



*The religions and religious
ceremonies of all nations*

Joseph Nightingale



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32. Arsenal

MT

G I H O N

Waters of Gihon

VALE OF GIHON

GREEN

City
OF
JERUSALEM.

1820.

Hill of Gared

Abrahams Altar

Holy Sep.

Here Joseph and Nicodemus anointed Christ

III CALVARY

Upper Fountain of Gihon

Dragon Well

Lower Fountain of Gihon

Baths

Davids

Corner G.

Kidron Ephraim

Corner G.





Jeremiahs Cave

Brook

Fish Market

Sheep Market

THE TEMPLE

High Market

Sheep G.
Here St. Stephen
was stoned

Stephens Gate

Golden G.

Nephtul G.

Here Athalia
was slain

Edifice
where
the T.

Pool of Siloam

Entroug

Stone of

Isaiah's T.

Well

At
Turp

OR VALLEY OF HINNOM

Cave of the Apostles



Neele sculp. 352 Strand.

THE RELIGIONS
AND
RELIGIOUS CEREMONIES
OF
ALL NATIONS:

ACCURATELY, IMPARTIALLY, AND FULLY DESCRIBED;

INCLUDING

CHRISTIANS,
MOHAMMEDANS,
JEWS,

BRAHMINS,
AND
PAGANS,

OF ALL SECTS AND DENOMINATIONS.

WITH NUMEROUS ENGRAVINGS.

Tenth Edition.

BY THE REV. J. NIGHTINGALE.

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P R E F A C E.

HAD there existed any popular work, exhibiting all Religions and Religious Ceremonies in a manner similar to the following Volume, it would not have been added to the number.

Dr. EVANS's liberal work on the Sects and Denominations of the Christian World, is, professedly, "a Sketch," and does not come within the scope and plan of this Volume. It is, however, an excellent summary and guide to the most popular *Christian Sects*; and in treating of that portion of the religious world, the author of the present publication has repeatedly drawn information from it, and has, as often, acknowledged the obligation.

Mr. BELLAMY's Volume on all Religions, is a useful compendium; yet, not treating originally on the subjects spoken of, it has not been consulted in this compilation.

Mrs. HANNAH ADAMS's View of all Religions, is a good book of the kind, but appears somewhat objectionable on account of the plan. It is, moreover, too multifarious in its subjects, and, of course, too meagre in its details.

Mr. ADAMS's large work is a very excellent book, but too expensive and bulky for general use.

Abundance of information is to be gleaned from Dr. ROBINSON's invaluable Theological Dictionary, which constitutes a complete Library of Divinity; nor are Mr. BUCK's two volumes, on a similar plan, destitute of great merit; but both works are, in a great measure, irrelevant to the present design.

HURD's Religious Ceremonies, and BROUGHTON's Dictionary, but, above all, PICART's great work on Religious Ceremonies, have furnished ample materials for the purposes of the present volume. This latter work, however, is now extremely scarce. It extends to six folio volumes, and is not to be purchased for less than thirty or forty pounds: yet there is nothing of real interest contained in it, nor in the others above-mentioned, which has not been incorporated into the performance.

SOLVYN's splendid work, in four volumes, atlas folio, intituled "The Hindoos; a Picturesque Delineation of the Manners, Customs, and Religious Ceremonies of that People," has been

consulted for much valuable information: nor has there appeared a single book of consequence, that could throw any light on the various topics treated of in these pages, that has been intentionally left unexplored.

Mr. WARD's book on the Hindoos, is a great and valuable acquisition to the religion and literature of this country, and reflects the highest honour on the talents and principles of the author, whose motives for its publication are evidently of the purest nature. Of the use that has been made of it in this work, the reader will have no cause to complain.

The information contained in Mr. MILLS's work on Moham-medanism, is as creditable to his intelligence as the style in which it is conveyed is honourable to the taste and ingenuity of that liberal and enlightened writer.

It has been the Author's constant aim, to render this Book at once instructive, moral, and amusing; and he has been uniformly careful to speak of the numerous sects and parties, in such manner as should not give offence to any person; on the contrary, he has constantly endeavoured to enlighten, improve, and instruct all. Of Christian sects he has, generally, spoken as they have spoken of themselves in their own publications. He has avoided fulness of detail respecting sects whose doctrines and practices are already well-known; but has endeavoured to devote as much of his work as possible, to interesting particulars of sects and parties of nations and individuals, whose opinions and ceremonies have hitherto been slightly illustrated.

Without making the present work a vehicle of his own private sentiments, the Author has never failed, when necessary, to advocate the great cause of religious toleration, and has endeavoured to impress the mind of his Christian readers with the necessity of constantly keeping the "unity of the spirit in the bond of peace," a lesson which he and they cannot fail to learn, while they contemplate the amazing variety of practices and the delicate shades of doctrines that exist among conscientious men of all denominations and in all countries, on subjects of religious faith and practice.

DESCRIPTION OF ENGRAVINGS.

Plan of the City of Jerusalem to face the Title.

Auricular Confession. [Page 23.]

The Priest in the Confessional, hearing the Confessions of the people. A female speaks to him through a lattice. The rest are waiting to be admitted.

Extreme Unction. [Page 23.]

The Priest in the act of administering the last said rite to a dying man.

Elevation of the Host. [Page 56.]

A Roman Catholic Priest at Mass, in the act of raising the consecrated wafer, after it has been transubstantiated into the real body of Christ. The Accolites ring a little bell, holding his garment, that people may know what is then doing, and may behold their Redeemer before them.

Elevation of the Cup. [Page 56.]

This is the same ceremony as the above, after the wine has been changed into the real blood of Jesus Christ.

Grand Mass. [Page 61.]

This is the greatest Mass, performed only on particular days amongst the Roman Catholics.

Mass of the Holy Ghost. [Page 62.]

This is a very grand and solemn Mass, peculiarly offered to the third person in the Trinity of the Roman Catholic Religion.

Giving the Benediction. [Page 62.]

A Roman Catholic Priest giving the blessing to the people after Mass.

Procession of the Host. [Page 63.]

A public Procession of the Host, or consecrated wafer, as practised in Roman Catholic countries; children strewing flowers, &c. in the way.

Procession of Cardinals to the Conclave. [Page 65.]

This is a magnificent Procession of the Cardinals at Rome going to elect a new Pope.

Reverencing the Pope. [Page. 65.]

This cut describes the manner of what is called kissing the Pope's toe.

Procession of the Flagellants. [Page 67.]

Devotees and fanatics amongst the Roman Catholics, publicly flogging themselves, by way of "mortifying the flesh." They are now almost extinct.

Worshipping in St. Patrick's Cave. [Page 69.]

This is a custom in some parts of Ireland, where the lame and the sick perform their religious adorations in a certain cave, named as on the cut.

Passing through the Fire on St. John's Day in Ireland. [Page 69.]

The country people are here described in the act of passing through the flames, called St. Patrick's Purgatory.

Baptism in the Russian Church. [Page 117.]

A Priest immersing a boy in water.

Worship in the Armenian Church. [Page 117.]

The Priest in the act of pronouncing a solemn Benediction on the People.

Bethlehem. [Page 129.]

The holy town or village of Bethlehem, where our Saviour was born, is faithfully represented in this cut.

Nazareth. [Page 129.]

The town and country of Nazareth, as it at present appears, in a valley, is here accurately represented

Grotto of Nazareth. [Page 130.]

The holy Grotto and Manger, the Birth-place of the Saviour of the World, are here faithfully delineated.

The Holy Sepulchre at Jerusalem. [Page 130.]

This Sacred Place, the tomb of the Redeemer, now Chapel for Divine worship, is here shown.

St. Peter's at Rome. [Page 181.]*St. Sophia at Constantinople.* [Page 181.]*St. Paul's Church.* [Page 180.]

This is a view of the great Western entrance and Front of St. Paul's Cathedral, London.

Westminster Abbey. [Page 180.]

This venerable Church and Abbey are here shown, as they are seen from the East. Part of Henry VIIth's Chapel, and the two lofty towers of that ancient and beautiful Building are here accurately drawn.

Church of England Baptism. [Page 196.]

A Church of England Clergyman publicly christening an infant at the font.

Church of England Sacrament. [Page 196.]

A Clergyman giving the cup in the Lord's Supper.

Church of England Marriage. [Page 197.]

This is a public wedding according to the forms established by law, in the Church, before the Altar

Church of England Burial. [Page 198.]

The Sexton and Grave-digger, in the act of lowering the Coffin into the Grave, while the Minister reads the Funeral Service

Church of England Confirmation. [Page 197.]

The Bishop is laying his hands on the head of the young persons, who kneel round the Communion table, in the act of blessing them.

Church of England Convocation. [Page 205.]

The Archbishop of Canterbury holding a Convocation of the Bishops in the Upper-house of that Assembly.

Lord's Supper in the Kirk of Scotland. [Page 221.]

The Elders are here seen distributing the Sacred Elements.

Love Feast. [Page 243.]

The Distribution of the Bread and Water to the People.

Prayer Meeting and Exhortation. [Page 243.]

A brother exhorting the People.

Field Preaching in America. [Page 249.]

This is a Methodist Preacher in the act of addressing the people, with a Bible in his hand : one of his brethren holding a hymn-book.

Preaching to the Indians. [Page 249.]

A Missionary holding out the word of life to the wondering Indians.

Adult Baptism. [Page 246].

The minister in the act of immersing the subject in the water.

Jumpers. [Page 246.]

Welsh Methodists worked up to a degree of enthusiasm, singing, jumping, &c.

Quakers' Meeting. [Page 256.]

A Public Friend, or Minister, in the act of addressing the congregation.

Quakers' Marriage. [Page 256.]

The Bride and Bridegroom in the act of pledging their faith to each other.

Feast of Mewloud. [Page 265.]

This represents one of the great feasts of the Moham-medans, in their mosques.

Mahometans at Prayer. [Page 269.]

These worshippers use various modes and postures in their adorations ; as standing, kneeling, bending, and prostration ; exhibited in this cut.

Mahometan Ladies at Prayer. [Page 269.]

Ladies of this Religion worship the Almighty with similar tokens of humility as the men: standing, bending, kneeling, and prostrate.

Temple of Mecca and Assumption of Mahomet.
[Page 270.]

The Prophet is here described as in the act of mounting to heaven on the miraculous mule, called Alborak.

Ablution. [Page 294.]

Mohammedans performing their ablutions, or washings, as preparatory to prayer.

Grand Seignior returning from Prayer. [Page 295.]

This cut describes the Grand Seignior at Constantinople, returning in procession from the Mosque after Prayer with his court and attendants.

Cemetery and Funeral near Constantinople
[Page 296.]

Mohammedan Priests, &c. walking in Procession to Funeral.

Procession of the Allah Achbar at Mecca. [Page 296.]

Mohammedans kissing the black stone at Caaba.

Dancing Deroices. [Page 332.]

Mohammedan fanatics performing their religious dances, as described by Dr. Clarke.

Procession of a Turkish Wedding. [Page 265.]

Mohammedans walking in solemn procession to a Marriage.

Exposing the Law. [Page 349.]

This is a Jewish ceremony: the Rabbi is holding up the law of God, written on silk, and exposing it to the admiration and devout respect of the people in the Synagogue.

Blessing the People. [Page 349.]

This is a Jewish Synagogue—The Rabbi and his assistants are pronouncing the Divine Benediction on the People.

Circumcision. [Page 357.]

The Chief Rabbi holds the child—The assistant who performs the rite, kneels before him, in a position ready to execute his sacred office.—Others of the assistants attend to receive the foreskin, and immediately to apply ointments, &c. to heal the wound, &c.

Jewish Wedding. [Page 357.]

The Reader in the act of casting the wine glass upon the floor, as described in the work. The Bride sits, covered with a veil, on an elevated seat, under a canopy, between her mother and mother-in-law.

Jewish Ceremony of Walking seven Times round the Dead. [Page 358.]

The Jews sometimes use this ceremony, chaunting and singing from little tablets as they walk.

God of Wisdom. [Page 367.]

This is a heathen deity, frequently represented with four arms; but in this cut with only two. The devotees are kneeling before it; a female counting or telling her beads, and others in various acts of worship.

Creator of the World. [Page 367.]

This Indian god sits upon a pedestal, supported on the back of a tortoise: the grotesque figures are types of his attributes, and lay hold of a serpent, the type of eternity. The image in the representation of water, is a very ancient likeness of our Saviour, found amongst these people.

Washing of Juggernaut. [Page 374.]

The image of Juggernaut in the act of being washed on the banks of the Ganges, to avert a pestilence.

Triumph of Juggernaut. [Page 374.]

The car of Juggernaut drawn in triumph by the people, with an appearance of artificial horses, when numbers are often slain under the wheels.

Indian Fakirs. [Page 398.]

Fanatics in the act of inflicting bodily torments on themselves.

Religious Dance of the Hindoos. [Page 398.]

The Hindoos, particularly the Mendicants, perform violent dances to excite the admiration of the vulgar.

Hindoo Fakirs. [Page 400.]

Practising various acts of bodily mortification.

Mohadhabat. [Page 400.]

This represents an Indian Juggler, performing various arts, aided, as he pretends, by the little gods at his feet. The Indian Jugglers who have visited this country, have little dolls, or dressed images, with them.

Gentoo Widow going to be burnt with her dead Husband. [Page 400.]

Hindoos in the act of preparing the funeral pyre and straw, to consume the widow, who is led forward amidst the encouragements and approbation of her friends and neighbours.

Worship of Xekia. [Page 423.]

This is one of the modern Chinese deities, seated under a canopy ; priests reading and reciting his praises before him.

Religious Ceremonies of the Chinese. [Page 423.]

Various modes of offering perfumes, and other gifts, with prostrations, &c. to the deity.

Japanese Temple of Apes. [Page 462.]

Interior of a Temple dedicated to Apes, and filled with images of that animal.

Confucius. [Page 462.]

The Chinese worshipping before an image of their famous Philosopher and Apostle Confucius.

Chinese Funeral. [Page 441.]

The solemn procession of the Chinese in their funerals—Carrying the image of Fo, their chief god.

Japanese Wedding. [Page 456.]

The bride and bridegroom hold each a torch, and in the presence of the priest, before a god, hold them crosswise, whilst they make the marriage vows.

Peruvians dedicating to the Sun. [456.]

The Inca, on his accession to the throne, presenting a golden cup to the Sun: He is here kneeling on the steps of an altar in a temple dedicated to that luminary, and is in the act of presenting the consecrated cup.

Japanese Funeral. [Page 467.]

The Japanese frequently burn their dead bodies before their gods: the cut describes a procession for this purpose.

Ceylonese Hell. [Page 487.]

The Ceylonese have four heavens and four hells, with various modes of punishment. When the inhabitants of a village have been guilty of some great crime, the priests draw a picture of the punishment awarded to that crime, and place it before their doors, or in some conspicuous place, to deter them in future. This cut represents one of those pictures.

Calla Sootraya (Ceylonese Hell). [Page 487.]

This is another Ceylonese Hell picture.

Laplanders Worshipping their Idols. [Page 487.]

These idolators sometimes cut the trunk of a tree, leaving a stump of the branches for ears, &c. into a rude figure of a man, and worship it as a god. They are here described in the act of adoration.

Laplanders Sacrificing to their Idols. [Page 487.]

The Priests are cutting open the body of a hog, to offer the entrails to their god.

Lapland Marriage. [Page 489.]

The Priest, dressed in his robes, is declaring the union of the man and woman to be eternal.

Baptism in Lapland. [Page 489.]

This cut represents a public Baptism of Infants, as performed by the Christian Priests of Lapland.

Coualcoualt, Mexican God of War. [Page 511.]

Priests in the act of praying to and invoking the aid of their god prior to going to battle.

The Mercury of the Mexicans. [Page 511.]

Priests and their assistants sacrificing birds to their god. In the shade is a dumb man, coming to seek the benefit of these oblations.

Tuppaow at Otaheite. [Page 520.]

A Burial Place in that island.

Missionary House at Otaheite. [Page 520.]

The house and grounds as they appeared when Captain Wilson went on his celebrated voyage.

Morai and Altar. [Page 524].

This is a Burying-place and Altar in Otaheite.

Great Morai, at Otaheite. [Page 524.]

This is the Great Burying-place of the Kings, and their place of Worship, of this Island.

Idols in Easter Island. [Page 527.]

European travellers are here described in the act of measuring and drawing the figure of one of the wooden gods of the South Sea Islands.

A Morai, in Tongataboo. [Page 527.]

This cut describes a place of Worship, and Burying-place in this Island, as mentioned by Captain Cooke, and other circumnavigators.

Invoking the Dead. [Page 512.]

The friends of the deceased are here calling upon him to tell them what caused him to die. It is a Canadian superstition

Canadian Marriage. [Page 512.]

The couple holding a stick, and dancing, then changing sides, and this is the signal of the marriage union.

Mexican Marriage. [Page 529.]

This, represents a *Mexican Marriage*. The Priest is here in the act of uniting the persons together in wedlock, by tying the corners of their respective garments in what we call a true-lover's knot.

Siberian Priest, invoking his Deities. [Page 529.]

The priest sounding a sort of drum, in calling upon his god to cure a sick man.



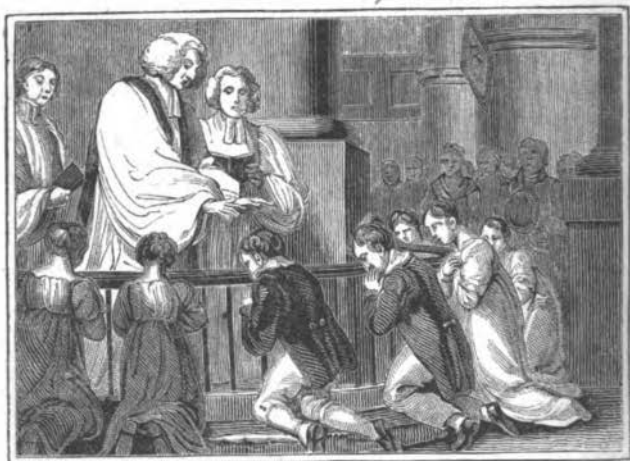
Passing through Fires on St. John's Day in Ireland.



Worshipping in St. Patrick's Cave.



Procession of the Host.



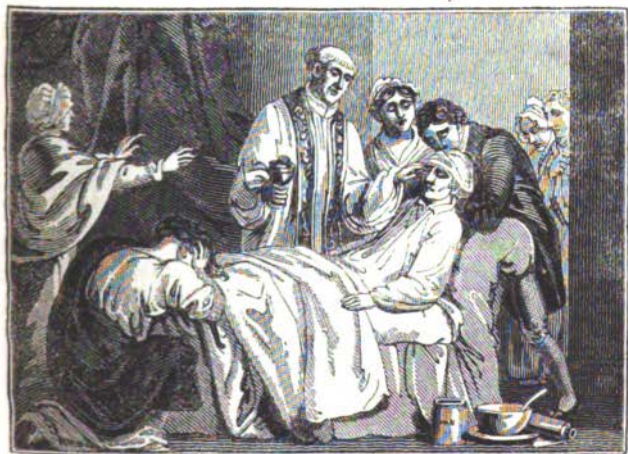
Church of England Confirmation.



Church of England Convocation.



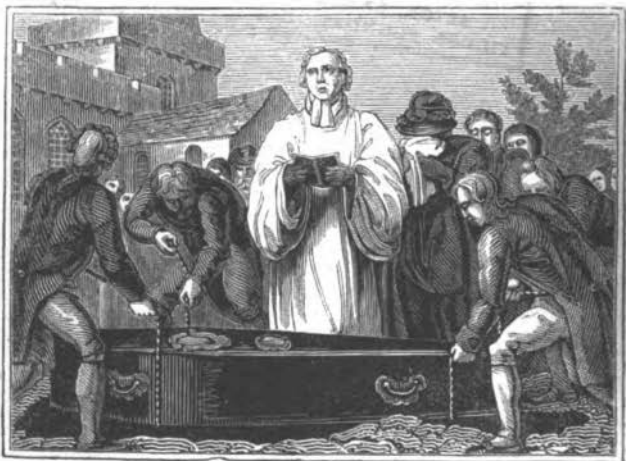
Auricular Confession.



