they had instigated to condemn the Messiah.

The state of the Jews, after their dispersion, under Pagan Rome.

The condition of the Jews, after the destruction of their capital, was wretched. Their country was almost depopulated. The once-flourishing plains of Palestine were covered with dead bodies; and of the celebrated cities which existed formerly on their coasts, such as Capernaum, Bethsaida, and Chorazin, nothing was left but ruins. Some women and old men were permitted to remain in Jerusalem: but all who were able to bear arms, were removed.

After the war was terminated, the emperor ordered all the lands in Judea to be sold; strictly prohibited building any cities therein; and commanded the Jews, for the privilege of exercising their religion, to pay to Jupiter Capitolinus the capitation which their system of religion had destined annually for the service of the temple. Although the sum assessed on the head of each individual was so inconsiderable as scarcely to exceed twenty-five cents, yet the use for which it was assigned, and the severity with which it was exacted, caused it to be considered as an intolerable grievance.

Domitian, brother to Titus, who succeeded to the sovereignty of the Roman empire, increased the calamities of this

wretched people. He extorted the payment of the taxes with the utmost rigour; endeavoured to extirpate all the lineage of David; and involved them in the persecution which he instituted against the Christians. Many of the Jews were condemned to suffer death. The Romans were too little versed in theology, to be able to distinguish between the creeds of Jews and Christians. Both were heterodox, in the eyes of the Roman Polytheists.

Notwithstanding their late calamities, some of the seditious Jews, who had retired to Alexandria, in Egypt, began to excite fresh insurrections. But their countrymen, apprehending the consequences, interfered, and delivered them up to the Romans, who put six hundred of them to death. They maintained their inflexible obstinacy to the last; and even their children would endure the most exquisite tortures, rather than acknowledge Cæsar for their lord.

Multitudes of Jews, who had survived the sad catastrophe of the destruction of their city and temple, sought an asylum in various parts of the world. Many retired to Egypt, where a Jewish colony had resided from the time of Alexander: others fled to Cyrene: a large number removed to Babylon, and joined their brethren who had remained in that country ever since the captivity. Some took refuge in Persia, and other eastern countries. By degrees, they formed for themselves a regular system of government, connected with the various bodies of their brethren dispersed throughout the world. They were divided into the Eastern and Western Jews. The Western included Egypt, Judea, Italy, and other parts of the Roman empire. The Eastern were settled in Babylon, Chaldea, Assyria, and Persia. In process of time, both these parties chose a distinguished personage to preside over each of their respective divisions. The heads of the Eastern Jews were styled princes of the captivity; and those of the Western Jews were known by the title of patriarchs. They obtained, by degrees, a great authority over the Jews, who were willing to depend upon them, in order to maintain some shadow of union.

The Jews, though a considerable part of their religion was involved in the destruction of their country, inflexibly adhered to those customs and religious rites to which they could conform, or the practice of which was still in their power. This, however, was but of small extent: for they were without a king, without a temple, without sacrifices, without an altar, without priests, and without an ephod. As to what was still kept up in their synagogues, it was but the shadow of a part of what had been. They had neither offering nor sacrifice: there was no altar of incense, no table of shew-bread, no candlestick, no altar of burnt-offerings. Even the sacerdotal families were so confounded with the rest, that they could no longer be distinguished. The tribes, and great families, were in like manner involved in the utmost disorder and confusion. Their genealogies, heretofore so cautiously guarded, and so zealously cherished, were, and have been ever since, irrecoverably lost.

After the devastation and ruin of their country, the number of learned men left among them, to transmit their ancient doctrines and institutions to posterity, was very small. Of these, part escaped into Egypt, and part withdrew into Babylon; in both which countries the refugees were humanely received. Those who remained in Palestine collected the scattered fragments of Jewish learning from the general wreck into the academy of Japha.

The Jews had scarcely begun to breathe, after the ruin of their country, when their impatience under a foreign yoke broke out in an open revolt, during the reign of the emperor Trajan. The rebellion was commenced A. D. 115, in Cyrene, where the Jews had been settled many years, and were become powerful. At first, they gained considerable advantages over the enemy. Trajan, however, sent M. Turbo, with a powerful army, against them; and the rebels were reduced, after several desperate battles, which were attended with great slaughter.

The following year, the Jews in Mesopotamia appeared in arms. This induced Trajan to send Lucius Quietus against them, who slew great numbers of the insurgents, and subdued the rest.

Soon after, the Jews, who were numerous in the island of Cyprus, made a dreadful insurrection, and massacred two hundred and forty thousand of the inhabitants. Trajan sent Adrian against them, with a powerful army. After an obstinate conflict, the rebels were reduced; and the emperor published an edict, banishing them from the island, and forbidding their return, under the severest penalties.

A. D. 130. Notwithstanding these miseries, the rebellious spirit of the Jews was still unsubdued. Adrian, the successor of Trajan, had prohibited them from circumcising their children, and sent a colony to rebuild Jerusalem, near the place where the ancient city stood. He designed to adorn it after the Roman style, and call it *Elia Capitolina*, from the name of his family. This exasperated the Jews, and stimulated them to commence an open rebellion.

Coziba was the leader of the insurgents. To facilitate the success of his bold enterprise, he assumed the name of Barchocheba, which signifies the son of a star, and pretended he was the person prophesied of by Balaam, in the words, "There shall come a star out of Jacob, and a sceptre shall rise out of Israel." This barbarian, so well calculated by his courage to be the Messiah, according to the perverted conceptions of the Jews, was acknowledged in that character by his infatuated countrymen. He engaged to deliver his nation from the power of the emperor Adrian, and restore its ancient liberty and glory. The famous rabbi Akibha being chosen by him for his precursor, espoused his cause; afforded him the protection of his name; not only publicly anointed him as the Messiah and king of the Jews, but placed a diadem on his head; caused money to be coined in his name; followed him to the field, at the head of twenty thousand of his disciples; and acted in the capacity of his master of horse. By calling on all the descendants of Abraham to assist the hope of Israel, an army of two hundred thousand men was soon raised, who repaired to Bither, a city near Jerusalem, chosen by the impostor for the capital of his new kingdom.

Adrian at first neglected to take measures against the revolt, supposing the Jews had been so effectually humbled by his

predecessors, as not to be able so soon to raise a formidable insurrection: but being apprized that immense numbers had flocked to the standard of Barchocheba, he sent Tinnius Rufus with a powerful military force against them. The rebels, however, gained great advantages over the imperial army. Their rapid success and sanguinary devastations filled Rome with consternation. At length Julius Severus was despatched to crush this dangerous revolt. This able commander, not thinking it prudent to oppose so formidable an army together, attacked and defeated the insurgents in parties, and at length cut off the supplies of the enemy, and besieged them in Bither.

The rebels defended themselves with obstinate resolution, but were not able long to withstand the repeated and vigorous attacks which were made upon the city. In one of these assaults, the pretended Messiah was killed, and Bither surrendered. Akibha and his son were put to a most cruel death. Five hundred and eighty thousand fell by the sword in battle, besides a vast number who perished by famine, sickness, fire, and other calamities. The Jewish historians affirm, that a greater number were destroyed in this war than the whole amount of their nation when they emigrated from Egypt. Of these unhappy people, who survived the second ruin of their nation, vast numbers were exposed for sale at public fairs, in Egypt and elsewhere, for the price of horses; and in various ways dispersed over the face of the earth.

A. D. 136. After the war was terminated, Adrian completed his design of rebuilding Jerusalem. In order to prevent new revolts among the Jews, he caused the ancient monuments of their religion to be destroyed, and studiously profaned all the places which they revered. He erected a theatre with the stones which had been used for the temple, and dedicated a temple to Jupiter Capitolinus, where that of Jehovah had formerly stood. He placed a hog of marble upon the gates of the city, on the side of Bethlehem; and as he hated the Christians as well as the Jews, he erected a statue of Venus in the place where Christ was crucified, and one of Jupiter in that

where he arose from the dead. In the grotto of Bethlehem, where our Saviour was born, he established the worship of Adonis.

The emperor, by a severe edict, prohibited the Jews, upon pain of death, from entering Jerusalem; and fixed a vigilant garrison of the Roman cohorts to enforce the execution of his orders. He even forbade them to view their once beloved city at a distance. "Before this period, they were frequently seen, covered with rags, traversing, with sighs and lamentations, the Mount of Olives, and the remains of their temple. But they were now reduced to the necessity of purchasing this favour from the avarice of the soldiery. By bribery, they obtained, as a singular indulgence, permission to go thither, and weep, on the anniversary of the sacking of their city. They were obliged to pay for the liberty of shedding tears in those places where their ancestors had shed the blood of Jesus Christ!"

In the calamities of the Jews, we contemplate the fulfilment of the prophecies which foretold them long before they took place. Moses had predicted that they should be carried into Egypt, and sold at a very low price. "And the Lord shall bring thee into Egypt again with ships; and ye shall be sold unto your enemies, and no man shall buy you." When Jerusalem was taken by Titus, the captives, with their wives and children, were sold at the lowest price; and, after their last overthrow by Adrian, many thousands of them were in like manner sold for trifles. Those who could not find purchasers were transported to Egypt, and perished by shipwreck, by famine, or were massacred by the inhabitants.

While the Western Jews were exposed to such terrible calamities, a milder destiny attended their brethren in the east. Previous to the destruction of the temple, those of that nation, who resided in the eastern countries, sent presents to Jerusalem, repaired thither, from time to time, to pay their devotions, and acknowledged the supreme authority of the high priests. But after the ruin of their country, having no longer the bond of unity which was formed by the temple and high

priests, they imitated their brethren in Palestine, and elevated chiefs to preside over their synagogues, whom they styled princes of the captivity.

The edict of Adrian, which prohibited the Jews from circumcising their children, being still in force, their impatience under this restriction stimulated them, notwithstanding their late calamities, again to have recourse to arms. The emperor Antoninus soon suppressed the revolt, and afterwards restored them the privilege for which they contended.

Heliogabalus, who, in 218, ascended the throne, had been circumcised, and abstained from swine's flesh. He, however, erected a superb temple in honour of the sun, the idol he worshipped. He ordered the palladium, the vestal fire, the mother of the gods, and whatever the Romans held in the highest veneration, to be conveyed to this temple. Being well acquainted with the tenets of the Samaritans and Jews, he intended to blend their religious rites with the adoration of his deity. His unexpected death prevented the execution of his project.

Alexander Severus, who succeeded Heliogabalus, highly favoured the Jews, corresponded with them, and was instructed in their religion. This emperor had a domestic chapel, where he placed the statues of Abraham, of Orpheus, and of Christ. He was desirous of erecting a temple to Christ, and receiving him into the number of gods. His object was to blend the Pagan, Jewish, and Christian religions.

The subsequent Pagan emperors of Rome did not disturb the tranquillity which the Jews enjoyed. It does not appear that they were involved in any of the persecutions which the Christians suffered, during the reign of Decius, Valerian, and Dioclesian.

It seems, from the preceding account, that the Jews enjoyed intervals of tranquillity, and were treated with kindness and indulgence by several of the emperors. The numerous remains of this people, though they were excluded from the precincts of Jerusalem, were permitted to form and maintain considerable establishments, both in Italy and the provinces; to acquire the freedom of Rome; to enjoy municipal honours;

and to obtain at the same time an exemption from the hard and burdensome offices of society. The moderation of the Romans gave a legal sanction to the forms of ecclesiastical police, which were practised by the vanquished sect. New synagogues were erected in the principal cities of the empire; and the institutions and rites of the Mosaic law, were celebrated in the most public and solemn manner. But, when the Christian princes were at the head of the Roman empire, they did not show so much indulgence to a nation, whom they considered as the enemies of Jesus Christ.

State of the Jews under Christian Rome, in the fourth and fifth centuries.

In the fourth century, one of the most important revolutions took place, that ever was known in the annals of mankind. The splendid edifice of Pagan superstition was subverted, and Christianity established, under Constantine the Great, and continued by his successors. During the reign of this monarch, the city of Jerusalem, which Adrian called *Elia*, resumed its ancient name. The emperor enlarged and beautified it with many superb buildings and churches. His munificence extended to every spot which had been consecrated by the footsteps of the apostles, prophets, and the Son of God.

The change in the religion of the Roman empire, did not, as we have stated, prove advantageous to the Jews. Constantine, in the commencement of his reign, enacted some severe laws, which abridged their privileges. He charged bodies of them with stoning and burning those who renounced their religion, and condemned them and all their accomplices to suffer the same punishment. He also forbade them to make proselytes under the severest penalties, and gave liberty to all the slaves, who accused their masters of having circumcised them, or who professed the Christian religion.

During the reign of Constantine, the Jews were numerous in Persia, and had acquired great influence at court. Stimulated by a desire of revenging the insults and indignities they suffered in the Roman empire, they, in conjunction with the

Magi, raised a bloody persecution against the eastern Christians. Many were slaughtered; their churches demolished; and their sacred books burnt. The persecution was long and bloody.

The cruelty of the Jews did not long remain unpunished. Constantius, who succeeded his father, and hated this people on account of their religion, treated them with the utmost rigour. During his reign, they raised an insurrection in Palestine, in order to cooperate with the Persians, who, at that time, invaded the Roman empire, and laid siege to Nisibis. The emperor sent an army, which passed through Judea in their way to Persia, defeated the rebels, and destroyed the city.

Soon after, Constantius, incensed against the Jewish nation, not only revived the laws which had been enacted against them, but added new ones still more severe. Every Jew that married a Christian, circumcised a slave, or retained any who were Christians, was punished with death.

The death of Constantius delivered the Jews from the evils they endured. Their affairs assumed a more favourable aspect, when Julian, styled the apostate, was elevated to the imperial dignity. As it was his determined purpose to subvert the Christian, and restore the Pagan worship, his aversion to the Christians induced him to treat the Jews with distinguished kindness and liberality. He allowed them the free exercise of their religion, and exempted them from the heavy taxes which were imposed upon them by his predecessors.

Julian established the Pagan religion; disqualified the Christians from bearing offices in the state; fined and banished their clergy; forbade them to teach the sciences in the public schools; imposed a tax on all who refused to sacrifice to idols; and used every method that human ingenuity could invent, to destroy the Christian religion. He formed the famous design of rebuilding the temple of Jerusalem. Its final destruction had been foretold by Christ and the prophets; and he meant to have converted the success of his undertaking, into a specious argument against the faith of prophecy, and truth of revelation.

In pursuance of his general design, the emperor addressed

a public epistle to the Jews dispersed throughout the provinces. In this letter he compassionates their misfortunes ; praises their constancy ; declares himself their protector ; and concludes with a promise, that, if he should return victorious from the Persian war, he would rebuild Jerusalem, and pay his grateful vows to the Deity in that holy place.

The prospect of an immediate and important advantage, would not suffer the impatient monarch to await the remote and uncertain event of a Persian war. He resolved to erect a stately temple on the commanding summit of Moriah ; to establish an order of priests ; and to invite a numerous colony of Jews to second his projects.

For this purpose, the emperor assigned immense sums out of the public revenue, and committed the superintendency of the plan to Alypus, his intimate friend, whose aversion to Christianity was well known. This minister provided immense quantities of materials, and great numbers of workmen. At the call of their great deliverer, the Jews, from all the provinces of the empire, assembled on the holy mountain of their fathers. The desire of rebuilding the temple has, in every age, been the ruling passion of the children of Israel. In this propitious moment, the men forgot their avarice, and the women their delicacy : spades and pick-axes of silver were provided by the vanity of the rich, and rubbish was transported in mantles of silk and purple. Every purse was opened in liberal contributions ; every hand claimed a share in the pious labour ; and the commands of a great monarch were executed by the enthusiasm of a whole people.

A. D. 363. The power of Julian, and the enthusiasm of the Jews, were unsuccessful. It is attested by several respectable writers, particularly Ammianus Marcellinus, that, while the workmen were digging up the foundations of the temple, terrible earthquakes and balls of fire broke forth, which obliged them to desist, and caused a total discontinuance of the work.

In latter times, the truth of this miracle has been maintained by some writers of high reputation in the republic of letters, particularly the learned bishop Warburton.

Others, particularly Mr. Basnage and Dr. Lardner, have expressed their doubts respecting its truth. One thing is certain, that Julian's intention to rebuild the city of Jerusalem and the Jewish temple, was frustrated. The overruling providence of God ought to be acknowledged in the event; and the argument, for the truth of the Christian religion, taken from the fulfilment of our Saviour's prediction in the destruction of Jerusalem, the overthrow of the Jewish people, and their continued dispersion, remains in all its force.

The reign of Jovian, who succeeded Julian, was too short to effect any material alteration in the condition of the Jews. Valentinian, who, under the reign of an apostate, had signaled his zeal for the honour of Christianity, granted a general toleration to his subjects. The Pagans, the Jews, and all the various sects which acknowledged the divine authority of Christ, were protected by the laws from arbitrary power and popular insult. He prohibited the Jewish synagogues from being profaned, plundered, and demolished. Under his reign, and that of Valens, the Jewish patriarchs were restored to the enjoyment of all their privileges.

The Jews enjoyed a peaceable interval during the reigns of Jovian, Valentinian, Gratian, Theodosius, and Arcadius. The tranquillity which they enjoyed under Theodosius, was, however, disturbed by some bigoted Christians, who caused one of their synagogues to be burnt; but, upon complaint being made to the emperor, he ordered it to be rebuilt.

During the reign of Theodosius II., the liberal treatment which the Jews had long experienced, emboldened them to offer an insult to the established religion. Being assembled to celebrate the feast of Purim, instead of hanging a figure of Haman on a high gibbet, as had been their common custom, they presumed to fix it on a cross; and, with their usual execrations, burnt the cross and the figure. The emperor prohibited their erecting and burning such gibbets, under the penalty of being deprived of all their privileges. The Jews generally obeyed; but those of Macedon and Dacia renewed insults of this kind, which the Christian magistrates retaliated, by burning their houses and synagogues, and by putting their

leaders to death. In order to suppress these disorders, the emperor issued an edict, forbidding the Christians to burn the synagogues, and the Jews to offer insults to the established religion.

The Christians still continued to plunder and burn their synagogues, and appropriate their goods to the use of the church, particularly at Antioch, where the Jews were numerous and affluent. Upon complaint being made to Theodosius, he ordered the people to restore what they had taken, and erect new synagogues.

The Jews were numerous in the island of Candia, and had acquired wealth. About A. D. 432, an impostor appeared, who pretended to be a second Moses, sent to deliver his people. He promised to divide the sea, and afford them a safe passage through it to their own land. During one year, he passed through every town and village in the island, and persuaded his countrymen to meet him on the day and at the place appointed. They collected as much of their effects as they were able to carry; and, having assembled, with their wives and children, he led them to the top of a rock, and commanded them to cast themselves into the sea. The men, with unshaken faith, instantly obeyed; and the women and children followed, with equal ardour. Many were drowned: others were saved by Christian fishermen. They became sensible of their infatuation, and endeavoured to seize the impostor; but he had the address to elude the search; which led them to suspect that he was the devil. Ashamed of their blind credulity, many were induced to embrace the profession of Christianity.*

A. D. 415. The city of Alexandria was computed to contain about one hundred thousand Jews, who had early distinguished themselves by their dexterity in trade. At this time, they appear to have been greatly relaxed in the strictness of their religious habits; and a number of them, instead of attending the synagogues on the Sabbath, chose to be present at the public diversions which were exhibited on that day. On these

* Basnage, p. 551.

occasions, frequent dissensions took place between them and the Christians, which seldom terminated without bloodshed.

An altercation having taken place with the Christians, the Jews resolved to attack them in the middle of the night. For this purpose, they despatched several persons through the streets of the city, who exclaimed that the principal church was in flames. Alarmed at this outcry, the Christians came hastily out unarmed, and the Jews, who distinguished them by some peculiar marks, immediately attacked them, and many were slain in the tumult. Exasperated at this outrage, Cyril, without waiting for a legal sentence, led a seditious multitude to the attack of the synagogues, which they levelled with the ground. They then entered their houses, and plundered them of all their goods, which were appropriated to the use of the church. They next compelled the remnant of them to abandon the city, almost naked; and Alexandria was impoverished, by the loss of an industrious and wealthy colony.

The Jews in the west, under the protection of Honorius, enjoyed the full exercise of their religion. This emperor enacted a law, importing that the real glory of a prince consisted in allowing all his subjects, though of different religious sentiments, the full and peaceable enjoyment of all their rights and privileges. Agreeably to this decree, he expressly prohibited the destruction of synagogues, and the appropriation of them to secular or any other purposes.

The Jews sustained a severe affliction, in the fifth century, by the abolition of the office of patriarch, which had preserved a centre of unity among them. Those chiefs were supported by taxes levied upon the Jewish people, which at length became so exorbitant, that they applied to the civil power for relief. Instead, however, of obtaining redress, they had the mortification of seeing the tribute converted to the emperor's use: and, as there was no income to support the patriarchal office, it became extinct.

The fifth century was remarkable for the irruption of the barbarous nations upon the western empire. Yet the Jews were only partially exposed to the calamities which usually attend great revolutions. Under the Vandals, they were al-

lowed the free exercise of their religion ; and, on the payment of tribute, were permitted the freedom of commerce.

After the Goths obtained possession of Italy, the Jews continued to be protected by those barbarous kings. In the reign of Theodoret, the Jews had formed, under the sanction of the laws, establishments at Naples, Rome, Milan, and Genoa, for the benefit of trade. Yet their persons were insulted, and their effects pillaged, by the populace of Ravenna and Rome, upon the most frivolous pretences. Theodoret endeavoured to rectify these abuses. He defended them against the Christian zealots, and forbade any compulsory measures to be employed for their conversion. Thus concluded the affairs of the Jews, in the fifth century, in the Roman empire. Though they had frequently suffered from the violent animosities of the people, yet the authority of their sovereigns enabled them to preserve some of their most important privileges.

After the Jews had lost their existence as a nation, they were solicitous to preserve the purity and integrity of their sacred books. For this purpose, a number of learned rabbis compiled a work styled the Masora, in which they first fixed the true reading of the Hebrew text, by vowels and accents; and secondly, numbered not only the chapters and sections, but even the verses, words, and letters of the Old Testament. This work is a stupendous monument of minute and persevering labour. The Jews call the Masora "the hedge or fence of the law;" because the enumeration of the verses, &c. is a means of preserving it from being altered or corrupted.

Of the state of the Jews, in the sixth and seventh centuries, in the East, Spain, and France.

The sixth century commenced with a violent persecution of the Jews in the east, under Cavades, a prince of a cruel and imperious disposition, who attempted to compel all his subjects to embrace the Persian religion. The celebrated Meir, a learned rabbi, declared war against the king of Persia. It is said, that he successfully contended against him for seven years: at length, however, he was defeated and put to death.

Chosroes, who succeeded Cavades, treated the Jews with still greater severity than his predecessors. In 639, when Hormisdas III. ascended the throne, he restored their former privileges, which they continued to enjoy during the whole of his reign.

After Chosroes II. had murdered his father Hormisdas, in order to obtain the throne, his son Varanes rebelled against him, and had the address to engage the Jews in his interest. They, however, paid dear for their interference; and, Varanes being reduced to subjection, they were regarded as a faithless people, that excited subjects against their princes. Those of Antioch were the first victims of the resentment of Chosroes. Many of them perished by the sword; others were put to death by the most cruel torments; and those who survived were subjected to the most abject slavery.

A. D. 613. Chosroes, however, was afterwards reconciled to the Jews, who appear to have rendered him many important services. They acted in concert with this monarch, during his invasion of Palestine. When, after the reduction of Galilee, the Persian monarch made himself master of Jerusalem, they pillaged and destroyed the Christian churches: and the king having delivered the Christian prisoners into their hands, they satiated their implacable hatred against them, by putting ninety thousand of these unhappy people to a cruel death.

The Jews conspired with their brethren in Palestine, to make an attempt to conquer Tyre, and destroy its inhabitants: but the Tyrians repulsed them, with great bravery. After this disappointment, they dispersed themselves through the country, and burned many of the Christian churches. They were at length vanquished by the Tyrians.

Whilst the Eastern Jews, in the sixth century, sustained a series of persecutions in Persia, their brethren in the west were cruelly oppressed. The emperor Justinian issued an edict which prohibited their celebrating the Passover according to their own calculation, and obliged them to observe it at the same time as the Christian church. Soon after, he forbade the magistrates to admit them to give evidence against the

Christians, and deprived them of the privilege of making wills and bequeathing legacies. He also interdicted them from educating their children in their own faith; deprived those of Africa of the exercise of their religion; and commanded the prefect to convert their synagogues into churches.

The general discontent and indignation, excited by these severe edicts, soon ripened into an open rebellion. One Julian, who pretended to be the Messiah, had the address to attract many of his brethren in Palestine to his standard. He armed his followers; led them against the Christians; and they, being wholly unprepared for defence, were slaughtered in great numbers. At length, Justinian sent troops against the insurgents; and, though they fought with desperation, they were soon entirely routed. The false Messiah was taken, immediately put to death, and the revolt was terminated.

A. D. 555. The Jews in Cesarea rebelled against the Roman government; and, notwithstanding the inveterate hatred which subsisted between them and the Samaritans, they united their forces against the Christians. The insurgents attacked and demolished many of the churches, and massacred large numbers of the people. Justinian subdued them; confiscated the property of the rich; and beheaded or banished the multitude.

The Jews joined the Goths, in Italy, against Justinian and his general Belisarius. While this celebrated officer was engaged in the siege of Naples, they defended the city with the most obstinate resolution. When the citizens were about to capitulate, they encouraged and persuaded them to hold out to the last extremity. In consequence of their exertions, the siege was protracted, and many of the Roman soldiers slain. When the city was taken, the Jews were cruelly put to death. Intimidated by this dreadful severity, they remained peaceable during the two subsequent reigns.

A. D. 602. Under the reign of Phocas, the Jews of Antioch raised an insurrection against the Christians, who defended themselves with great resolution; but, not being sufficiently powerful to repel their enemies, they became the victims of their cruelty. Many were burnt in their houses, and several

were put to death. The rebellion, however, after an arduous conflict, was suppressed, and the barbarous conduct of the insurgents severely punished.

A. D. 606. The Jews, at this period, had become numerous in Cyprus. About four years after the insurrection at Antioch, bishop Leontius, fearing that the island would suffer similar calamities, resolved to use every possible method to effect their conversion. His endeavours are said to have been so successful, that they renounced Judaism, and were baptized. It is also said, that many of their brethren, in other parts, were about this time induced to profess the Christian religion: but there is reason to apprehend, that the greater part of these conversions were more owing to the liberality of Christian princes, than to the love of truth.

Mahomet, the famous Arabian impostor, appeared in the early part of the seventh century, and established a new religion, which made a rapid progress in the world. Many of the Jews, after the destruction of their country, had fled to Arabia. Their number and respectability induced Mahomet at first to treat them with great attention. He adopted many of their opinions and customs, in order to engage them in his interest. The Jews, dazzled by the splendour of his victories, began to regard him as the expected Messiah; and some persons of distinction among them embraced his religion. They were soon seriously offended at his eating camel's flesh, which is forbidden by the Mosaic law: but the hope of deriving advantage from the impostor, induced them to aid him in his design. The Arabian writers assert that they sent twelve of their doctors, to assist him in compiling the Koran. But they afterwards became his inveterate enemies; and their behaviour gave rise to the most implacable hatred on his part. His aversion to this unhappy people continued till the last moment of his life. In his Koran, he reproaches them with betraying and murdering the prophets; and styles them "a people justly cursed of God, for their treatment of Jesus Christ, (whom he acknowledges to be a great prophet) and for having filled up the measure of their iniquity, by rejecting his own mission."

Mahomet seized the occasion of an accidental tumult, and summoned the Jews at Medina to embrace his religion, or contend with him in battle. "Alas!" replied the trembling Jews, "we are ignorant of the use of arms; but we persevere in the faith and worship of our fathers: why wilt thou reduce us to the necessity of a just defence?" But as war was inevitable, Cajah, one of the most distinguished persons of the Jewish nation, appeared at the head of his countrymen.

In the third year of the Hegira, Mahomet besieged the Jews in Hegiasa, and having obliged them to surrender at discretion, drove them into exile. Their wealth was confiscated, and distributed among his followers. In several engagements, they were defeated with great slaughter; and finally their army was completely routed, and their leader taken and put to death. After the termination of the unequal conflict, the Jews were compelled to submit to the power of the conqueror, and become tributary. Some time after the death of the impostor, they were transplanted to Syria, he having left it, as his dying injunction, that the true religion (meaning that of the Koran) should alone be professed in his native land of Arabia.

Omar, the second caliph, was one of the most rapid conquerors that ever spread desolation over the face of the earth. During the ten years of his reign, he subdued Arabia, Syria, Mesopotamia, Persia, and Egypt. With the Saracens under his command, he invested Jerusalem, and, after an obstinate siege, which lasted four months, the Christians, having obtained an honourable capitulation, surrendered the city. The conqueror would not allow them to be deprived of their churches. But by his command the ground where Solomon's temple stood was prepared for the foundation of a mosque, which was the first Mahometan place of worship erected in Jerusalem.

In this period, the Jews often changed masters, by the swift succession of monarchs, who were occasionally Mahometan, Pagan, and Christian. In all the evils of these changes, the Jews largely participated. The first caliphs restored them to the free exercise of their religion; allowed the princes of the

captivity to enjoy great authority ; and permitted their academies to be opened, and placed in a flourishing condition : but their situation was very different under their successors.

A number of the Roman pontiffs have been equally indulgent to the Jewish nation with the first caliphs. In Italy, where this people were numerous, in the seventh century, they were treated with moderation and kindness by pope Gregory the Great. Their general conversion was the object of his ardent desires and earnest endeavours. He warmly exhorted his clergy and flock to use them with candour and tenderness, alleging that they were one day to be recalled, and become a large part of Christ's fold ; and that kind and friendly treatment was the proper method to conduct them to the unity of the faith. " Violence," said he " will disgust those who might be allured by gentleness and charity." He strongly expressed his abhorrence of the persecution they suffered in different countries, and condemned the zeal of some of the bishops against them. He even reprehended the conduct of a converted Jew, who, in order to ingratiate himself with the Christians, set up a cross and image of the virgin in a synagogue. Gregory ordered the cross and image to be removed, alleging that since the laws did not permit the Jews to build new synagogues, they ought to be allowed the free enjoyment of those they already possessed.

This pontiff, however, ordered that all the domestics who professed the Christian religion, and received baptism, should obtain their liberty.

The cruel treatment which the Jews soon after experienced from Heraclius, the Greek emperor, formed a striking contrast to the clemency of the Roman pontiff. This monarch hated the Hebrew race, on account of their religion : and their great wealth excited his avarice.

Heraclius was still more exasperated against the Jews, when, upon his consulting the diviners, concerning the fate of the empire, he received for answer, that a circumcised nation would prove its ruin. Considering how powerful and numerous the Hebrews were in most parts of his dominions, and that they still cherished the hope of being restored to their

native country, he believed them to be the people intended by the prediction. The great and frequent efforts they had made to recover their liberty, and their cruel and sanguinary proceedings against the Christians, confirmed him in this belief; and induced him to persecute them with the utmost severity. He banished them from Jerusalem, and issued an edict prohibiting their approach within three miles of the city.

The Jews, who were transplanted to Spain by the policy of Adrian, had become numerous in that kingdom, and acquired wealth by their dexterity in trade. Their affluence excited the avarice of their masters. The emperor Heraclius, who had been engaged in war with Sisebut, the Spanish monarch, made it one of the principal articles of the peace, that the king should compel them to receive baptism or abandon the kingdom. The religious bigotry of Sisebut induced him readily to accede to this article; and he imprisoned the most distinguished personages among this unhappy people.

After having remained some time in confinement, large numbers of Jews, in order to preserve their wealth and lives, consented to be baptized. The estates of the more obstinate were confiscated, and their bodies tortured.

The conduct of the king was highly censured by Isidore, bishop of Seville, and condemned by the other catholic clergy in Spain. In the fourth council of Toledo, in which Isidore presided, it was declared unchristian and unlawful to use compulsory measures in religion. This council, however, ordained, that those whom persecution had induced to receive baptism, should be compelled, for the honour of the church, to persevere in conforming to the external rites of the Christian religion. This decree was enacted, because the pretended converts relapsed into Judaism, whenever the immediate influence of terror was withdrawn.

Chintila, who succeeded Sisebut, treated the Jews with the greatest rigour. This monarch, in 638, commanded all his subjects to profess the Christian faith: and an edict was passed by him, for the total expulsion of the Jews. The usurious advantage which they derived from their wealth, augmented the public hatred against them. Yet the Goths were unwilling

to deprive themselves of the industrious slaves, over whom they exercised lucrative oppression : and the Jews continued in Spain, under the weight of the civil and ecclesiastical laws.

In order to engage the Spanish clergy to forward his views, Chintila convened the fifth and sixth councils of Toledo. These assemblies passed several decrees conformably to his wishes. The divines who composed them, highly commended his zeal against the Jews, and blessed God for having given them such a wise and pious prince. They solemnly ratified the edict he had enacted for the banishment of this miserable people ; and declared, that no prince, for the future, should ascend the Spanish throne, till he had taken an oath to observe all the laws against them.

These severe laws were punctually enforced by the succeeding monarchs. The Visigoth kings enacted laws which completely authorized persecution ; and alleged, in their vindication, that “ since the violent take the kingdom of heaven by force, men ought to be stimulated to obtain this blessing.” By these laws, it was ordained, that every Jew who refused to receive baptism, should suffer a severe corporal punishment ; be exiled from the kingdom ; and have all his goods confiscated.

Multitudes of this persecuted people, intimidated by the gloomy prospects before them, were induced to conform externally to the national faith. But, as their conformity was only extorted by terror, many were soon observed to apostatize. To remedy this evil, a new council was convened. The Jews resolved to shelter themselves from the impending calamity. The most distinguished personages of their nation wrote to the king, in the name of their brethren in Spain, declaring that though they had till then dissembled, they were now firmly resolved to become sincere converts. They assured his majesty, that they would no longer observe their Sabbath, circumcise their children, or form any connexions by marriage with those who were unbaptized ; and promised to persecute any of their brethren who should presume to violate these engagements.

The ample promises contained in this letter, rendered their sincerity more suspected ; and, in consequence thereof, their

conduct was more strictly observed. It was accordingly discovered, that they still performed the Jewish rites, and even ventured to attack the Christian religion. The king, finding the difficulty of effecting his purpose by coercive measures, ordered Julian, archbishop of Toledo, to write against them; and this prelate, in 686, published a learned treatise, in which he proved, from the sacred writings, that Jesus of Nazareth is the Messiah.

The Gothic kings and bishops at length discovered, that their system of persecution failed of producing its end, and only excited a spirit of disaffection and revolt. The Jews exulted in the victories of the Mahometans, and commenced a dangerous and hostile correspondence with their brethren, who had sheltered themselves from persecution in Africa. On receiving from them assurance of support, and indulging the secret hope of more effectual succour from the Saracens, they fixed a day to erect the standard of revolt.

Before the appointed time arrived, their plot was discovered; complaint was made to the council of Toledo, and the assistance and advice of the divines who composed it, was asked. Upon deliberation, they resolved that all the circumcised should be declared perpetual slaves; that their estates should be confiscated, and their children taken from them, and educated in the Christian faith.

The Jews were also oppressed and persecuted in France. King Chilperic, who observed that the Jews in Paris were numerous and affluent, resolved to use compulsory measures to induce them to abjure their religion. He therefore commanded, that all who refused to receive baptism, should be punished with the utmost rigour.

They were treated with still greater severity by king Dagobert, in 692. To ingratiate himself with his clergy and people, and gratify the emperor Heraclius, he banished from his kingdom, upon pain of death, all the Jews who refused to profess the Christian religion. Many, who had fled from Spain to escape persecution, suffered a second exile. But still more of them preferred dissimulation, and consented to be baptized.

Wamba, king of the Goths in Languedoc, also displayed a violent enmity against this people; and, in 673, issued an edict, which expelled them from his dominions.

Notwithstanding the sufferings of the Jewish nation, in the seventh century, the academy which they had founded at Lunel, a city in Languedoc, began to flourish. In process of time, it acquired great celebrity, and was the place where some of the most learned Jewish rabbis received their education.

Of the state of the Jews in the eighth, ninth, tenth, and eleventh centuries.

From the seventh century to the period of the crusades, nothing very remarkable occurred to the Jews. They were alternately tolerated and persecuted by the caliphs and Greek emperors, according to the temper of the times, or rather of the existing sovereigns. Nevertheless, learning flourished more among the Jews and Saracens in this period, than among the Christians of Europe.

The next great events, materially affecting the Jews, were the crusades, or expeditions to recover the holy land from the hands of the Mahometans, which commenced about the year 1095. On this extraordinary delusion, we shall enter into detail in one of our succeeding volumes, as to its general effects. We shall now confine ourselves to its operation on the unfortunate Jews.

Previous to this period, the number and power of the Jews in Germany was great, and they had erected superb synagogues in most of the principal cities, particularly Treves, Cologne, Metz, and Frankfort. These, in 1096, were involved by the crusaders in the most terrible calamities they had ever experienced since the reign of Adrian. Their population seemed to have increased only to furnish new victims. The champions of the cross, in their march through Germany to the holy land, massacred all who refused to profess the Christian religion. Fifteen hundred were burnt at Strasburgh, and thirteen hundred at Mayence. This massacre was con-

tinued from the month of April till July. The Batavian annalists assert, that upwards of twelve thousand were slain in their country; and all agree, that the number of those who perished in Germany, was astonishingly great. M. Michael Berr, a Jewish writer, describes these events in the following words: "Millions of Jews were then murdered to glut the pious rage of the crusaders. It was by tearing the entrails of their brethren, that these warriors sought to deserve the protection of heaven. Skulls of men, and bleeding hearts, were offered as holocausts on the altars of that God, who has no pleasure even in the blood of the innocent lamb. It is thus that Basil, Treves, Coblentz, and Cologne, became human shambles." Many of the Jews, in the frenzy of despair, put a period to their own lives. Even some women at Treves, seeing the crusaders approaching, killed their children, telling them, "that it was much better to send them into Abraham's bosom, than to abandon them to the Christians." Some of the men barricaded their houses, and, precipitating themselves, their families, and wealth, into the rivers or the flames, disappointed the malice, or at least the avarice of their implacable enemies.

During this period of darkness and fanaticism, we find some Christian prelates sheltering the persecuted Jews from the fury of the crusaders; receiving the fugitives in their houses; and even causing some of their persecutors to be executed. The bishop of Spire in particular, has been celebrated for his active interference in their behalf.

The persecution kindled by the crusaders, was not confined to Germany; but extended through the greatest part of Europe. The public outcry was, "let us exterminate the descendants of those who crucified Jesus Christ, and let the name of Israel be no more remembered." But, though vast multitudes fell a sacrifice to the bigotry of the princes and people, a still greater number, driven to despair by the miseries they suffered, perished by suicide.

In reviewing the terrible calamities which the Jews were compelled to endure, we may be led to inquire what are the

causes of the reciprocal hatred which has subsisted between them and other nations. The following observations may assist in answering this query.

The Jews, driven from their country, but continually excited by the imposture of false Messiahs, could not tamely submit to a foreign yoke ; and they preserved, even to the seventh century, a spirit of sedition, which excited hatred against them, as being prone to rebellion.

There is no religion so likely to offend the vanity of those who are not its followers, as that of the Jews. Its Divine Author gave it this spirit, with a view to raise a barrier between them and the idolatrous nations by whom they were surrounded. Judaism is an exclusive worship, and its singularity tends to make other men be considered as odious and profane. As it professes that there is only one God, the Gentiles revolted against a dogma, which sapped the very foundation of Paganism. They never spoke of circumcision, the most ancient of all rites, but with a smile of derision ; and the transition from ridicule to contempt, is easy. The Christians, considering the Jews as the murderers of their Saviour, too often forgot the example of their founder, who, when upon the cross, implored forgiveness for his executioners. The Mussulmen, who argued with the sabre, included the Jews in the proscription of all religions different from Islamism. Length of time gave strength to this animosity, which became hereditary. It was supposed, that the Jews, irritated, but too weak to oppose vengeance to oppression, privately occasioned public misfortunes. The vulgar, adopting this idea without examination, massacred them in the most brutal manner. The Jews, forced to follow usurious practices, often became rich. Their riches excited envy, and rendered them still more odious. Such are the sources of the hatred which the world has indulged against the Jewish people, and of the persecutions that have every where followed them.

It may be further added, that the Jews of the same sect have always been united together. Their misfortunes have made this union closer, and strengthened its ties. But being

banished, proscribed, and every where abused, they cannot but conceive an aversion to all those who are leagued against them.

The general state of the Jews in the twelfth century.

About 1170, Benjamin, of Tudela, a city in Navarre, visited many regions both in the east and west, for the purpose of ascertaining the situation of the Jewish people. He published an account of his travels, and gave a minute relation of whatever was honourable and interesting to his nation. A wish to magnify the importance of his brethren, is discernible in his writings. For this, and his extreme credulity, he is censurable; but, after every reasonable deduction is made on these accounts, much will still remain to interest an intelligent and cautious reader.

Benjamin informs us, that the Jews in the east, in the twelfth century, enjoyed the peaceable exercise of their religion. Four thousand of his brethren inhabited Bassora, an island on the Tigris. Seven thousand resided at Almozal, answering to the ancient Nineveh. Passing through Rehoboth, in his way to Bagdat, he discovered three thousand Jews, and five hundred at Karchemish, situate on the banks of the Euphrates.

Benjamin arrived at Bagdat during the reign of the caliph Mostanged, who highly favoured his nation, and retained a number of Jews in his service. The city of Bagdat contained about one thousand Jews.

Leaving the provinces of Bagdat, our traveller passed through Resen, where he found five thousand of his brethren, who possessed a spacious synagogue. In Hila, about five miles from ancient Babylon, he discovered four synagogues, and ten thousand Jews. Passing eastward, he arrived at the banks of the river Chebar, where he found sixty synagogues. In Cufa, once the metropolis of the caliphs, he discovered nearly seventy thousand of his nation.

He found the Jews numerous in Egypt, and computed thirty thousand of them in one city, upon the frontiers of Ethiopia.

There were about two thousand Israelites, and two synagogues at Misraim, at present Grand Cairo. Several parts of the land of Goshen were inhabited by Jews: two hundred were found in one place; in another five hundred; and nearly three thousand in the city of Goshen. About the same number resided at Alexandria, and a few at Damietta.

At Tyre, he found about four hundred of his nation, most of whom were employed in the glass manufactory. In Jerusalem, the ancient capital of the Jewish religion, Benjamin found only two hundred of his nation, who all resided together, and made but a mean figure in the metropolis. They were not numerous in other cities of Judea; in one of which he found only two; in another twenty. Shunan contained about three hundred. At Ascalon there were five hundred and fifty-three Jews and Samaritans.

From Palestine he passed into Greece, and found two hundred Jews who resided in and about Mount Parnassus, and obtained a subsistence by cultivating vegetables. There were three hundred at Corinth, and two thousand at Thebes, who were either dyers or silk weavers. There was a small number at Lepanto Patras, and other parts of the Turkish empire; but they were neither numerous, nor affluent. When Benjamin arrived at Constantinople, he discovered about two thousand of his nation, who resided in the suburb, called Galata, or Pera, where they had formerly been settled by the emperor Theodosius. They were all silk weavers, or merchants. The remnants of the nation, in the Ottoman empire, were forbidden to ride on horses in the streets of the cities, and were hated and insulted both by Turks and Greeks.

From Constantinople, he passed into Italy. He observes, that the Jews were few in these parts. When he repaired to Rome, he found his brethren more numerous, among whom were several learned doctors. Capua was no less famed for the number and learning of her doctors, though the city contained only three hundred Jews. Benjamin reckoned five hundred at Naples, and two hundred at Salerno. There were others settled at Benevento, Ascoli, and Trani. The islands of Sicily and Corsica also contained a considerable number of

Jews; particularly the former, where he discovered about two hundred at Messina, and five hundred at Palermo.

Our traveller passed from Italy into Germany, where he found his nation not only very numerous and affluent,* but also learned, devout, and hospitable to strangers. They lamented the desolation of their city and temple, and earnestly expected a glorious recall to their once happy country. Those who dwelt on the banks of the Rhine, were distressed on account of the long delay of the Messiah's appearance: and Benjamin confesses he was not able to console them.

He concluded his tour with visiting the synagogues in France, in some of which he found but few Jews. Three hundred of his brethren resided at Narbonne.

Lunel, a city in Languedoc, contained an academy, in which the Jews studied the divine law, with intense application.

The Jews were powerful in Spain, during part of the twelfth century. One of them, named Joseph, was prime minister to Alphonso VII. This monarch was induced to treat the Jews with great indulgence, in consequence of his passion for a beautiful young Jewess, named Rachel, to whom he sacrificed his honour and interest. Her countrymen, seizing the advantage, grew extremely powerful and insolent. The court and clergy were offended at the haughtiness of their behaviour. At length, the fury of their enemies rose to such an height, that they caused the young Jewess to be murdered. Rabbi Eliakim, who was highly esteemed in Spain, has computed that there were twelve thousand Jews in the city of Toledo. They were also in a flourishing state in Andalusia, where great numbers applied to the study of theology and the sciences.

During the twelfth century, many celebrated Jewish rabbis appeared, whose abilities and learning did honour to their nation, and whose writings have furnished assistance towards understanding the Old Testament. Among these may be

* Benjamin wrote an account of his travels, about 1170. In seventy years, the Jews had recovered from the massacres of the crusaders.

reckoned Nathan Ben Jechiel, Abraham Ben Ezra, Moses Maimonides, and Solomon Ben Isaac Jarki. The family of the Kimkis has been eminently distinguished, in the annals of Jewish literature. Three celebrated rabbis, named Levi or Halevi, appeared about the same time.

Some learned Jewish women appeared, during the twelfth century. The rabbi Petachiah, who visited the synagogues of his nation at that period, has asserted, that the daughter of the prince of the captivity was so well versed in the law and Talmud, that many resorted to her for instruction; and that she read lectures through the lattice of her window, in order to be heard without being seen by her pupils.

It appears from the Jewish annals, that some of the nation have been raised to the highest offices in the courts of princes. Others have acquired applause at the head of armies: in particular the celebrated Don Solomon, a Portuguese Jew, who was as much distinguished for his knowledge in philosophy, as for his skill in the military department; in which his merit raised him rapidly. Before and after 1190, he was advanced to several important offices; and he discharged their respective duties with such fidelity, that he finally obtained the command of the whole army.

In the twelfth century, several learned Jews renounced their religion. Samuel Ben Jehudah, or, as he is commonly called, Asmouil, deserted the synagogue, and professed the Mahometan faith. In order to prove the sincerity of his conversion, in 1174, he wrote a book against his nation, in which he charges them with having altered the law of Moses.

One of the Christian converts, after he had deserted the synagogue, wrote dialogues against the Jews, and was appointed physician to Alphonso VII. king of Castile and Leon.

The number of impostors, who appeared in this age, was great. In 1137, a false Christ arose in France, and engaged his followers to hold unlawful assemblies. In consequence of the impostor's crimes, the government caused many of the synagogues to be demolished. He and a large number of his followers were, about the same time, put to death.

The following year, the Persians were disturbed by a Jew, who called himself the Messiah, and collected a formidable army of his nation. The Persian monarch paid him a sum of money to disband his soldiers; but, when the stipulated sum was paid, and the promised service performed, the king, finding himself out of danger, compelled the disarmed Jews to reimburse him the money, and caused the impostor to be beheaded.

In 1157, another false Messiah appeared in Spain. The majority of the most intelligent Jews regarded him as insane: but a great number of this infatuated people believed in him, and many were ruined by their blind credulity.