Extreme Unction.

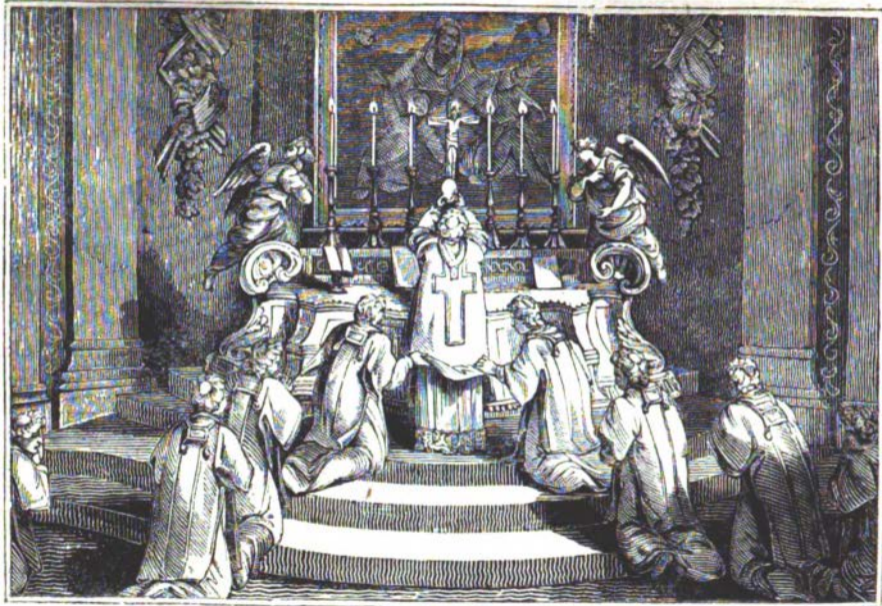


Church of England Marriage.

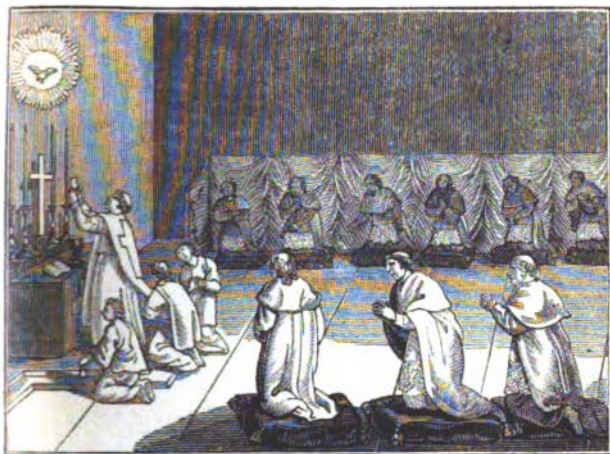


Church of England Burial.





Grand Mass.



Mass of the Holy Ghost.



Giving the Benediction.



Church of England Baptism.



Church of England Sacrament.



Field Preaching in America.



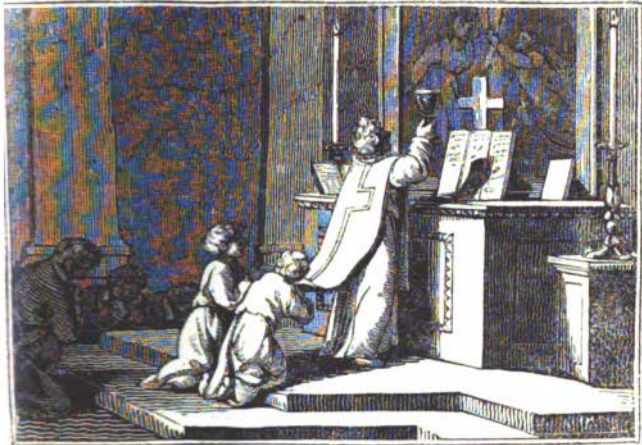
Preaching to the Indians.



Reverencing the Pope.



Procession of Cardinals to the Conclave.



Elevation of the Cup.



Elevation of the Host.



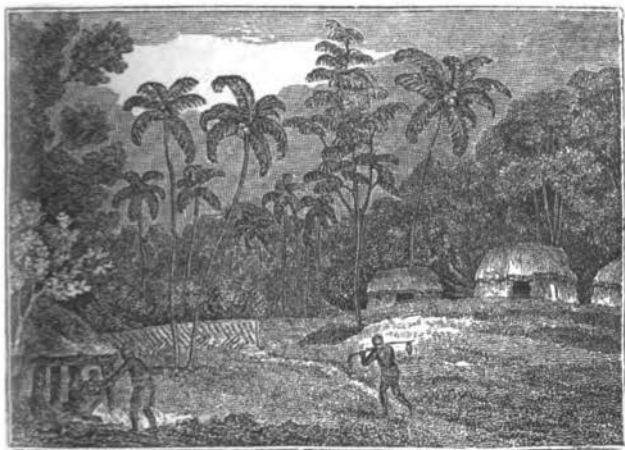
Mahometans at Prayer.



Mahometan Ladies at Prayer.



Idols in Easter Island.



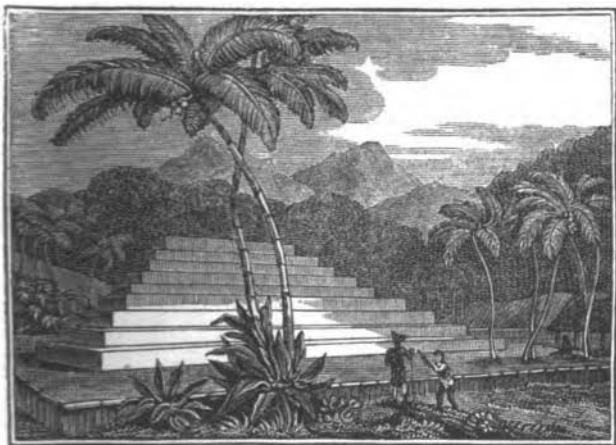
A Morai in Tongataboo.



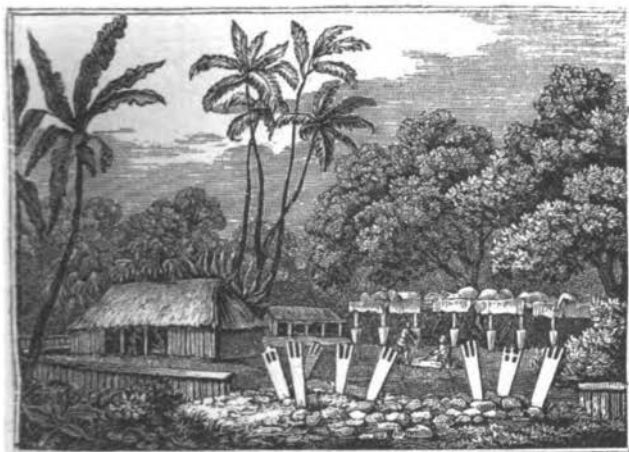
Canadian Marriage.



Invoking the Dead.



Great Morai Otaheite.



Morai and Altar.



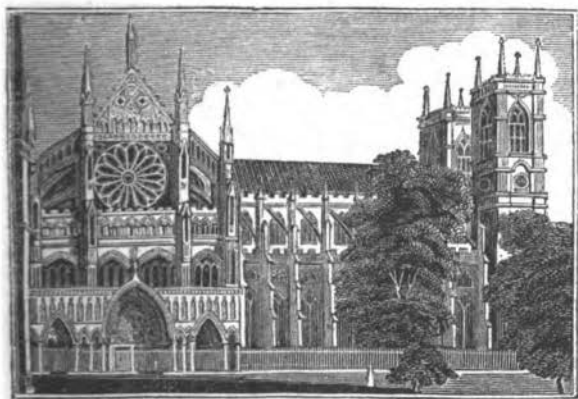
Circumcision.



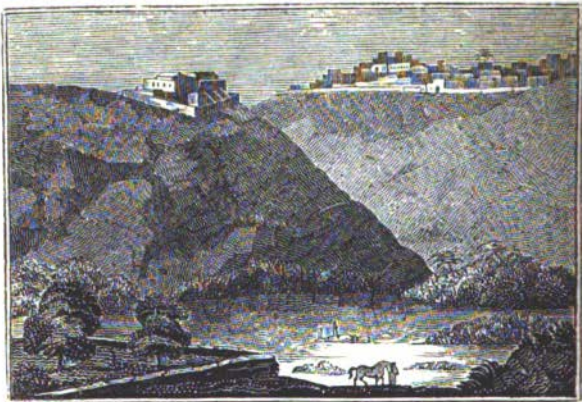
Jewish Wedding.



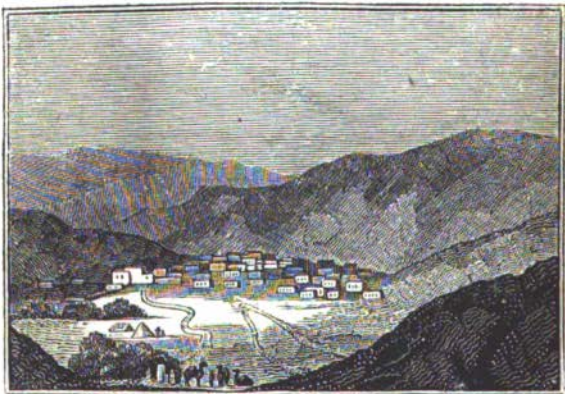
St. Paul's Church.



Westminster Abbey.



Bethlehem.



Nazareth.



God of Wisdom.



Creator of the World.



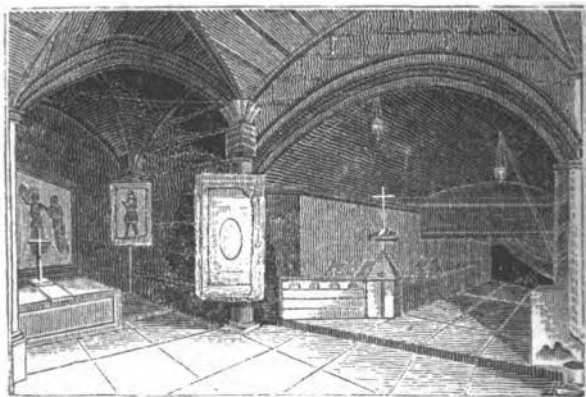
Grand Seignior returning from Prayer.



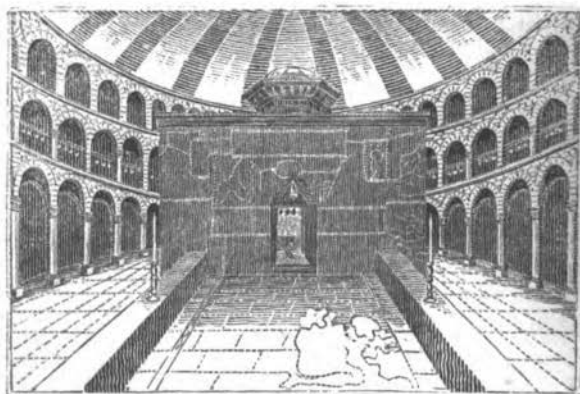
Lapland Marriage.



Baptism in Lapland.



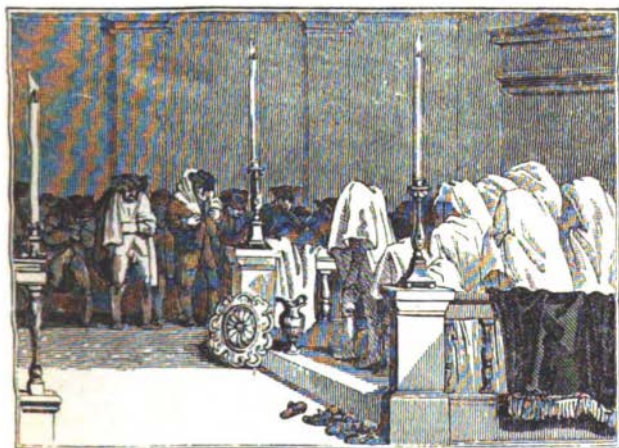
Grotto of Nazareth.



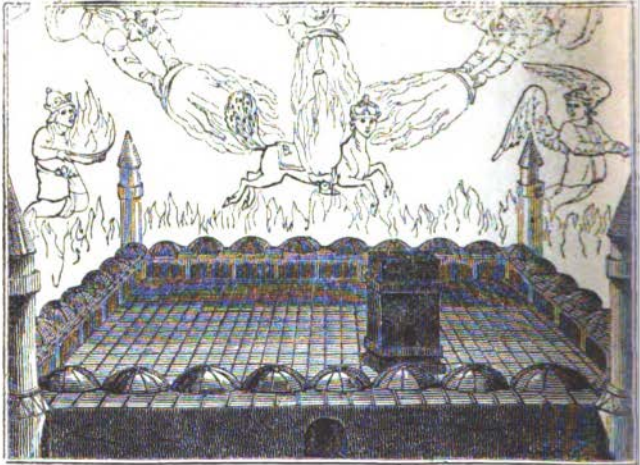
Holy Sepulchre at Jerusalem.



Exposing the Law.



Blessing the People.



Temple of Mecca and Assumption of Mahomet



Ablution.



Cemetery and Funeral near Constantinople.



Procession of the Allah Achbar at Mecca.



Laplanders Worshipping their Idol.



Laplanders Sacrificing to their Idols.



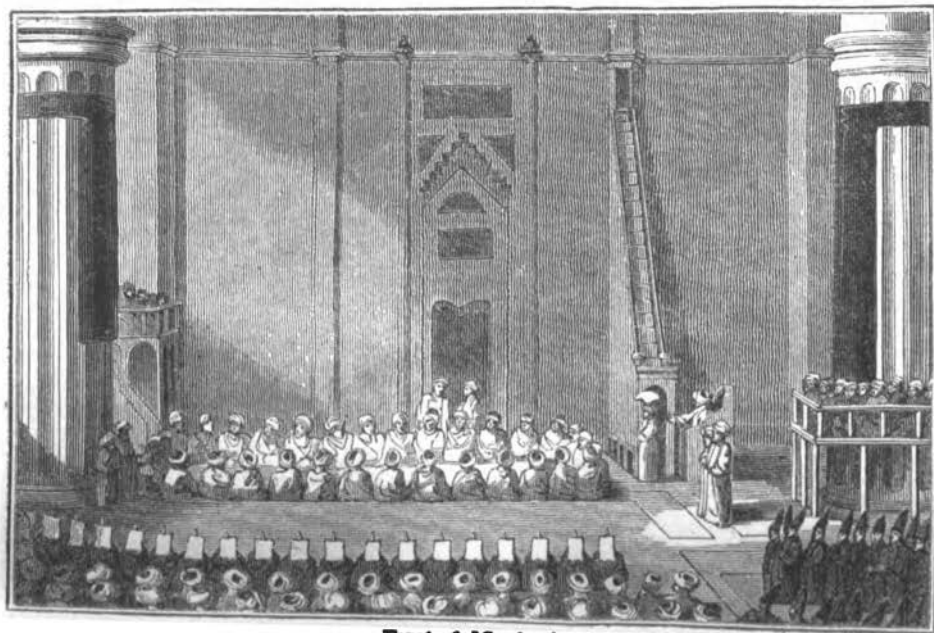
Japanese Funeral,



Dancing Dervises.



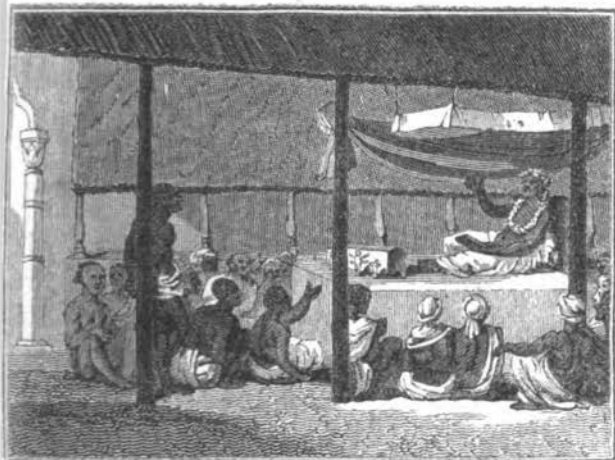
Procession of a Turkish Wedding.



West of Montreal.



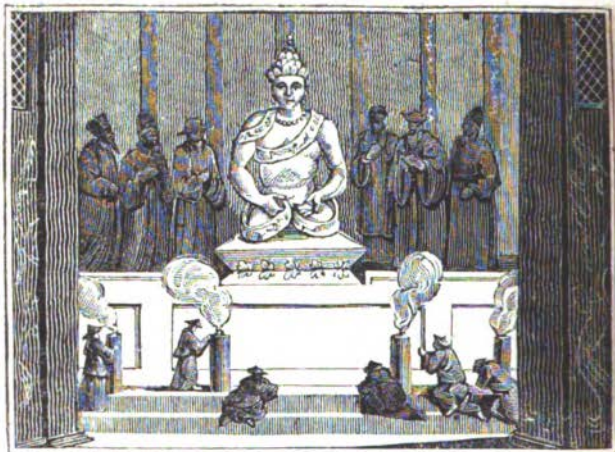
Chinese Funeral.



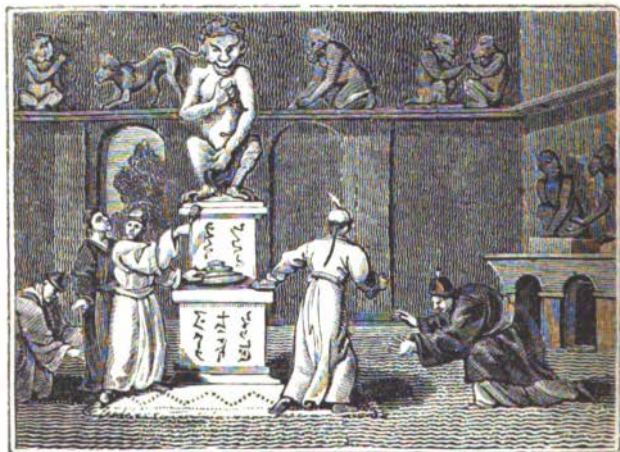
Mohadhabat.



Gentoo Widow going to be Burnt with her Dead Husband.



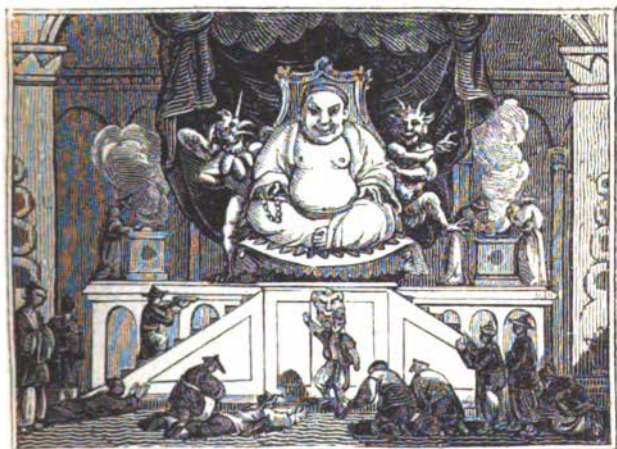
Confucius.



Japanese Temple of Apes.



Worship of Xekia.



Religious Ceremonies of the Chinese.