Ten years afterwards, another impostor declared that the Messiah would manifest himself in the course of a year. This person appeared in the kingdom of Fez; and involved the Jews, who were dispersed through the country, in a new persecution.

The same year, an Arabian Jew assumed the title of the Messiah; pretended to work miracles; and gained many followers: but at length he was apprehended, and brought before the Arabian king. When he was questioned by the monarch, what had induced him to devise this imposture, he boldly replied that he was indeed a prophet sent from God. The king then asked him, what miracle he could perform, to confirm his mission. "Cut off my head," said he, "and I will return to life again."* The monarch took him at his word; promising to believe in him, if his prediction were fulfilled. After his death, his deluded followers cherished the expectation, that, though he did not immediately rise from the dead, he would at length reanimate their hopes by his appearance. But they were compelled to give up the idea; and were severely fined and punished, for their blind credulity.

Some time after, a Jew, who dwelt beyond the Euphrates, called himself the Messiah, and drew vast multitudes after

* This is supposed to have been an artifice of the impostor, who preferred a speedy death to the cruel and lingering torture to which he would otherwise have been exposed.

him. He founded his pretensions on his having been a leper, and being wonderfully cured, in one night, of his leprosy. The Jewish doctors soon convinced his followers that this supposed miracle was not a sufficient evidence of his mission. The populace became ashamed of their credulity; but, as they had taken arms in his cause, a fresh persecution was raised against them.

In the year 1174, another pretended Messiah arose in Persia. This impostor seduced multitudes of the common people, and involved his nation in a new and severe persecution.

A Jew, named David Almusser, appeared in Moravia, in 1196, who set up for the Messiah, and boasted that he possessed the power of rendering himself invisible whenever he pleased. Vast multitudes were deceived by his artifices, and followed him. In order to prevent the ill consequences of his popularity, the king promised him his life, on condition that he would surrender himself. He complied; but the prince caused him to be imprisoned. He had the address, however, to escape, and for some time eluded all pursuit. At length, the king summoned the Jews to deliver him up; and, in order to avoid a fresh persecution, they complied. He was put to death, and a heavy fine imposed upon his nation.

David Alroi, or El David, was the most famous impostor that appeared during the twelfth century. He was a native of Almaria, which contained about one thousand Jews, who paid tribute to the king of Persia. In the year 1199, he assumed the title of the Messiah; and, being a man of learning, and well versed in all the arts of deception, he attracted many followers. After he had deluded the populace by his pretended miracles, he prevailed upon them to arm themselves in his cause. The Persian king, alarmed at the rapid progress of the insurgents, commanded the impostor to repair to court; promising, that if he proved himself the Messiah, he would acknowledge him as a king sent from heaven. El David, contrary to expectation, obeyed the summons, and assured the king that he was really the Messiah; upon which he was ordered to be imprisoned, till he could prove his mission, by extricating himself by a miracle. He had the address to

escape; and, though the king despatched messengers in search of the impostor, they were unable to find him: but at length, upon a promise of receiving ten thousand crowns, his father-in-law consented to betray and put him to death. Vast numbers, who had been deluded by him, were cruelly slaughtered.

It seems strange, that the Jews should have rejected Christ, who gave them so many proofs of his mission, and yet follow every impostor, who pretended to be the Messiah, without offering any sufficient, or even plausible evidence of it. The reason is plain. Christ, the real Messiah, by not setting up a temporal kingdom, disappointed all their worldly views at once; but the subsequent pretenders to the title of Messiah, began with promises of delivering them from their enemies, and restoring them their country and their lost liberties. These were, accordingly, for a time, accredited.

Of the Jews in England, in the twelfth, thirteenth, seventeenth, and eighteenth centuries.

William the conqueror brought a large colony of Jews from Rouen, in Normandy, for a stipulated sum of money which they presented to him, and he assigned them a place to inhabit and carry on commerce. They were mere vassals to the king, and could not dispose of their persons or property without his consent.

During the feudal ages, the Jews appear to have been the most opulent, polished, and literary portion of the laity. They were the only bankers of the times; conducted what then existed of foreign trade; and wrought most of the gold and silver ornaments for churches.

William Rufus highly favoured them, and not only permitted but encouraged them to enter into solemn contests with his bishops, concerning the true faith. It is said that he sent for some learned Christian divines and rabbis, and ordered them fairly to dispute the question of their religion in his presence, assuring them he was perfectly indifferent between them, and that he would embrace that doctrine which appeared to be supported by the most solid arguments. Accordingly there

was a public meeting of the chief leaders on both sides, in London, where the contest was maintained with great zeal; but, as usual in such cases, without effect.

In 1189, when Richard I. ascended the throne, a rumour was rapidly spread in London, that the king, in honour of the festival, had given orders for the massacre of the Jews. A command so agreeable to the infuriated rabble was instantly executed on all who fell into their hands. Those who remained at home were exposed to equal danger; the people broke into their houses, which they plundered, after having murdered the owners. Where the Jews barricaded their doors, and defended themselves with vigour, the rabble set fire to the houses, and made way through the flames to exercise their pillage and violence. The inhabitants of the other cities of England, hearing of the slaughter of this unhappy people in the metropolis, imitated the example. Though the government published a proclamation the day after the coronation, in order to suppress the fury of the populace, the persecution was continued the greater part of the year.

This miserable race suffered a still more severe persecution when Richard I. engaged in the crusades. They had furnished him with vast sums towards the expedition; but this did not satisfy the people. They complained of the conduct as well as the faith of the Jews. The prejudices of the age had given to the lending of money on interest, the invidious name of usury; yet the necessity of the practice had continued it, and the greater part of this dealing fell every where into the hands of the Jews, who filled their coffers by every kind of rigour, and sometimes by extortion. Their industry and frugality had put them in possession of nearly all the current ready money, for which the idleness and profusion of English spendthrifts furnished borrowers at an exorbitant interest.

Those who were preparing for the holy war, felt indignant that the enemies of Christ should abound in wealth, while they who supposed themselves his peculiar friends and favourites, should be obliged to deprive their families of necessaries, in order to defray the expenses of the crusades. Hence they persuaded themselves it would be a meritorious act, to de-

stroy the descendants of those who had crucified our Saviour, and apply their wealth to this holy enterprise. Though the king, at his departure, had left orders that they should not be molested, yet as soon as he quitted the kingdom, the fury of the populace again broke out. They destroyed many of these wretched people at Norwich, Stamford, and elsewhere, and seized upon their property. The murderers took shipping as soon as possible, and fled to Jerusalem.

A still more horrid transaction took place at York, where the Jews were great usurers. As they lived in a splendid manner, their opulence excited envy, and increased the hatred against them. The populace in this city assembled, to inflict the same barbarities upon them, which their countrymen had suffered in London and other places. Upon which the principal persons among this people applied to the governor of York castle, and prevailed upon him to grant them an asylum. The place was sufficiently strong for their defence: but a suspicion arising, that the governor had combined with their enemies to destroy them, they one day refused him entrance. An order was given to attack the castle. This was soon revoked; but, as the fury of the populace could be appeased only by murder and robbery, the attack was made. When the Jews found that they could not hold out any longer, and their offers to purchase their lives with money were rejected, they took the horrid resolution of destroying themselves. One of the most desperate among them exclaimed, in despair, that "It was better to die courageously for the law, than to fall into the hands of the Christians." Accordingly, after setting fire to the towers of the castle, and destroying their wives and children, they put a period to their own lives. Five hundred perished at this time. A few, who surrendered, in hopes of mercy, were murdered by the populace.

Immediately after this dreadful catastrophe, those who were indebted to the Jews repaired to the cathedral, where the bonds they had given were deposited. After compelling the officer, who had them in keeping, to deliver them up, the debtors exonerated themselves from all obligation to pay, by burning the evidences of the debt in the church. They

also entered and plundered the houses which belonged to the Jews. The king, incensed at this insult to his authority, ordered the bishop of Ely, at that time chief-justice of the realm, to make severe examples of the guilty : but, before he arrived in Yorkshire, the principal offenders had fled into Scotland. The late cruel events being imputed to the uncontrolled fury of the multitude, the prelate contented himself with depriving the high sheriff and governor of their offices, and levying fines upon the most opulent of the inhabitants.*

The cruel persecutions which the Jews suffered, during the reign of Richard, had induced many of the wealthiest among them to leave the kingdom. The consequent diminution of the revenue was so sensibly felt, that John, upon his accession to the throne, used various arts to allure them to return. Upon receiving a large sum of money, he granted them a charter, which confirmed all their ancient privileges, and allowed them to hold land, to build synagogues, and name a high priest, by the title of *Presbyter Judæorum*. Many of this oppressed people returned, and were afterwards more cruelly persecuted than ever. Their exorbitant usury, united with the religious prejudices of the age, had rendered them so odious to the people, that they were continually demanding their expulsion, or rather extermination. . But the English kings found a more advantageous way of punishing them, by means of the imposition of heavy fines. The Jews soon found that their usurious modes of raising money would be tolerated, on condition of their paying the fines imposed by the king for their extortions. This compelled them to rise in their demands upon those who applied to them for the loan of money. In this manner, a system of usurious oppression was, at the same time, prohibited by law, and sanctioned by the practice of the sovereigns, who used the Jews as their instruments to fleece the people, in order to fill their own coffers.*

* The king even went so far as to claim the whole property of the Jews. They were to reside only in such places as were assigned them, so that the king's officers might on all occasions find them. They were not suffered to remove, without special license. They were subjected to fines and ransoms, or banished, whenever the king thought proper; and were sold or mortgaged

King John, regardless of the privileges which the Jews had purchased from him in the beginning of his reign, ordered the whole of them, women as well as men, to be imprisoned and tormented, until they should pay him the sum of sixty-six thousand marks. The ransom required from a wealthy Jew of Bristol was ten thousand marks of silver; and, on his refusing to pay that ruinous fine, the king ordered one of his teeth to be extracted every day, until payment were made. To this the unhappy man submitted seven days; but, on the eighth, agreed to pay the sum demanded. It is asserted by some historians, that the king, not satisfied with the vast sums extorted from this miserable people, confiscated all their property, and expelled them from the kingdom. However, they soon returned.

Henry III., in 1233, founded a seminary, in which Jewish converts might be supported, without labour or usury. This induced many of them to profess Christianity; and the house continued until after their expulsion from England.

A. D. 1235. The Jews of Norwich were accused of having stolen a Christian child, and kept him a year, that they might circumcise and crucify him at the ensuing Passover: under this improbable charge, they suffered a severe punishment. In London, they were also accused of murder;* and, after enduring various vexations and torments, were deprived of a third part of their estates. This, however, did not satisfy the insatiable king, who soon after renewed his extortions. They were accused of coining false money, and counterfeiting the prince's seal; and, under these pretences, were loaded with enormous taxes. In 1241, twenty thousand marks were exacted from them. Two years afterwards, a Jew, named Aaron,

to those who would advance money on their assignment. They were always obliged to wear a disgraceful mark of distinction on their garments. The revenue arising from the taxes on them was so great, that there was a particular office established for the management of it, called the Exchequer of the Jews.

* It appears probable that most, if not all, of the accusations of this kind, were made against the Jews, to afford a plausible pretext for extorting their money.

of York, was compelled to pay four gold and four thousand silver marks. In seven years, the same man was accused of forgery, and condemned to pay four thousand marks of gold and fourteen thousand of silver. The high penalty imposed upon him, which it seems he was thought able to pay, is rather a presumption of his innocence than of his guilt.

New supplies were demanded from the Jews, for carrying on the Spanish war, in 1254. Irritated to the highest degree by this oppression, they requested permission to depart from England, for some more propitious and friendly country: but this was refused; and they were compelled to pay part of the contribution. The following year, the king, Henry III., renewed these extortions. He represented, that notwithstanding the taxes he had raised, he still continued poor, and involved in debt; and declared, that "he must have money, from any hand, from any quarter, or by any means." He then demanded eight thousand marks from the Jews; and, upon their pleading insolvency, sold them to his brother Richard for that sum: but he compassionated their situation, and was convinced of their poverty and inability.

The hatred of the people against the Hebrew nation, had, during the reign of Henry, arrived at such a height, that when the barons appeared in arms against the king, they endeavoured to attach the citizens of London to their interest, by massacring seven hundred of this devoted race.

In the third year of the reign of Edward I. a law was passed, which prohibited the usury of the Jews, but allowed them to purchase houses and lands. No Christian was, however, permitted to lodge in their dwellings; and every Jew, above seven years of age, was obliged to wear a peculiar mark, of two cables joined, upon his upper garment.

King Edward forbade their selling or assigning their debts, without his license. He ordered all their repositories, throughout the kingdom, to be searched; and established an inquisition, to take cognizance of those who neglected to wear the distinguishing badges. The oppression and misery under which they continually groaned, appear to have rendered them regardless of character; and the frequent extortion of vast

sums from them, seems to have made them imagine every method justifiable, by which they could indemnify themselves. They were accused of adulterating the coin, circulating counterfeit money, and making fraudulent exchanges. In consequence of their supposed guilt, and the outcry raised against them, all the Jews in England were imprisoned on one day, and two hundred and eighty executed in London, besides vast numbers in other parts of the kingdom. Their houses and lands, as well as the goods of multitudes, were confiscated and sold. The king, lest it should be suspected that the riches of the sufferers were the chief part of their guilt, ordered a moiety of the money raised by these confiscations to be set apart, and bestowed upon such as were willing to be converted to Christianity: but resentment was more prevalent with them, than any temptation from their poverty; and very few could be induced by interest to embrace the religion of their persecutors.

About this time, A. D. 1290, king Edward, prompted by his zeal and rapacity, ordered the Jews to be banished from the kingdom, and never to return, upon pain of death. He seized at once their whole property, and allowed them only money sufficient to bear their expenses into foreign countries, where new persecutions and extortions awaited them: but the seamen of the cinque ports despoiled most of them of this small pittance, and even threw some hundreds of them into the sea. The king inflicted a capital punishment upon the perpetrators of this crime. The number of those who were expelled, amounted to sixteen thousand five hundred and eleven. Edward had previously banished them from his territories in France. After this expulsion, the Jews never appeared again in a body in England, for the space of three hundred and fifty years.

At the close of that period, or about the middle of the seventeenth century, the English government was changed to a republic. The advantages that Holland had derived from tolerating the Jews, induced Oliver Cromwell to attempt to restore their industry and wealth to Great Britain. They obtained permission to send a public envoy to England, with proposals for their admission into the kingdom. The cele-

brated Menasses Ben Israel was chosen to conduct the negotiation.

This venerable rabbi, after his arrival in England, presented an address to Cromwell, recognising his authority, and soliciting his protection. "For our people," said he, "pre-sage, that the monarchical government being now changed into that of a commonwealth, the ancient hatred towards them will also be converted into good will; and that the rigorous laws, if any are yet extant, made against so innocent a people, will happily be repealed." He also printed, and dispersed a declaration to the commonwealth, and a treatise containing several arguments for toleration.

Cromwell was inclined to recall the Jews; but, being apprized of the unpopularity of the measure, and desirous of conciliating the favourable opinion of the clergy, he summoned a convention of divines, and other influential men, to debate whether it would be advisable to readmit the Jews to settle in the kingdom. He declared to the assembly, "that since there was a promise of the conversion of this people, and the gospel, in its primitive purity, was preached in England, their recall might be a mean to induce them to embrace Christianity." Dr. Goodwin, and a few other clergymen, exerted all their eloquence in favour of readmitting the Jews, and allowing them equal privileges with other sects. But the majority of the clergy strenuously opposed their return, and alleged, that "there was danger of their seducing others to their religion; that their customs and practices would set an evil example; and that their possessing synagogues was not only an evil in itself, but a scandal to all Christian churches." The intolerant sentiments advanced in this assembly, discouraged the protector from proceeding. He therefore took leave of Menasses with a polite, but evasive answer. Some of his nation, however, ventured to return to England. They were permitted to reside in the kingdom, and exercise their religion: but no act of the British legislature passed, nor was any proclamation made in their favour, though they were ready to advance immense sums for an establishment. It is even said, that they offered to prove Cromwell to be the Messiah,

but that he was ashamed of the proposal, and rejected it with contempt.

About the same time, a deputation of Asiatic Jews arrived, with the celebrated rabbi, Jacob Ben Azabel at their head. It is asserted, that it was their object to make private inquiries, in order to ascertain whether Cromwell was not their expected Messiah; and that they inquired among his relations when he was born, and whether any of his ancestors, in the male line, could not be proved to be of Jewish origin. These inquiries, and the real motive of their coming to England, soon transpired at London; and, on account of the scandal they had occasioned, they were expelled the kingdom.

Soon after, another deputation, with Menasses Ben Israel again at their head, arrived in England. But still Cromwell did not dare to give them a license to settle in the kingdom. He only connived at their admittance, and granted them a toleration.*

Charles II., gained by bribes, and indifferent to all religious professions, connived at their settlement; and, as he introduced the sale of patents of denization, their number increased. But the parliament of England has never abrogated the decree which expelled them, and they are considered as aliens in the eye of the law. They were not permitted to purchase houses, nor to practise liberal professions.

James II., whose disposition to tolerate dissenters exasperated his subjects, remitted the alien duty upon all goods exported in favour of the Jews. This was universally resented by the English merchants, and petitions from various mercantile companies were offered against it.

During the reign of queen Anne, a bill was passed, obliging the Jews to provide for their children, who became protestants. In 1723, we find a Jewish proselyte patronised, and his work, exposing the absurdities of the Talmud, sanctioned by Dr. Wilkins, archbishop of Canterbury. This convert, named Moses Marcus, was descended from a respectable family in the city of Hamburg, and born in London, in 1701.

* Gentleman's Magazine, 1810.

His parents, who resided there, had him carefully instructed in Hebrew, Chaldaic, and Rabbinical learning. Being sent to Hamburg to complete his education, he formed an acquaintance with several German protestant clergymen, with whom he conversed upon the difference between the Jewish and Christian faith. He then applied himself to the study of the New Testament, and became convinced that Jesus Christ is the true Messiah. In 1721, his father, who had made a voyage to India, returned with immense riches, and sent for his son from Hamburg. Marcus soon informed him of the change which had taken place in his religious sentiments. His father threatened to disinherit him if he embraced Christianity. On the other hand, he made him the most alluring and magnificent offers, to induce his return to the synagogue. But all these threatenings and promises were ineffectual. He was baptized in 1723, and soon after published a work, which explained his motives for embracing the Christian religion; pointed out the fulfilment of the prophecies concerning Christ, and exposed the absurdities and contradictions of the Talmud.

In 1753, during the reign of George II., a bill was brought into parliament for naturalizing all persons professing the Jewish religion, who had resided in Britain or Ireland three years. This favour was to be obtained upon application, without receiving the Lord's supper, which was a necessary prerequisite to the naturalization of other aliens. They were, however, to be disabled from obtaining any civil or ecclesiastical promotion. The bill was supported by petitions from a number of merchants and manufacturers.

The British ministry countenanced the bill, and asserted, that, by admitting the Jews to a participation of the civil rights of British subjects, they would contract a warm attachment to the English constitution and country, and diminish the public burdens; that, as a great portion of the funds belonged to foreign Jews, it was wise to induce them to follow their property, and spend their income in the kingdom; that, connected as they were with the great bankers, and monied interest in Europe, their residence in the country would, in case of future wars, give the inhabitants a great command of capital,

and facilitate their loans. They supposed that passing the act, would encourage the most affluent of the nation to emigrate from foreign parts to Great Britain; increase the commerce and credit of the kingdom; and set a laudable example of industry, temperance, and frugality.

On the other hand, those who opposed the passing of the bill, argued, that if they were admitted to the rank of citizens, they would engross the whole commerce of the kingdom; gain possession of the landed estates; and dispossess the Christian owners. They also asserted, that it was impious to gather a people whose dispersion was foretold in the Sacred Scriptures, and who, according to the prophecies, were to remain without country or habitation, until they should be converted and collected together in the land of their ancestors; and that an attempt to incorporate them, previous to a renunciation of their religious tenets, directly opposed the will of heaven, by endeavouring to procure for them a civil condition while Jews, which it is predicted they should not enjoy till they became Christians.

The lord mayor, aldermen, and commons of the city of London presented a petition to parliament, which expressed their apprehension, that the bill, if passed into a law, would tend greatly to dishonour the Christian religion, and endanger the constitution. Another petition to the same purpose, was presented to the house, subscribed by the merchants and traders in London. But notwithstanding the general opposition, the bill passed both houses, and king George II. gave it the royal sanction.

This act soon became an object of national horror and execration. Every part of the kingdom resounded with reproaches of the ministry who had recommended such an odious measure. It was vehemently opposed from the pulpits, by the corporations, and by the bigoted populace. In consequence of which, by the next session of parliament, instructions were sent to almost all the members, to solicit its repeal, and it was accordingly repealed. This measure was considered as one of the necessary sacrifices which wisdom is occasionally compelled to offer on the altar of prejudice.

Since this attempt in favour of the Jews was defeated, their legal condition in England is not altered, but they are no longer the objects of that contempt, and of those debasing injuries, to which formerly they were perpetually subject. They are indulged in the free exercise of their religious worship, and admitted to an equal participation of every civil right which is essential to the acquisition or the secure enjoyment of property. Though their religion keeps them from taking the test oaths, and consequently from public offices, they appear to be contented with the privileges they enjoy.

Among the learned Jews who have appeared in England, David Levi and Israeli are eminently distinguished.

The Jews in London are divided into those of the Portuguese and German synagogues, each of which has separate regulations for its own internal government. The heads of the different synagogues in London, and other distinguished men among them, have lately addressed to their brethren a strong exhortation "to obey the laws ; not to carry on any trade on the Sabbath day ; nor to keep houses of ill fame, nor to commit other irregularities, under their high censure, and forfeiture of the privileges attached to them, as belonging to their community."

The Jews in England contribute towards the poor's rates equally with the other inhabitants ; but their religious rites, and their peculiar diet, effectually exclude their poor from Christian work-houses and hospitals, and oblige the body to provide for them among themselves. This was for a long time no serious evil ; but the Jewish population in London, and of course the number of their poor, having much increased of late, some means for ameliorating their condition was found expedient. The result has been the erection of a Jews' hospital at Mile End, entitled N'vy Isedek, or the Charity Work-house, which was opened in June 1808, "for the reception and support of aged men and women, as well as the education and industrious employment of youth of both sexes." They are chiefly indebted for the accumulation of a fund, which laid the foundation of this establishment, to the liberal exertions of

Benjamin and Abraham Goldsmid, Esqrs. two eminent Jewish merchants.

Different calculations have been made respecting the number of Jews in England, varying from sixteen thousand to twenty-six thousand.

State of the Jews in France, in the twelfth, thirteenth, fourteenth, and subsequent centuries.

While the Jews in England were enduring all kinds of oppression, their brethren in France were subjected to similar sufferings. About the year 1182, king Philip banished them from his dominions, and confiscated their estates. They were permitted to retain only what could be collected from the compulsory sale of their furniture. The king ordered them, shortly after, to be recalled. Finding that this measure excited the resentment of the zealots, he excused himself, by alleging that his object was to extort money from them, to defray the expenses of the crusade.

After the Jews were resettled in the kingdom, they resumed their usurious practices, and accumulated wealth, with which they purchased lands.

Lewis IX., surnamed the saint, in the beginning of his reign, called a council at Melun, in which a new law was enacted, expressly prohibiting all his subjects from borrowing any money of the Jews. It appears, from various edicts, that the effects of all this unhappy people, were vested in the barons within whose territories they had fixed their residence. They were forbidden by the law, to change their abode without the permission of their lords. It also appears, that they were regarded as an object of traffic, and transferred with the land from one proprietor to another, and sometimes separately. The spirit of persecution was carried still further; for if a Jew became a convert to Christianity, the whole of his property was confiscated to the use of his lord. The passion for extorting wealth from this miserable race was so vehement, that "a conversion was considered as a bankruptcy."