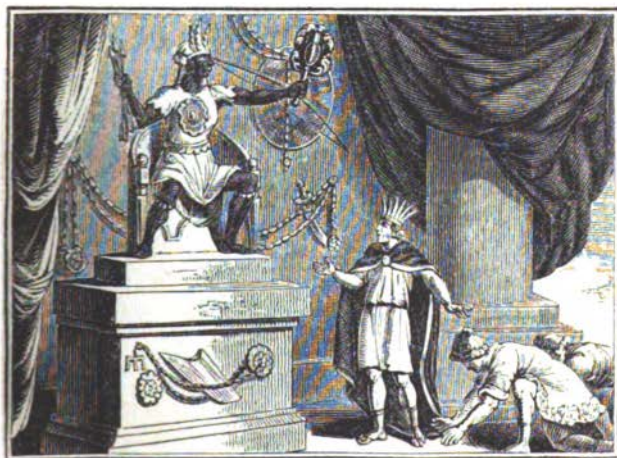
Ceylonese Hell.



Calla Sootraya (Ceylonese Hell.)



The Mercury of the Mexicans.



Coualcoalt Mexican God of War.



Adult Baptism.



Jumpers.



Baptism in the Russian Church.



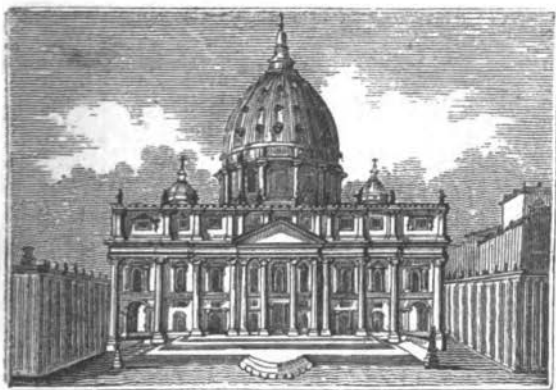
Worship in the Armenian Greek Church.



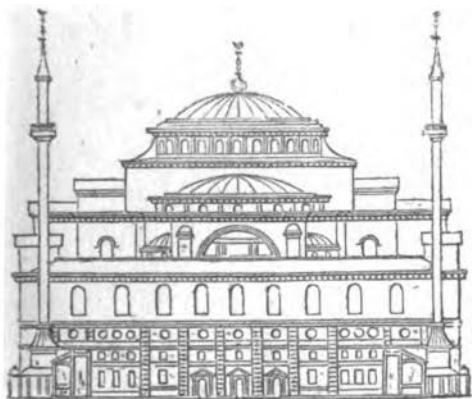
Japanese Wedding.



Peruvians Dedicating to the Sun.



St. Peter's at Rome.



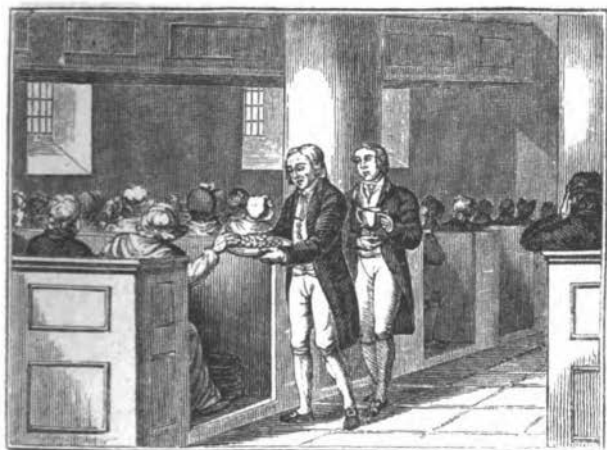
Mosque of St. Sophia, Constantinople.



Religious Dance of the Hindoos.



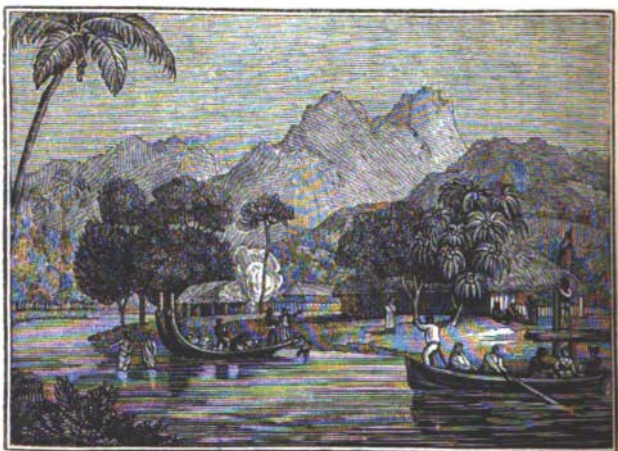
Hindoo Fakirs.



Love Feast.



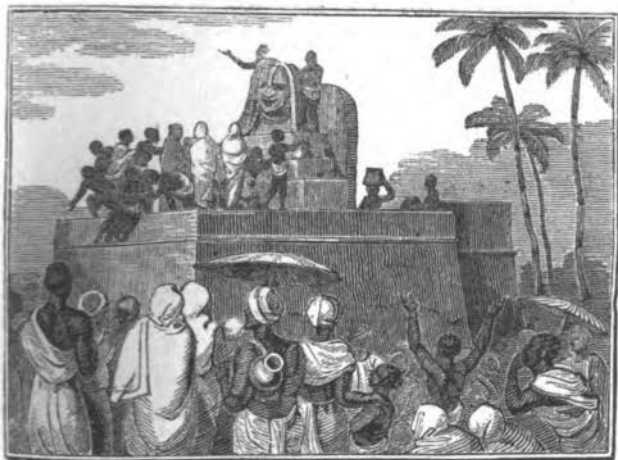
Prayer Meeting and Exhortation.



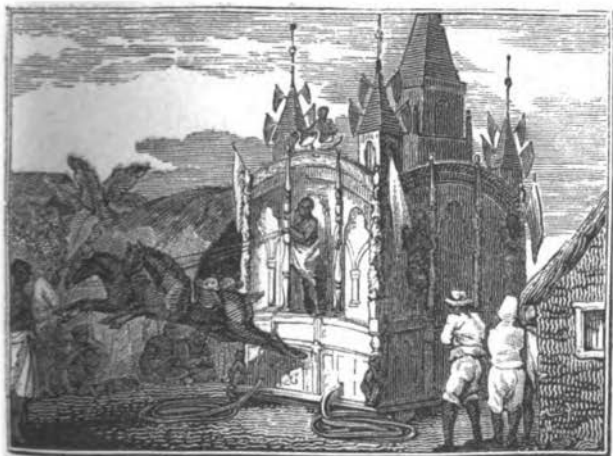
Missionary House in Otaheite.



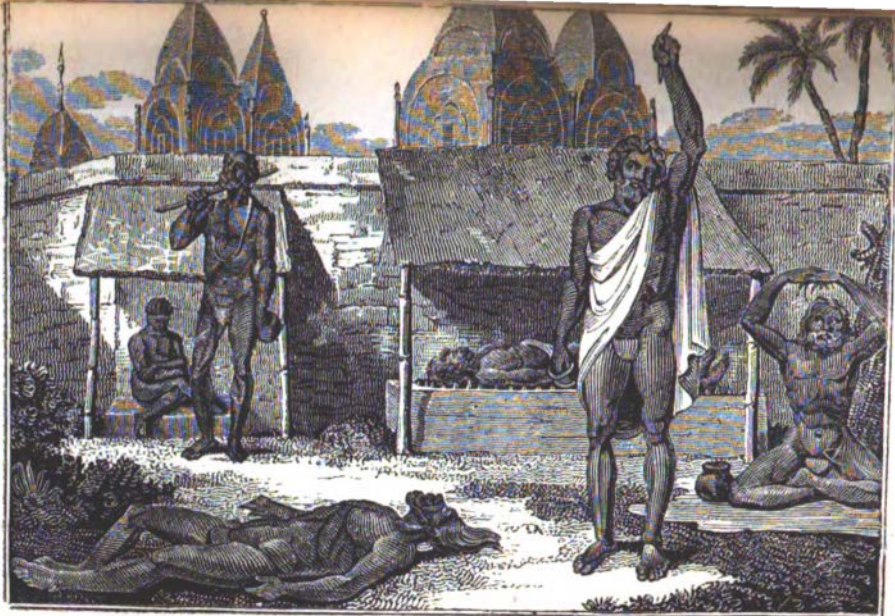
Tupapou Otaheite.



Washing of Jaggernaut.



Triumph of Jaggernaut.



Indian Fakirs.



Siberian Priest Invoking his Deities.



Peruvian Marriage.



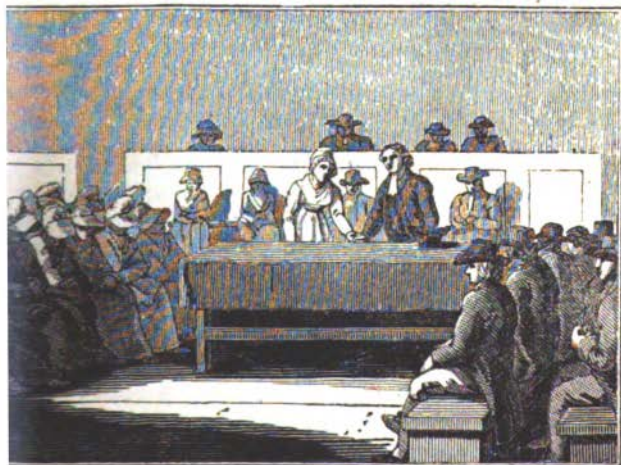
Jewish Ceremony of walking seven times round the Dead.



Lords' Supper in the Kirk of Scotland.



Quakers' Meeting.



Quakers' Marriage.

ALL RELIGIONS,
AND
RELIGIOUS CEREMONIES.

OF RELIGION IN GENERAL,

**AND OF THE GENERAL DIVISIONS OF THE RELIGIOUS
WORLD.**

RELIGION, rightly understood, is nothing less than a divine principle operating on the human heart, refining, regenerating, and moulding it into virtuous forms; and producing virtuous habits; it is the grace, or favour, of God appearing to all men,—teaching them.

This principle may yet exist with much mental darkness as to minor views and unessential practices; but wherever it does properly exist, it invariably leads to the same great end: it uniformly directs to the same divine object:—the honour of the Deity, and the happiness of the human race.

The human mind is as varied in its complexion, character, and temperature, as climate and physiognomy; and equally multifarious and versatile in its tastes and discernments. The same object, viewed from different positions and altitudes, is seen in a different point of view; and does not, to any two persons, appear in the same shape and form. From the self-same premises men draw very different and sometimes very opposite conclusions; hence arise clashing opinions and jarring notions; but with truly honest men there are no warring interests;—all point to the same goal,—all aspire to the same object:—and all, ultimately, arrive at the same end.

2 ALL RELIGIONS, AND RELIGIOUS CEREMONIES.

There is a most material distinction between truth and error: for who will venture to assert that all opinions have the same moral and religious tendency; an equal influence on the heart; or an equal controul over he will, the affections, and the conduct?

Let us, however, give a hasty glance at the divisions and sub-divisions of what may be called the *Religious World*; and, though we cannot reconcile discrepancies, let us judge with charity: for Charity is the "child and the offspring" of true religion; it is the genius, the essence, the very spirit of that "bond of peace," a Christian temper. Set that man down as "worse than an infidel," who, professing the christian faith, is yet destitute of christian love; who cannot contemplate even error itself but with feelings of hot indignation; abhorring where he should pity;—shunning when he should instruct;—who, with the faith of a saint, hath neither a saint's love, nor a saint's zeal; but, cold and heartless, or hot and infuriate, he stays to destroy, or he retires to frown.

Such a person will start with the horrific temper of a persecutor; or will cast away this book from him, with the zeal of a bigot, the moment he beholds in what varied forms mankind have worshipped the common Parent of all; especially, when he perceives amongst them, some who, having "not the knowledge of God," nor any comprehension of his revealed law, are "a law unto themselves," shewing "the work of the law written in their hearts; their conscience also bearing witness, and their thoughts, the meanwhile, accusing or else excusing one another."

But let us hasten to draw the picture, and attempt to induce impressions which its beauties or its deformities may make on the charitable Christian and the true philosopher.

The Religions of the World may be divided into the following great classes: The CHRISTIANS,—the JEWS,—the MAHOMEDANS,—and the PAGANS, or those, who hold some notions, and adhere to some practices, which, they imagine, have reference to a supernatural power; which notions and practices, to avoid repetition, we call their *Religion*.

It is generally supposed, that the inhabitants of the

globe amount, in number, to about 800,000,000: of these, it has been thought, there are about 170,500,000 CHRISTIANS; 200,500,000 JEWS;* 140,000,000 MAHOMEDANS; and 482,000,000 PAGANS. The ingenious and impartial author of "A Sketch of the Denominations of the Christian World," the Rev. Dr. *Evans*, has stated, that the Christians may be thus distributed:—the Greek and Eastern Churches, 30,000,000; the Roman Catholics, 80,000,000; and the Protestants, 65,500,000; total number of Christians, 175,000,000.

The respectable author above quoted, has furnished a very curious "schedule" of the Christian sects, in which is included the origin of the names by which Christians are distinguished; and in what great points they may be fitly classed together: as—1. according to their opinions respecting the person of Christ; 2. according to their opinions respecting the means and measure of God's favour; and, 3. according to their opinions respecting Church-government, and the administration of Ceremonies. To these is added a Miscellaneous Class of Sects, which do not properly come under any one of the other three heads.

It would be difficult to give any thing like a correct idea of the respective numbers of the several sects, or classes of Christians, otherwise than that which has already been attempted with respect to the Protestants, Catholics, and Jews.

The Wesleyan Methodists are the only sect who may be said to "number the people:" at their last yearly Conference, their numbers, throughout the world, amounted to 485,148; being a falling off, or rather deficiency, in the old or regular connexion of 8,000, from their last yearly census. But these seceders should not be reckoned amongst any other sect, as, properly speaking, they hold the same doctrines; they should all be reckoned amongst the Wesleyan or Arminian Methodists. To the whole number ought also to be added the new connexion of Kilhamite Methodists, and some other minor branches of seceders; amounting, perhaps, altogether, to not fewer than 500,000 persons, holding the same faith, and worshipping in nearly the same way.

* *Barnage* states the number of Jews to be about 3,000,000.

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The Calvinistic Methodists are, probably, equal, or nearly so, in numbers; and, if we include the Calvinists in every part of the world, certainly infinitely greater in number than, perhaps, all the other Protestants put together.

The Quakers are a numerous, but not, perhaps, an increasing body. The Unitarians, including nearly all the English Presbyterians, and those called Arians and Socinians, have greatly increased of late years; but still, compared with some other sects, they are not numerous in this country.

The task is certainly formidable that lies before a writer who has undertaken, not only to give some account of the several Sects and Denominations of the Christian World, but also of the Religion and Religious Ceremonies of all Nations, including the Jews and the Mahometans; of the Hindoos, and the Bramins, generally; of the religion of the Grand Lama;—of Lapland;—of China;—of the Kamtschadales;—of India in general;—of the Peninsula of India beyond the Ganges;—of the Asiatic Islands;—of Africa, including Egypt, Barbary, and Abyssinia;—of Guinea, the Caffres, or Hottentots;—of the South Sea Islands;—and of Paganism and Idolatry in general.

Amongst this vast variety and contrariety of opinion, no wonder, if, especially amongst the Christian sects, whose range of intellect is more enlarged, and whose fancies are more excursive than others, besides numerous truly wise, good, and liberal-minded men, there should be some pretended prophets; some workers of miracles;—some companions of angels; and mystics, and visionaries of various kinds. Viewing the subject, however, as a whole, we shall discover that religion has a powerful influence on the human mind, leading it to that which is good, and directing to “whatsoever is honest, whatsoever is lovely, whatsoever is true, and whatsoever is of good report;” constantly inviting us to think on those things that have a direct tendency to produce peace of mind, and to inspire the most exalted sentiments of peace and goodwill amongst men.

It would be desirable to conclude this chapter with a perfectly correct Table of the names and numbers of the various *Religionists* of all parties, now

in the world; but as it is impossible to make such a table, the following may serve as a round estimate, probably, not very far from the truth, though differing, in a slight degree, from some conjectures already given :

I. CHRISTIANS.

Roman Catholics	100,000,000
Greek and Eastern Churches	36,000,000
Protestant, Lutheran, and Calvinistic Churches	50,000,000

II. JEWS.

Rasnage states the Jews at about	3,000,000
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III. MAHOMEDANS.

Of the various tribes of persons following the doctrines of Islamism, there are about	143,000,000
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IV. HINDOOS AND OTHER PAGANS	468,000,000
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Total 800,000,000

In England, Ireland, and Wales, the number of Religionists of various sects and denominations may be estimated nearly as follow :

1. Church of England*	5,000,000
2. Roman Catholics†	3,400,000
3. Presbyterians, who are (in England,) chiefly Unitarians, Arians, and General Baptists	60,000
4. Quakers and Moravians.....	60,000
5. Wesleyan Methodists‡	500,000
6. Baptists, of various kinds, exclusive of General Baptists	60,000
7. Independents, including the Whitfieldians, and other Calvinistic Methodists	110,000
8. Swedenborgians	20,000
9. Miscellaneous minor Sects	15,000
10. Resident Jews.....	15,000
11. Deists, Theophilanthropists, and other Free-thinkers .	25,000

* The number of Livings in England and Wales is above 10,500.

† In England and Wales there are about 300,000, of whom 5,000 are in London. There are 900 Catholic churches and chapels in England.

‡ The Wesleyan Methodists "all over the world," exclusive of the *New Connexion* and some others, amounted last year to nearly 488,000.

OF CHRISTIANITY IN GENERAL.

THE term CHRISTIAN simply means followers of Christ. The name was given to the disciples of Jesus at the city of Antioch, about the year 41 or 43. The early history, doctrines, forms of worship, rites, and ceremonies, are to be found faithfully detailed in the books of the New Testament, compared and illustrated by the moral and prophetic books of the Old Testament: for these two portions of the sacred scriptures ought not to be separated; the one is proof of the other. These ancient and most excellent books begin by describing the creation of the world, and informing us of the origin of our first parents, Adam and Eve; their state of innocence, perfection, duty, and happiness; of their fall and consequent punishment. The Old Testament, or first part, opens not only these things to us; but also gives clear and repeated intimations of the propitious intentions of the Deity towards His erring and sinful creatures: it likewise informs us of the general degeneracy of mankind, and of their destruction by an universal deluge; it then treats of the character and conduct of Moses, Noah, Abraham, Isaac, Jacob, Israel, and his family. It gives us a general history of the Jews, of their laws and statutes as prescribed by God and dispensed by Moses, Aaron, &c. for their regulation and government; ceremonial as to their sacrifices and judicial respecting their economy and discipline, with the sanctions whereby they were enforced.

The Old Testament certainly affords more clear and ample discoveries of the being and perfections of Almighty God than could have been attained by the mere light of nature, or the most powerful effort of our reason. In many parts of this history the scenes of the divine providence are most admirably displayed, shewing that God is the moral governor of the world,—the lover and the rewarder of virtue. But, in a very peculiar manner, it exhibits many great and glorious prophecies and promises of a Messiah, all making way for, and introductory to, that far more glorious dispensation of truth and grace, the gospel of Jesus Christ. All who embraced his doctrines, whether in reality, or only formally, became,

and still are styled *Christians*. Those who, whilst they make profession of Christianity, entertain sentiments, or observe practices at variance with the Holy Scriptures, are called *nominal Christians*, that is, Christians in name only; whilst those, who not only profess Christianity, but whose principles and practice correspond with the scriptures, and are therefore, in reality, the disciples or followers of Christ, are denominated *real, or true Christians*.

It is not my intention to enter into any of the Evidences of Christianity:—it is rather my business to describe, in general terms, of what it consists, and what are universally admitted, by all denominations of Christians, to be among its leading tenets and features.

1. *All Christians* acknowledge the Holy Scriptures to be of divine origin; and admit that, rightly understood, they contain the great principles of true religion, and sound morality.

2. *All Christians* agree in asserting that there is but one Supreme GOD; the Creator, Governor, and the Preserver of the Universe.

3. *All Christians* admit that this one God sent into the world a person, afterwards named *Jesus Christ*, who lived, acted, taught, died, and rose again in the manner related of him in the New Testament.

4. *All Christians* agree, that there will be a future state of existence, when virtue will be rewarded and vice punished.

5. *All Christians* agree, that it is our duty to love, honour, and serve God; and to do good to our neighbour.

6. *All Christians* agree, that without virtue it is impossible to be perfectly happy even in this life. Lastly,

7. *All Christians* agree, that vice of every description is forbidden, and is uniformly attended with more or less of misery and unhappiness to the perpetrators of it.

Perhaps to these general principles might be added a few others of the like nature, but they are here simplified as much as possible. Some of these truths are admitted by other sects, or classes of religious men, not within the pale of the Christian church; such as the Jews, the Mahomedans, and the Deists.

To sum up the whole of what Christianity may be

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to teach or imply, as we find it laid down in the Sacred Writings, it may be remarked that we learn from those writings in what true religion consists, and how the knowledge of it is to be attained.—We discover something of the existence, nature, and attributes of Almighty God—his names and titles—his excellency, majesty, greatness, perfection, glory, sovereignty, absoluteness, and providence. We learn, that God is a spirit, invisible, incorruptible; most strong, almighty or omnipotent; omniscient, omnipresent, immense;—most wise, holy, and just; compassionate, pitiful, and merciful; long suffering and patient; gracious, good, and bountiful; faithful and true; unchangeable, infinite, eternal; One, living, self-existent Being.

From the Holy Scriptures we further learn the history of the origin, nature, state, and duties of man; what he was in his first estate wherein he was created, and of his fall, or degradation from that pure state; and of his condition since that fall:—that vice, or sin, entered the world, rendering all mankind more or less corrupt, unclean, and wicked; and therefore, exposed to the Divine displeasure, and to the evil consequences of their own folly; as men under the condemnation of a violated law.

The Christian Religion teaches also by what means mankind may be rescued from the penal consequences of their guilt; by pointing out the first cause, and the great plan of redemption through, or by, Jesus Christ, whose excellency, fulness, dignity, and authority, are clearly set forth. This religion explains how Christ wrought salvation for sinners;—what he was made, what he is, and what he did in order to it; procuring for them the means of pardon and remission of sins; reconciliation with God; justification and sanctification before God; salvation and eternal life.

The Christian Religion further shews how men may have the benefit of this salvation; or by what means it becomes theirs. It also treats of Faith; its nature and object, use, benefits, advantages, effects, and fruits.

As the necessary results of true faith, we learn in the Christian code the necessity of good works; the characters of saints, or true believers, manifested and displayed in what are denominated the fruits of the Spirit; holiness

of heart, and correctness of conduct ; particularly shewn in duty to God, to live to Him and not to ourselves ; to be holy, fruitful, walking in the light, in an honest, heavenly and spiritual conversation, worthy of our high calling ; to worship and glorify God ; and set our affections on heavenly things.

Christianity teaches besides the object, nature, and end of prayer, public and private ; and how we should take especial notice of the various acts of God's goodness and mercy ; celebrate His praises, and exhort others to do the same.—That we should fear God, and none else ;—trust in Him above all other dependencies, at all times, and in all cases ; that we should walk humbly before God ; opposing all high thoughts, and avoid boasting.

Christianity very clearly points out the moral and social duties ; shewing the duties of good men towards each other, in the several relations of life ; whether as followers of the same spiritual head and teacher, or as they stand related to one another simply as men.

In short, Christianity, taken in its widest sense and scope, is a complete code of moral and religious instruction ; and leaves nothing to be learnt or taught that is essential to man's real comfort here, or happiness hereafter. It holds out the most exalted motives to virtue and holiness ; offers the highest rewards to the good, and denounces the most terrible punishments against the incorrigibly wicked and rebellious. It accommodates itself to all ranks and conditions of men, —to kings and to subjects,—to the affluent and the indigent ; the prosperous and the adverse. In a moral point of view, it knows no distinctions among men ; only the good and the bad.

Of the rites and ceremonies, or positive institutions, of Christianity, it would not be proper to say any thing in this place ; because the plan of this work is not to describe the author's own private views of what Christianity, with respect to disputed points, teaches ; but, in the first place, to lay before the inquiring reader an outline of those great facts and truths of Christianity which no christian does or can deny ; and then, particularly, to detail the several views which good men, of all denominations, have respectively entertained of its various tenets and enactments, whether moral or ceremonial.

OF THE ROMAN CATHOLICS.*

THIS denomination of Christians has existed, under one form or other, from a very early period of the Christian Church; but our business is not so much to trace their history, as to describe their present state.

They tell us, that they are as old as Christianity itself: that their first bishop was no less a personage than St. Peter himself, who, they add, was first bishop of Rome; and they assume to trace their several bishops in direct succession from the apostles down to the present time.

Their first bishop belonging to what they call the see of Rome, they, after the lapse of some time, adopted the adjunct *Roman* to their other appellation of Catholic, or Universal: for they tell us, that their faith or creed has been adopted at all times, in all places, and by all men, who are not heretics; hence they claim to be denominated *Catholics*. But since the Reformation in the 15th century, this sect has been designated by various names, by their enemies: Papists, Romanists, &c. These being considered terms of reproach by these Christians, I shall carefully avoid applying them; preferring the use of that appellation which cannot possibly give offence; and by which they are, in fact, now recognized in our modern statute-books.

Speaking of their church generally, the Roman Catholics describe it as *one, holy, catholic, and apostolic*;—*First*, because its doctrines and worship are the same all over the world; *Secondly*, because all its doctrines, rites, and observances tend to holiness; but more especially, as the church is infallible, and cannot fall into error of any kind, being kept and upheld by the power of Jesus Christ, who presides over the whole community of the faithful; invisibly, by his grace and special providence;

* This Christian sect is mentioned in the first place, because the very great portion of Christendom wherein it is professed, exceeds all the rest in extent and magnitude: and because it appears to have been the first sect of consequence that sprung up after the Christian religion had been embraced by kings and rulers. I will, according to the plan laid down, first treat of the RELIGION itself, considered as a system of morals, and then of its numerous RITES AND CEREMONIES

and visibly, by his successors, the Bishops or Popes of Rome, who are Christ's vicars on earth, the descendants of St. Peter, and the successors of the apostles; *Thirdly*, this church is *catholic*, because of its universality at one time, though now somewhat distracted by the great protestant schism of latter days, and the secession of the Greek Church in former times; *Fourthly*, because the bishops and pastors of this church are all descended from the apostles; the line of succession never having been broken in a single instance.

It is proper to remark here, that the Roman Catholics do not hold an opinion that the Pope himself is infallible, as many charge them; they only say that the Pope and the rest of the bishops in a general council assembled to settle points of doctrine, or essential branches of church discipline, have always been preserved from error; and this they defend by the text, that "the church is the ground and the pillar of truth;" and that when it "seemeth right to them and to the Holy Ghost" so to assemble, then Christ is so truly in the midst of them that they cannot, as a whole church, fall into error.

But they admit that the Pope, individually, as well as any other man, may fall into gross errors and very grievous sins; they admit very great latitude as to matters of mere opinion; carefully distinguishing between articles of faith or belief, and minor subjects of opinion, or convenience.

They say that as theirs is the only true church, and as there can be no salvation out of the true church, so no one can be saved who obstinately withdraws from, or does not unite himself to, their church: but they make a distinction between wilful disobedience to the church's authority, and invincible ignorance of the right way.

As a body, however, they tolerate no religion at variance with their own,—nor admit the possibility of the salvation of obstinate and wilful heretics; because the holy Roman Catholic Church being the only true church, it is the duty and the interest of all men to become obedient to her laws and teachings.

Hence, it is manifest, that the Roman Catholics reject the Protestant doctrine of "the right of private judgment in matters of religion," teaching that all spiritual know-

ledge, and all ecclesiastical authority, emanate to the faithful, first from Christ, and secondly, from the church, whose head and members may, as individuals, err, but as a whole, cannot.

The Pope of Rome, though they do not admit his infallibility, is acknowledged as first or supreme in the church, as well in matters of faith as in those of discipline; but we shall have more to say concerning the Pope, when we come to treat of Ceremonies and Rites.

The RELIGION of the Roman Catholics ought always, in strictness, to be considered apart from its professors, whether kings, popes, or inferior bishops; and its *tenets*, and its *forms*, should be treated of separately. To the acknowledged creeds, catechisms, and other formularies of the Catholic Church, we should resort for a faithful description of what Roman Catholics do really hold as doctrines essential to salvation; and as such, held by the faithful in all times, places, and countries. Though the Catholic forms in some points may vary in number and splendour, the Catholic *doctrines* cannot;—though *opinions* may differ, and change with circumstances, *articles of faith* remain the same. Without a due and constant consideration of these facts, no Protestant can come to a right understanding respecting the essential faith and worship of the Roman Catholics. It has been owing to a want of this discrimination that so many absurd, and so many even wicked tenets have been palmed upon our brethren of the Catholic church; that which they deny, we have insisted they religiously hold;—that which the best informed amongst them utterly abhor, we have held up to the detestation of mankind, as the guide of their faith and the rule of their actions. This is not fair;—it is not doing to others as we would have others do unto us: a different spirit and conduct shall be observed in this work, written for instruction; and not to serve party objects and party ends.

The various misrepresentations of the Roman Catholic doctrines and practices, which had gone forth into the world about the time of the Reformation in the 16th century, at length induced the church of Rome to call a general council, which assembled at the city of Trent; at this celebrated council the doctrines of the Reforma-

tion, at least those that were deemed new doctrines or opinions, and such as were at variance with the church's supreme authority in all matters relating to faith and practice, were denied and rejected, whilst all the doctrines peculiar to the ancient church were solemnly confirmed.

It is not needful to go into a history of this great council. Dr. Jurieu, and Father Paul, have both given very minute details of the proceedings that then took place: the decrees of this council, with the creed of Pope Pius IV. may very well be said to contain every thing necessary to be known in order to form a correct judgment of the doctrines of the Roman Catholics of the present and all former times.

The council of Trent defines the church to be one, visible, holy, catholic, and apostolic community, established by Almighty God, on a solid basis, who has bestowed upon it the power of opening the gates of heaven to all true believers, and shutting them to all heretics and infidels. It likewise has the power of pardoning sin, and excommunicating all such as are disobedient.

This church is both triumphant and militant: the former is the illustrious society of those blessed spirits and saints, who, having triumphed over the world, the flesh, and the devil, enjoy everlasting happiness, peace, and security; the latter is the congregation of all true believers upon earth, who are constantly obliged, during their whole lives, to resist the world, the flesh, and the devil.

Jesus Christ is the immediate governor of that part of the church which is triumphant in the heavens; but, as the church militant required a visible head or director, Jesus Christ has substituted one in his stead, who is accounted by all true Catholics, as the chief, if not the supreme, head and director on earth of the faith of all Christians throughout the world:—this great personage is the Pope already briefly spoken of.

The word POPE is derived from the Latin word *papa*, which signifies father. It was at first applied to all bishops; but, in process of time, it was applied to the Bishops of Rome only. It is from this word *papa* that the Roman Catholics came to be called *papists*, and their doctrines *popery*; but these are terms they disclaim.

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The Bishop of Rome is not only the prime or chief head of the church, but also an œcumenical, or universal, bishop.

The Pope is likewise styled his Holiness--God's Vicerent--The Vicar of Christ--Successor of St. Peter, Prince of the Apostles. He styles himself "A Servant of the Servants of God." But of the Pope more hereafter; at present, let us proceed to a more detailed summary of the doctrines of the Catholic Church.

In performing this portion of my labour, I shall take the creed of Pope Pius IV. with the best expositions I can collect of each of the Articles as we pass along :

ARTICLE I.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. The one true and living God in Three Persons, Father, Son, and Holy Ghost.

Exposition.—This article principally consists in believing that God is the maker of all things, that it is our duty to adhere to him with all the powers and faculties of the mind, through faith, hope, and charity, as being the sole object that makes us happy by the communication of that *summum bonum*, or chief good, which is himself. The internal adoration, which we render unto God, in spirit and in truth, is attended with external signs, whereof sacrifice is the principal, as a solemn acknowledgment of God's sovereignty over us, and of our absolute dependance upon him.

The idea of God which nature has engraven on the minds of men, represents him as a being independent, omnipotent, all-perfect; the author of all good and all evils; that is, of all the punishments inflicted on account of sin or transgression.

ARTICLE II.

I believe in one Lord Jesus Christ, the only begotten Son of God; begotten of the Father before all worlds; light of light; very God of very God; begotten not made, being of one substance with the Father by whom all things were made.

Exposition.—I do profess to be fully assured of this most certain and necessary truth, that Jesus Christ, the Saviour and Messiah, is the true, proper, and natural Son of God, begotten of the substance of the Father which, being incapable of multiplication or division, is so really and absolutely communicated to him, that he is of the same essence, God of God, light of light, very God of very God. I acknowledge none but him to be begotten of God by that proper and natural generation, and thereby excluding all which are not begotten, as it is a generation; all which are said to be begotten, and which are called sons, are so only by adoption.

ARTICLE III.

Who for us men, and our salvation, came down from heaven, and was incarnate of the Holy Ghost of the Virgin Mary, and was made man.

Exposition.—That in this Person, the divine and human natures were so united, that they were not confounded; but that two whole and perfect natures, the Godhead and manhood, were joined together in one person; but of him many things are said that are proper to one person only.

ARTICLE IV.

And was crucified also for us under Pontius Pilate: he suffered and was buried.

Exposition.—That this Person did truly suffer in his human nature, the divine being not capable of suffering.

ARTICLE V.

And the third day rose again, according to the Scriptures.

Exposition.—Christ did truly rise again from death with that very body which was crucified and buried. I also knew him in the flesh, says Ignatius, and believe in him.

ARTICLE VI.

He ascended into heaven; sits at the right hand of the Father.

Exposition.—This article teaches us, that he ascended in like manner into heaven, and sitteth at the right hand of the Father to make intercession for us.

ARTICLE VII.

And is to come again with glory, to judge both the living and the dead, of whose kingdom there shall be no end.

Exposition.—Our Lord's remaining in heaven till the day of judgment, appears from Acts iii. 20, 21; and chap. x. ver. 42.

ARTICLE VIII.

I believe in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who spake by the prophet.

Exposition.—This article teaches, 1. that the Holy Ghost proceeds both from the Father and the Son; 2. that he is of one substance, majesty and glory, with the Father and the Son, very and eternal God; inasmuch, as such operations are ascribed to the Holy Ghost as cannot be ascribed to a person distinct from the Father and the Son, and therefore must be a person distinct from them both; and, inasmuch, as such things are ascribed to him as cannot be ascribed to any but God, and for this reason they are co-equal and consubstantial.

ARTICLE IX.

I believe in one only catholic and apostolic church.

Exposition.—From these words we gather, 1. that Jesus Christ has always a true church upon earth; 2. that this church is always one by the union of all her members in one faith and communion; 3. that she is always pure and holy in her doctrine and terms of communion, and consequently always free from pernicious errors; 4. that she is catholic, that is universal, by being the church of all ages, and more or less of all nations; 5. that this church must have in her a succession from the Apostles, and a lawful mission derived from them; 6. that this true church of Christ cannot be any of the protestant sects, but must be the ancient church communicating with the Pope or Bishop of Rome; that this church is infallible in all matters relating to faith, so that she can neither add to, nor subtract from, what Christ taught.

Accordingly we find that the catholic christian asserts, that God has been pleased, in every age, to work most evident miracles in the church by the ministry of his saints, in raising the dead to life, in curing the blind and the lame, in casting out devils, in healing inveterate diseases in a minute, attested by the most authentic monuments, which will be a standing evidence to all nations, that the church of Rome is the true spouse of Christ

ARTICLE X.

I acknowledge one baptism for the remission of sins.

Exposition.—Baptism is a sacrament instituted by our Saviour to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration and the grace of Christ Jesus; and to unite them to him as the living members to the head.

St. Ceyril of Jerusalem says the catechumens, after they were unclothed, were anointed from the feet to the head with exorcised oil; after this they were conducted to the laver, and were asked if they believed in the Father, Son, and Holy Spirit. Having made a profession, they were plunged three times in the water.

ARTICLE XI.

I look for the resurrection of the dead.

Exposition.—I am fully persuaded of this, as a most evident and infallible truth, that, as it is appointed for all men once to die, so it is also determined, that all men shall rise from death; that the souls, separated from our bodies, are in the hands of God, and live; that the bodies dissolved in dust, or scattered in ashes, shall be re-collected and re-united to their souls; that the same flesh which lived before shall be revived, and the same numerical body which did fall shall rise; that this resurrection shall be universal, no man excepted; that the just shall be raised to a resurrection of life, and the unjust to a resurrection of damnation; and that this shall be performed at the last day, when the trumpet shall sound.

ARTICLE XII.

I believe in the life of the world to come. *Amen*

Exposition.—I believe that the just, after their resur-

18 ALL RELIGIONS, AND RELIGIOUS CEREMONIES.

rection and absolution, shall, as the blessed of the Father, receive the inheritance, and, as the servants of God, enter into their Master's joy, freed from all possibility of death, sin, and sorrow, filled with an inconceivable fulness of happiness, confirmed in an absolute security of an eternal enjoyment in the presence of God and of the Lamb for ever.

Thus far the profession of the Catholic faith is perfectly conformable to doctrines of the church of England, as laid down in the Apostles' and Nicene creeds. The remaining twelve articles, with the expositions, exhibit a portion of the faith of the Roman Catholics, somewhat repugnant to the Protestant Churches.

ARTICLE XIII.

I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church

Exposition.—The Roman Catholic Christians say, that the whole doctrine, to be delivered to the faithful, is contained in the Word of God, which Word of God is distributed into scripture and tradition; scripture signifies simply writing; tradition, that which has been preserved and handed down to us by words, from generation to generation; and the Catholics have many arguments in favour of tradition, as forming part of the word or revealed will of God.

ARTICLE XIV.

I do admit the Holy Scriptures in the same sense that our Holy Mother Church doth, whose business it is to judge of the true sense and interpretation of them; and I will interpret them according to the unanimous consent of the fathers.

Exposition.—The Roman Catholics hold that the church, which is alone infallible, possesses the power of judging of the right sense of the holy scriptures, and of the traditions; this church being always under the same divine influence that inspired the prophets and apostles of old. The apostolical traditions are those which are supposed to have had their origin or institution from the apostles, such as infant baptism, the Lord's Day, or first day of the week, receiving the sacrament, &c.

Ecclesiastical traditions are such as received their institution from the church, after the first age of the apostles; such as holidays, feasts, fasts, &c.

They tell us, that the way by which we are to judge of what really are apostolical and ecclesiastical traditions, is the same as that by which the faithful judge of all matters of faith and doctrine (viz.) the unerring authority of the church, expressed in her councils, and preserved in her universally admitted formularies and constant practice.

ARTICLE XV.

I do profess and believe, that there are seven sacraments, truly and properly so called, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them to every one, (viz.) baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they do confer grace, and that of these things, baptism, confirmation, and orders, cannot be repeated without sacrilege. I also receive and admit the received and approved rites of the catholic church, in her solemn administration of all the aforesaid sacraments.