Saint Lewis not only sanctioned and confirmed, but even extended these oppressive laws. He ordered the Jews to be severely fined, if they neglected to wear a distinguishing and disgraceful badge on their garments, and prohibited them from having any intercourse with the Christians. During his reign, when a Jew appeared in evidence against a Christian, he was compelled to swear by the ten names of God ; and his oath was accompanied with many imprecations upon his own head, if he deviated from the truth. The person who administered the oath, thus addressed him, " May the Lord God send you a continual fever or ague, if you are guilty of perjury ; may he destroy you in his anger, you, and your family, and your effects ; may the sword and death, fear and inquietude, pursue you on all sides ; may the earth swallow you up, like Dathan and Abiram ; may all the sins of your parents, and all the maledictions contained in the law of Moses, fall on your head." To this dreadful imprecation, the miserable objects of persecution were compelled to answer, three times, " So be it."

The most signal calamity which the Jews suffered, during the reign of St. Lewis, was a persecution raised against them by the Parisians, on account, as was pretended, of their sacrificing some Christian children, on Good Friday, and of using their blood at the solemnity of the Passover. For this imputed act of murder and impiety, they were cruelly slaughtered in the metropolis. The persecution was also extended to Brie, Lorraine, Anjou, Poitou, and Maine, in which places, upwards of two thousand five hundred Jews, who refused to embrace Christianity, were put to death.

An act was passed, in 1239, which declared that all the Jews should be for ever banished from Brittany. By this law, all their debtors were exonerated ; their effects ordered to be retained ; and those who had recently killed a Jew, were forbidden to be disturbed. The king of France was requested to expel this hated race, and confiscate their property.

The celebrated council of Lyons also passed a decree, in 1240, enjoining all Christian princes, who had Jews in their dominions, under penalty of excommunication, to compel them to refund to the crusaders all the money they had obtained by

usury. This oppressed people were also prohibited from demanding any debts due to them from the crusaders, till their death or return.

In 1290, Edward, king of England, banished this people from Gascony and his other dominions in France. The example of the English monarch was followed by Philip the Fair, who published an edict in 1300, by which all the Jews who refused to profess Christianity, were expelled the kingdom, never to return, upon pain of death. These unhappy people were sacrificed to the king's extreme avarice; for he seized upon all their wealth, and only allowed them money to defray their expenses to the frontiers. Many perished by the way, with fatigue and want; and those who survived retired into Germany.

The same avarice which caused Philip to expel the Jews from France, induced Lewis X., the succeeding monarch, to recall them. He expected, by this measure, to recruit his finances, and thus to be enabled to reduce the Flemings to subjection. The condition of their return was paying a very heavy tax, and the time of their remaining in the kingdom was limited to twelve years. During this period, they were at liberty to engage in trade, or support themselves by labour. They were allowed to collect their old debts, two-thirds of which the king claimed for himself. They were also permitted to purchase synagogues and burying places, and their books, except the Talmud. But they were now obliged, as before, to wear a particular mark of distinction. They were prohibited from lending money on usurious interest, written obligation, or any thing but pledges. They were likewise forbidden to dispute on religion, either in public or private.

In the reign of Philip V., the shepherds and other inhabitants of the country left their flocks, and asserted that they were going to Jerusalem for the relief of the holy land. With no other weapons than a pilgrim's staff, they marched in great bodies. Their leaders were two profligate priests, who imposed upon the credulity of the people. They broke open the prison doors, and enlisted into their society all the criminals whom they found. They made themselves masters of seven-

ral cities, and committed the vilest outrages, particularly against the Jews. This miserable race, left to the option of death or baptism, collected their most valuable effects, and fled before this tumultuous rabble. A considerable number of them having taken refuge in the royal castle of Verdun, in the diocese of Toulouse, were there besieged by the shepherds. They defended themselves with vigour and desperation; and, finding their arms fail, began to throw their children over the walls, in hopes to excite the compassion of their enemies; but in vain.

The shepherds set fire to the fortress, and expected to satiate their rage with the slaughter of the besieged. But the Jews, perceiving there were no means of escape, to avoid falling into the hands of the enemy, requested one of their brethren, a young man of great strength, to put them all to death. The wretch accepted the fatal commission, and after he had massacred five hundred, he presented himself to the besiegers, with a few children, whose lives he had spared, and demanded baptism. His request was rejected, and he received the punishment due to his barbarity. At length, a great number of the shepherds were apprehended and executed.

The Jews were, ten years after, involved in another calamity, pretended to have been occasioned by their having suffered themselves to be bribed by the Saracen king of Grenada, to procure the poisoning of all the rivers, wells, and reservoirs of water. A leper having deposed that he was hired by a certain rich Jew to effect this purpose, the people in several provinces, without waiting for proof of the charge, attacked the Jews, and put them to the most cruel death. Some, driven by despair, perished by suicide. The rich were imprisoned till they discovered their treasure, of which the king seized the greatest part for his own use, and then expelled them from his dominions.

After the Jews were banished the kingdom by Philip, they took refuge in Lombardy, and gave to the foreign merchants bills of exchange, drawn upon those to whom they entrusted their effects at parting; and those bills were accepted. Thus "commerce was seen to arise from the bottom of vexation and

despair." It was reserved for this oppressed people to invent a method, by which merchants, in regions the most remote from each other, could procure the value of their commodities, without the inconvenience of transporting gold or silver. In this way the Jews often eluded the violence and rapacity of their enemies, the richest among them frequently having their property vested in bills of exchange, which they could convey wherever they pleased. Thus they accelerated their return; for, though the princes were willing to banish their persons, they wished to retain their wealth.

During the captivity of John II., the Jews, wishing to procure their readmission into France, made several proposals to the regent to grant them that favour, which they offered to purchase at a very high price. Soon after his release, John published a declaration, by which he permitted them to return, and remain in the kingdom twenty years. Besides the sum which they advanced for this privilege, every master of a family paid twelve florins of gold on his entrance into, and six florins yearly for the liberty of residing in, France. A general poll-tax, of one florin per head, was also levied upon them. The king strictly prohibited their exorbitant usury, and permitted them only to take moderate interest.

During the reign of Charles VI., the Jews were accused of murdering a new convert, and of other crimes, for which some were executed, others scourged, and fines levied upon the synagogues. These severities induced many to assume the mask of Christianity. The people, however, in 1380, insisted upon their expulsion, and assembled, as it is said, at the instigation of certain noblemen who had borrowed large sums from this persecuted race: the houses of the public receivers, most of whom were Jews, were broken open; the chests, in which the money was deposited, were seized, and their contents emptied into the streets; while the bonds, and all other securities for money lent, were destroyed. In a single street, thirty houses were pillaged; and all the furniture, clothes, plate, and jewels, became the prey of the populace. The Jews endeavoured to preserve their lives by flight; but most of them were intercepted, and massacred. The women, in despair,

attempted to follow their husbands, with their children in their arms; but the mob forced their children from them, and carried them to be baptized.

The government was too weak to punish the insurgents. The surviving Jews, however, were reestablished in their habitations; and an order was issued by the council, for every one to restore, under pain of death, whatever he had taken from them: but the order was treated with contempt and neglect. These miserable objects of oppression, after being despoiled of their property, were exposed to prosecutions from those who had left pledges in their hands: but an ordinance was passed to exempt them from the consequences, on taking an oath that the property, which was the object of the action, had been taken from them during the tumult.

In the reign of Charles VI., a council, which was held A. D. 1394, passed an act for the final expulsion of the Jews from France. The provost was ordered to superintend the execution of the edict, and take an inventory of all the effects which could be found in their houses at the time of their departure. They were obliged to leave the kingdom in November. The greater part of this persecuted people retired into Germany. In the city of Metz, in Lorraine, they preserved their ancient privileges; the city being, at the time of their expulsion, a free town in the imperial territories. After it was annexed to the French dominions, the king of France continued to tolerate the Jews who were settled there; and, for a long period, it was the only place in the kingdom where they enjoyed a secure abode.

Respecting the repeated accusations brought against the Jews, of crucifying Christian children, poisoning the rivers, &c., it may be observed, that these were mere pretences to palliate the oppressions and cruelties they suffered. The relations of their sacrificing Christian children, are given by Christian historians: but, even granting that rage, madness, or a desire of revenge, may have induced some fanatics to commit these excesses, surely we are not to consider the whole nation as culpable.

The poisoning of fountains forms an accusation much more

absurd. To induce people to commit crimes, they must be actuated by some motives, and the hopes of success : but what success could the Jews expect, in poisoning the springs from which they themselves daily drew water ? It is not credible, that the Jews, who were so much interested in living upon good terms with other nations, should attempt crimes, the perpetration of which would be followed by severe correction. On the other hand, it ought to be remembered, that the cruelty of professed Christians to the Jews, in the dark ages, is no disparagement to their holy religion, the genuine spirit of which breathes "peace on earth, and good will to men."

After the final banishment of the Jews from France, in 1394, they preserved their privileges and synagogues at Metz, a city where they were anciently established. About 1566, they were expelled ; but, in the following year, four families obtained the right of naturalization. In 1603, when they had increased to twenty-four families, they obtained from Henry IV. letters patent, which gave them liberty to reside and carry on trades in the city, according to their ancient privileges. In 1632, Lewis XIII., by new letters patent, confirmed those of his predecessor. In 1644, the city of Metz contained seven hundred and ninety-five persons of Hebrew extraction ; who, seventeen years afterwards, obtained new letters patent, with the additional liberty of trading in all kinds of goods. The merchants opposed the extension of their privileges ; but the parliament of Metz inflexibly maintained the rights of the Jewish community.

In 1718, the different bodies of merchants in Metz united to demand of the king, that the number of Jews in that city should be reduced. In consequence of this request, his majesty permitted only four hundred and eighty families to continue in the city. These paid the king an annual tribute of twenty thousand livres.

The Jews had in Lorraine several synagogues, of which two were at Nanci. But Alsace was the province in which they were the most numerous. They had there fifty-two synagogues. Since the commencement of the French revolution, the number of them in that city is computed from five

to six thousand. Other cities in France contain a small number of them : but they are more numerous in Paris than in any other part of the kingdom.

At Bordeaux, Bayonne, and some neighbouring cities, there were many thousands of Spanish and Portuguese Jews, thus named from the countries from which their ancestors had been expelled.

In the seventeenth and eighteenth centuries, the history of the Jews in France offers very few anecdotes. They were generally tranquil, during these periods. But the public contempt was exhibited by avoiding their society, and sometimes an ignorant populace insulted them. In various places, they were obliged to wear a distinctive mark in their dress. This singularity of costume had a mischievous effect ; for it designated them in a more special manner as subjects for insults. However, the progress of knowledge has insensibly diminished the prejudices entertained against them.

In 1767, six mercantile societies in Paris printed a remonstrance against the admission of the Jews among them. In 1785, Malesherbes united with several intelligent Israelites, particularly Furtado, Gradix, Cerf, Berr, &c. to concert a plan for the reformation of the Jews. The academy of Metz had offered a premium on this subject. Three works, written by Zalkind Hourwitz, a Polish Jew, M. Thiery, counsellor of Nanci, and Gregoire, who was then a member of the academy, were crowned at Metz, and gave a favourable impulse to the public opinion. The last named author refuted the calumnies at different times charged upon the Jews.

Soon after the French revolution commenced, the Jews, from all parts, presented memorials to the constituent assembly, requesting admission to equal rights with the other members of the community. The subject was discussed with animation ; and finally the petitioners obtained a legal existence, and the enjoyment of the rights of citizens.

All the Jews in France hastened to take the oath which constituted them citizens. At the time of that famous decree, which, in 1791, gave the Jews a country, many addressed to

them instructions on the full extent of their duties, and pointed out the necessity of altering, in their habits and manners, whatever might tend to perpetuate existing prepossessions and prejudices against them.

A moral revolution is not the work of a day. Notwithstanding the improvements made by a number of intelligent Jews, the usurious practices of some in the north of France, caused several French writers to propose annulling the act which granted them the privileges of citizens. The complaints made against the Jewish community, gave rise to the imperial decree of May 30, 1806, by which it was enacted, that "an assembly of the principal Jews should be convened in Paris, and that commissioners should be appointed to make known to them the royal intentions, who should at the same time collect their opinions, as to the means they deem the fittest to reestablish among their brethren, the exercise of mechanical arts and useful professions, in order to replace, by an honest industry, the shameful resources to which many of them have resorted for many centuries, and through successive generations."

It was also enacted, that "there should be a suspension for a year, from the date of the decree, of all executions of judgments, and bond obligations (except so far as to prevent limitation) obtained against husbandmen of various departments, whenever the bonds entered into by these husbandmen, are in favour of Jews."

Respecting the formation of an assembly professing the Jewish religion, it was decreed, that "they should be convened in Paris on the fifteenth of July succeeding; that in all the departments of the empire, where there were five hundred of them, a deputy should be named, and five deputies for a thousand." They were "to be nominated by the prefects from among the rabbis, the landholders, and other Jews, the most distinguished for their integrity and knowledge."

The Jewish deputies in the July following assembled, and were met by the emperor's commissioners. Abraham Furtado, a merchant from Bordeaux, was chosen president. At

the second sitting, the commissioners put twelve questions to them, relating to the internal economy of the Jewish nation, and the allegiance due by them to the French government.

The questions proposed to the assembly of Israelites, were generally answered in a manner agreeable to the French monarch. The substance of their answers is as follows: they declared, in the first place, that in all European countries, they conformed to the general practice of marrying one wife.

In answer to the second query, concerning divorces, the Jewish deputies affirmed, that though before they were admitted to the rights of French citizens, their religion allowed them the liberty of repudiating their wives, yet it was extremely rare to see it put in practice; and, since the revolution, they have acknowledged no other laws on this head but those of the empire. Consequently, since the Jews became citizens, no one, attached to their religion, can repudiate his wife, but by a double divorce—that pronounced by the law of the state, and that prescribed by the law of Moses.

With respect to the marriages between Jews and Christians, the assembly declared, that the prohibition in the Mosaic law, in general, applies only to nations in idolatry. And accordingly there have been, at several periods, intermarriages between Jews and Christians, in France, in Spain, and in Germany. Unions of this kind are still found in France, but the opinion of the rabbis is against these marriages. They asserted, that although the religion of Moses has not forbidden the Jews to intermarry with nations not of their religion, yet, as marriage, according to the Talmud, requires religious ceremonies, with the benediction used in such cases, no marriage can be religiously valid, unless these ceremonies have been performed. The rabbis being therefore unwilling to bless marriages between Jews and Christians, they were declared valid in a civil, but not in a religious sense.

The Jewish deputies asserted, that there were no professions which their law forbids them from exercising; but, on the contrary, the Talmud expressly declares, that the father, who does not teach a profession to his child, educates him to be a villain.

In reply to the queries respecting usury, the assembly asserted, that the aim of Moses, in forbidding the Hebrews to lend upon interest to one another, was to draw closer between them the bonds of fraternity; to give them a lesson of reciprocal benevolence; and to engage them to assist each other with disinterestedness. The intention of Moses was to make of his people a nation of husbandmen; and all his regulations seemed designed to divert their attention from commerce. His prohibition must therefore be considered as a principle of charity, and not as a commercial regulation.

On the 18th of September, the deputies were again convened, and assured, in a discourse read to them by one of the emperor's commissioners, of the satisfaction their answers had given to his imperial majesty. At the same time, it was declared to be the emperor's intention to secure them the free exercise of their religious worship, and the full enjoyment of their political rights. But that in return for his gracious protection, his majesty required a religious pledge for their strict adherence to the principles contained in the replies to the queries proposed to them, and that the answers of the Jewish deputies, converted into decisions by another assembly of a nature still more dignified and religious, might find a place near the Talmud, and thus acquire, in the eyes of the Jews of all countries and all ages, the greatest possible authority. For this purpose, it was deemed requisite to convene the grand sanhedrim. The duties of this venerable assembly were to convert into religious doctrines, the answers which had been given by the Jewish deputies.

The important event of convening a grand sanhedrim, was announced to the dispersed remnants of the descendants of Abraham, in a grateful and pathetic address to the synagogues of Europe, signed by the president and two leading members. This address was soon after answered by one of concurrence and congratulation, from the Jews of Frankfort upon the Maine. The Jews in Holland united with those of France, and sent deputies to the grand sanhedrim. It assembled in Paris in 1807, and the number and distinction of the spectators greatly increased the solemnity and grandeur of the

scene. It sanctioned the answers previously given by the Jewish deputies. A decree was enacted, consisting of seventeen articles, establishing a synagogue and a consistory in every department, which contains two thousand individuals professing the religion of Moses.

Among other functions which are to be exercised by the consistory, they are to see that the rabbis do not, in public or private, give any instructions or explanations of the law in contradiction to the answers of the assembly, confirmed by the decisions of the grand sanhedrim. They are also directed to do all in their power to encourage the Israelites to follow agriculture and useful professions. The grand sanhedrim invited the Jews to acquire landed property, and passed a law for the condemnation of usury.

The Jews have at present in Paris a consistory composed of three grand rabbis, &c. &c. In most parts of France, where Jews are settled, they are making exertions to place themselves in the rank of citizens. Some have become farmers; and one Jew, in the department of Vosges, has received a medal from the society of agriculture in Paris. Others devote themselves to arts and trades of every kind; and a few to the sciences, particularly medicine and mathematics. Recently, among the three hundred pupils in the Polytechnic schools, are found six Jews. Several French Jews are distinguished by their talents, and their works. Ansel, lately become a Christian, is professor of physic and chemistry, and Terquem, of the highest branches of mathematics in the Lyceum of Mayence.

The last French decree concerning the Jews, which was issued in March, 1808, annuls all obligations for loans made by Jews to minors, without the sanction of guardians; to married women, without the consent of their husbands; or to military men, without the authority of their superior officers. All debts accumulated by interest above five per cent, are to be reduced by the courts of law. No Jew is to be allowed to trade without a patent, which patent is to be granted to such individuals only as produce a certificate to the prefects, that they are not usurers. These regulations are to be continued during ten years, in the hope, that after that period, there will be no

difference between the moral character of the Jews and the other citizens of the empire : if the contrary should appear, the law will still be continued in force.

The state of the Jews in Spain, in the thirteenth, fourteenth, and fifteenth centuries.

At the commencement of the thirteenth century, the bishop of Toledo perceiving the Jews to increase in number and wealth, excited the populace against them, and putting himself at their head, entered and plundered their houses and synagogues.

The crusaders, who soon after assembled near Toledo, completed the work of destruction, which the bigoted prelate had begun. They prescribed no limits to their cruelty ; but made such havoc and carnage among the Jews, that Abravanel, a celebrated Jewish writer, asserted that it caused a greater number to abandon Spain than Moses conducted out of Egypt. The Spanish nobles endeavoured to interpose their authority, and to suppress these cruelties. But Ferdinand, who then possessed the sovereign power, and wished to ingratiate himself with the populace, by the extirpation of the Albigenses and other sects, encouraged and promoted the persecution.

During the reign of James I., king of Arragon, great efforts were made to convert the Jews. Raymond de Penneforte, confessor to the king, used energetic measures to effect this purpose. He suppressed the violence of the populace, and persuaded the king that mildness and instruction were the most effectual means to induce them to embrace Christianity. Agreeably to this benevolent plan, several of the Dominican friars were selected to learn the Hebrew and Arabic languages, and directed to apply themselves to the study of the Scriptures, that they might be enabled to dispute with the Jewish rabbis, in order to convince them of their errors. These attempts were in general unsuccessful.

Alphonso X., king of Castile, encouraged and promoted learned men of all religious denominations. Many literati appeared among the Jews during the time that they enjoyed

his patronage. Though the Jewish people were hated and despised by the populace, and by the ignorant among the clergy, they were at this time admired and encouraged by the wise and great.

Their happiness was disturbed in 1258, by an impostor named Zechariah, who formed the design of deceiving all the synagogues in Spain. He pretended that by his knowledge of the prophecies, he had discovered the exact time of the appearance of the Messiah, which he predicted to be just at hand. He even foretold the very day on which this mighty deliverer was to appear, who should gather together his elect people, subdue their enemies, and replace them in their ancient inheritance. Deceived by this prophecy and an expectation of the Messiah, the Jews prepared themselves for the event, by fasting and prayer : and at the time appointed, repaired to the synagogues clothed in white. But on the discovery of the impostor, they were exposed to the insults and derision of their enemies.

But the most terrible calamity which they suffered, during this period, was by the body of shepherds, who had, as already stated, committed great and fatal ravages in France. Having become numerous and powerful, they entered Spain, and carried fire and sword into several provinces. The Jews, in particular, were the victims of their rapacity and cruelty. Many preserved their lives, by surrendering their property and renouncing their religion. Those who could not be induced to make these sacrifices, were instantly put to death.

The pestilence which arose in the army of the shepherds, extended through the neighbouring countries, and was productive of new evils to the Jews. The desolation occasioned by it was attributed to their malice against the Christians. They were accused of having bribed the peasants of Mesura to poison the rivers, and of having furnished them with poison for that purpose. This absurd allegation gained credit, and caused great numbers of Jews to be imprisoned and tried. After a long confinement they were acquitted. But the king, who was unwilling to confess and condemn the injustice of his conduct, pretended that he detained them in prison in order

to effect their conversion. He caused fifteen thousand, who refused to receive baptism, to be put to death.

Alphonso XI., king of Castile, was prevailed upon by his mutinous and discontented subjects, to pass a decree against the Jews, on account of a pretended indignity offered to the sacrament by a Jewish boy. The clamour of the populace was so violent, that a council was convened to deliberate whether they should be put to death or banished. The latter measure being preferred, they were commanded to abandon the kingdom in three months. Happily for them, the prince royal obtained a revisal of the process, by which it appeared, that a young Christian had inadvertently committed the crime. On this deposition, the king recalled his edict.

In 1396, Martin, archdeacon of Astigi, by preaching against the Jews through the streets of Seville and Cordova, exasperated the populace to such a degree, that they massacred them in both places. The persecution spread to Toledo, Valencia, and Barcelona, where some were plundered, and others murdered, while the most artful professed Christianity, in order to escape such violence. The populous synagogues of Seville and Cordova became almost deserted. King John treated the Jews with great cruelty. During his reign, many perished by being deprived of the necessaries of life, and those who survived were compelled to wear a disgraceful badge of distinction.

At the commencement of the fifteenth century, the antipope Benedict XIII. distinguished himself by his zeal for the conversion of the Jews. To effect this purpose, he summoned the most celebrated rabbis in Spain to attend a conference, which he appointed for religious discussions between them and the Christians. Jerome de Sancta Fide, who had deserted the synagogue, and embraced Christianity, persuaded the pope to take this step, by assuring him that he could convince his countrymen by passages out of the Talmud, that Jesus Christ was the Messiah. This convert was not only the chief promoter, but the principal conductor, of the dispute. Rabbi Vidal was chosen to defend the Jewish religion. The Jews, at

this time, expressed unusual respect for the pope, who entertained them with politeness, and defrayed their expenses. But they treated Jerome with great asperity, their minds being exceedingly embittered against him, both for deserting the synagogue and involving them in a dispute from which they apprehended fatal consequences. This conference produced no effect on the disputants of either side.

Vincent Fervier, who has been canonized for his miracles, and zeal for converting the Jews, appeared in 1413. The Christians compute that the number whom he induced to abandon their religion, amounted to twenty-five thousand. According to the Jewish accounts, a greater number deserted the synagogues. But it appears that the greatest part of them renounced their former religion merely to avoid severe and cruel treatment. They secretly circumcised their children, observed their Passover, and neglected none of the Jewish rites and ceremonies.

The tribunal of the inquisition* was directed to pay close attention to the behaviour of these pretended converts; and all Christian princes were exhorted to assist in bringing them to condign punishment. This decree, which was published in most parts of Spain, filled the Jews with such consternation, that seventeen thousand immediately professed the established religion, and submitted themselves to whatever censure or penance should be inflicted. Two thousand Jews, part of whom confessed that Jesus Christ was the true Messiah, were put to death. Many were sentenced to a long imprisonment, and, after regaining their liberty, were ordered to wear two red crosses on their upper garments. Nor were the sacred repositories of the dead spared. The bodies of the Jews were taken out of their graves and burned, and their children declared incapable of succeeding to the possessions of their parents, which were confiscated. Notwithstanding the watchfulness of the inquisition, many found means to emigrate.