Exposition.—A *sacrament* is supposed to be an institution of Christ, consisting of some outward sign or ceremony, by which grace is given to the soul of the worthy receiver.

Of these several sacraments, though they might appear rather to belong to the ceremonial part of the subject than to the doctrinal, it will be proper to give some account in this place, inasmuch as they form so essential a portion of the catholic faith. The accompanying cuts will assist the reader in understanding the forms used in their administration.

1. BAPTISM, according to the Roman Catholics, is an institution of Christ of a very important nature. The mode in which it is administered is somewhat similar to that observed by the church of England. In this particular, however, the church of Rome appears to have the advantage, in point of liberality, if I may so term it: should an unbaptized infant fall sick, and there be no priest at hand to administer this holy sacrament, the nurse, or any other person, of the congregation of the faithful, may

perform the sacred office: for, argue the catholics, it were a sad thing that the soul of a child should be damned eternally for want of this essential rite, through the unavoidable necessity of the priest's absence; and it is clear that the Roman Catholics do hold the indispensable necessity of baptism, from the 10th Article of Pope Pius's Creed, which enjoins this rite "for the remission of sins:" including, of course, original corruption as well as actual transgression.

The ceremonies now used in the administration of baptism, according to several approved authors, are as follow: *First*, they consecrate the water with prayer, and pouring in of oil three times: *Secondly*, they cross the party on the eyes, ears, nose, and breast: *Thirdly*, he is exorcised with a certain charm, or exsufflation, or breathing: *Fourthly*, they put consecrated salt into his mouth: *Fifthly*, they put spittle into his nose and ears: *Sixthly*, they add imposition of hands, and the sacerdotal blessing: *Seventhly*, they anoint him with holy oil on the breast: and, *Eighthly*, they anoint him on the crown of the head, using perfume, &c.

It was anciently the practice to give the party the kiss of peace; to put a lighted taper into his hand; give him milk and honey to drink; and then clothe him with a white garment; but these practices are now, I believe, universally laid aside. The words used, and the rest of the form, are similar to those in the protestant episcopal churches.

Baptism, amongst the Roman Catholics, is not confined to infants, nor to adults; but, properly speaking, they may be ranked amongst the supporters of infant baptism; for in this respect, like other christians, they have varied in their practice, though not in their opinions on the subject.

2. CONFIRMATION, is a sacrament wherein, by the Invocation of the Holy Ghost, and the imposition of the bishop's hands, with the unction of holy chrism, a person receives the grace of the Holy Spirit, and a strength to enable him to make profession of his faith. In this sacrament the Roman Catholics make use of olive, oil, and balm: the oil to signify the clearness of a good conscience; and the balm as the savour of a good reputation. They use the following form: "I sign thee

with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, the Son, and the Holy Ghost."

Calmet says, that *Confirmation* is that which makes us perfect christians, and impresses an indelible character after baptism, and imparts to us the spirit of fortitude, whereby we are enabled to profess christianity, even at the hazard of our lives; and is thereby deemed a sacrament of the church.

3. THE EUCHARIST, or LORD'S SUPPER, is a sacrament of infinite importance in the catholic church, and has given rise to more controversy and dispute than all the rest put together. These christians believe and assert, that the Eucharist signifies that sacrament which really and in truth contains the very body and blood of our Saviour, transubstantiated, or transformed, into the appearance of bread and wine, when consecrated and set apart at the sacrifice of the mass, which shall be fully explained farther on. It is called then Eucharist, because Jesus Christ, in the institution of this divine sacrament, gave thanks to God, broke the bread, and blessed the cup: *Eucharistia*, in Greek, signifies thanksgiving, and answers to the Hebrew word *Barach*, to bless, or *Hodah*, to praise.

The administration of this sacrament must be explained when we come to treat of the Mass more particularly.

4. PÉNANCE, or Infliction, the art of using or submitting to punishment, public or private, as an expression of repentance for sin, is deemed one of the seven sacraments. It includes confession of sins to the priest, which, if accompanied with sincere contrition, and a promise of future amendment, with restitution, upon absolution received, on these conditions, from the priest, puts the penitent into a state of salvation.

Penance and absolution are so intimately connected in the catholic church, that it will be necessary to give some further explanation of this sacrament. This, the Council of Trent has decreed to consist of some outward sign or ceremony, by which grace is given to the soul of the worthy believer. It was, they add, instituted by Christ, when, breathing upon the disciples, he gave them the Holy Ghost, with power to remit or retain sins; that is to re-

concile the faithful fallen into sin, after baptism. It differs from baptism not only in matter and form, but, also, because the minister of baptism is not a judge in that ordinance; whereas, after baptism, the sinner presents himself before the tribunal of the priest as guilty, to be set at liberty by his sentence. It is, however, as necessary as baptism. The form consists in the words "I do absolve thee." Contrition, confession, and satisfaction, are parts of penance, and the effect of it is reconciliation with God. Contrition is grief of mind for sins committed, with purpose to sin no more, and was necessary at all times, but especially in such as sin after baptism. It is a preparation to remission of sins. By penance the church has ever understood that Christ hath instituted the entire confession of sins, as necessary, by the law of God, to those who fall after baptism: for, having instituted the priests his vicars for judges of all mortal sins, it is certain that they cannot exercise this judgment without knowledge of the cause; but, when this is done, the priest, who has authority, delegate, or ordinary, over the penitent, remits his sins by a judicial act; and the greater priests reserve to themselves the pardon of some faults more grievous; as does the Pope; and there is no doubt that every bishop may do this in his diocese; and this reservation is of force before God. In the hour of death any priest may absolve any penitent from any sin. What the satisfactions are, as imposed by the priests, are too well-known, concludes the Council of Trent, to require any description.

But, as this may not be quite so clear to my reader, I think it proper briefly to state, that satisfactions here mean, restitution to the parties sinned against, bodily mortifications, charity, or alms-giving, and sometimes donations to the church. I think it more proper to give this explanation, because, I know there exists a very common opinion amongst my brother Protestants, that Roman Catholic priests affect to pardon sins of the deepest dye for money; or, in other words, that the faithful, as they are called, may purchase an indemnity for the commission of all sorts of crimes: this is a great slander, and ought not to be repeated, nor kept alive; if any priests have been wicked enough to take such an advantage of the ignorant, on their own heads be it:—the church, of which such priests

are a disgrace, disavows any such sordid and impious practices. But of this more, when we come to treat of *Indulgencies*.

5. **EXTREME UNCTION** is a sacrament of a very singular nature, and is only administered to persons in imminent danger of immediate death: it is the office of religion applied to the soul. A well-known book, entitled "Grounds of the Catholic Faith," says that we have a full description of this sacrament in James v. 14, 15, where it is said, "Is any sick among you, let him call for the elders (the priests) of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It is evident, therefore, that extreme unction consists in prayer, and in anointing the body with oil. It is called *extreme* unction, because administered in the last *extremity*.

6. **ORDERS.** The Council of Trent is very severe upon those who say that orders, or holy ordination, to the office of priests, is not truly and properly a sacrament, instituted by our Lord Jesus Christ. A dreadful anathema is denounced upon all such, and against all those who say that the Holy Ghost is not given by holy ordination. That the writer of this may not fall under the fearful anathema, thus proclaimed, he will not here insert a line in contradiction of the church's authority on this point. Orders are a sacrament instituted by Christ, by which bishops, priests, &c. are consecrated to their respective functions, and receive grace to discharge them well; but, if this be true, it is certainly a sacrament of great value.

7. **MATRIMONY, or Marriage,** is also a sacrament conferring grace; and those who say to the contrary let them be an anathema, decrees the Council of Trent. But this is not all: "if any man says, a churchman in holy orders may marry, or contract marriage, and that, when it is contracted, it is good and valid, notwithstanding any ecclesiastical law to the contrary, or that any who have vowed continence may contract marriage, let him be an anathema." This is a hard sentence; but the church has sodecreed.

As to the form of marriage in the catholic church, it differs nothing materially from that performed in the church of England; it is performed either in private or in public, in the open church or in a private dwelling, as may suit the wishes or designs of those who are to receive the grace of this holy sacrament.

Such is a brief description of the seven sacraments of the Roman catholic church. We now proceed with Pope Pius's creed.

ARTICLE XVI

I embrace and receive every thing that hath been defined and declared by the holy council of Trent, concerning original sin and justification.

Exposition.—Good works, says the council, do truly deserve eternal life; and whosoever holds the contrary is accursed.

That same council also declares, that all human kind have lost their holiness and righteousness by the sin of Adam, with the exception of the Virgin Mary, whom the catholics, believing the absolute deity of Jesus Christ, call the Mother of God.

The celebrated Bossuet, once Bishop of Mentz, says, in his Exposition of the Catholic Catechism, that eternal life ought to be proposed to the children of God, both as a grace mercifully promised, and as a reward faithfully bestowed on them for their good works and merits.

The Council of Trent decrees, that the good works of a justified person are not the gifts of God; that they are not also the merits of the justified person; and that he, being justified by the good works performed by him, through the grace of God and merits of Jesus Christ, whose living member he is does truly merit increase of grace and eternal life.

The catholic authorities do not appear to be very clear on this great doctrine of justification; for Bossuet, in another place, asserts, that the church professes her hope of salvation to be founded on Christ *alone*. "We openly declare," says he, "that we cannot be acceptable to God, but in and through Jesus Christ; nor do we apprehend how any other sense can be imputed to our belief, of which our daily petition to God for pardon

through his grace, in the name of Jesus Christ, may serve as a proof." Picart gives this quotation at greater length. It is worth remarking, that in these definitions of justification, nothing of consequence is said of faith, and the reformed churches say so much; but this was a very important feature of the Reformation.

ARTICLE XVII.

I do also profess, that in the mass there is offered unto God a true, proper, and propitiatory sacrifice for the quick and the dead; and that, in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and the divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the whole catholic church call **TRANSUBSTANTIATION**.

Exposition.—The famous and learned Cardinal Bellarmine argues on this point thus: "that the celebration of the Passover was an express figure of the Eucharist; but the Passover was a sacrifice, therefore the Eucharist must be so too." This syllogism, like all others of the same kind, is conclusive, provided there be nothing defective in the premises; but no matter: the cardinal reasons somewhat more rationally, when he says, "that if Christ be a priest for ever, the rite of sacrificing must continue for ever. "But," he adds, "there can be no sacrifice if we destroy that of the mass." Therefore, it is said, that the whole substance of the bread and wine, after consecration, is changed into the body and blood of Christ, without any alteration in the accidents, or outward forms. This sacrifice, say the catholics, was only ordained as a representation of that which was once accomplished on the cross; to perpetuate the memory of it for ever, and to apply unto us the salutary virtue of it for the absolution of those sins which we daily commit.

The Catholic Christian Instructed, an acknowledged book among these christians, solves all the apparent difficulties with respect to this doctrine of transubstantiation; (such as how the outward forms of bread and wine may remain without the substance—how the whole body and blood of Christ can be contained in so small a space as

that of the host, nay even in the smallest portion of it—or how the body of Christ can be in Heaven, and at the same time be in so many places upon earth,) in the following manner: “All this comes of the Almighty power of God, which is as incomprehensible as himself; the immense depth of which cannot be fathomed by the short line and plummet of human reason.”

The Council of Trent cuts the matter short by decreeing, “that if any one says, that a true and proper sacrifice is not offered up to God at the mass; or that to be offered is any thing else than Jesus Christ given to be eaten, let him be anathema.”

And again, in the third canon it decrees that “if any one says, that the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare memorial of the sacrifice which was completed on the cross; and that it is not propitiatory nor profitable to any but him that receives it, and that it ought not to be offered for the living and for the dead; for their sins, their punishments, and their satisfactions, and their other necessities, let him be anathema.”

And also, in the 9th canon, “if any one says, that the usage of the Church of Rome, to pronounce part of the canon with a loud voice, ought to be condemned; or that the mass ought only to be celebrated in the vulgar tongue; and that water ought not to be mixed with the wine, which is to be offered in the cup, because it is against the institution of Jesus Christ, let him be anathema.”

The Church of Rome declares that, upon the priest's pronouncing these words, *hoc est corpus meum* (this is my body), the bread and wine in the Eucharist are instantly transubstantiated into the natural body and blood of Christ; the species or accidents only of the bread and wine remaining. Christ is offered as often as the sacrifice of the mass is celebrated.

Solitary masses, wherein the priest communicates alone, are approved and commended; and the Council of Trent declares that whosoever saith they are unlawful and ought to be abrogated or abolished, is accursed.

Of the forms of this sacrifice of the mass, more in another place

ARTICLE XVIII.

And I believe, that under one kind only, whole and entire, Christ is taken and received.

Exposition.—Bread and wine, after consecration, being turned into the substance of Christ's body and blood, without changing the species, the people are forbidden to receive the sacrament in both kinds.

The Council of Constance decreed, that Christ himself instituted the sacrament in both kinds, and that the faithful in the primitive church used so to receive it; yet, that the practice of receiving in one kind only, was highly censurable; they, therefore, appointed the continuance of the consecration in both kinds, and of giving to the laity only in one kind. For this they assigned the following curious reasons: lest the blood of Christ should be spilt—the wine kept for the sick should fret—lest wine might not always be had—or lest some might not be able to bear the smell or taste.

The Council of Constance has the following words: "In the name of the holy and undivided Trinity, Father, Son, and Holy Ghost. Amen. This present sacred, general Council declares, decrees, and determines, that although Christ instituted and administered to his disciples this venerable sacrament after supper, under both kinds of bread and wine; yet this, notwithstanding the laudable authority of sacred canons, and the approved custom of the church, hath maintained, and doth maintain, that such a sacrament as this ought not to be made after supper, nor to be received by the faithful, otherwise than fasting, excepting in case of infirmity, or other necessity granted or admitted by law, or by the church: and since, for avoiding some dangers and scandals, the custom has been rationally introduced. That though this sacrament was in the primitive church received by the faithful under both kinds, and afterwards by the makers of it, under both kinds, and by the laity only under the species of bread—such a custom as this ought to be accounted a law, which must not be rejected, or at pleasure changed, without the authority of the church. They who assert the contrary are to be driven away as heretics and severely punished by the diocesans of the place, or their officials, or by the inquisitors of heretical pravity".

The Council of Florence, speaking in relation both to this and the eucharist, decrees as follows: "The priest, speaking in the name of Christ, maketh this sacrament; for, by virtue of the very words themselves, the bread is changed into the body of Christ, and the wine into his blood; yet so that the whole Christ is contained under the species of bread, and the whole species of wine; also in every consecrated host and consecrated wine, when a separation is made there is whole Christ."

The host consists of a wafer composed of the finest flour and wine; and is that which is here called bread. They use wine, however, separately; the priest only partaking of this. The communicant, in receiving the sacrament, has a consecrated wafer placed upon his tongue by the priest, the former devoutly kneeling.

ARTICLE XIX.

I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful.

To this Bellarmine and the Rhenish Annotations have added—That the souls of the Patriarchs and holy men, who departed this life before the crucifixion of Christ, were kept as in a prison, in a department of hell without pain—That Christ did really go into local hell, and deliver the captive souls out of this confinement. The fathers assert, that our Saviour descended into hell; went thither specially, and delivered the souls of the fathers out of their mansions.

Exposition.—Bellarmine says there is a purgatory after this life, where the souls of those that are not purged, nor have satisfied for their sins here, are to be purged, and give satisfaction, unless their time be shortened by the prayers, alms, and masses of the living. This is also asserted by the Council of Trent.

That same Council decreed, that souls who die in a state of grace, but are not sufficiently purged from their sins, go first into purgatory, a place of torment, bordering near upon hell, from which their deliverance may be expedited by the suffrages, that is, prayers, alms, and masses, said and done by the faithful.

It is also decreed, that souls are detained in purgatory till they have made full satisfaction for their sins, and are

thoroughly purged from them; and that whoever says that there is no debt of temporal punishment to be paid, either in this world or in purgatory, before they can be received into heaven, is accursed.

ARTICLE XX.

I do believe, that the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayers unto God for us; and that their relics are to be had in veneration.

Exposition.—It must not hence be inferred, that the Roman Catholics worship the saints departed, or their relics, as their saviours or redeemers; but simply as inferior mediators, being near the throne of God, and having constant access to His divine presence. They believe that the prayers of these saints are always acceptable to Almighty God; and that as they are ministering spirits to the heirs of salvation on earth, they consequently know what is taking place in the church, and are specially mindful of the wants and desires of their suffering brethren below. So the faithful here think they may and ought to supplicate the good offices of the glorified saints before the footstool of the Omnipotent. The worship which is paid to these saints is far from supreme; it is merely the bowing with reverence, and the supplications of less favoured beings.

Relics of saints, &c. are held in *veneration*; but are not worshipped in anywise; but only as we hold in veneration the pictures or the goods of our dearest friends.

It would be amusing here to give a full account of the sacred relics which are deposited in the churches of the stations at Rome, exhibited during Lent, and upon other solemn occasions, to the veneration of the faithful; but the limits to which this work is confined forbid it.

There are fifty four stations held in Rome, the ceremonies of which commence upon the first day of Lent, and end on the Sunday *Dominica in Albis* or *Low Sunday*.

St. Isidor, who wrote about the twelfth century, does not allow any other signification to the word *station* than an offering made on a fixed and appointed day; and in support of that opinion cites the practice of Elkanah in the first book of Samuel, chap. i. "And the man went up yearly" (*statutis diebus*) "out of his city to worship, and

to sacrifice unto the Lord of hosts in Shiloh :”and in the following chapter, when Hannah brought to Samuel “ a little coat from year to year, when she came up with her husband to offer the yearly (*statutis diebus*) sacrifice.” From which it appears, Isidor considered the term *station* to be derived from the verb *statuere*, to which opinion Polidore Virgil seems to incline, when treating of this matter in his eighth book. But many object to this explanation, preferring the verb *stare* as more designative of the ceremony; quoting in support of their argument numerous authorities, some of very remote antiquity, to prove that the word *station* is not intended to signify any determinate place nor any particular ceremony performed on some certain day; but from the act of the people *standing* on such occasions, which custom upon these solemn days is invariably observed. In allusion also to the words of the gospel, “ *where two or three are gathered together in my name, I will be in the midst of them;*” and also after the resurrection, in a congregation of the disciples of Jesus, where it is written “ *stetit Jesus in medio eorum;*” the Sovereign Pontiff, in quality of his title as Christ’s vicar, by this act reminds the people of the promise.

Others pretend that it merely denotes the church, where the pope stands (or some one in his place) and preaches to the people, in imitation of Jesus, in the sixth chapter of St. John, and in other places, where it is said he stood and preached to the multitude; and which example was followed by Peter, as in the second chapter of the Acts, and from him handed down to the present time. The practice of preaching to the people standing continued, and is still observed on the days of holding the stations, in the time of Lent daily, as particularly noted in the homilies of St. Gregory when speaking of the custom; from which it is manifest, that it is not the church where the ceremony is observed, but the act from which the word *station* is derived. Some have ventured to attribute the origin of the custom to Pope Simplicius, from his directing the priests to attend at the churches of St. Peter and St. Paul; and of St. Lawrence, on the octaves of their festivals, to administer the sacraments of baptism and penance: but this is clearly erroneous, as the practice can be proved to be much more ancient than the

time of Simplicius. Finally, therefore, the word station is evidently derived from the act of standing, and not from the words of Christ, nor from the pontiff, nor from the priests appointed by Simplicius, but from the people solemnly assembling and conforming to a more ancient practice.

It was anciently the custom to go in procession to the church of the station; but the people at present go at such times of the day as suit their particular convenience; where, devoutly praying for a certain time, they return to their ordinary occupations. Pope Boniface VIII. granted an indulgence of one year and forty days to all those who, with true contrition, having confessed, kept the stations regularly from the commencement on Ash Wednesday to the feast of Easter; besides all other indulgences granted by his predecessors, to each church, in particular, a remission of 100 days of penance to all such as were, under the same regulations, found attending the apostolic benedictions. The number of the stations, for legitimate causes, having been limited, and, for good reasons, changed, transferred, or incorporated with others, by Gregory, and other popes, the number is now reduced to forty-six, which, adding the octave of Easter, and the *Dominica in Albis*, make the total at present fifty-four; but, by revisiting some of the churches, the whole number where the stations are now held is reduced to forty-five, as follow:—

Station.

1st. Ash-Wednesday,	-	St. Sabina.
2d. Thursday,	- -	— George the Martyr.
3d. Friday,	- -	— John and St. Paul.
4th. Saturday,	- -	— Triphonus.
5th. 1st Sunday in Lent,		{ — John Lateran and — Peter in Vatican.
6th. Monday,	- -	— Peter in Chains.
7th. Tuesday,	- -	— Anastasia.
8th. Wednesday,	- -	— Mary the Great.
9th. Thursday,	- -	— Lawrence.
10th. Friday,	- -	— Philip and St. James.
11th. Saturday,	- -	— Peter in Vatican.
12th. 2d Sunday,	- -	{ — Mary Dominica and — Mary Magdalen.
13th. Monday,	- -	— Clement.
14th. Tuesday,	- -	— Balbina.
15th. Wednesday,	- -	— Cecilia.

Station.

16th. Thursday,	- - -	St. Mary Trans. Tiverc.
17th. Friday,	- - -	— Vitalis.
18th. Saturday,	- - -	{ — Peter Exorcist and — Marcellinus.
19th. 3d Sunday,	- - -	St. Lawrence without the Walls.
20th. Monday,	- - -	St. Mark.
21st. Tuesday,	- - -	— Prudentia.
22d. Wednesday,	- - -	— Sixtus.
23d. Thursday,	- - -	— Cosmas and St. Damianus.
24th. Friday,	- - -	— Lawrence in Lucina.
25th. Saturday,	- - -	{ — Susannah and St. Mary dell' Angeli.
26th. 4th. Sunday,	- - -	Holy Cross of Jerusalem.
27th. Monday,	- - -	The Fourth Incoronati.
28th. Tuesday,	- - -	St. Lawrence in Damaso.
29th. Wednesday,	- - -	— Paul.
30th. Thursday,	- - -	— Silvester & St. Martin.
31st. Friday,	- - -	— Eusebius.
32d. Saturday,	- - -	— Nicholas.
33d. 5th. Sunday,	- - -	— Peter.
34th. Monday,	- - -	— Chrysogonus.
35th. Tuesday,	- - -	— Quirinus.
37th. Wednesday,	- - -	— Marcellus.
37th. Thursday,	- - -	— Apollinaris.
38th. Friday,	- - -	— Stephen rotunda.
39th. Saturday,	- - -	— John Posta Latina.
40th. Palm Sunday,	- - -	— John Lateran.
41st. Monday,	- - -	— Praxides.
42d. Tuesday,	- - -	— Prisca.
43d. Wednesday,	- - -	— Mary the Great.
44th. Thursday,	- - -	— John Lateran.
45th. Friday,	- - -	Holy Cross.
46th. Saturday,	- - -	St. John Lateran.
47th. Easter Sunday,	- - -	— Mary the Great, — Mary dell' Angli
48th. Monday,	- - -	— Peter.
49th. Tuesday,	- - -	— Paul.
50th. Wednesday,	- - -	— Lawrence.
51st. Thursday,	- - -	— Philip and James.
52d. Friday,	- - -	— Mary rotunda.
53d. Saturday in albis,	- - -	— John Lateran.
54th. Sunday in albis,	- - -	— Pancras.

Lent originally began on the 6th Sunday before Easter. St. Gregory added the four days preceding, making thereby the 40 fasting days, in commemoration of the fast in the desert; the first and last Sundays not being days of penance. By way of specimen of an account of these

several churches, and of the saints to which they are respectively dedicated, take the following, which, it will be observed, is the first in the list:—*The Church of Saint Sabina in Mount Aventine.*

This hill is one of the seven hills of Rome, having the Tiber on one side, and on the other the Palatine, and Monte Celio. Some derive its name from *Aves*, by reason of the number of birds which resort there by sun-rise, from the banks of the river in its vicinity, of which Virgil, in his 8th *Æneid*, writes, "*Dirarum nidis domus opportuna volucrum.*" Varro imagined it to be from *ad-ventu*, from its being separated, by palisades, from the city of Rome and the people; others preferred the denomination from *adventu*, from the great concourse of persons coming from Latium to sacrifice in the temple of Diana, built there in the time of Ancus Martius. But the true signification, and which opinion is generally received, is, that Aventinus, king of Alba, being killed by lightning, was there buried, and thus left the name, Aventinus, to the hill which concealed his remains. This hill was anciently called Pomeria, or rather the surrounding district, and was inclosed with walls and united to the city under Claudius, of which Tacitus, in the 12th of his annals, thus writes: "*Pomerium auxit Claudius more prisco, quois qui protulere imperium et terminos urbis propagare datur. Et quoscum terminis Claudius posuerit facile cognitu, et inactis publicis perscriptum.*" In commemoration of which enlarging of the city two inscriptions yet remain, one of which in stone says:—TI. CLAUDIVS. DRVSI. F. CAESAR. AVG. GERMANICVS. PONT. MAX. TRIB. POT. VIII. IMPXVI. COSIII. CENSOR. P. P. AVCTIS. POPVLI. ROMANI. FINIBVS. POMERIVM. AMPLIAVIT. TERMINAVITQ.: the other, which is in bronze, is placed in the Campioglio;—VTIQ. EI. FINES. POMERII. PROFERRE. CVM. EX. REPUBVLI. CENTEBIT. ESSE. LICEAT. ITA. VTI. LICVIT. CLAVDIO. CAESARI. AVG. GERMANICO. Pliny, who wrote in the time of Vespasian, says, that Rome embraced seven hills, and that it contained fourteen districts, and Publius Victorius numbers the Aventine as the thirteenth. Since the building of the church of St. Sabina, and the

popes having entire possession of the city of Rome, the divisions of the city have been altered, and this of Mount Aventine is now ranked as the first; this is noted by Anastatius in the life of Eugenius I. This district has been from many centuries the hereditary property of the illustrious family Savelli; the Popes Honorius III. and IV. were of this family, who are styled "Nobles of Mount Aventine." Mount Aventine was, in the early ages of the city, adorned with a number of temples, which, there is good reason to believe, on the introduction of christianity, were converted to the purposes for which they are at present used, for, besides many other authorities, Arcadius and Honorius directed that the public edifices should not be destroyed. It is, therefore, probable that this church of St. Sabina was the celebrated temple of Diana, or at least built on the site, with the ruins of the afore-named temple; and this is strengthened further by the testimony of Appianus, in his account of the civil wars of Rome, book 1. that C. Gracchus, in his flight from the temple of Diana Aventine, passed the Tiber by the wooden bridge of Subli-cias, which bridge was afterwards restored by Antoninus Pius, and, being by him built of marble, obtained the name of Marmorea; and which place to this day, where the church of St. Sabina stands, is called Marmorata. If to these reasons is superadded, that the port Trigena, through which the way led from the city to Mount Aventine, was at the foot of the hill through which Gracchus passed to cross the river, which was in existence some time back, and was the customary thoroughfare to the church of Sabina, whose principal entrance faces the west, it is more evident it was formerly the temple of Diana, or at least the site of that temple. This church of St. Sabina was built in the year 425, in the time of Theodosius, and in the papacy of Celestine the first, by Peter of Savona, a cardinal priest of Rome, according to the following inscription: "*Hujus temporibus fecit Petrus Episcopus Illyrica de gentenatus Basilicum, Sancta Sabina in urbe Roma in monte Aventino, juxta monasterium Sancti Bonifacii Martyris in quo et Sanctus Alexius jacet.*" The church is very magnificent, having a portico supported by two beautiful columns of black marble, and another with columns at the side, the front ornamented with elaborate bas-reliefs; twenty-

four columns of white marble divide the aisles from the nave, in which is a noble tribune also of marble; the sacred utensils are of a magnificence corresponding with the splendour of the church, amongst which is a ciborium of several pounds weight, together with another ciborium, chalice, paten, and corporal, all of silver, given, as it is said, by Honorius III. in 1216. The station at St. Sabina, being the first day of Lent, the pope goes early in the morning, with the whole of his court, to the neighbouring church of St. Anastasia, on Mount Palatine, where he stands till the people are assembled; and it is called *The Colletta*. The pope then distributes the ashes to the cardinals and those assembled; after which ceremony the litany is sung; and the whole of the clergy and the people go in procession to the church of St. Sabina, where mass is said, and a sermon from the gospel of the day; at the end of which the deacon announces the station for the following day at St. George. There are, besides the day of the station, other festivals at this church, on the 29th of August, to celebrate the birth or martyrdom of the saint; and on the 3d of May for other martyrs.

**RELICS AT THE CHURCH OF ST. SABINA, EXHIBITED
ON SOLEMN FESTIVALS.**

Under the high altar, given by Sixtus V., are the bodies of the five following saints, which were found under the ancient altar of Pope Eugenius II., in 1586, according to the inscription on a leaden chest which incloses them:—

The body of St. Sabina

- — Scraphia.
- — Alexander, pope.
- — Eventius, priest to the said pope.
- — Theodorus, a companion of Eventius.

In the church also,

An arm of St. Sabina.

Part of the cane with which Christ was beaten and derided.

A rib of one of the holy innocents.

Bones of the 40 martyrs.

Bones of the 11,000 *Virgins*.

Part of the tunic of St. Dominic.

A cross of silver, in the middle of which is another cross containing various relics, viz.

A piece of the true cross of our Saviour; *on the right arm of this cross are relics of St. Thomas Apostle and St. Lawrence.*

35 ALL RELIGIONS, AND RELIGIOUS CEREMONIES.

In the left arm, of St. Bartholomew & St. Mary Magdalen.

In the top, of St. Peter and St. James, apostles.

In the bottom, of St. Alexander, pope, St. Sabina, St. Seraphia, St. Agnes, and St. Hypolitus, and his companions.

Part of the stone on which our Saviour slept.

Part of the sepulchre of the blessed Virgin.

Some olives from Mount Olivet.

Some earth and stone from the holy sepulchre, besides other relics of St. Peter, Paul, Matthew, Stephen, Philip, James, Cosmas, Damianus, Apollinarius, Catherine, Cecilia, and many more.

In the middle of the pavement of the church is seen a black stone, of which it is said that St. Dominic one night, praying at this spot, his enemy the devil hurled a stone at him, which touched him slightly, but forced its way through the pavement on which he was kneeling and buried itself in the earth: upon moving the high altar to its present spot, this stone was found, and the miracle is celebrated in a legend inscribed thereon.

Of such materials are composed the various relics found in the other *stations*, at Rome, and in other parts of the Roman catholic world. The account here inserted has been furnished by a catholic gentleman who has resided at Rome, and observed whatever is curious or interesting in that venerable city.

We have the Council of Trent and the catechisms for authority in asserting, that all good Roman Catholics are taught, that in honouring saints who sleep in the Lord—in invoking them—in reverencing their sacred relics and ashes, the glory of God is so far from being lessened that it is greatly increased; that they are to be worshipped, or invoked, because they constantly pray to God for the salvation of men.

In "The grounds of the Catholic doctrine" it is stated, in answer to the following question: "What is the Catholic doctrine touching the veneration and invocation of saints?" it is said that "We are taught, 1st, that there is an honour and veneration due to angels and saints; 2d, that they offer prayers to God for us; 3d, that it is good and profitable to invoke them, that is, to have recourse to their intercession and prayers; and, 4th, that their relics are to be had in veneration."

They tell us further, that the church in all ages has

paid this honour and veneration to the saints, by erecting churches, and keeping holidays to their memory: a practice which the Protestants have also retained. In their invocations, however, they simply say to the saints, "Pray for us." To the Virgin Mary, the common invocation is this, "Hail Mary, mother of God, the Lord is with thee; pray for us sinners now and at the hour of death!" They, however, frequently in their books of common prayer, or missals as we call them, use the most pleasing and endearing epithets to the Virgin.

ARTICLE XXI.

I do believe that the images of Christ, of the blessed Virgin the mother of God, and of other saints, ought to be had and retained, and that due honour and veneration ought to be paid unto them.

Exposition.—"Pictures are the books of the unlearned." But it is not this idea alone that suggests to the pious Catholic the propriety of paying veneration to the images of the saints: the catechism says that the minister shall teach the people, that images of saints are to be placed in churches that they may be likewise worshipped. If any doubt arise about the meaning of the word *worship*, when applied to images, the minister shall teach them, that images were made to instruct them in the history of both testaments, and to refresh their memories; for being excited by the remembrance of divine things, they excite more strongly to worship God himself.

It is a stupid and illiberal error to charge the Roman Catholics with the proper worship of saints or of images; and to call them idolators, as many have done, and some ill-informed Protestants still do; the charge is both untrue and unjust.

Who has not often involuntarily ejaculated a prayer to the One God, when looking upon some well-executed piece of sculpture or painting, representing some person or scene of sacred history. The scriptural paintings of the late Mr. West, some of which ornament the altar-pieces of our own churches, have a powerful tendency to call forth this feeling; and he has but a cold heart, if not even a sceptical one, who can look upon that artist's, "Christ healing the Sick," or his "Christ rejected," and be totally unmoved

by something of a devotional spirit. It is certain, that nothing more than the excitation of this feeling is intended by the use of images and pictures amongst the Roman Catholics. If ignorant persons in ignorant times have made any other use of these visible remembrancers of departed worth, it has been an abuse of an harmless, if not a profitable, practice. The Catholic church forbids idolatry, ranking it as one of the deadly sins. Let them be rightly understood on this as on other points. Let us not charge them with being of a religion which they deny, nor judge them lest we also be judged. I neither justify nor condemn; but state facts. But it must be confessed that their language, especially when speaking of the Virgin Mary, is sometimes extremely poetical and devout: in the little office of the blessed Virgin, she is desired to loose the bonds of the guilty—to drive away evils from us—to demand all good things for us—make us chaste—protect us from the enemy—receive us at the hour of death. She is set forth as the mother of mercy, and the hope of the world; but why may not a Roman Catholic call her *The Mother of God*? These are all so many pious hyperboles and nothing more: worship, in the highest sense of the word, the Catholics pay to the Trinity only:—the very same Trinity in Unity, and Unity in Trinity, which is “worshipped and glorified” by christians of the reformed churches in all countries.

ARTICLE XXII.

I do affirm, that the power of indulgences was left by Christ in the church; and that the use of them is very beneficial to christian people.

Exposition.—Bossuet asserts, and only what is commonly believed, that the Council of Trent proposes nothing more relative to indulgences, but that the church had the power of granting them from Jesus Christ, and that the practice of them is wholesome; which custom, that Council adds, ought still to be preserved, though with moderation, lest ecclesiastical discipline should be weakened by too great toleration.

By indulgences granted by the popes and prelates of the church, persons are discharged from temporal punishment here and in purgatory.

On few subjects has the Catholic religion been more misrepresented than on this of indulgences: there is something obnoxious in the very term. We are apt to attach an idea and importance to it, when applied as in this case, which do not belong to it. That a bad use may have, at times, been made of it, is readily admitted: for what good is there that has not been abused? But it is denied that the Catholic religion gives any authority to its popes or prelates, or other ecclesiastical officers to grant a licence to sin, as many well-meaning protestants suppose they may. The forgery about Tetzal at the time of the reformation ought not to be mentioned, except to the individual disgrace of the forgers. I vindicate not the practice or the doctrine of indulgences in any sense; but the author, as an honest writer, will endeavour to screen the youthful mind, for whom he principally now writes, from the contagion of prejudice and mistake on this, as on other points.

In the first ages of the Christian church indulgences were common. In those times of strict ecclesiastical discipline, very severe penalties were inflicted on those who had been guilty of any sins, whether public or private; and in particular they were forbidden, for a certain time, to partake of the Lord's supper, or to hold any communion with the church. General rules were formed upon these subjects; but as it was often found expedient to make a discrimination in the degrees of punishment, according to the different circumstances of the offenders, and especially when they shewed marks of contrition and repentance, power was given to the bishops, by the Council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called an indulgence or pardon.

In course of time, however, this wholesome discipline began to relax and degenerate, and some few ambitious and desiguing men, in those dark ages, began to make a bad use of it: in the very teeth of their own religious tenets and doctrines, these indulgences were actually bought and sold, just as in our own times church-livings, advowsons as they are called, seats in parliament, lucrative and honorary offices in church and state, are sold. The doctrine itself implies neither more nor less than a

merciful relaxation of some severe ecclesiastical discipline; and the practice, though not the name, is still retained by many of the sects of the present day. The Wesleyan Methodists, for instance, whose church discipline is a pattern worthy the imitation of all other churches, a few years ago adopted the spirit of this doctrine of indulgences when certain of their most useful and popular preachers having been guilty of some of those aberrations from the straight line of moral rectitude to which human nature, in its best condition, is, alas! but too prone: instead of at once unmercifully inflicting upon them the full measure of that punishment which they had merited, exposing them to the world, and expelling them from the connexion, they prudently and mercifully granted them an indulgence; that is, they retained them in their stations as ministers of the gospel: but appointed them to circuits of a somewhat inferior character; and instead of placing their names along with their respective colleagues, simply inserted such an one by name, "*and one more.*" This was an indulgence to all intents and purposes; and such is the original import and design of this practice.

At present, the utmost length to which the use of indulgences is carried in the Church of Rome is their extension to the dead: and here the Catholics tell us, they are not granted by way of absolution, since the pastors of the church have not that jurisdiction over the dead; but are only available to the faithful shepherd, by way of *suffrage*, or spiritual succour, applied to their souls out of the treasury of the church.

They have also what they call a *jubilee*; and so called from the resemblance it bears to the jubilee in the old Mosaic law; which was a year of remission, in which bondsmen were restored to liberty, and every one returned to his possessions. The Catholic *jubilee* is a *plenary* or entire *indulgence* granted every twenty-fifth year, as also upon other extraordinary occasions, to such as, *being truly penitent*, shall worthily receive the blessed sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

There are other *plenary indulgences*, differing from a *jubilee*. A jubilee is more solemn, and accompanied

with certain privileges, not usually granted upon other occasions, with regard to their being absolved by any approved confessor from all excommunications, and other reserved cases; and having vows exchanged into the performance of other works of piety. To which may be added, that as a jubilee is extended to the whole church, which at that time joins as it were in a body, in offering a holy violence to heaven by prayer and penitential works; and as the cause for granting an indulgence is usually more evident, and greater works of piety are prescribed for the obtaining of it, the indulgence, of consequence, is likely to be more certain and secure.

In the ordinary, or what may be called the every-day practice, indulgences extend only to the granting of the laity to eat certain meats, or abstain from certain formal fasts and observances, from considerations of sickness, convenience, &c.

This is the sum of that dreadful bug-bear at which we have so long startled with horror, and shrunk back from with indignation: the practice may be absurd; but it is not wicked when rightly understood, and observed in conformity with the spirit and tenure of the rest of the Roman Catholic religion.

ARTICLE XXIII.

I do acknowledge the holy catholic and apostolic Roman Church to be the mother and mistress of all churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of Peter, the Prince of the Apostles, and the Vicar of Jesus Christ.

Exposition.—This article has reference chiefly to what has been, somewhat improperly, called the pope's supremacy; it ought rather to be called the pope's primacy.