* The court of the Inquisition was introduced into Spain in the fifteenth century, by Ferdinand and Isabella, and was principally intended to prevent the relapse of the Jews and Moors, who had been, or pretended to be converted to the faith of the church of Rome.

The populace still continued to oppress and insult them, and attributed all the public calamities to the obstinacy of the recusant, or the hypocrisy of the conforming Jews. At this time an insurrection took place at Toledo, on account of a pretended infringement on the privileges of the city. The resentment of the insurgents was principally levelled against the Jews, whom they plundered and murdered. After the tumult had subsided, laws were enacted, which excluded the new converts from all offices of trust and honour.

The Spanish clergy, however, took them under their protection. The dean of the cathedral church in the city, particularly, exerted all his eloquence in their favour; and endeavoured to interest the feelings of the people, by representing, that many illustrious families, who had intermarried with the converted Jews, would be deprived of all their employments by the execution of these laws. His efforts would have proved ineffectual, had not pope Nicholas I. published a bull, by which he excommunicated all who were for excluding the Jewish or Pagan proselytes from civil or ecclesiastical preferments.

Ferdinand and Isabella, after they had completed the reduction of the Moors, issued an edict in 1492, commanding the Jews either to embrace Christianity, or quit the kingdom in four months. The people were at the same time prohibited, under the severest penalties, from affording provisions, or any other assistance, to those who should be found in Spain after that period. Their attachment to the law of Moses was superior to every other consideration: and the Spanish historians affirm, that eight hundred thousand persons abandoned the kingdom, pursuant to this decree. The Jewish writers state, that the number must have amounted to a million of souls.

The sufferings of the Jewish emigrants, who embarked for other countries, were almost inconceivable. Some of the vessels took fire, and the miserable objects of oppression perished in the flames. Others were so heavily laden, that they sunk, and the persons on board were drowned. Great numbers were shipwrecked on foreign coasts, and perished with cold and hunger. One of the Spanish pilots formed the resolution, with

the aid of the sailors, of murdering all the Jews in his vessel, in order, as he pretended, to avenge the death of Christ, whom their ancestors had crucified. They represented to him, that Christ, who died for the redemption of mankind, "did not desire the death, but the salvation of the sinner." The sailors, in consequence of this well-timed remonstrance, gave up the design of murdering them; but caused them to be plundered, and set down on the next shore, where part of them perished with hunger, and others were destroyed by lions. The remainder were saved by the humanity of the master of a vessel, who, compassionating their miserable condition, took them on board.

The pestilence also destroyed many of these unfortunate exiles; and, to complete their calamities, those who reached the city of Fez, in Africa, were refused admittance by the merciless inhabitants, and died for want of the necessaries of life. When those who sailed for Italy arrived at Genoa, they found the city afflicted with a famine, which had greatly raised the price of provisions. The inhabitants, seeing them macerated by sufferings, and destitute of money to purchase food, met them with the cross in one hand, and bread in the other; but refused to give sustenance to any who would not previously consent to adore the cross. Many of these unfortunate people, who had the courage to abandon their country and riches for religion, were unable to resist this second temptation.

The tyrannical manner in which the bigotry and avarice of king Ferdinand had induced him to treat the Jews, was highly condemned by all judicious Christians. This unhappy race, upon the first notice of their intended expulsion, had found means to elude the rapacity of the monarch, and convey the richest of their effects into the countries whither they intended to retire: in consequence of which, the wealth acquired by their expulsion was inconsiderable. The Spanish nobility complained that their cities and towns were depopulated.

Many of the Jews sought a nearer asylum in Portugal. John II., the sovereign of that kingdom, had formerly sent some of this nation to make discoveries on the coasts of the Red Sea; and they had also assisted the Portuguese adventurers, in the

discovery of the East Indies. Notwithstanding these important services, the king consented to receive them only on condition that each one should pay him eight gold ducats, and quit his dominions at a limited time, or forfeit his liberty. On his part, he engaged, when the time fixed for their departure had arrived, to furnish vessels to transport them to any place where they chose to retire. The king was desirous of fulfilling his engagement: but the fugitives, who were about to leave Portugal, were treated in such a barbarous manner by the seamen, that many chose to remain in the kingdom, and be sold as slaves, rather than expose themselves to the perils and hardships of a new voyage.

Emanuel, his successor, appeared at first to commiserate their sufferings, and restored them their liberty. Their peace, however, was of short duration; and the king reluctantly sacrificed them to an alliance which he contracted with the daughter of Ferdinand and Isabella: the queen having declared, "that she would not acknowledge a son-in-law who permitted the enemies of God to remain in his dominions." He issued an edict, which expelled them from Portugal, and fixed a day on which those who remained should be deprived of their liberty.

When the appointed time arrived, the king was greatly affected with the idea of expelling such multitudes of people, and resolved at least to effect the conversion of their children. He had engaged that ships should be provided for their embarkation, at three different ports; but he subsequently issued a proclamation, forbidding them to embark any where but at Lisbon. When they arrived at this city, he ordered all the children, under fourteen years of age, to be forcibly taken from their parents, in order to be educated in the Christian faith. The execution of this barbarous command was attended with the most affecting circumstances. Many of the wretched parents, in a phrenzy of rage and despair, first killed their children, and then destroyed themselves. The king had invented so many delays to retard their departure, that many remained in the kingdom, and were sold as slaves. Overwhelmed with these complicated afflictions, they finally consented to assume

the mask of Christianity: they thus recovered their liberty and their children. The sincerity of these converts was, however, greatly suspected; and the least discovery of their predilection for the Mosaic religion, exposed them to the cruelties of the merciless inquisition.

Upon the accession of Charles V. to the throne of Spain, the Jews petitioned for liberty to return to that country. They represented to this monarch, that "they had conducted with honour the whole commerce of the nation, and were the most useful subjects in the kingdom; that therefore they were induced to hope he would allow them the free exercise of their religion." On this condition, they engaged to present him with eight hundred thousand crowns of gold.

Charles was at first disposed to return a favourable answer to their petition; but cardinal Ximenes exerted all his influence to dissuade the king from permitting their return. He asserted, that "those who rejected Christ from reigning over them, were unworthy of the protection of Christian princes." In consequence, Charles rejected their request.

After the Portuguese had freed themselves from the government of Spain, in the reign of Philip IV., the archbishop of Braga, who was wholly devoted to the Spanish monarch, conspired against his sovereign, the king of Portugal; and engaged a vast number of Jews to assist in his design. They had long resided at Lisbon, in the external profession of the Christian faith; and had lately offered the king a large sum of money, if he would free them from the inquisition, and permit them to possess synagogues in Lisbon. The rejection of this offer filled them with resentment and consternation, as their appearing in this petition had exposed them to the cruelty of the inquisition.

The archbishop of Braga promised them, that if they would aid in effecting the restoration of the kingdom to Philip IV., they should be allowed liberty of conscience. The part assigned them was to set fire to the palace, and several houses in the city and suburbs; in order that, while the people were engaged in extinguishing the flames, the conspirators might assassinate the king. The grand inquisitor was also engaged

in this plot against the government: and this was perhaps the first and only time that the inquisition and synagogue acted in concert. The meditated revolution, however, was not effected. Baeze, a rich Jewish merchant, being put to the rack, confessed the treacherous design formed against the house of Braganza; and the intended perpetrators of the crime were severely punished.

The Jews, finding themselves baffled in all their legal and illegal attempts to obtain a toleration in Spain and Portugal, continued, under the specious veil of Christianity, to perform the Mosaic rites in secret. The law of Moses was still privately transmitted from father to son. The vigilance of the inquisition, and murder of so many of their brethren, caused them to be more circumspect, but rendered them more bigoted. Many, who could no longer submit to wear the mask of Christianity, quitted their country. The greatest part of the fugitives settled in England and Holland.

Large numbers of the Israelites have, however, remained in the dominions of Spain and Portugal. Outwardly good Catholics, but inwardly Jews, they have abounded in various ranks and professions, and have not hesitated to fill the most sacred departments of the Roman priesthood. By pretending to an uncommon zeal for a religion which they detest, they have generally passed unsuspected. It has been said, that when a house is found to be remarkably decked with images, relics, and lamps, and the owner celebrated for being the most enthusiastic devotee in the parish, there is reason to believe that he and his family are Israelites at heart.

These facts are particularly recorded on the testimony of Balthasar Orobio, a celebrated Spanish Jew, who assumed the mask of Christianity, and outwardly conformed to the Roman Catholic worship. He was distinguished for his talents and learning, and acquired such celebrity, that he was made professor of metaphysics in the university of Salamanca. But afterwards applying himself to the study of physic, he practised the healing art at Seville, with reputation and success.

In process of time, Orobio, being suspected of Judaism, was suddenly seized and thrown into the inquisition, where

he suffered such exquisite torments, that he began to be deranged. At last, after three years' confinement, the inquisitors discharged him.

As soon as he obtained his liberty, he resolved to quit the Spanish dominions, and going to France, was made professor of physic at Toulouse. He continued in this city some time, still outwardly professing the Roman Catholic religion. Averse to further dissimulation, he repaired to Amsterdam, where he was circumcised, took the name of Isaac, and professed Judaism. He continued to practise physic, and was highly esteemed in his profession. In Holland, he held his famous dispute with Philip Limborch, a celebrated Protestant clergyman, concerning the truth of the Christian religion. This dispute, which has been published under the title of "*Amica collatio cum erudito Judæo*," was conducted with great moderation on both sides. But the learned divine was not able to conquer the prejudices of Orobio. He continued in Holland till the time of his death, which took place in 1687.

Orobio attests, in the strongest terms, the great number of the dissemblers, and their existence even among the grandees and clergy in Spain; and relates, that many of those who assumed the mask of Christianity, even Franciscan monks, Dominicans, and Jesuits, came annually to the synagogue at Amsterdam, to confess and expiate their dissimulation.

The Spanish and Portuguese Jews claim their descent from the tribe of Judah. In consequence of this supposed superiority, they, till very lately, would not, by marriage or otherwise, incorporate with their brethren of other nations. They had separate synagogues; and if a Portuguese Jew, even in England or Holland, married a German Jewess, he was immediately expelled from the synagogue.

In Portugal, the name of a Jew is a term of such high reproach, that the government found it necessary to enact a law which forbade any person calling another by that appellation.

Of the state of the Jews in Germany and the vicinity, from the thirteenth to the nineteenth century.

The Jews in Germany were frequently accused, like their brethren in other quarters, of murdering Christian children at their Passover. The first instance occurred at Hagenau, where three children were found dead in a Jewish house. Complaint was made to the emperor Frederic II., who, not believing the report, coldly replied, "that since the children were dead, they must be buried." His incredulity exasperated the people; but, as they were unable to prove the alleged crime, the Jews, upon paying a considerable sum, obtained a favourable judgment from the emperor.

An old woman of Munich, having declared, that she sold the Jews a child, whom they murdered, the people, without waiting the event of a trial, put to death all whom they could find. The town officers, after attempting in vain to suppress the tumult, advised the Jews to retire into their synagogue, which was a strong stone building. They complied; but, notwithstanding great efforts were made to appease and disperse the multitude, they were all burned and destroyed in it. An accusation of a similar nature was brought against the Jews of Wurtzburgh and Bern, where they were massacred in the same manner.

The Jews flourished in Lithuania during the thirteenth century. King Boleslaus granted them liberty of conscience, and other privileges, which were continued under his successors. Their prosperity excited the envy of the populace, who endeavoured to disturb their peace, and blast their reputation. It was observed, in the council of Vienna, which was convened in 1267, that they were become so numerous and powerful, that the income of the clergy was considerably diminished. It was, therefore, ordained, that they should contribute to the support of the clergy, in proportion to what they would have paid, had their families been Christians. The council also enacted, that they should be compelled to demolish the new superb synagogues which they had erected, and be satisfied

with their former places of worship. The German princes and nobles protected those who refused to obey; but the clergy excommunicated all who favoured and defended the Jews.

Previously to this time, the Jews had been compelled to swear by the saints, by the blessed Mary, or by the Son of God. But, as they made no scruple to violate these oaths, they were obliged, by a new regulation, made at Augsburg, to swear by the name of God, and the law of Moses.

During the contest between Adolphus of Nassau and Albert of Austria, each of whom had been elected emperor, a fanatical peasant, named Raind Fleisch, commenced itinerant preacher in the upper Palatinate, Franconia, and other provinces: He pretended that God had sent him to exterminate the Jews; and, in order to exasperate the people against them, he asserted, that they had stolen a consecrated host. The credulous multitude immediately seized upon those in Nuremberg, Rottenburg, and several other towns in Franconia and Bavaria, and put them to death. Others chose to destroy themselves, with their wives, children, and effects, rather than to be thrown into the flames by their enemies. The persecution was at length stopped, and the city of Nuremberg laid under a heavy fine. It was half consumed by the fire which the Jews had set to their houses.

The Flagellants, who arose in the fourteenth century, and derived their name from the cruel scourges which they inflicted upon their own persons, supposed that murdering the enemies of Christ, would render their penance more acceptable. Accordingly, they plundered and burnt the Jews at Spires, Strasburg, and Thuringen. But, after committing some outrages at Frankfort, they agreed to an accommodation. A Jew, named Cicogne, whose family in that city was numerous, being dissatisfied with the compromise, threw fire into the town-house, which consumed the buildings. The flames spread to the cathedral, which was reduced to ashes. This crime was severely punished; for not only the incendiary, but nearly all his brethren in Frankfort, were put to death.

In the course of the same year, the Jews were accused of poisoning the rivers and wells. They were suspected of this

crime, upon no other foundation than that they had escaped the common mortality which took place in most parts of Europe. A new massacre ensued in several provinces of Germany, in which some were burned, and others cruelly slaughtered. Those of Metz, however, resolved to defend themselves; and, having seized about two hundred unarmed Christians, put them to death. The incensed populace collected, and attacked and killed twelve thousand Jews. They next set fire to their houses. The persecution extended over all Germany. In the imperial cities all their houses were demolished.

Robert, the reigning count Palatine, and his ministers, endeavoured in vain to suppress the tumult, and afford an asylum to an injured race. The Jewish inhabitants of Ulm, together with their property and effects, were burned.

Those Jews, who, in 1391, had fled for refuge to Bohemia, were not better treated than their brethren in Germany. Winceslaus, the emperor and king of Bohemia, discharged the cities and nobility from the debts they owed them. The people, therefore, considering the Jews as abandoned by that prince, attacked them at Gotha, and a terrible carnage ensued. The Jews of Spires were all put to death, except a few children, who were hurried to the font to be baptized. As a pretence for this cruelty, they were accused of insulting a priest as he was carrying the sacrament to a sick person. The citizens of Prague, irritated at seeing them celebrate their Passover, chose that time to burn their synagogue and those who were there engaged in devotional exercises. This inhuman deed was executed without any opposition, and not one of them escaped.

They were again accused of poisoning the rivers and springs, and punished for this pretended crime. The persecution was not confined to Germany, but extended to Italy, Provence, and other parts. The Jewish historians assert, that the emperor was convinced of their innocence, and represented to his council that it was impossible for them to be guilty of this offence; as the rivers and springs, which are always in motion, cannot be contaminated by poison. But the people were so highly

exasperated against them, that to preserve them from more dreadful calamities, the emperor was under the necessity of issuing an edict enjoining them to depart the country or receive baptism. The Jews assert that few at this time were induced to apostatize, or as they expressed it, "to forsake the glory of their God."

The council of Basil, in 1434, commanded the prelates, in all the places where there were Jews, to appoint learned divines to preach to them; and obliged them, under the severest penalties, to attend the sermons. At the same time, the Christians were prohibited from having any social intercourse with them, or employing them as servants, nurses, farmers, or physicians. They were not permitted to reside in houses near any church, or in the inside of any city. This degraded people were also obliged to wear a particular habit, and condemned to lose all the sums they lent on sacred books, crosses, and the ornaments of the churches.

It was determined by the theological and Lutheran faculties of Wirtemberg and Rostock, that Christians, when sick, should not call in the assistance of Jewish physicians, because they employ magical remedies; and, since the curse of Heaven has been pronounced against this people, they ought not to prescribe for the Christians, who are the children of God.

During the eighteenth century, the condition of the Jews, in Germany and other parts of the continent, has been considerably ameliorated.

Joseph II., emperor of Germany, by a memorable edict, in 1781, conferred many privileges upon the Jewish people. He granted them the right of exercising all the arts and trades, of following agriculture, and freely pursuing their studies at the schools and universities.

The emperor Leopold, the successor of Joseph II., granted them the privilege of being admitted, if properly qualified and educated, to academical degrees in the lay faculties; and also the liberty of acting as advocates, and pleading as such, either for their brethren or for Christians. In 1791, a Jew was admitted to the degree of doctor of civil law, in the university of Prague.

In the states of the king of Prussia, the Jews, at a recent epoch, were much harassed by unwise regulations. The father of a Jewish family could marry but one of his sons; rarely could he obtain permission to marry a second; and all the others were condemned to celibacy. Each Jew, who took a wife, was obliged to purchase a certain quantity of porcelain, the refuse of the royal manufactory. These illegal regulations were abolished, in 1809.

It is but justice to the Jews to acknowledge, that the learning and liberality of mind exhibited by several of their nation upon the continent, have paved the way for the steps which have been taken in their favour. Among those who have promoted the literary improvement, and raised the reputation, of their brethren, Moses Mendolsohn, who died in 1785, was eminently distinguished. In addition to several works of science, he composed several elementary books for the children of his neglected nation.

About the close of the eighteenth century, several schools, for the instruction of the Jews, were established in different cities in Germany. They have also such schools at Berlin.

In other parts of Europe, as well as Germany and Prussia, the Jews appear to be making improvements in literature; and their exertions have been encouraged, and their condition ameliorated, in several kingdoms. They were formerly excluded from Russia; but are now actually numerous, by the incorporation of many provinces of Poland with that empire. In 1805, Alexander, emperor of Russia, published an ukase, which, among other privileges, granted them the liberty of educating their children in any of the schools or universities in the empire; or they were allowed to establish schools at their own expense.

The Jews have also obtained privileges in Sweden. In Denmark, where they have enjoyed sufficient liberty, we find many distinguished characters. Their mode of education is daily improving: and the exertions of the Jewish parents are seconded by the Christians. In 1803, an establishment was formed in Copenhagen, for the instruction of Jewish youth. In 1806, this establishment was in a very flourishing condition.

Of the Jews in Italy, and the dominions subject to the Roman Pontiffs, from the thirteenth to the nineteenth century.

While the other European sovereigns oppressed and persecuted the Jews, the Roman pontiffs, for the most part, treated them with lenity, and often checked the mistaken zeal of those who sought to convert them by force. As early as the seventh century, they were protected by pope Gregory the Great. In the eleventh, Alexander II. condemned the persecuting spirit of king Ferdinand, and endeavoured to defend them against the rage of the crusaders. At a later period, Gregory IX., observing that the crusaders, in many places, began their expedition with massacres of the Jews, not only loudly reprehended them, but took all proper methods for preventing such barbarity. He also interposed in their favour, when the inhabitants of Hagenau accused them of murdering Christian children. He wrote a letter to Louis IX., to stop the persecution which was raised against them, during the reign of that monarch. Two other letters of his, addressed to all Christians, pass a severe censure upon those who, under the cloak of religion, concealed their avarice, in order to harass the Jews. Many of the nation were indebted for their lives to his toleration, not only in his own dominions, but in England, France, and Spain. In 1247, Innocent IV. wrote to vindicate them from the crimes which were laid to their charge, declaring, that "they were more miserable under Christian princes, than their ancestors had been under Pharaoh."

Clement V., who, at the commencement of the fourteenth century, had removed the papal seat to Avignon, exerted himself to save the Jews from the persecution of the shepherds, whom he excommunicated; but the anathemas of the church made little impression on that furious people. This pontiff not only protected the Jews, but afforded them the means of instruction, and ordered that every university should have professors to teach Hebrew, and men whose education rendered

them capable of disputing with and convincing the Jews of their errors.

Clement VI. treated the Jews with singular kindness and humanity. When they were put to death, in various parts of Europe, upon pretence of poisoning the rivers, he exerted himself to the utmost to suppress the popular fury. He also preserved them from the cruelty of the inquisition, which raged with unrelenting fury against the Albigenses.

Though the Jews were generally favoured and protected by the popes, yet at the commencement of the fifteenth century, John XXIII. issued several edicts against them. He not only raised a persecution in his own dominions, but encouraged and stimulated the Spanish government to massacre this unhappy people.

After the Catholics in Spain had banished the Jews, the Italians received them with open arms. Pope Alexander VI. not only relieved the wants of the unhappy fugitives, but directed their brethren at Rome to afford them every assistance in their power for establishing themselves in his dominions. He allowed them the same privileges as their brethren had formerly enjoyed, and endeavoured to procure them the free and unrestrained exercise of their religion in all the other states of Italy.

Paul III. was so indulgent to the Jews, and they became so numerous and powerful during his pontificate, that cardinal Sadolet inveighed against him on account of his partial fondness for an unbelieving race. He asserted that this pontiff was kinder to them than to the Christians; and that none could be promoted but through their favour and interest, while at the same time he persecuted the Protestants.

The Jews were, however, sometimes persecuted in Rome; yet it must be admitted that there is no country in Europe in which less Jewish blood has been spilled, and in which the rites of humanity have been more respected, with regard to their nation, than in the ecclesiastical state.

State of the Jews in Italy, during the sixteenth century.

We have seen, in the preceding pages, the Jews favoured and protected by some of the Roman pontiffs; but they experienced different treatment from others.

A. D. 1555. Paul IV. was the avowed enemy of the Jews, and issued several severe edicts against them. He compelled them to sell all their lands; to surrender many of their books to the flames; to wear a distinguishing dress; to forego nearly all intercourse with Christians; and to have that part of the city, where they resided, shut every night. He also limited the number of their synagogues, and allowed them only one in each city, on which he imposed a tribute, to be employed for the instruction of Jewish catechumens, who were willing to embrace Christianity.

In the seventeenth century, the affairs of the Jews in Italy assumed a favourable aspect. Pope Innocent XI. treated them with great kindness and indulgence. He also made great efforts to effect their conversion, and built seminaries and hospitals for the new converts. Gregory XIII. had previously ordered a sermon to be preached every week for the instruction of the Jews. An ingenious clergyman was chosen to prove, in these discourses, that the Messiah was come, and that Jesus of Nazareth was the Messiah. He was ordered particularly to enlarge on the miseries the nation had suffered through the long period of seventeen hundred years. One third of the Israelites in Rome were obliged to be present in their turn; and the children, who had attained the age of twelve years, were registered among the auditors. But little benefit was derived from the institution; for the Jews either absented themselves, or attended in order to ridicule the discourses. They generally persisted in their unbelief. Cardinal Barberini, who took an active part in their instruction, acknowledged that most of the pretended conversions were hypocritical and interested.

The Jews have long been numerous in the ecclesiastical state, where, as late as the middle of the eighteenth century,

they are said to have possessed nearly an hundred synagogues, nine of which were in Rome.

In 1740, Charles, king of Naples, published an edict in their favour, and permitted them to return and reside in the kingdom fifty years. They were allowed to enjoy the full exercise of their religion, and settle in what parts they pleased; and those who had studied the healing art, were promoted to the degree of doctors of medicine. Many of the nation, from various parts of Italy, repaired to this kingdom. The licentiousness of the Jews caused laws, so honourable to those who framed them, and so consoling to the Hebrew people, to be soon revoked.

Of the Jews in Poland and the vicinity, from the fourteenth to the eighteenth century.

The Jews in Poland, in the fourteenth century, obtained great privileges, under Casimir the Great, in consequence of this monarch's affection for Esther, a beautiful Jewess. The prosperous state of their affairs in this kingdom was not, however, wholly owing to the king's edicts in their favour; but may in part be attributed to their own industry, the indolence of the higher classes of society, and the oppressed state of the peasants.