The Catholic doctrine is as follows: That St. Peter was head of the church under Christ—that the pope, or Bishop of Rome, is at present head of the church, and Christ's vicar upon earth. This they attempt to prove by the unanimous consent of the fathers, and the tradition of the church, and say that St. Peter translated his chair from Antioch to Rome. Hence the see of Rome in all ages has been called the see of Peter—the chair of Peter; and absolutely the see apos-

toxic; and in that quality has, from the beginning, exercised jurisdiction over all other churches.

The Church of Rome they call the mistress and mother of all churches; because her bishop is St. Peter's successor, and Christ's vicar upon earth, and consequently the father and pastor of all the faithful; and therefore this church, as being St. Peter's see, is the mother and mistress of all churches.

Pope Boniface VIII. in his canon law, asserts and decrees as follows; "Moreover we declare, and say, and define, and pronounce to every human creature, that it is altogether necessary to salvation, to be subject to the Roman pontiff."

It is proper here to caution the reader against the notion that Roman Catholics, in admitting the pope's supremacy, or primacy, hold that the pope's power over the christian world is of a temporal nature: it has no such extension; no such reference; for how often have the pope's spiritual subjects, catholic kings and emperors, gone to war with his holiness? Kings do not now hold their crowns at the disposal of any one except of the laws and of their own subjects. The pope's authority over his own temporal dominions, which he holds as any other sovereign, is, of course, not purely of an ecclesiastical kind; and his spiritual power is greatly limited, even in Catholic countries, as France, Spain, &c. The French or Gallican church, in particular, is very independent. As far as relates to local discipline, the pope has but a limited authority; even in the church of which he is recognized as the head.

ARTICLE XXIV.

I do undoubtedly receive and profess all other things that are delivered, defined by the sacred canons and œcumenical councils, and especially by the holy synod of Trent: and all other things contrary hereunto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize.

This, it must be confessed, is a sweeping article: it is the very worst part of the whole system; but even here we shall do well not to mistake or misrepresent. The in-

tolerance here manifest is evidently directed against "things" rather than persons. They are heresies, real or supposed, that are condemned, rejected, and anathematized, and not the persons of the heretics. It ought not, however, to be denied, or concealed, that this famous *bull*, as it is called, which bears date Nov. 1564, repeatedly denounces curses on all those who dare dispute its statements. This solemn "bull, concerning the form of an oath of profession of faith," all ecclesiastical persons, whether secular or regular, and all military orders, are obliged to take and subscribe as follows: "This true Catholic faith, without which no one can be saved, which at this present time I do of my own accord profess and sincerely hold, I, the same *N. N.* do promise and vow, and swear, and God assisting me, most constantly to retain and confess, entire and unviolated, to the last breath of my life; and so far as in me lies, I will likewise take care that it shall be held, taught, and preached by my subjects, or those the care of whom belongs to me, in the discharge of my office."

The exclusive character of the Roman Catholic religion is its worst feature: in doctrines, of a purely theological nature, it differs little from the Calvinist, or at best from the reformed churches: in morals it is equal to the best of them: in discipline it is more rigid than any of them: but in the exclusive spirit, which it almost every where breathes, it is more uniformly explicit and expressive than all the others. It is true, that in the church of England, the purest of all national churches, we boldly pronounce "God's wrath and everlasting damnation" on all who do not believe, or hold, or "keep whole and undefiled," the creed of St. Athanasius. It is equally true, that the Calvinian churches do not admit salvation without faith, meaning thereby the right, or their own, faith. Nor is it less a fact, that many sects and parties "do not see how a man can be saved holding such and such a creed, differing from their own;" but, then, we do not, like the Roman Catholics, call persons heretics and anathematize them at the repetition of every doctrine, consigning them to the blackness of darkness for ever and ever, because they do not say our Shiboleth in

every particular. We do not finally and fully condemn for every trivial error: it is only the man who disputes the most material of the "Five Points," that we all of us give over to Satan. If a man believes the holy trinity, original sin, vicarious sacrifices, eternal torments, the election of a few, and the reprobation of all the rest—if he holds the imputed righteousness of Christ—the final perseverance of the saints—the extraordinary influences of the Holy Spirit, and has taken the oath of abjuration, and that also against transubstantiation, we all admit that such an one is, at least, in a salvable state; unless, indeed, as some of us contend, he has the misfortune to be included in the *horribile decretum*; in which case there is no hope for him, whatever he believes, or whatever he rejects. But how different this from the creed of the Roman Catholics, which calls all men heretics, except the invisibly ignorant, who do not believe *all* the articles of the christian faith! And then there is this material difference between us: the catholics pertinaciously almost to a man, act and speak, in a religious point of view, according to what they profess: if they anathematize heretics in their churches, they do the same every where else, when called upon to express their opinions; whereas we, the reformed, are more enlightened, and, at times, call one another brethren, however widely we differ in minor points, and however zealously we oppose heresy in the pulpit: we are better than our faith—the catholics are as bad as theirs.

In the year 1788, a committee of the English catholics waited on Mr. Pitt, respecting their application for a repeal of the penal laws. He requested to be furnished with authentic evidence of the opinions of the Roman Catholic clergy and the Roman Catholic universities abroad, 'on the existence and extent of the pope's dispensing power.' Three questions were accordingly framed, and sent to the universities of Paris, Louvain, Alcalá, Doway, Salamanca, and Valladolid, for their opinions. The questions proposed to them were, 1. Has the pope or cardinals, or any body of men, or any individual of the church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England? 2. Can the pope, or cardinals, or any body of men, or any individual of the church of Rome, absolve or dispense with his majesty's subjects from their oath of allegiance, upon any pretext whatso

ever? 3. If there is any principle in the tenets of the catholic faith, by which catholics are justified in not keeping faith with heretics, or other persons, differing from them in religious opinions, in any transaction, either of a public or a private nature?

“The universities answered unanimously:—1. That the pope or cardinals, or any body of men, or any individual of the church of Rome, has not any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England. 2. That the pope or cardinals, or any body of men, or any individual of the church of Rome, CANNOT absolve or dispense with his majesty’s subjects from their oath of allegiance, upon any pretext whatsoever. 3. That there is no principle in the tenets of the catholic faith, by which catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transactions either of a public or a private nature.

A faithful view having thus been exhibited of the RELIGION of the Roman Catholics, so far as relates to doctrines and opinions, nothing remains but to attempt a similar description of their RITES and CEREMONIES, including some religious PRACTICES not already sufficiently explained.

It is well known that the Roman Catholics perform divine service in the Latin tongue. The Council of Trent decreed that this ought to be the case. This practice was introduced so early as the year 686; a very ominous number, being no other than the number of the beast mentioned in the holy scriptures, that beast being, as we protestants believe, no other than the church of Rome herself; though some ignorant catholics have declared that it meant the famous Doctor Martin Luther.

It has been said, but without foundation, that the Roman Catholics forbid the use of the holy scriptures in the vulgar tongue; they now have numerous translations in use among the laity as well as among the clergy; but the church does not encourage any translation besides her own.

Something ought to be said concerning Persecution and the Inquisition; but all that is needful to be stated on those points is, that the religion of the catholics forbids the former, and knows no more of the latter than the protestant religion knows of the Star-chamber. They

are state-institutions and state-practices, not properly chargeable upon the religion of the catholics; though they may be upon catholic princes and rulers, who, not "not knowing what manner of spirit they were of," encouraged them in despite of the obvious tenets of their religion.

The WORSHIP of the church of Rome is of the grandest and most imposing character. Its ceremonials, especially in foreign countries, are extremely splendid. The most remarkable of their religious solemnities shall be now described.

The ALTAR, according to the sacred canons, should be made of stone; and it is the bishop's province to consecrate it. The table should be of one single stone, supported by pillars; there should be three steps to go up to it, covered with a carpet; and it is the clerk's business to see that the table be covered with a *chrismal*, that is, a fine cloth as white as possible, laid upon it. All this must be observed with the greatest exactness with regard to the high altar, where Christ's body, or the host, is generally deposited. The clerks must be dressed in their surplices when they approach it, and immediately kneel down and adore the holy sacrament. Certain rules are likewise to be observed in the change of the ornaments; the whole of which must be blessed, crossed, &c. and sprinkled with holy, or consecrated water.

The same formalities are to be observed with respect to the TABERNACLE of the altar, to the *pyx*, that is, the box wherein the host is locked up, and the corporals on which they consecrate; in all which they are to provide every thing of the greatest value; neither gold, silver, nor precious stones, are spared to adorn it; and the most splendid productions of art contribute to its lustre. Tapers are set on the right and left side, which must be made of white wax, except in offices for the dead, &c.

There must be a crucifix, in alto relievo, on the altar; which is generally of curious workmanship. This crucifix must be so placed, that the foot may be as high as the top of the candlesticks. There are, also, sundry cruets, basins, &c. for washing; also, a little bell, to be rung at what is called the *sanctus*, and the two elevations,

or *liftings-up*, of the host. The clerk must tinkle it twice at each *sanctus*; and at the two elevations nine times (*viz.*) thrice when the priest kneels down; thrice when he elevates the host, and thrice when he sets it down upon the altar.

The same formalities are observed in regard to the chalice, or cup.

The altar is inclosed within rails, generally of curious workmanship, and the whole service is conducted with solemnity and great ceremony.

It will be proper here to explain, as well as I can, "obscured as they are in the mist of antiquity," some of these ceremonies, and of the vestments with which the priests are decorated on their solemn occasions. The Rev. Peter Gandolphy, a learned priest of the metropolis, has given sufficient explanations of them in his preface to his edition of the liturgy, published a few years ago. These ceremonies, composed, as he says, for the edification of the faithful, were mostly intended to bear a mystical signification; though convenience and propriety often dictated the adoption of some. Thus the praying with uplifted hands, in imitation of Moses, mystically expresses the elevation of our thoughts to God. St. Paul also gives a mystical reason for the custom of men praying uncovered in churches; and even to many of their ceremonies which propriety has introduced, the church has added a mystical sense. Thus the altars in the Roman Catholic churches are always raised above the level of the pavement, that the people may more easily observe the mysteries as they are celebrated; yet, in this the church proposes to herself a meaning of a mystical kind, which is, that they are the altars of *mediation* between heaven and earth.

In the same manner the sacred *vestments* were, we are told, originally common garments, in universal use when first introduced into the offices of religion. These several vestments are called by the following names: The *chasuble* and *dalmatic*: these were coloured dresses, corresponding in shape to the French *frock* worn by our labouring peasants: convenience has taught the Catholics to leave the seams unsewed at the sides.—The *cope*. This is an exact pattern of our modern trooper's cloak.—The *stole*: this was a smaller cloak, more resembling a

tippet, or Spanish mantle, which the scissors have gradually narrowed to its present shape.—The *maniple* was originally a cloth, hanging from the left arm, to wipe the face.—The *amice* was a cloth tied over the head; used perhaps for warmth, and so placed that it might be drawn back upon the neck and shoulders at pleasure.—The *alb* was the universal under-garment of all ranks, full, and reaching down to the heels; and is still the common dress of the Asiatics.—The *girdle* was a cord necessary to confine it close to the body.—The *surplice* was a short loose white dress, and so called because occasionally worn over a dress made of the fur and hair of animals.

Such are the names, and such the origin, of the principal vestments worn by Catholic priests of the present day; but influenced by the ever-varying fashion of the times, the church soon affixed to them a mystical signification, and piously assimilated them to the virtues in which the christian's soul is ever supposed to be arrayed. The *amice*, or head-cloth, for instance, was compared to the protecting helmet of spiritual grace and salvation.—The long *alb*, or white linen garment, was supposed to be emblematical of future glory and immortality.—The *maniple* was thought to be an emblem of persecutions and sufferings for Christ's sake; and the *chasuble*, *dalmatic*, &c. to express the yoke and burthen of the gospel.

Divine service, amongst the Catholics, consists of prayers and holy lessons, which the church has appointed to be read every day by the clergy at particular hours. This service is called by the church the *canonical hours*; because it was ordained by the canons of the church, which not only prescribed the hours in which it was to be said, but likewise the particular circumstances by which it is to be said.

This office is generally called the *breviary*, which derives its name from its being an abridgment of a longer service, that was formerly used, than is at present.

This office is to be said in a standing posture, pursuant to the ancient custom of the church; and upon the knees on the day of penance.

The office consists of seven hours, if mattins and lauds are to be reckoned one; but of eight, in case they are divided. In the more early ages it was composed of six

parts only. At present they are divided into seven or eight parts, (*viz.*) mattins for night, lauds for the morning; *prime*, *tierce*, *sext*, and *none* for the day: *vespers* for the evening, and *compline* for the beginning of the night.

The hour of saying *prime* is directly after sun-rising; *tierce* is fixed to the third hour of the day; *sext* at the sixth hour; *none* at the ninth hour; *vespers* towards the evening, and *compline* after sun-set. Due care is taken, that these offices be all punctually performed at or near the times specified.

When the pope celebrates mass himself, the cardinals appear in white damask robes, laced with gold. The cardinal bishops wear copes; the cardinal priests charubles; the cardinal deacons tunics; and all of them white damask mitres. The bishops wear copes also; but they are all of rich silks, embroidered with gold, and white linen mitres sewed on paste-boards.

The Ceremonies of the Mass come next to be described. In this most solemn service, which is, as I have already stated, a holy sacrifice, the church not only prays herself, but Jesus Christ, by the sacrifice of his own body, is supposed to offer up to God his Father the most perfect adoration that can possibly be paid, since it is nothing less than a sacrifice offered to the Almighty by one who is himself God.

The mass consists of two parts, (*viz.*) first, from the beginning to the offering, formerly called the mass of the catechumens; and the second, from the offering to the conclusion, called the mass of the faithful. All persons without distinction being present at mass till the offering, the deacon then crieth out "holy things are for such as are holy: let the profane depart hence!"

In Picart's book on Religious Rites and Ceremonies we have no fewer than thirty-five curious prints, illustrative of the several parts or portions of this great service: they are briefly as follow:—1. The priest goes to the altar, in allusion to our Lord's retreat with his apostles to the Garden of Olives. 2. Before he begins mass, he says a preparatory prayer. The priest is then to look on himself as one abandoned of God, and driven out of Paradise for the sin of Adam. 3. The priest makes confession for himself, and for the people, in which it is required that he be free from mortal and

from venial sin. 4. The priest kisses the altar, as a token of our reconciliation with God, and our Lord's being betrayed by a kiss. 5. The priest goes to the epistle side of the altar, and thurifies or perfumes it. Jesus Christ is now supposed to be taken and bound. 6. The *Introite*, said or sung, i. e. a psalm or hymn, applicable to the circumstance of our Lord's being carried before Caiaphas the high-priest. 7. The priest says the *Kyrie Eloison*, which signifies, Lord, have mercy upon us, three times, in allusion to Peter's denying our Lord thrice. 8. The priest turning towards the altar, says, *Dominus vobiscum*, i. e. The Lord be with you; the people return this salutation, *cum Spiritu tuo*, and with thy Spirit, Jesus Christ looking at Peter. 9. The priest reads the epistle relating to Jesus being accused before Pilate. 10. The priest bowing before the altar, says *Munda cor*, i. e. Cleanse our hearts. The gradual is sung. This psalm is varied according as it is the time of Lent or not. The devotion is now directed to our Saviour's being accused before Herod, and making no reply. 11. The priest reads the gospel wherein Jesus Christ is sent from Herod to Pilate. The gospel is carried from the right side of the altar to the left, to denote the tender of the gospel to the Gentiles, after refusal by the Jews. 12. The priest uncovers the chalice, hereby to represent our Lord was stripped in order to be scourged. 13. The oblation to the host, the creed is sung by the congregation. The priest then kisses the altar, then the priest offers up the host, which is to represent or import the scourging of Jesus Christ, which was introductory to his other sufferings. 14. The priest elevates the chalice, then covers it. Here Jesus being crowned with thorns is supposed to be figured to the mind, shewing that he was going to be elevated a victim; and it is well known the victims of the Pagans were crowned before they were sacrificed to their idols. 15. The priest washes his fingers, as Pilate washed his hands, and declares Jesus innocent, blesses the bread and the wine, blesses the frankincense, and perfumes the bread and wine, praying that the smell of this sacrifice may be more acceptable to him than the smoke of victims. 16. The priest turning to the people, says, *Coremus, Fratres*, i. e. let us pray. He then bows himself to the altar, addresses himself to the Trinity, and prays

in a very low voice. This is one of the secretums of the mass, and the imagination of the devout christian is to find out the conformity between this and Christ being clothed with a purple robe; but we shall be cautious of adding more on this head, that we may not lose ourselves in the boundless ocean of allusions. 17. The priest says the preface at the close of the *Secretum*. This part of the mass is in affinity to Jesus Christ being crucified. The priest uses a prayer to God the Father, which is followed by the *Sanctus*, holy, holy, holy is the Lord, &c. which the people sing. 18. The priest joining his hands prays for the faithful that are living. This is said to be in allusion to Jesus Christ bearing the cross to die upon, that we might live. 19. The priest covers with a cloth the host and chalice, St. Veronica offering her handkerchief to Jesus Christ. 20. The priest makes the sign of the cross upon the host and chalice, to signify that Jesus Christ is nailed to the cross. 21. The priest adores the host before elevated, and then he raises it up, in the best manner to represent our Saviour lifted up upon the cross. He repeats the Lord's prayer, with his arms extended, that his body might represent the figure of a cross, which is the ensign of christianity. 22. The priest likewise consecrates the chalice, and elevates it, to represent the blood of Jesus Christ shed upon the cross. 23. The priest says the *Memento* for the faithful that are in purgatory. This prayer is in allusion to that which our Lord made for his enemies; but this allusion would be forced and unnatural, unless the devotees looked upon themselves as his enemies. 24. The priest then raises his voice, smiting his breast, begs God's blessing on himself and congregation, for the sake of such saints as he enumerates, and implores the divine Majesty for a place in paradise, to imitate the thief upon the cross. 25. The priest elevates the host and cup, and says the *per omnia*, then the Lord's prayer. The sign of the cross, which he makes on the host, the chalice, and the altar, is to represent to God that bleeding sacrifice which his Son offered up to him of himself; then the devout christian becomes the child of God, and all this is an allusion to the Virgin Mary's being bid to look on St. John as her son. 26. After the Lord's prayer the priest says a private one to God, to procure his peace by the mediation

of the Virgin Mary and the saints, then puts the sacred host upon the paten, and breaks it, to represent Jesus Christ giving up the ghost. 27. The priest puts a little bit of the host into the chalice. The true christian is now with an eye of faith to behold Jesus Christ descending into *Limbo*, i. e. hell. 28. Then the priest says, and the people sing, *Agnus Dei*, &c. thrice over, and the priest smites his breast. This action is an allusion to those who, having seen our Lord's sufferings, returned home smiting their breasts. 29. After the *Agnus Dei* is sung, the priest says a private prayer for the peace of the church. He then kisses the altar, and the instrument of peace called the paxis, which being received at his hands by the deacon, it is handed about to the people to be kissed, and passed from each other with these words, *peace be with you*; and whilst the paxis is kissing, the priest prepares himself for the communion by two other prayers, when he adores the host, and then says, with a low voice, *I will eat of the celestial bread*; and smiting his breast, says, *I am not worthy that thou shouldst enter into my house*, three times, after eating of the bread. He uncovers the chalice, repeating verse i. of the 115th psalm, according to the Vulgate. When the priest has received the communion, he administers it to the people. The application of these ceremonies is to the death and burial of Jesus Christ, and his descent into hell. 30. After this, the priest putting the wine into the chalice, in order to take what is called the ablution, repeats a short prayer; then he causes wine and water to be poured out for the second ablution, accompanied with another short prayer, and then salutes the congregation. These ablutions allegorically represent the washing and embalming the body of Jesus Christ, &c. 31. The priest sings the post communion or prayer for a good effect of the sacrament then received, expressed by the glorious resurrection of the regenerate christians, and is to be looked upon as the representation of our Lord's resurrection. 32. The priest, turning to the people, says, *Dominus vobiscum*, salutes the congregation, as the ambassador of Christ, with the message of peace. 33. The priest reads the beginning of St. John's gospel, and particularly of Jesus's appearing to his mother and disciples, and uses some short prayers.