The religious zeal, which caused the reformers to be banished from Poland, was so capricious, as to allow the Jews an entire liberty of conscience. They not only possessed superb synagogues and academies, but were owners of land, and had at Cracow a court of judicature.

Under John Sobieski, the Hebrew nation was so highly favoured, that his administration was invidiously styled a Jewish junto. He farmed to them the royal demesnes, and reposed such confidence in them, as raised general discontent among the nobility. After his death, an ancient law of Sigismund I. was revived, that no Jew, or person of low birth, should be capable of farming the royal revenues. Since that period, they have enjoyed their privileges rather by connivance, than by legal sanction.

Poland has long been the principal seat of literary Jews, and the place to which they have been accustomed to send their children from other countries, to study the Talmud, and rites of their religion. In the sixteenth century, a celebrated rabbi, named Iserdes, taught at Cracow, and collected a great number of disciples.

The Jews were so numerous in Frankfort, during the seventeenth and eighteenth centuries, that they were computed to have amounted to thirty thousand; but they were often plundered, exposed to all manner of ridicule, and employed in the most servile offices. Stolberg, a late traveller, asserts, that "they were confined to live in one street, which was long, spacious, and irregular; while their houses were separated, back and front, from the other citizens, by a high wall. Every evening, about ten or eleven, both ends of the street were shut up, and no Jew, without special permission, suffered to quit his prison, during the time of divine service among the Christians."

Several learned Jews, in Poland and Germany, have, at different periods, been converted to Christianity. Mordecai Ben Moses, a native of Germany, had distinguished himself by his zeal in writing against the New Testament: but, after diligently studying and carefully comparing it with the Old, he became sensible of his error, renounced Judaism, and, in 1701, was baptized.

Of the Jews in Holland, in the seventeenth, eighteenth, and nineteenth centuries.

Holland has long afforded the Jews a favourite asylum; and the government, by giving free scope to their commercial genius, has enabled them to accumulate wealth. They enjoyed more liberty in this country, and have been more rich and flourishing there, than in any other part of the world. Part of the Holland Jews emigrated from Germany, the others from Spain and Portugal.

Sixty thousand Portuguese and German Jews are dispersed throughout Holland. Amsterdam contains nearly two-thirds

of this number. This country afforded them a place of refuge from the cruelties that were exercised towards them in other parts of the world. Yet in Holland, as elsewhere, the door to lucrative and honourable employments was shut upon them, and they were forbidden the exercise of the arts and professions.

Literature has long since been advancing among the Bata-vian Jews, who have produced a large number of writers, many of whose names will descend with honour to posterity. The education of their children became more an object of their attention : they began to frequent the society of the Christians, and gradually to conform to their habits. Two late epochs were peculiarly favourable to them : the establishment of the independence of America, founded on the equal rights of man ; and the French revolution, which, in the latter part of the eighteenth century, made such havoc of feudal rights, and of the claims of privileged orders, as taught rulers their dependence and duties, and the people their power to be free, whenever they will be so.

Of the Jews in the East, the Turkish dominions, Arabia, China, India, and other countries of Asia, from the thirteenth to the nineteenth century.

Palestine was greatly depopulated by the wars which raged between the Christians and Saracens. The Jews, however, had still synagogues and learned rabbis in their native country.

In the vicinity of Babylon, and in other parts of the east, they suffered greatly from the invasion of the Tartars, A. D. 1291 : but at length they enjoyed an interval of tranquillity under Jehan Argun, by means of a Jewish physician, named Saadeddoulat, whom that prince raised to the office of his chief minister.

During the wars and rapid conquests of Tamerlane, A. D. 1500, the Jews, in Media and Persia, were not only impoverished, but their academies, learning, and learned men, totally disappeared. They had scarcely recovered from these disasters, when they were involved in new calamities. They were

numerous in Media, when Ismael Sophi, chief of the family of the Persian kings, commenced his conquests. Astonished at his rapid and wonderful success, they began to consider him as the true Messiah: but Ismael exhibited a peculiar aversion to the Jews, despised their flattery, and rejected their homage.

At the commencement of the reign of Shah Abbas, the kingdom of Persia was greatly depopulated. This monarch was hence induced to confer important privileges on all strangers who settled in the kingdom. Multitudes, particularly Jews, repaired from the neighbouring parts. Their dexterity in pecuniary negotiations, and success in engrossing the commerce of the country, having excited the envy and jealousy of the other inhabitants, they complained to the king. This monarch was apprehensive, that severity to them would deter others from settling in, and induce foreigners to retire from, his dominions: but, having found a pretence for persecuting them, he resolved to compel them to embrace Mahometanism, or suffer death. The mufti humanely interposed, and prevented the execution of his cruel design.

Under Shah Abbas II., in 1666, a great council was convened, on the subject of the Jews; in which it was resolved, that this wretched people should be exterminated, without delay. Accordingly, an order was issued to Persians and strangers, to massacre the Jews, without distinction of age, sex, or condition. Those only were excepted, who should profess the Mahometan religion. This persecution commenced at Ispahan, the capital of the kingdom, and extended, with equal severity, to the several provinces inhabited by wealthy Jews. For three years, they were pursued with fury, and massacred without intermission or pity. A few, however, found means to escape into the Turkish dominions; others into India; and many preserved their lives by abjuring their religion. It was, however, at length observed, that the pretended converts secretly practised the Jewish rites; and the king, finding that compulsory measures failed to effect a change in their minds, permitted them to retain their former religious principles. They were obliged annually

to pay a large sum of money to the sovereign, and to wear a disgraceful badge of distinction.

The Jews were numerous at Schiras, where the Persians had a more famous academy than at Ispahan. A still larger number resided at Lar, the metropolis of one of the Persian provinces. They extended themselves on the coast of Ormus, in order to procure some part of the Indian trade, which was once conducted by their brethren, who were formerly numerous in those parts.

A large proportion of the inhabitants of Bagdat were Jews, who possessed a synagogue, and enjoyed the unrestrained exercise of their religion. They were, however, hated and despised by their fellow-subjects.

The Jews, since their dispersion, have never been numerous in Palestine; but have seen their ancient and beloved country successively possessed by Pagans, Christians, and Turks. It has indeed been frequently visited by Jewish, as well as Christian devotees: but few have fixed their abodes in a province where they found it difficult to acquire wealth, or even to procure a tolerable subsistence.

Sapheta, in Galilee, was the most populous and celebrated city which the Jews possessed in Palestine. The number of Israelites in Jerusalem was much smaller than in Sapheta.

The Jews have long been numerous in other parts of the Ottoman empire, particularly at Constantinople. Though hated and despised by the Turks, they rendered themselves so useful by their skill in pecuniary transactions, that they carried on the greatest part of the commerce of the country; and Christians, as well as Turks, employed Jewish brokers, in all their negotiations. Many of the Jews settled at Lepanto, Corinth, and other cities in Greece: but they have been generally in indigent circumstances.

In the preceding parts of this work, we have seen the Jews, during sixteen centuries, obstinately persisting in rejecting the true Messiah, and frequently duped by impostors, who assumed this character. This infatuation continued unabated, after repeated disappointments had often involved them in terrible calamities.

The Jewish nation entertained sanguine expectations that some wonderful event would take place during the year 1666; and false reports were eagerly circulated. It was said that great multitudes marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who have been dispersed for many ages. These accounts excited the enthusiasm of the credulous people, and prepared their minds to receive an impostor.

At this period, Zabathai Trevi proclaimed himself the Messiah, and deliverer of Israel, to whom he promised a glorious kingdom of prosperity and peace. This impostor was born at Aleppo, of mean and obscure parents. He made great proficiency in that kind of literature, which was then taught by his nation. As soon as he came from school, he began to preach in the streets and fields, and had the address to gain a number of disciples, by whom he was greatly admired. He studied the prophecies assiduously, in order to apply them to himself. He imagined, or pretended to fancy, that he could ascend above the clouds, as Isaiah had foretold; and upbraided his disciples with their blindness, because they would not acknowledge they had seen him in the air. He also pretended to perform other miracles by the power of the name Jehovah. Upon which account, some of the most intelligent Jews summoned him to appear before the synagogues, and condemned him to death. But, as they could not prevail upon any to execute the sentence, they contented themselves with banishing the impostor.

He passed over to Salonichi; but, being expelled thence, as well as from several Greek towns, he retired to Alexandria, where he acquired great celebrity. After travelling into the Morea and Tripoli, he arrived at Gaza, and there preached repentance, and faith in himself, so effectually, that the Jews gave up business, and applied themselves wholly to devotion and alms. To render his character more agreeable to the predictions of the prophets, it was necessary that he should be ushered in by a precursor. For this purpose, he made choice of a Jew of great reputation at Gaza, named Nathan Levi, whom he easily persuaded to act his part.

Zabathai Trevi and his precursor, travelled to Jerusalem. Levi, after his arrival, assembled the Jews, and abolished the fast which was to be celebrated in the month of June following; because mourning was improper at the joyful period of the Messiah's appearance. He then declared Trevi was their long expected deliverer; and specified the time for the conquest and ruin of the grand seignor. Part of the nation believed in the impostor; but the most sensible men among them, clearly perceived that the intended insurrection would cause their destruction in the Ottoman empire. They therefore anathematised and condemned him to death.

Trevi being obliged to quit Jerusalem, came to Smyrna, and thence to Constantinople, where he expected to gain numerous disciples; but the Jews in this city had previously received letters from twenty-five rabbis, who had excommunicated him. This induced Trevi to return to Smyrna, where he received four ambassadors, sent by his precursor, to acknowledge him as the Messiah. This embassy increased the followers of the impostor, and even imposed upon part of the learned rabbis. The multitude, dazzled by his affected humility, and more especially by his pathetic sermons, acknowledged him for their Messiah and king, and brought him magnificent presents to support his dignity.

In the meantime, Levi was employed in persuading his nation in different parts, that Trevi was their long expected deliverer, who was about to subvert the Ottoman empire. He asserted, that after being concealed nine months, this mighty conqueror would appear in glory, mounted upon a celestial lion, and that a superb temple would descend from heaven, in which sacrifices were continually to be offered. While Levi was at Damascus, he wrote to Trevi, and thus began his letter: "To the king our king, lord of lords, who redeems our captivity, the man elevated to the height of all sublimity, the Messias of the God of Jacob, the celestial lion, Zabathai Trevi."

At this period, the Jews, in all the Turkish dominions, entertained great expectations of glorious times. They were devout and penitent; prayed, fasted, and inflicted severe pe-

nances upon themselves. Business was neglected, superfluities were sold, and the poor provided for by immense contributions.

The Jewish doctors at Smyrna, convened again to consult upon an affair which daily became more important. The most judicious among them, not finding the character of the Messiah in Trevi, condemned him to death. But the impostor's party being far the most numerous, he caused them to assemble in the great synagogue in that city; celebrated a new feast; repeatedly pronounced the name of Jehovah; and altered the Jewish liturgy. His audience acknowledged his authority, and supposed they beheld something divine in his person. Another sentence of death, pronounced by the rabbis, did not intimidate him, because he was convinced none would presume to execute it. He repaired, however, to the *cadi*, whom his friends had found means to gain, and put himself under his protection.

The next step taken by the impostor, was to cause a throne to be erected for himself and his queen, from which he addressed his subjects. He composed a new summary of belief, which the people were obliged to receive with implicit faith, as coming from the hand of their Messiah. Some, who had the temerity to oppose it, were compelled to save themselves by flight. Many who had been incredulous, now professed to believe in him, to whom they applied the prophecies of the Old Testament. When he had attained this height of authority, he ordered the Jews who were in the habit of praying for the grand seignor in their synagogues, to erase his name from their liturgy, and substitute his own. He styled himself "King of the kings of Israel;" and Joseph, his brother, "king of the kings of Judah." He also elected princes to govern his brethren in their march to the holy land, and to administer justice to them after they obtained possession of their beloved country. At length, he declared he was called of God to visit Constantinople, where he had a great work to perform; and accordingly embarked in a small vessel for that city, while many of his disciples followed him by land. The sultan being informed of

his arrival, despatched orders to his vizier to apprehend and confine him in prison.

This event, instead of discouraging, strengthened the faith of the Jews ; for they recollected that Levi had predicted, that the Messiah was to be concealed nine months. They maintained, that the sultan had not power to put him to death. Upon his examination, he asserted, that his nation had compelled him to assume the title of king. This answer induced the vizier to treat him with great mildness, and permit the Jews to visit him in prison. Those of Constantinople were as infatuated as their brethren in Smyrna. They forbade commerce, and refused to pay their debts. Some English merchants, not knowing how to recover what was owing to them from the Jews, visited Trevi, and made their complaints to him against his subjects, upon which he wrote to them as follows :

“ To you of the nation of the Jews, who expect the appearance of the Messiah, and the salvation of Israel, peace without end. Whereas we are informed, that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction for your just debts, which if you refuse to do, be it known, that you are not to enter with us into our joys and dominions.”

Trevi remained a prisoner in Constantinople, for the space of two months. The grand vizier, who was preparing to go to Candia, did not consider it safe to leave him in the city, during his absence. He therefore removed him to the Dardanelles. This the Jews supposed to be a new miracle, and asserted that the sultan had not power to put him to death. Having bribed the governor, great numbers repaired to the castle where Trevi was confined. They brought him rich presents ; and received, in return, his blessings and promises of advancement.

The impostor, during his confinement, commanded the Jews to celebrate his birth-day with feasting, illuminations, and music. He despatched ambassadors to various parts, to proclaim him the Messiah, and publish the miracles which he pretended to have performed. He enjoined his nation to acknowledge

the love of God, in giving them consolation by the birth of their king and Messiah.

In the height of Trevi's success, the grand seignor, at the request of his principal officers, summoned him to appear in his presence; and commanded him to be set as a mark for his archers, to prove whether he was invulnerable.

In order to avoid the impending trial, Trevi renounced all his vain-glorious pretensions, and confessed that he was only an ordinary Jew. The sultan informed him, that his treason and other crimes could only be expiated by embracing the Mahometan faith; and that, if he refused, the stake was prepared to impale him. The wretch replied, that "he had long earnestly desired to own himself a convert; and that he felt himself highly honoured, in making this glorious profession of the true faith, in the presence of his sultan."

The news of Trevi's having embraced the Mahometan religion, soon spread through the Turkish dominions. His deluded followers were filled with consternation, grief, and shame, and exposed to the contempt and derision of their enemies.

During these transactions, the Jews in more remote parts wrote letters to their brethren, filled with accounts of the wonderful works performed by Trevi, their Messiah. They reported, that when the grand seignor sent messengers to apprehend him, he caused them all to be struck dead; but, upon being requested, recalled them to life. They added, that, though the prison in which Zabathai was confined, was fastened with strong iron locks, he was seen to walk the streets, with numerous attendants; and that his chains were converted into gold, which he gave to his followers. The Jews of Italy sent legates to Smyrna, to inquire into the truth of these reports, who, upon their arrival, were mortified and astonished at the intelligence that their pretended Messiah had embraced the Mahometan faith: but the brother of Trevi attempted to persuade them that it was only his apparition in a Turkish habit; that he had been translated to heaven; and that God would again send him down to earth, at a proper season.

The denomination of Zabathaites is given to the followers of Zabathai Trevi. The sect formed by his imposture survived him; and there are actually yet, at Salonichi, some of his partisans, who, outwardly professing Mahometanism, observe in secret the Mosaic rites; marry among themselves; and all live in the same quarter of the city, without communicating with the Mussulmen, except for the purpose of commerce and in the mosques.

A favourable change has taken place in the condition of the Jews in Europe, during the eighteenth and nineteenth centuries: but there has been little alteration in their state in the eastern countries, since the seventeenth century, when Basnage, from whom most of the preceding facts are taken, closed his history. He has computed that there were, at that time, one million of Jews in the grand seignor's empire, above eighty thousand of whom resided at Constantinople and Salonichi; and that there were thirty synagogues in the former of those cities.

Though the Jews in the Turkish empire are held in detestation, they have rendered their services indispensable in conducting traffic; almost every species of which, through the supineness and indolence of the Turks, has fallen into their hands.

The Jews in the Ottoman empire pay a heavy tax to the Porte, for the privilege of exercising their religious worship; and they are subject to a chief of their own nation, called Cochon Pascha.

In Palestine, where the Turks and Arabs unite in oppressing the Jews, few, comparatively, are to be found: yet a learned inquirer, who passed some time at Jerusalem, during the spring of 1800, supposes that the city, at that period, contained three thousand of that nation.*

* M. de Chateaubriand, a celebrated French author, who visited Palestine in the year 1807, has given the following account of the miserable condition of the Jews who still reside in Jerusalem:

“While the New Jerusalem is seen shining in the midst of the desert, you may observe, between Mount Zion and the temple, another spectacle, of

The highlands of Hedjas are possessed by a number of independent sovereign scheiks. The most numerous of these communities is that which the Jews have formed, upon the mountains lying to the north-east of Medina. The Jewish inhabitants are known in Arabia by the name of Beni Kiebar. They are governed by their own independent scheiks. Their settlement appears to have subsisted for more than twelve centuries: and the natural advantages of their situation have enabled them to preserve their freedom.

The Jews in this district do not maintain any intercourse with their brethren in Asia.

The Jews settled themselves in China, under the dynasty of the Han, which began in the year 206, B. C., and continued four hundred and twenty-six years. They not only increased in number and wealth, but were distinguished for literature, and raised to offices, being governors of provinces, and mandarins. By degrees their affairs began to decline, and many embraced the Mahometan religion.

In 1704, father Gozani, a jesuit missionary, had the curiosity to investigate the state of the Jews in the empire. To ef-

almost equal interest: it is that of the remnants of another people, distinct from the rest of the inhabitants; a people individually the objects of universal contempt, who suffer the most wanton outrages without a murmur, who endure wounds and blows without a sigh. Enter their habitations, and you find them in the most abject, squalid misery, and for the most part occupied in reading a mysterious book to their children, with whom again it becomes a manual for the instruction of succeeding generations. What these wretched outlaws from the justice and compassion of the rest of mankind, did in past ages, they do still. Six times they have witnessed the destruction of Jerusalem, and are not yet discouraged. Nothing can operate to divert their looks from Zion. We are surprised, no doubt, when we observe the Jews scattered over the face of the earth; but, to experience an astonishment more lively, we have but to seek them in Jerusalem. The legitimate owners of Judea should be seen as they are in their own land, slaves and strangers: they should be seen awaiting, under the most cruel and oppressive of all despotisms, a king who is to work their deliverance. Near the temple, of which there does not remain "one stone upon another," they still continue to dwell; and, with the cross as it were planted upon their heads, and bending them to the earth, still cling to their errors, and labour under the same deplorable infatuation."

fect this purpose, he contracted an acquaintance with some of their learned chiefs, who introduced him into their synagogues. They showed him one of their volumes, or parchment rolls, of the Pentateuch, written in Hebrew, in fair and legible characters, and also other parts of the Old Testament. They acknowledged they had lost part of their sacred books by the overflowing of the river Whamho, which had greatly damaged their roll of the Pentateuch. To remedy this misfortune, they ordered twelve fair copies to be taken of it, which are still carefully preserved in the tabernacles that are placed in the synagogue.

They informed Gozani, that they divided the five books of Moses into fifty-two lessons, one for every Sabbath throughout the year.

Their synagogue fronts the west, and when they address their prayers to God, they turn towards that quarter. In the middle of the synagogue, stands a magnificent chair, raised very high, and richly adorned with crimson velvet, gold fringe tassels, &c. This they style the chair of Moses, from which, every Sabbath, and on days of great solemnity, the law and other parts of the Old Testament are read. The synagogue is also furnished with a table of incense, magnificent candlesticks, large candles, a censer, and perfumes. There were also thirteen tabernacles placed upon tables, and surrounded with rich curtains, in each of which the Pentateuch, or sacred roll of the law, is shut up. Twelve of these tabernacles represent the twelve tribes of Israel; the thirteenth, Moses.

The Chinese Jews strictly observe the Sabbath, and do not kindle any fire, or dress any food on that day. They also observe circumcision, and several other ceremonies mentioned in the Old Testament; in particular the Passover, feast of unleavened bread, the week of Pentecost, of tabernacles, and other occasional festivals and fasts. They also abstain from blood, and retain the Jewish manner of killing their animals, and preparing their food.

The Jews informed father Gozani that their ancestors came from the west, from the kingdom of Judah, which Joshua conquered after they left Egypt; had crossed the Red Sea; tra-

versed the desert; and that the number of Jews who left Egypt, amounted to six hundred thousand. They also gave him to understand, that they had formerly been numerous in the empire, but were then reduced to only seven families. They form alliances with each other, and never connect themselves with the other inhabitants of China.

When father Gozani spoke to them of the Messiah, promised and announced in the Holy Scriptures, they were greatly astonished. But when the missionary informed them that the Messiah had already appeared, and was called Jesus Christ, they replied, that they had heard of a holy man named Jesus, who was the son of Sirach; but that they were entirely ignorant of the new Jesus, of whom he discoursed. They had not any knowledge of some of the books of the Old Testament.

Dr. Buchanan, while he resided in India, carefully investigated the state of the inhabitants. "Thé Jews," says he, "are numerous in India, and reside in a town about a mile distant from Cochin, called Jews' Town. It was almost wholly inhabited by this people, who have two respectable synagogues. Among them are some very intelligent men, who are not ignorant of the present history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the east. The resident Jews are divided into two classes, called the Jerusalem, or White Jews, and the ancient, or Black Jews. The White Jews reside at this place. The Black Jews have also a synagogue here; but the great body of that tribe inhabit towns in the interior of that province."

"On my inquiry into the antiquity of the White Jews, they first delivered to me a narrative, in the Hebrew language, of their arrival in India, which has been handed down to them from their fathers; and then exhibited their ancient brass plate, containing their charter and freedom of residence, given by a king of Malabar. The following is the narrative of the events relating to their first arrival.

"After the second temple was destroyed (which may God speedily rebuild) our fathers, dreading the conqueror's wrath,

departed from Jerusalem, a numerous body of men, women, priests, and Levites; and came into this land. There were among them, men of repute for learning and wisdom, and God gave the people favour in the sight of the king, who, at that time, reigned here, and he granted them a place to dwell, called Craganor. He allowed them a patriarchal jurisdiction within the district; with certain privileges of nobility; and the royal grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world four thousand two hundred and fifty: and this plate of brass we still have in possession.

“Our forefathers continued at Craganor for about a thousand years; and the number of heads who governed, were seventy-two. Soon after our settlement, other Jews followed us from Judea; and among these came that man of great wisdom, rabbi Samuel, a Levite of Jerusalem, with his son rabbi Jehuda Levita. They brought with them the silver trumpets made use of at the time of the Jubilee, which were saved when the second temple was destroyed; and we have heard from our fathers, that there was engraven upon those trumpets, the letters of the ineffable name. There joined us also from Spain and other places, from time to time, certain tribes of Jews, who had heard of our prosperity. But at last discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army; destroyed our houses, palaces, and strong holds; dispossessed us of Craganor; killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of the exiles came, and dwelt at Cochin, where we have remained ever since, suffering great changes from time to time. There are amongst us some of the children of Israel (Beni Israel,) who came from the country of Ashhenaz, from Egypt, from Isoba, and other places, besides those who formerly inhabited this country.”

The native annals of Malabar confirm the foregoing account in the principal circumstances, as do the Mahometan histories of the later ages; for the Mahometans have been settled here

in great numbers since the eighth century. The desolation of Craganor, the Jews describe as being like the desolation of Jerusalem in miniature.

The Black Jews retain the tradition that they arrived in India soon after the Babylonish captivity. "Their Hindoo complexion and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea, many ages before the Jews in the west; and that there have been intermarriages with families not Israelitish. The White Jews look upon the Black Jews as an inferior race, and not a pure cast; which plainly demonstrates, that they do not spring from a common stock in India."

Dr. Buchanan observes, that "the Black Jews communicated to him much interesting intelligence concerning their brethren, the ancient Israelites in the east; traditional, indeed, in its nature, but in general illustrative of true history." They recounted the names of many other small colonies resident in Northern India, Tartary, and China, and gave him a written list of sixty-five places. He conversed with those who have lately visited many of their stations, and were about to return again. The Jews have a never-ceasing communication with each other in the east. Their families indeed are generally stationary.

Of the Jews in Ethiopia, Abyssinia, Egypt, Oran, Morocco, and other parts of Africa.

The Jews have enjoyed more tranquillity in Ethiopia than in most other countries, on account of a conformity between some of their customs and those of the Christian inhabitants. Both are circumcised; abstain from swines' flesh; and observe Saturday for their Sabbath. The kings of Ethiopia boast of being descended from the Jewish monarchs; and bear for their arms a lion holding a cross, with this motto: "The lion of Judah has conquered."

The Jewish hierarchy is still retained by the Falasha, in Abyssinia, who claim their descent from a colony of Jews in the time of Solomon. When Mr. Bruce was there, about 1771,

the Jews were estimated to amount to an hundred thousand effective men.

Their Old Testament is in the Geez language, written by Abyssinian Christians. They have no table of various readings, no Talmud, Targum, or Cabbala. They have lost their Hebrew, and only speak the language their ancestors learned in the country where they settled. They acknowledge that they have neither Hebrew nor Samaritan copies, and that they trust wholly to the translation. They maintain, that the sceptre has never departed from Judah; and apply the prophecy of the gathering of the Gentiles to the future appearance of the Messiah.

The Jews, for many ages, have found an asylum in Egypt. The liberty which they have long enjoyed in that country, has rendered them numerous and powerful, particularly at Cairo, where they possessed thirty synagogues. They have long farmed all the customs in that city, and have acquired influence and reputation by this employment. The bashaw of Cairo, every two years, lets out the custom-house, for the benefit of the grand seignor; and it commonly falls to the lot of the Jews, because they have the art of gaining his favour, either by presents or intrigues.

The Jews have been long settled at Oran, and were entrusted with some of the most honourable and lucrative offices in the city. In the province of Suz, they were also numerous and flourishing: in the capital of that principality, they had a superb synagogue.

They have been, and still are, very numerous in all parts of Morocco. They are not only tributary in these parts, but, upon every small disgust, in danger of being expelled; and can never promise themselves any permanent settlement or security.

The lowest classes among the Moors imagine they have a right to oppress and insult the Jews, who suffer the greatest ill-treatment with a patience they have acquired by being daily abused. They have not courage to defend themselves, because the Koran and judge are always in favour of the Mahometans. Their superior knowledge and address give them, however,

many advantages over the Moors. More industrious, as well as better informed than the Mahometans, they are employed by the emperor in farming the customs, coining money, and in conducting his intercourse with foreign merchants, and his negotiations with foreign powers. They have sufficient art to enrich themselves by every resource in their power, and find means to console themselves for the indignities they are obliged to suffer.

The Jews, in most parts of the empire, live separate from the Moors; and, though oppressed in other respects, are allowed the free exercise of their religion. Many of them, however, in order to avoid the arbitrary treatment to which they are continually exposed, have professed the Mahometan religion. Upon their renouncing Judaism, they are admitted to all the privileges of the Moors.

The Jewish synagogues having been demolished in the kingdom of Fez, Muley Mahomet, when he ascended the throne, not only caused them to be rebuilt, but made one of that nation his high treasurer and prime minister. The Jews, however, have frequently suffered from the tyranny and caprice of the arbitrary sovereigns of Morocco. Sidi Mahomet, the emperor, having imposed a heavy tax on his son, Muley Ali, commanded him to raise the sum required on the Jewish community, "who, not being," as he said, "in the road to salvation, merited no indulgence." The prince offered his father the revenues of his government; but earnestly entreated him not to oppress the Jews, and add to wretchedness already too great.

Muley Ishmael, ingenious in finding pretences for plundering his subjects, assembled the Jews, and thus addressed them: "Dogs as you are, I have sent for you to oblige you to turn Mahometans. I have long been amused with an idle tale respecting the coming of the Messiah. For my part, I believe he is come already; therefore, if you do not fix the precise time in which he is to appear, I will leave you neither property nor life. I will be trifled with no longer."

The Jews, terrified at this address, represented the punctuality with which they had paid the enormous taxes imposed

upon them. After they had, at their request, obtained a week to prepare an answer, they collected a large sum of money to present to the emperor, and informed him that their doctors had concluded that the Messiah would appear in thirty years. "Yes," replied Ishmael, taking the money, "I understand you, dogs and deceivers as you are; you think to hush my immediate wrath, in the hope that I shall not then be alive; but I will live to show the world that you are impostors, and punish you as you deserve."

Even in the heart of Africa, this dispersed people are to be found, in conformity to very ancient predictions respecting them, by Moses and other prophets. At Sausanding, eight hundred miles eastward from the Atlantic, Mr. Park discovered some of the descendants of Israel. "These Jews," he observes, "in dress and appearance very much resemble the Arabs. But though they so far conform to the religion of Mahomet as to recite public prayers from the Koran, they are but little respected by the negroes: and even the Moors themselves allowed, that though I was a Christian, I was a better man than a Jew."

Of the Jews in America and the West Indies.

The inhabitants of the American colonies which belonged to France, in their severity to the Jews, imitated the conduct of the parent country. The first article in the edict of March, 1605, enjoined the French officers to expel them from their American colonies, and commanded them to depart within three months, under the penalty of the confiscation of their goods.

In the year 1639, David Nasci, a Portuguese Jew, a native of Brazil, obtained permission from the West India company in Holland to form a colony in the island of Cayenne. His countrymen, who accompanied him, were to be allowed the full enjoyment of every civil and religious privilege, on condition that they should grant the same without reserve to all who might choose to be their fellow colonists. On the conquest of this island by the French, in 1664, Nasci and his

followers retired to Surinam, where they were allowed the free exercise of their religion, and many civil rights.

Thus secured in the enjoyment of their liberties, the Jews soon became a numerous and flourishing society. In 1689, they possessed forty plantations, and a large number of slaves. According to their account, they have always been useful citizens; disposed to make every exertion for the welfare of the community, and have often sustained more than their share of the public burdens. They increased in numbers and wealth; and, in 1760, no less than one hundred sugar plantations were possessed by individuals of their community. The year 1799 appears to have been the most prosperous era of the colony.

In Paramaribo, the Dutch Calvinists, Lutherans, Moravians, and Roman Catholics, had their several churches and chapels, and the Portuguese and German Jews, their respective synagogues. No where is the peace of society less disturbed by religious opinions, than in Surinam. Persons of the most opposite persuasions live in the most intimate connexion and unreserved friendship.

The great check to the prosperity of Surinam, has arisen from the inhabitants being exposed to the invasion and depredations of the Maroons, or runaway negroes, who have formed several communities in the inaccessible parts of the woods, and are most implacable and cruel enemies of the colonists. The Jewish militia have often signalized themselves against them, and have been of great use to the colony. Under the patronage of the Germans, two societies have been instituted to improve education, one for the cultivation of natural history, the other for literature and moral philosophy. Jews, as well as Christians, may be members of these institutions.

The Jews were early settled in Jamaica. They were not taxed as other subjects, but obliged to raise a certain annual tribute, which the assembly varied at pleasure. Though the government was comparatively mild, they suffered some oppression. At length, however, they began to make a consi-

derable figure, and were permitted to erect synagogues, and perform divine worship according to their own ritual. Their knowledge of several languages, and acquaintance with their brethren, dispersed over the Spanish, and other West India colonies, contributed greatly to extend the trade, and increase the wealth of the island. Though they are excluded from filling any post in the government, they are required to bear arms in the militia, and have shown themselves useful subjects on many occasions. They have the privilege of purchasing landed property; and in the possession and enjoyment of it, they are protected equally with other subjects. There are no common beggars of this nation, the elders having an established fund for the relief of the poor. There are, among this people, several very opulent planters and capital merchants.

The Jews, for many years past, had a synagogue at Newport, (Rhode Island,) but they have never been numerous in New England. Among the few who settled there, some have been distinguished for the respectability of their characters. Judah Monis, a Jewish convert to the Christian religion, was admitted a public teacher at Harvard university. He died in 1764, at the age of eighty-one years, forty of which he had spent at Cambridge, while discharging the duties of his office.

There are about fifty families of Jews in New York. These form the congregation Sherith Israel, which is incorporated by the state. They have one synagogue. There were some Jewish families in the city, when it was owned by the Dutch.

The Jews had the right of soil under the Dutch government; and the English never attempted to deprive them of it: on the contrary, they granted letters patent, in the time of queen Anne, to several Jewish families, who had arrived in London from France, among the Hugonots, to settle in North America.

In Philadelphia, there are about thirty families of Jews. They have two synagogues. There may be about from eighty to one hundred men in the whole state of Pennsylvania, who occasionally attend the synagogues in Philadelphia.

In Richmond, (Virginia,) there are about thirty Jewish families, who have lately built a synagogue. There may be about an hundred scattered throughout the state.

There is in Charleston, (South Carolina,) a large society of Jews, incorporated by a law of the state. They have an elegant synagogue established on the Portuguese customs, &c.

The first emigration of the Jews to Charleston, took place about 1750. Their whole number, at present, in South Carolina, may be estimated at about seven hundred. Of these, four-fifths live in Charleston. Most of these have been born in South Carolina, and are chiefly the descendants of German, English, and Portuguese emigrants, who, fleeing from the civil and religious tyranny of Europe, sought an asylum in the western world. They have, in general, been good soldiers, and gallant defenders of the country which protected them.

The Jews in Charleston enjoy equal literary advantages with the other members of the community. In their number are men of talents and learning. One of them, M. M. Noah, is consul of the United States at Tunis. Such of their children as are intended for professions, receive a classical education.

Their dress and habits do not distinguish them from the other citizens. Individuals of them have been entrusted with municipal offices; and two have been elected, and served, as members of the state legislature.

The institutions which they have established are chiefly religious and charitable. They have among themselves societies, with good rules, for the relief of strangers, for attending the sick, and for administering the rites of humanity and burial to the dying and the dead. The most modern institution is a society for the relief of orphans. Its capital is already about ten thousand dollars, and is yearly increasing.

At Savannah, in Georgia, there are a few Jewish families, who assemble at times, and commune with each other in public prayers.

The United States is perhaps the only country in which the Jews have not suffered persecution; but have, on the contra-

ry, been encouraged and indulged in every right of citizens. In all the United States, except Massachusetts, they are eligible to offices of trust and honour. This results from the independent governments established in free America. These are all founded on the rights of man, and conducted with a view to the advancement of general happiness.

The Jews, since the destruction of their temple, have not offered any sacrifices ; and several religious rites, which were enjoined upon their ancestors, cannot be observed by the nation in modern times, on account of their having been local, and confined to the promised land.

The modern Jews, however, adhere as closely to the Mosaic dispensation as their dispersed condition will permit. Their religious worship consists chiefly in reading the law and prophecies in their synagogues, together with a variety of prayers. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. It is a rule among them, that no day must be passed without reading a portion of the law at home, nor any affair undertaken till they have implored the divine blessing. They are strictly prohibited from all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats forbidden by the Levitical law ; for which reason, whatever they eat must be dressed by those of their own nation, in a manner peculiar to themselves.

The Jews venerate the Sabbath, and observe it with the utmost strictness. On this day, they are forbidden to kindle or extinguish any fire : the food is therefore prepared on Friday. They are also prohibited from discoursing on any kind of business, from carrying any burden, from riding on horseback or in a carriage, from going by water, or walking above a mile from the city or place where they reside, or playing upon any musical instrument. They are likewise forbidden to inter their dead, or mourn or fast, on the Sabbath ; but are sometimes permitted to circumcise a child, because that ceremony must be performed exactly on the eighth day. Among the Jews, as with other sects, there are several individuals who take the liberty of departing from the strict rules of their religion.

The Sabbath begins on Friday, an hour before sun-set. They then leave all manner of work; and, having cleansed and decorated themselves, in honour of the holy day, repair to the evening service. The women light a lamp, with seven cotton wicks, in remembrance of the days of the week. The reason why this ceremony is invariably assigned to the women, is, that as their original mother, by her crime in eating the forbidden fruit, first extinguished the lamp of righteousness, they are to make an atonement for that sin, by rekindling it, in lighting the lamp of the Sabbath.

They then spread a clean cloth upon the table, and set two loaves of bread upon it, baked on Friday, and covered with a napkin, in memory of the manna which fell with dew, under and above it, yet descended not on the Sabbath; but on the Friday they had a double portion.

The religious tenets of the Jews coincide with the confession of faith which the celebrated Maimonides drew up at the close of the eleventh century. The first eleven articles, and the thirteenth, do not materially vary from the corresponding articles of the Christian creed; but the twelfth is essentially different. It is as follows: "I believe with a perfect faith, that the Messiah is yet to come; and though he retard his coming, yet will I wait for him till he appears."

The Jews consider the unity of God as one of the most essential of the above articles.

The expectation of the promised Messiah is the leading tenet, and distinguishing feature, in the religion of the modern Jews. Transported with the idea of a temporal Messiah and deliverer, who is to subdue the world, and reinstate them in their own land, the Jews still wait for his appearance. But they have fixed neither the place whence, nor the time when, he is to come. They discourage all attempts at calculations on the seventy weeks of Daniel, which definitely fix the period for the advent of the Messiah. It is extremely difficult to draw them into conversation on the subject. They say, that they wish to make no proselytes to their religion, nor to be disturbed with the attempts of others to draw them from it.

As to the character and mission of their Messiah, they be-

lieve that "he is to be of the tribe of Judah, the lineal descendant of David, and called by his name; his special mission is to restore the dispersed sheep of Israel; plant them safely in their own land; subdue their enemies; and thereby bring the whole world to the knowledge of the one true God."

His coming and their restoration have not yet taken place, say they, "because they are still unworthy of being redeemed, and have not repented, or have not yet received the full measure of their punishment."

They believe that Judea will finally be the seat of those wars which will precede their redemption; and that after due vengeance is taken on the nations for the cruelties exercised on the people of God, during this long and deplorable captivity, they will terminate in the complete subjection of all nations to the power of the Messiah, and in the introduction of universal peace and happiness that shall never more be interrupted.

Although they profess to know nothing certain, as to the real place of abode or the present state of the ten tribes; yet they believe that they are lost only in name, and that they will be restored, together with Judah and Benjamin; and likewise, that all those Jews who have embraced Christianity or Mahometanism, will then return to the religion of their fathers; that their nation, thus restored and united, shall never again go into captivity, nor ever be subjected to any power; but on the contrary they suppose that all the nations of the world shall thenceforward be under their dominion. Judea will then become fruitful, as formerly. Jerusalem shall be built on its ancient ground-plot, and the real descendants of the priests and Levites will be reinstated into their respective offices, although they may have been forced to apostatize. Then likewise will be restored the spirit of prophecy, the ark and cherubim, fire from heaven, &c. the same as their fathers enjoyed in the tabernacle, in the wilderness, and in Solomon's temple. Such are the expectations of the Jews in regard to the Messiah, and his kingdom, which they still assert to be not of a spiritual but of a temporal nature.

Notwithstanding the long protracted calamities the Jews have suffered, since their dispersion, the most violent persecutions

have never prevailed upon the general mass of this people to abjure their religion. David Levi, speaking of those among his brethren, who in all ages have professed Christianity, observes, that "they have not acted voluntarily, but of compulsion, as in Spain and Portugal, or from interested motives; that notwithstanding they seemed to apostatize, and pretended to embrace Christianity, yet in their hearts they secretly adhered to the true faith and law of Moses, and such are at this day called, among us, *the compelled*," because they act by compulsion; for as soon as they can, by any means, escape from the popish countries, they instantly return to Judaism." He asserts, "that there is scarcely an instance of a Jew ever having embraced Christianity on the pure principles of religion, but merely from interested motives."

It is acknowledged that there have been multitudes of dissembling Jews, particularly in Spain and Portugal. But still, there has been doubtless a number in every age, who have professed the Christian religion from a real conviction of its truth. Several instances, apparently of this kind, have been mentioned in the preceding parts of this work, to which may be added a few others at a later period.

About the year 1762, Solomon Dutich, a learned rabbi, in Germany, renounced Judaism. During seven years, his mind had been perplexed with doubts respecting religion; but at length the difficulties which had embarrassed him were removed, and he openly professed himself a disciple of Christ, and became a zealous preacher of the gospel.

In 1797, Juan Joseph Heydeck, a learned Jewish convert, in Spain, published at Madrid, a work entitled, "A Defence of the Christian Religion," in four volumes, quarto.

Mr. Lapidoth, a wealthy and respectable Jew, in Holland, in early life entertained doubts respecting the Jewish religion; and, having secretly procured a New Testament, and continued his researches, after various perplexities, he became firmly convinced of the truth of Christianity. In 1805, he and his family were publicly baptized.*

* Evangelical Magazine.

The London Society has established a charity school for Jewish children, to receive their education, till they arrive at a proper age, to be bound apprentices. The children reside in a spacious house, under the care of a pious master and mistress, who were born and educated Jews, but have for several years embraced the Christian religion. Twenty-four Jewish children have been received into the institution. They have likewise established a free school, which is not confined to the Jews, though they have a view to the benefit of the nation. From three to four hundred children have been regularly educated in this school.

One of the principal Jews in the kingdom has lately been baptized, and made vice-president of the society.* A rabbi, also, who is a native of Jerusalem, and acknowledged, by the learned and candid of his nation, to be a prodigy in literature, has embraced the Christian religion, and is receiving instructions in its doctrines from a clergyman of the established church, in the hope of his preaching the gospel to his Hebrew brethren in his native country.

From subsequent documents, it appears that the progress of the institution has been more rapid than could have been expected; and that thirty-one Jews, both children and adults, have been publicly baptized, according to the rites of the church of England.

The first anniversary of the society and friends of the institution, for promoting Christianity among the Jews, was held in London, June 14th, 1810. It was attended by some of the most respectable characters of the clergy and laity, both in and out of the establishment.

To this society, the Rev. Dr. Buchanan gave a most interesting account of the state of the Jews in India, and the nation of the Afghans, supposed, by the late sir William Jones, to be descended from the ten tribes. The substance of the speech is as follows, in the doctor's own words.

“ During my residence in the east, my mind was much occupied with the present state and circumstances of the Jews.

* John Lewis Goldsmid, eldest son of the late Benjamin Goldsmid, esq.

I visited them in different provinces, examined their books, and discoursed with them on the subject of the prophecies; and I found, that no where do they despair of being restored to Jerusalem; no where do they despair of beholding the Messiah. It is with great satisfaction, then, that, on my return to England, I contemplate the establishment of your society. I entertain a confident hope, that this society, or some institution analogous to it, will be perpetual in the church of Christ, and that it will endure as long as sun and moon, or at least as long as there is a Jew in the world, who is not a Christian.

“There is a measure I would propose to the consideration of your society, which, I think, will contribute to its celebrity and success. I will suggest to you, to open a correspondence with the Jews in the east.

“By the events of the late war in India, a colony of Jews have become subjects to Great Britain. This is the colony of the White and Black Jews of Cochin. Their number is calculated to be about sixteen thousand. The number of Jews in the united kingdom, is not reputed to be greater than fourteen thousand; so that our Jewish subjects in the east, are more numerous than those in the west; and they are equally entitled to the regard and attention of your society.

“I visited Cochin soon after the conquest of the province. The Jews received me hospitably, and permitted me to examine their libraries and their synagogues; and they presented to me many valuable manuscripts. One of these is a roll of the Pentateuch, on goat's skin, dyed red, one of the most ancient which the world can produce. The White Jews live on the sea coast, and have commerce with foreign nations; the Black Jews live chiefly in the interior of the country. They call themselves Beni Israel, and not Jews, for their ancestors did not belong to Judah, but to the kingdom of Israel. They consider themselves to be descended from those tribes, which were carried away at the first captivity. In some parts of the east, the Beni Israel never heard of the second temple; they never heard of the Christian account of the coming of the Messiah. Some of them possess only the Pentateuch, the Psalms, and book of Job; others have no portion of Scripture left. But

their countenance, and their observance of the Sabbath and of peculiar rites, demonstrate that they are Jews. The White Jews of Cochin despise the Black Jews, as being of an inferior cast. The White Jews expect a second Cyrus from the west, who shall build their temple the third and last time.

“ You may address the Jews of Cochin with great advantage, on the subject of the Christian religion ; for they have the evidence of the Syrian Christians before them. These ancient Christians live in the vicinity, and are your witnesses. At one place, in the interior of the country, which I visited, there is a Jewish synagogue, and a Christian church, in the same Hindoo village. They stand opposite to each other, as it were the law and gospel bearing testimony to the truth, in the presence of the heathen world.

“ There is another body of Jews, not a colony, but a kingdom of Jews, to which this society may also address itself, and that is the ten tribes : for the ten tribes, so long lost, have at length been found. It has been sufficiently ascertained, by the investigation of the learned in India, that the Afghan and Pyran nations consist of the descendants of the Jewish tribes of the first description.

“ When I was in the south of India, I asked the Black Jews where their brethren, the great body of the ten tribes, were to be found ? They answered promptly, that they were to be found in the north, in the regions adjacent to Chaldea, the very country whither they were first carried into captivity. Let us therefore address the ten tribes, and receive them in the state in which, by the providence of God, they are to be found.

“ But there is a third body of Jews, to whom you ought to write ; I mean the Samaritan Jews. They are not far from the shores of the Mediterranean, and are easily accessible. They possess only the Pentateuch. They are few in number, and will receive with much deference any communication which you will be pleased to make to them, relating to their religion and to the present state of the Jewish nation.

“ Let letters then be addressed to these three bodies of Israelites, not in the name of Christians, but in the name of the

converted Jews who compose a part of this society. Let Mr. Frey, the learned convert, write to them, not in the rabbinical Hebrew, but in the Hebrew of the Old Testament, which all understand. Let him inform them of the great events that have taken place in the west; namely, that Jews have become Christians; that the Christians are sending forth preachers, to teach all nations that the Messiah is surely come; and that the signs of the times encourage the belief, that Israel is about to be restored in a spiritual sense. Let him further direct their attention to particular prophecies, and invite correspondence. And, after Mr. Frey has exercised his ministry a year or two longer in this country, it may be expedient that he go forth as a missionary to the Jews of Cochin, with some of his brethren, that 'in the mouth of two or three witnesses every word may be established.' After preaching among them half a year, he may return again, and report what he has heard and seen."

Dr. Buchanan advises the society, that the letter, which he proposes Mr. Frey should write to the eastern Jews, may be accompanied with a present of the New Testament, in the Hebrew tongue, in the language and character of the Old Testament, which they all understand and revere.

The doctor expresses his surprise, that "the society has not as yet obtained a version of the New Testament in the Hebrew language, for the use of the Jews. How strange," says he, "it appears, that during a period of eighteen hundred years, the Christians should never have given the Jews the New Testament in their own language! By a kind of infatuation, they have reprobated the unbelief of the Jews, and have never, at the same time, told them what they ought to believe.

"The chief difficulty which this society will probably meet with, will be from the opposing Jews at home: but, when they see that you are writing to other nations, regardless of their ignorance and opposition at home; when they learn that you have discovered the ten tribes; that you have sent to them the New Testament, in the holy language; that you are discussing with them the subjects of the prophecies; and that Mr. Frey and his brethren are going forth as "ambassadors

in light ships, to carry the tidings of gladness to a nation scattered and peeled terrible from their beginning hitherto," (Isaiah xviii) the hostile Jews will be alarmed; their spirits will sink within them; and they will begin to think that a great day in Zion is indeed at hand."

"Every time you meet here in this public manner, in the presence of the Israelites, your cause acquires strength. Every time that these annual sermons are preached, and the voice of prayer and supplication for the outcasts of Israel ascends to heaven, it is like the blast of the rams' horns before the wall of Jericho; and so the enemy will soon begin to consider it: and I doubt not, that before you have encompassed the wall seven times, an impression will be made. It may be the will of God, that before the trumpet of your assemblies has been seven times sounded, the wall will begin to shake, a breach will be made, and Joshua, the spiritual Joshua, will enter and take the city."

The charities of the Jews to the poor of their own communion, are immense: and their peculiar isolated situation in the world, in the midst of strangers, will account for that partiality which has drawn the bonds of affection towards one another so closely. The same takes place in all sects and parties, religious and political, whose numbers form only a small part of the community in which they reside. The care of the Jews to adjust their differences in civil concerns amicably among themselves, is worthy of imitation. If on any account they are justly censurable, our unworthy treatment of them may have forced them into the very acts which we condemn.

In the midst of their calamities and depression, the Jews have at all times paid great attention to their language. In almost every considerable town on the eastern continent, where numbers of them reside, schools are formed, under the auspices of their presiding or dominant rabbis, who confer titles on their scholars, or on others who deserve them. They appear to have two degrees, analogous to, and most probably taken from, the usages at universities: the one Rabbi, nearly equivalent to A. B.; and the other Morenu Rab., answering to doctor. These appear to have commenced about the year 1420.

The Jews have had industrious naturalists, and have excelled in the practice of medicine : but in polite letters, they have had few literary characters of eminence. With many of them, the energies of a noble ambition, and the delicate ties of honour, are too often strangled by the silken cord of a lucrative commerce.

The Hebrew nation are at present scattered over the face of the habitable globe. They are numerous in some parts of Asia, particularly in the Turkish dominions. Various countries in Africa, particularly Egypt and Ethiopia, contain a large number. It is computed, that there are four hundred thousand in Morocco, Algiers, and Fez. They are said to be more numerous in Poland than any part of Europe ; and their number in that country has been estimated at seven hundred thousand. It is calculated, that there are about one hundred thousand Jews in France and Italy. Their number in Westphalia is estimated at eighteen thousand.

The Jewish population in the world, is computed to be three millions ; one-third of whom reside in the Turkish empire in Europe and Asia ; three hundred thousand in Persia, India, China, and Tartary ; and one million seven hundred thousand in the rest of Europe, Africa, and America.

The history of the Jews exhibits a melancholy picture of human wretchedness. On one hand, we contemplate the lineal descendants of the chosen people of God, forfeiting their inestimable privileges, and involving themselves in the most terrible calamities ; condemned to behold the destruction of their city and temple ; expelled their native country ; dispersed through the world ; by turns persecuted by Pagans, Christians, and Mahometans ; continually duped by impostors, yet still persisting in rejecting the true Messiah.

On the other hand, we see the Christian world enveloped in darkness and ignorance, and the professed disciples of the benevolent Redeemer, violating the fundamental precepts of the gospel ; assuming a show of piety, as a mask for avarice, and a pretence for pillaging an unhappy people. If, from the west, we turn to the east, we shudder over similar scenes of horror. Wherever the Mahometan banner is erected, contempt and

misery await the Jews. Their history exhibits all the wild fury of fanaticism, and the stern cruelty of avarice ; while a succession of massacres, and a repetition of plunders, shade, without light, a dreary wilderness, unenlivened with one spot of verdure.

Still, however, in traversing the desert, a wonderful object arrests our attention ; and the feelings of indignation and compassion are suspended by astonishment, while we contemplate the "bush burning with fire, and not consumed ;" a helpless race of men, whom all nations have endeavoured to exterminate, subsisting during ages of unrelenting persecution ; and, though dispersed in all nations, never incorporated with any. In all countries, the remnants of Israel still preserve their own customs and religious rites ; and are connected with each other by a community of sentiments, of antipathies, and pursuits, and separated, by a wonderful demarcation, from the general mass of mankind.

The preservation of the Jews, as a distinct people, is an event unparalleled in the annals of history. Braving all kinds of torments, of death, and the most heartless and remorseless persecutions, they have withstood the impetuous torrent of time, sweeping indiscriminately, in its course, nations, religions, and countries. Those celebrated empires, whose very name still excites admiration, and whose power embraced the whole surface of the known world, are only remembered as monuments of the vanity of human greatness : while a population of a few millions of men, so often subjugated, stands the test of thirty revolving centuries, and the fiery ordeal of seventeen centuries of persecution, and still preserves laws which were given to them in the infancy of the world. They alone have been spared by the indiscriminating hand of time, like a column left standing amidst the wreck of worlds and the ruins of nature. The history of this people connects present times with the first ages of the world, by the testimony it bears of the existence of those early periods. It begins at the cradle of mankind, and its remnants are likely to be preserved to the very day of universal destruction.

The preservation of this extraordinary people, during their calamitous dispersion, exhibits the faithfulness of the Deity in fulfilling his gracious promise, that, "when they are in the land of their enemies, he will not cast them away, nor destroy them utterly:" and, "I am with thee, saith the Lord, to save thee; though I make a full end of all the nations whither I have scattered thee, yet I will not make a full end of thee; but will correct in measure," &c. The care of divine Providence is wonderfully displayed, in saving the outcasts of Israel from utter extermination, while groaning under the most furious intolerance.

Though, from the destruction of Jerusalem to the seventeenth century, there are few countries in which they have not been successively banished; recalled, and again expelled; yet, they have never been banished from one country, without finding an asylum in another.

The Jews are, as was foretold, dispersed over the habitable globe, being themselves the depositories of those oracles, in which their unbelief and consequent sufferings are clearly predicted. Had the Jews been all converted, we should have had none but suspected witnesses; had they been all destroyed, we should have had no witnesses at all. The exact accomplishment of our Saviour's prediction, respecting the destruction of their city and temple, and the calamities they have endured since their dispersion, have furnished every age with the strongest arguments for the truth of the Christian religion. One of the great designs of their being preserved, and continued a distinct people, appears to be, that their singular destiny might confirm the divine authority of the gospel which they reject, and that they might strengthen the faith of others in those sacred truths, to which they refuse to yield their own consent.

The future conversion of the Jews has been the subject of various works published in Europe in the present and the two last centuries. Many pious and learned men have supposed that they will not only be converted to the Christian religion, but restored to Palestine, and placed in a state more splendid and glorious than ever. The prophecies, however, which are

alleged, in order to prove the return of the Hebrew nation to Palestine, can only be completely explained by the events which accomplish them. But the sacred page has clearly opened a source of consolation to those who are anxiously waiting for the redemption of Israel. An inspired apostle has assured us, that the Jews, "the natural branches of the olive tree," though now broken off by unbelief, will be grafted in again, and participate with the Gentiles in the blessings resulting from faith in the Messiah.

A review of the preceding history of the Jews exhibits, to the attentive reader, in such a striking manner, the exact accomplishment of the famous prophecy of Moses, Deut. xxviii., that this chapter appears to be a correct miniature picture of the leading features in their history, drawn by the pencil of inspiration. The devout must feel an augmented veneration for the sacred Scriptures, while they observe the complete agreement of ancient prophecies with events more than two thousand years subsequent. Scepticism and infidelity must be confounded, by seeing the history of succeeding ages so accurately delineated in predictions, uttered ten centuries before the birth of the Saviour.

Among many predictions, in which this coincidence is strikingly evident, the following deserve to be noticed. Among other awful denunciations against the Jewish nation, Moses declares, Deuteronomy xxviii. 29, "Thou shalt be only oppressed and spoiled evermore." Numerous instances occur, of the cruel oppressions and pillages this devoted race have suffered in England, France, Germany, and Spain. In the east, as well as in Europe, they have been continually subjected to heavy fines and impositions. In different countries, they have been often forced to redeem their lives, by vast sums extorted from them! Did sovereigns want pecuniary assistance to carry on their wars, the Jews were compelled to give up their riches. A massacre was generally the preludè to a plunder, as we have seen in various parts of Europe. When banished from England, in the reign of Edward I., their estates, which were confiscated, brought immense sums to the crown. When Philip Augustus expelled them from France,

he confiscated their estates; yet, he soon after recalled this oppressed people to fleece them again. They have almost every where paid for liberty to exist.

The great lawgiver of the Hebrew nation also declared, "Thy sons and thy daughters shall be given unto another people." How exactly has this prophecy been fulfilled in several countries, especially in Spain and Portugal! In the former of these kingdoms, the council of Toledo decreed, that the children of the Jews should be taken from them, and educated in the Christian faith; in the latter, when they were expelled, all under fourteen years of age were forcibly detained to be baptized. In the frenzy and despair of the wretched parents at parting with their children, we contemplate the accomplishment of another prophetic denunciation. "They shall be mad for the sight of their eyes which they shall see," verse 34. And into what madness, fury, and desperation, have they not been excited, by the cruel extortions and oppressions which they have undergone!

After mentioning the oppression and barbarous cruelty the Jews were compelled to endure, and the madness consequent upon their extreme sufferings, Moses further declares, verse 37, "Thou shalt become an astonishment, a proverb, and a by-word among all nations, whither the Lord shall lead thee." How exactly has this prophecy been fulfilled upon this unhappy race, who have been "a by-word," ever since their dispersion! In various countries of the east, as well as in Europe, they have been subjected to disgraceful distinctions, and condemned to wear outwardly the badges of their abject state, and every where exposed to the insults of the vilest populace. They have been treated as of a different species; and, in several parts of Europe, subjected to the same toll with those animals which they abhor. Christians, Mahometans, and Pagans, have agreed in abusing, vilifying, and persecuting them.

The sacred writer proceeds in delineating the dreadful outline of their miseries, and declares, verse 59, "The Lord will make thy plagues wonderful, and the plagues of thy seed even great plagues, and of long continuance." The calamities they

have endured were indeed the greatest which the world ever witnessed. Ever since the destruction of Jerusalem, they have been outcasts from society, subsisting amidst contempt and persecution. "For eighteen centuries, the nations of the earth have been treading under foot the remains of Israel." What nation ever suffered so much, and yet continued so long? The chief diversity in their condition has arisen from the various kinds of miseries to which they have been subjected. In Christendom, they have been despised, calumniated, oppressed, banished, executed, and burned. The tyranny exercised against them has been as capricious as it was cruel. In France, they have been at one time compelled to assume the mask of Christianity, to save themselves from a cruel death; at another, the estates even of those who renounced Judaism were confiscated. At one period, they have been banished through superstition; at another, recalled through avarice. A writer of their own nation has observed, "It seems as if they were allowed to survive the destruction of their country, only to stand as the constant object of the most shocking injustice, as a mark for the insulting finger of scorn, as a sport to the most inveterate hatred."

In verses 53 and 57 of the same twenty-eighth chapter of Deuteronomy, there is a prediction of a famine, leading to horrid practices, never heard of before or since. Accordingly, in the last siege of Jerusalem by the Romans, there was a most terrible famine in the city, of which Josephus saith, that "women snatched the food out of the very mouths of their husbands, and sons of their fathers, and mothers of their infants;" and that "in every house, if there appeared any semblance of food, a battle ensued, snatching away the miserable provisions of life:" so literally are the words of Moses fulfilled, verse 54, &c. the man's "eye shall be evil towards his brother, and towards the wife of his bosom, and towards his children; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates;" and in like manner, the woman's "eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter."

Nay, it was expressly foretold, that not only the men, but even the women, shall eat their own children. Moses had foretold the same thing before, Levit. xxi. 29. He repeats it, Deuteronomy xxviii. 53. "And thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters;" and more particularly verse 56, &c. "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, she shall eat her children, for want of all things, secretly, in the siege and straitness wherewith thine enemies shall distress thee in thy gates." Moses saith, that she should do it secretly; and, according to Josephus, "when she had boiled and eaten half, she covered up the rest, and kept it for another time:" so exactly hath this prophecy been fulfilled. One would have thought that such distress and horror had almost transcended imagination: and much less was it supposable, that any person could certainly have foreseen and foretold it.

Verse 62, it is said, "And ye shall be left few in number; whereas ye were as the stars of heaven for multitude." Now there was, in the last siege of Jerusalem, by Titus, an infinite multitude, saith Josephus, who perished by famine. He computes, that, during the whole siege, the number of those who were destroyed, by that and by the war, amounted to one million one hundred thousand; the people being assembled in Jerusalem, from all parts, to celebrate the Passover. The same author hath given us an account of one million two hundred and forty thousand four hundred and ninety, destroyed in Jerusalem and other parts of Judea; besides ninety-nine thousand two hundred made prisoners. Indeed, there is not a nation upon earth that hath been exposed to so many massacres and persecutions. Their history abounds with them.

They were to be carried into Egypt, and sold for slaves, at a very low price, verse 68: "And the Lord shall bring thee into Egypt again with ships: and there ye shall be sold unto your enemies, for bondmen and bondwomen; and no man shall buy you." They had come out of Egypt triumphantly; but now they should return thither as slaves. They had walked through the sea, as dry land, at their coming out; but now

they should be carried thither in ships. This was a much safer way of conveying so many prisoners, than sending them by land. It appears from Josephus, that when Jerusalem was taken by Titus, he sent many of the captives, who were above seventeen years of age, bound, to the works in Egypt. Those under seventeen were sold; but so little care was taken of these captives, that eleven thousand of them perished for want. The markets were quite overstocked with them; so that Josephus says, in another place, that they were sold, with their wives and children, at the lowest price; there being many to be sold, and but few purchasers.

They were to be rooted out of their own land, verse 63: "And ye shall be plucked from off the land, whither thou goest to possess it." They were indeed plucked from off their own land, when the Romans took away their place and nation.

But they were not only to be plucked off from their own land, but also to be dispersed into all nations, verse 25: "And thou shalt be removed into all the kingdoms of the earth:" and again, verse 64: "And the Lord shall scatter thee among all people, from one end of the earth even unto the other." These words have been amply fulfilled, since the dispersion of the Jews by the Romans. What people, indeed, have been scattered so far and wide as they? And where is the nation which is a stranger to them, or to which they are strangers? They circulate through all parts where trade and money circulate, and are the brokers of the whole world.

But though they should be so dispersed, yet they should not be totally destroyed, but still subsist as a distinct people, as Moses had before foretold, Levit. xxvi. 44: "And yet for all that, when they be in the land of their enemies, I will not cast them away; neither will I abhor them, to destroy them utterly, and to break my covenant with them."* The Jewish

* The preservation of the Jews is one of the most illustrious acts of divine Providence. They are dispersed among all nations, and yet they are not confounded with any. The drops of rain which fall, nay, the great rivers which flow into the ocean, are soon mingled and lost in that immense body of waters: and the same, in all human probability, would have been the fate of the Jews; they would have been mingled and lost in the common mass of

nation, like the bush of Moses, hath been always burning, but is never consumed. And what a marvellous thing is it, that after so many wars, battles, and sieges,—after so many rebellions, massacres, and persecutions,—after so many years of captivity, slavery, and misery, they are not utterly destroyed; and, though scattered among all nations, yet subsist as a distinct people by themselves! Where is any thing, comparable to this, to be found in all the histories and in all the nations under the sun?

mankind; but, on the contrary, they flow into all parts of the world, mix with every nation, and yet keep separate from all. They still live as a distinct people, and yet they no where live according to their own laws; no where elect their own magistrates; no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place; and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done, not only of those who have sent forth colonies into foreign parts, but even of those who have abided in their own country. The northern nations have emigrated in swarms into the more southern parts of Europe: but where are they now to be discerned and distinguished? The Gauls went forth, in great bodies, to seek their fortune in foreign parts: but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people, who, from time to time, have settled there? In Spain, who can distinguish exactly between the first possessors, the Spaniards, and the Goths and the Moors, who conquered and kept possession of the country for some ages? In England, who can pretend to say with certainty which families are derived from the ancient Britons, and which from the Romans, or Saxons, or Danes, or Normans? Even in America, which is of yesterday, and a medley of European nations, the original stock is in many cases nearly obliterated, in the lapse of less than three centuries. The most ancient and honourable pedigrees can be traced up only to a certain period, and beyond that there is nothing but conjecture and uncertainty: but the Jews can deduce their pedigree even from the beginning of the world. They may not know from what particular tribe or family they are descended: but they know certainly that they all sprung from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships which they have undergone, in almost all countries, should, one would think, have made them desirous to forget or renounce their original; but they profess it, they glory in it: and, after so many wars, massacres, and persecutions, they still subsist; they still are very numerous. And what but a supernatural power could have preserved them in such a manner as none other nation upon earth hath been preserved?

However, they should suffer much in their dispersion, and should not rest long in any place, verse 65; "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." They have been so far from finding rest, that they have been banished from city to city, and from country to country. In the latter end of the thirteenth century, they were banished from England, by Edward I.; and were not permitted to return and settle again, till Cromwell's time. In the latter end of the fourteenth century, they were banished from France, by Charles VI. In the latter end of the fifteenth century, they were banished from Spain, by Ferdinand and Isabella; and, according to Mariana, there were one hundred and seventy thousand families, or, as some say, eight hundred thousand persons, who left the kingdom. Here are instances of prophecies delivered above three thousand years ago, and yet fulfilled at a period so comparatively recent, as to be contemporaneous with the discovery of America by Columbus. The same sovereign, who, about the year 1492, was instrumental in the fulfilment of ancient prophecies, by expelling the Jews from his dominions, was, at the same time, and in like manner, instrumental in providing an asylum for the distressed of all nations, in a new world, unknown to the old; though it may be fairly presumed, that, in both cases, he neither knew nor thought of any such matter.

The time of the appearance of Jesus of Nazareth corresponds with the predictions contained in the prophecies of the Old Testament respecting the advent of the Messiah. It is undeniable, that the Jewish prophet Daniel, in the 24th, 25th, 26th, and 27th verses of the ninth chapter of his prophecies, foretold that the Messiah would come within less than five hundred years from a decree granted for rebuilding Jerusalem, or in or near the period which coincides with the reign of Augustus Cæsar.* He showed that he would be put to death

* Verse 24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

by a legal sentence; and he expressly predicted, that, in consequence thereof, Jerusalem and the temple would be deso-

25. "Know, therefore, and understand, *that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks*: the streets shall be built again and the wall even in troublous times.

26. "And *after threescore and two weeks shall Messiah be cut off, but not for himself*: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined.

27. "And he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

"It is universally allowed, that the seventy weeks here mentioned mean seventy weeks of years, or what would be equivalent to seventy returns of the Sabbatical year; that is, four hundred and ninety years. This period was determined, or decided on; and during this term, the Jews would enjoy the peculiar privileges of God's people; and Jerusalem, being rebuilt, would retain the name of the holy city: but, about the expiration of these years, a sacrifice would be offered, making effectual atonement for sin, superseding the necessity of the repeated legal sacrifices and sin-offerings, as well as for the reconciliation and sanctification of the true people of God: an everlasting righteousness would also be introduced, for the complete justification of every believer; the time allotted for the law and the prophets would expire; the kingdom of God would be preached; and all the visions and prophecies of the Scriptures, concerning Christ, would receive their accomplishment, in this Holy One of God being anointed by the Holy Ghost, and in all respects perfected and exalted as the Messiah.

"The 24th verse gives a general view of the subject; but the 25th, 26th, and 27th, are more particular. The prophet was called on to observe and understand, that, "from the going forth of the commandment to restore Jerusalem unto the Messiah, would be seven weeks and sixty-two weeks:" during the seven weeks, the streets and walls of the city would be rebuilt, amidst much opposition, and in very turbulent times: and after the expiration of the sixty-two weeks, (making sixty-nine in all,) or, in the seventieth week, the Messiah would be cut off by a violent death, but not for any offence of his own; and then the people of a prince that should come, would destroy both Jerusalem and the temple, and bear down all before them like a deluge of waters; for, unto the end of that war, desolations of the most dreadful kind were determined upon. But, before this, the Messiah would "confirm the covenant with many for one week." For, by his

lated, and the nation of the Jews exposed to tremendous punishments, of which no termination is mentioned. Within that time, Jesus of Nazareth appeared. He answered, in every respect, to the description given of him by all the prophets. He was put to death as a deceiver; yet vast multitudes became his disciples; and Christianity gained a permanent establishment. After a time, Jerusalem and the temple were destroyed; and the state of the Jews, to this day, is a striking comment on this prediction. How can it then be denied, that Jesus is the promised Messiah? Both these important points might be fully demonstrated by this one prophecy, even though it stood single: how much more, when it is only one star in a resplendent constellation, or one among a vast number of predictions, all of which combine, with united evidence, to demonstrate the same grand truth! No meaning can be given to these four verses, which will not fix the coming of the Messiah very near the beginning of the first century of the Christian era: but, according to the Jewish creed, eighteen centuries have passed away, and he has not yet appeared.

own personal ministry, and afterwards by that of his apostles, multitudes of the Jews would accede to the new covenant mediated by him; and a way would be made for the calling of the Gentiles also. And his sacrifice of himself, offered during this week, would virtually terminate the Mosaic dispensation, and vacate the ceremonial law: so that all other sacrifices and oblations would thenceforth be in every respect inefficacious. But the Jewish nation, in general, adhering to these sacrifices, and rejecting that of the Messiah, would, in consequence, see the idolatrous standards of hostile invaders, (which they justly counted an abomination,) appear in the land, and about Jerusalem, as a token of the desolations which were about to overspread the whole city and country, and to pursue the devoted inhabitants, till all the vengeance, which had been determined and predicted, had been poured out upon them; and, by the destruction of Jerusalem and the temple, the sacrifices there offered, would actually be caused to cease. This seems a general outline of the events here foretold, and historical records sufficiently show its general accomplishment. The most eminent chronologers compute it to have been nearly four hundred and ninety years from the commission granted to Ezra to the death of Christ, and some contend that it was so with the greatest exactness."—*Scott's Family Bible*.

The miracles wrought by Jesus of Nazareth, prove the reality of his claims to be the promised Messiah. None but God can work miracles, and he will never give their sanction to the deceitful pretensions of impostors. That miracles were wrought by Christ, is as well ascertained as the assassination of Julius Cæsar, or any other generally received ancient historical fact. The prophet Isaiah, seven hundred years before the birth of Christ, foretold that the Messiah should cure the lame and blind, the deaf and the dumb; and accordingly such persons were cured in numbers by Jesus. The prophet Isaiah foretold likewise, that these miracles should be wrought in the desert, and accordingly in the desert Jesus wrought them. The prophet Isaiah foretold, xxxv. 1, &c., "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. They shall see the glory of the Lord, and the excellency of our God. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. The lame man shall leap as an hart, and the tongue of the dumb sing." The apostle and evangelist, St. Matthew, relates, xv. 29, &c., that "Jesus departed from thence," from the coasts of Tyre and Sidon, "and came night unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus's feet, and he healed them: Insomuch, that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel." Since, then, the miracles of the Messiah were wrought by Jesus alone, he alone can have any just claim to be the Messiah: and from his works we may conclude, in the words of John, "This is, of a truth, that prophet that should come into the world." John vi. 14.

To enter minutely on an examination of all the prophecies of the Old Testament, and to show their exact fulfilment in Jesus of Nazareth, would be to digress from History to Theology, and would be here impertinent and unnecessary, as it has already been frequently done, both by Jewish converts and

Christians, as mentioned in the preceding parts of this work. This detailed examination is here declined, with a general observation, that the person of Jesus Christ as Emanuel; his descent in human nature from Judah and from David, when the family was reduced to poverty and obscurity; his miraculous conception; his birth at Bethlehem; his character, miracles, and doctrines; the reception given him by his countrymen; the unprovoked enmity shown him; the manner and all the circumstances of his death and burial, even to minute particulars; the end and design of his sufferings and death; his resurrection, and ascension; the pouring out of the Holy Spirit; the conversion of vast multitudes; the obstinate unbelief and opposition of the Jewish nation; the tremendous judgments of God on them for these crimes; the abrogation of the ceremonial law; the destruction of Jerusalem and the temple; the calling of the Gentiles, and the glorious triumphs of Christianity; are all so clearly foretold in the Old Testament, that the historical narratives of the four evangelists, Matthew, Mark, Luke, and John, might be related, for the most part, in the words of the Old Testament prophets, only by substituting, in a few instances, the past for the future tense. To so astonishing a degree do the two divisions of the sacred Scriptures confirm and illustrate each other! The writers of the New Testament always quote and refer to the several books of the Old, as divinely inspired, as "the oracles of God," as "the Scripture that cannot be broken."

END OF VOLUME I.

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