34. The priest dismisses the people with these words, *Ite, missa est*, depart, the mass is concluded, to which they answer, God be thanked. This, they say, points to the ascension of Jesus Christ, where he receives the eternal reward of that sacrifice, both as priest and victim. 35. The people receive the benediction of the priest or bishop, if he is present, to represent the blessings promised and poured down upon the apostles by the Holy Ghost.

This benediction must be given after kissing, with eyes erected to heaven, and arms stretched out, and then gently brought back to the stomach, that the hands may join in an affectionate manner for the congregation of the faithful.

The extension of the arms and the joining of the hands are both mysterious, and shew the charity with which the priest calls his spiritual brethren to God.

When he pronounces the benediction he must lean in an engaging posture towards the altar.

The general division of masses is into high and low. *High Mass*, called also the *Grand Mass*, is that sung by the choristers, and celebrated with the assistance of a deacon and a sub-deacon. *Low Mass*, wherein the prayers are barely rehearsed, without any singing, and performed without much ceremony, or the assistance of a deacon and subdeacon. The music on these occasions is generally as full and as rich as possible.

As to ordinary masses, there are some which are said for the christian's soul; for releasing it from purgatory, or mitigating its punishment there. A sufficient sum must be left to the parish-priest for that purpose; for, although the Roman Catholic priests are, in this country at least, not very amply provided for, they, like most other labourers worthy of their hire, act upon the principle of "no pay no paternoster."

There are also *Private Masses*, for the restoration to health, for travellers, and for returning thanks to Almighty God for particular mercies; these are called *votive masses*.

The mass used at sea is called the *Dry Mass*, because on those occasions the cup is omitted, lest the motion of the vessel should occasion any of the consecrated wine, which is the blood of God, to be spilled.

There are other sorts of solemn masses, as the collegiate, the pontifical, those celebrated before the pope, cardinals, or bishops, at Christmas, Passion-week, &c.

When high mass is performed episcopally, or by a bishop, it is attended with still greater ceremony and magnificence. As soon as the bishop is observed to come in sight, the bells are rung; that is, of course, where bells are used, which in this country is not very common. On his setting his foot within the church-doors the organs begin to play; the master of the ceremonies gives the sprinkler to the head-canon, who presents it, after he has kissed both that and the prelate's hand. His lordship sprinkles himself, and then the canons with it, in the name of the Father, the Son, and the Holy Ghost; and then goes and says a prayer before the altar, on which stands the holy sacrament, at a desk prepared for that particular purpose, and does the same at the high altar, from whence he withdraws into the vestry, and there puts on his peculiar ornaments in the following order:—

The sub-deacon goes to a little closet contiguous to the altar, and takes from them the episcopal sandals and stockings, which he elevates and presents to the bishop. Then the deacon kneels down, and pulls off his lordship's shoes and stockings, in the midst of seven or eight *acolytes* and readers, the former being generally young persons, whose business it is to wait on the pope, or serve in churches, as in this instance. The word itself simply signifies *followers*. These are all dressed in their respective habits, and with the deacons, all upon their knees, spread the prelate's robes.

Two of the *acolytes*, or *accolythi*, after that they have washed their hands, take the sacred habiliments, hold them up, and give them to the two deacon-assistants, to put upon the bishop as soon as he has washed his hands. The deacon salutes the bishop, takes off his upper garment, and puts on his *amice*, the cross whereof he devoutly kisses. Then they give him the *albe*, the *girdle*, the *cross* for his breast; the *stole*, and *pluvial*. Upon receiving each of these the bishop kisses the cross, thereby to testify his veneration of that sacred emblem. The deacons and assistants likewise kiss the holy vestments.

As soon as the bishop is seated, they put his mitre on,

and a priest presents him with the pastoral ring The deacon gives him his right glove, and the sub-deacon his left, which each of them kiss, as also the hand they have the honour to serve in all these circumstances.

Prayers intended to return God thanks for the sanctification of his church by the Holy Ghost, are ejaculated, and adapted to each individual piece of the episcopal robes. The devotion of this ceremony is also supported and confirmed by the singing the office of the *tierce*. These several robes, &c. have also each a mystical or spiritual signification; as the *stole* describes the yoke of the gospel; the taking off of the shoes alludes to Moses putting off his shoes. The *pluvial* was formerly used by travellers, to represent the miseries of this life, &c. &c.

The bishop being thus dressed in all his habiliments, his clergy range themselves round about him. Two deacons, who are canons, place themselves on each side of him, both in their *dalmaticus*; and after them a deacon and sub-deacon. Then the incense-bearer, with the censer, and a priest, with the *navel*, out of which the bishop takes the incense, puts it into the censer, and gives it his benediction. After this he kisses the cross, which is upon the vestry altar; and then goes in procession to the other altar, where he is to celebrate the mass. The incense-bearer walks at the head of the procession; two wax-candle bearers, with lighted tapers in their hands, march next on each side of him who bears the cross. All the clergy follow them. The sub-deacon, who is to sing the epistle, carries before his breast the New Testament shut, with the bishop's maniple in it. A deacon and priest march just before the bishop; his lordship carrying his shepherd's crook in his left hand, to dispense his blessings on those good christians he passes in his way.

The bishop being advanced to the altar, bows himself once to the clergy and then advances on the first step of the altar; delivers his crook to the sub-deacon, the deacon taking off the mitre. Then the prelate and clergy all bow before the cross on the altar; after which the clergy withdraw, except two priests' assistants, one on his right hand and the other on his left, with the incense-bearer, the sub-deacon, the two deacons assistants; and thus the ceremony of the mass-service begins, the choir singing the *Introit*.

Want of room prevents a further description of the ceremonies attending mass in the various forms in which that great service, or sacrifice, is performed; or an amusing account of the solemn mass, as celebrated by the pope himself, might be given; a ceremony abounding with unusual pomp and magnificence

It would be equally amusing to describe the peculiar ceremonies attending high-mass at Christmas, when his holiness officiates; but this cannot be done: space is only left to notice some other topics of interest and importance connected with this venerable and singular community of Christians.

The procession of the host on Good Friday in Catholic countries is peculiarly solemn; though not so grand and imposing as on some occasions.

At Courtray, a town in the Austrian Netherlands, it was, and it is believed still is, the practice, on Good Fridays, to have a grand procession to what they call Mount Calvary, when a poor man is hired to represent the suffering Saviour, and in that capacity receives no small portion of thumps and blows. It was, also, once the custom at Brussels to have a public representation of the crucifixion; but I am inclined to believe, that the advancement of knowledge has taught the agents to lay aside that absurd custom. And it should be observed, once for all, that these, and such like practices, have nothing to do with the ceremonies of the church properly speaking. In all Catholic countries, however, to this day, the practice of procession-walking, on numerous occasions, particularly on what is called *corpus christi*, is very prevalent.

The *prone*, or *homily*, ought not to be overlooked. Under this word *prone*, we are to include the instruction which is given to the people relative to what is necessary to salvation; the prayers of the church in a peculiar manner for the faithful; the publication of festivals, fasts, banns of matrimony, holy orders, and other things concerning the discipline of the church. The *prone* follows the gospel, in the performance of divine service. It is performed with great ceremony and pomp.

It will be expected that some notice should be taken of the use of *beads*, the *rosary*, &c.

The Roman Catholics tell us that the *beads*, (which are a number of small beads strung loosely on a piece of thread or silk) is a devotion, consisting of a certain number of *Paternosters* and *Ave Marias*, directed for the obtaining of the blessings of God through the prayers and intercession of our Lady, that is, the Virgin Mary. Those persons who use beads in their devotions are generally found amongst the more ignorant and poor of the congregation: they shift or move a bead every time they have said a *hail Mary*, or a *Lord's Prayer*; and in the service of the beads, they usually say ten hail Marias for one *Lord's Prayer*.

By the *rosary* is meant a method of saying or telling the beads, so as to meditate on the incarnation, passion, and resurrection of Christ; and it is divided into three parts; each part consisting of five mysteries, to be contemplated during the repetition of five *decades*, or tens, upon the beads. The five first are called the joyful mysteries; namely, the *annunciation*, the *visitation*, the *nativity*, of Christ, and his presentation in the temple; the *purification* of the blessed Virgin; and Christ's being found in the *temple in the midst of the doctors*, &c. The next five are called the dolorous and sorrowful mysteries, having a relation to the passion of Christ; as his *agony* in the garden; his being *crowned with thorns*; his *carrying his cross*; his being *scourged at the pillar*; his *crucifixion and death*. Then come five glorious mysteries, namely, the *resurrection* of Christ; his *ascension*; coming of the *Holy Ghost*; *assumption* of the blessed Virgin, &c. and the *eternal glory of the saints* in heaven. This is, altogether, called the service of the *rosary*.

It is the opinion of the Roman Catholics, that MIRACLES have not ceased in the church; and some very recent instances have been solemnly stated, by the present learned Dr. Milner, an English Catholic prelate of great antiquarian and theological repute; but as those miracles are not admitted by all Catholics, they will not here be described. There are many very enlightened and truly liberal priests who do not give credence to every thing that is related of this kind; although their general orthodoxy cannot be reasonably disputed.

The consecration of crosses, bells, vestments, vessels,

&c. must all be passed over, with barely mentioning that such are the practices of this ancient church; as that of churches, church-yards, bells, and regimental colours, is prevalent among the reformed.

The same observation will apply to the sign of the cross; though that ceremony is much more frequently used by Catholics than by Protestants.

The *feasts* and *fasts* of the Catholic church are rather more numerous than ours; and are observed by them with great veneration and punctuality. Catholics do really fast;—Protestants, more enlightened, talk about it. Easter is kept with peculiar zeal and solemnity by the Catholics; so is Christmas, and other holidays of that kind. *Lent* is also very rigidly observed by them.

Exorcisms, or the casting out of evil spirits, are now but seldom practised by the Roman Catholics; but they constantly exorcise salt, candles, water, &c. but all they mean thereby is blessing those articles, by way of begging of God, that such as religiously use them may obtain blessings, &c.

An *Agnus Dei* is a piece of wax, stamped with the Lamb of God, blessed by the pope with solemn prayer, and anointed with the holy chrism. These were formerly articles of sale; and the traffic in them was very productive.

Every good Catholic on entering his place of worship first dips his finger in the holy water, placed near the door; then crossing himself, gently bends the knee—looking towards the altar. From this has arisen the practice among Protestants, in the church of England, of putting their hats, or hands, before their faces, and uttering a short prayer, before they take their seat at church.

We have also borrowed the practice of bowing at the name of Jesus from the Roman Catholics, though, as will be shown in another part, we do not use that ceremony so frequently as they do.

The practice of burning candles, or wax-tapers, before the images of saints, the crucifix, and in the churches is of very ancient origin. In the continental churches the lamps are frequently numerous, brilliant, and costly.

In describing the various forms and usages of the Ca-

tholic church, it is lamentable to notice the eagerness with which most protestant writers quote distorted representations professedly at enmity with the church and people they attempt to delineate. This observation has been extorted by the eager and frequent reference to Dr. Middleton's Letter from Rome, and his Prefatory Discourse, than which nothing can be more unjust and unfair: as well might the author of the present work, in what he shall hereafter have to write concerning the Wesleyan christians, quote, as undoubted authority, the Enthusiasm of Methodists and Papists compared, by Bishop Lavington. From diligent enquiry it has been ascertained, party spirit and prejudice have thrown much undeserved obloquy upon the religion and practices of the Roman Catholics; in scarcely a single instance has a case concerning them been fairly stated or the channels of history not grossly, not to say wickedly, corrupted. Persons making the largest professions of liberality, Unitarians, Quakers, and others, have all been shocked at the "abominations of Babylon the Great"—and frightened at the "scarlet whore"—the "beast with seven heads and ten horns." Prejudice and bigotry are not confined to any one sect of christians. It is easier to sneer and to laugh than to reason; and much easier to profess than to practise the christian duties. These reflections have been called forth from the consideration of the hasty opinions which have been formed on the usages of the Catholic church; and particularly of Holy Water, the Canonization of Saints, &c. Nothing is more absurd than the use of *Holy Water*; and it is only equalled by the sprinkling and crossing of infants by the Pædobaptists.

The *Canonization of Saints* takes place in the Catholic church on the proof, real or supposed, of miracles having been wrought at or by their relics: this is a harmless opinion, and does not abstract from the rationality of the Catholic in his conception and practice of more weighty opinions, and is often ill-understood by the unthinking reformist.

The kissing of the pope's toe originated in a desire to exhibit profound humility and veneration for the successor and the cause of Christ; from the notion, probably,

that the more lowly the appearance of attachment, the more holy the object of it, and more devout the suppliant.

It remains only to describe the existing orders and societies of priests in the Catholic church. At one time the religious orders were extremely numerous; but the improvements of modern times have greatly reduced them. The march of reason and commerce has done much for posterity; and monasteries and convents are now growing into disrepute, and out of fashion, all over the Christian world. The late emperor of the French, Napoleon Bonaparte, did much towards teaching the inhabitants of Christendom, that men might be better employed than in secluding themselves from the world; and women more profitably engaged than in an endless round of devout exercises, which neither rendered benefit to the world at large, or could by any means be calculated to enhance the glory of God.

Several Orders, as they are called, however still exist: it will be sufficient to notice the most prevalent and numerous.

The **BENEDICTINES** were formerly the great preservers and propagators of learning in the christian world; but they are now greatly diminished in number and influence. Some houses, however, still remain on the continent; and, were it only for the service they have rendered to the republic of letters, they merit the gratitude and respect of the whole christian and philosophic world. They follow what is called the rule of St. Benedict, and were founded about the year 529. They have somewhat relaxed their former austerity; they were once obliged to perform their devotions seven times in twenty-four hours, and always walk two together;—they fasted every day in Lent till six o'clock in the evening, and abated of their usual time in eating, sleeping, &c. Every monk of this Order has two coats, two cowls, a table-book, a knife, a needle, and a handkerchief; and the furniture of his bed formerly consisted of only a mat, a blanket, a rug, and a pillow.

To this Order the English owe their conversion to the christian faith from the darkness and superstition of idolatry. They founded the metropolitan church of Canterbury, and all the cathedrals afterwards erected. One of

this Order, Alcuinus, founded the University of Paris; Guido, a Benedictine, invented the scale of music; and Sylvester, the organ. That, in after-ages, like "Jeshurim," they should "wax fat and krile," is greatly to be lamented. Many pious and learned men, however, of this Order, still remain in various parts of Christendom.

The *Dominicans*, also called *Jacobins*, and, in this country, *Black Friars*, were, at one time, the most powerful supporters of the papal authority in the world. They were founded by St. Dominic, a celebrated Spaniard, in the early part of the 13th century, and still exist in France and other countries. The principal object of this Order was the extirpation of error, and the destruction of heretics. They came to England about the year 1221; and, in the year 1276, the lord-mayor and aldermen gave them two streets near the Thames; where they had a most magnificent monastery; no part of which now remains, but the place is still called *Black Friars*.

In contradistinction to the *Franciscans*, the Order of St. Dominic maintain that the Virgin Mary was born without original sin.

The modern term *Jacobins* was derived from this Order; and some of the first and most active promoters of the French revolution belonged to it.

The *Flagellants* can hardly be now said to have any existence as a body:—they never were a recognised Order. In all ages of the world, a strange notion has existed that the Deity must necessarily be pleased with the self-inflicted punishment of his creatures; and, in the course of this volume, occasion will be taken to notice some extraordinary instances of this unaccountable infatuation, even at the present day. These fanatics at one time maintained a very conspicuous figure, particularly in Italy: whenever a kind of penitential procession was celebrated, the self-convicted criminals marched solemnly through the streets, whipping themselves with the utmost severity, and imploring, in the most piteous strains, the mercy of God.

To such an extravagant extent had this fanatical furor at length proceeded, that Pope Clement VI. formally condemned their practice and themselves as impious and pernicious heretics.

- The practice of self-punishment is not yet abolished;

even in this enlightened age it is deemed meritorious. The accompanying cut will convey to the reader a tolerably correct idea of a Procession of the Flagellants.*

* The practice of inflicting self-punishment, in some instances, has degenerated, or rather risen, into an occasion of rejoicing, or some mere form. I know not precisely whence arose the Irish custom of passing between the two fires of Beal.

The Irish, at this day, call the month of May "*Mi Beal teime*," i. e. the month of Beal's fire; and the first day of that month they call "*La Beal teime*," i. e. the day of Beal's fire; Allhallows-eve they call "*oidche Shamna*," (now corrupted in pronunciation to *ee owna*) the eve of Samen, which was the Carthaginian name of the sun. In the old Irish glossaries, noticed by Mr. Lhuwyd, mention is made that the Irish druids used to light the solemn fires every year, through which all four-footed beasts were driven as a preservative against contagious diseases.

Mr. Martin, also, in his History of the Scottish Western Islands, which formed an ancient Irish colony, tells us, that they had a deity, named Belus, or Belinus, who appears to have been the same with the Assyrian god Bel; from whence is derived the Scots term of Beltin, the first day of May, from the custom, practised by the druids in those islands, of putting out all the fires in the district until their dues were paid, and on payment thereof, but not sooner, each family had its fire re-kindled. In those days, it appears, that malefactors were burned between two fires; hence, when they want to express with energy any great difficulty in which a man is placed, they say "*edir lha thinne Bheal*," that is, he is between the two fires of Bel.

The Irish still preserve the ancient custom, and light the fires in the milking yards; the men, women, and children, pass through, or leap over these sacred fires; and the cattle are driven through the flames on the first of May.

St. John's eve is another of those festivals, at which time the sacred fires are lighted in every district throughout the kingdom, to the amount of many thousands; in the remote part of the country, all families extinguish their domestic fires, which must be re-lighted from the bonfire.

To this may be added some account of the Irish pilgrimage to Lough Derg, both communicated to the author by the same gentleman.

Derg is a river rising out of the Lough of the same name, in the barony of Tyrleugh, county of Donegal. It takes an eastward course until it unites with the river Morne, then bends to the northward. It is in this lough that the island is situate in which is what is called St. Patrick's Purgatory.

In this island is an ancient cave and chapel, dedicated to St. Patrick. The cave appears to have been cut out of the solid rock. Within it is a very small rill of water, issuing from the rock at the side of the chapel, and passing through it.

To this chapel and cave, on a certain day in each year, and on Pa-

The *Franciscans* were founded by St. Francis, in the year 1209; and it is, or was, a strict Order. At the time it was founded, the churchmen, of every description, had become enervated by riches. The pleasures of the table, the sports of the field, and the allurements of luxury and sensuality, were indulged in without restraint. The establishment of an Order, founded on the injunctions of the Christian author to his disciples, when he says "provide neither gold, nor silver, nor brass, in your purses; neither two coats, nor shoes, nor yet staves: for the workman is worthy of his meal;" was, under these circumstances, highly proper.

"The Rule of Penance of the Spiritual Father, St. Francis," printed at Douay, in 1644, says, that the brothers or sisters, that are to be received into this Order, ought to be faithful Catholics; not tied to matrimony; free from debts; sound in body; prompt in mind; not touched with any public-infamy; reconciled to their neighbours; and before their admission, to be diligently examined of these things, by those that have power to receive them.

St. Francis built an edifice well calculated to be beneficial to mankind, had his successors followed the essential parts of his regulations. He no doubt intended that his followers should be abstemious and moderate in all their appetites; but he likewise intended that they should labour with their hands for their sub-

trick's day in particular, the natives pay their devotions in pilgrimages, which, for certain stages, they undertake barefoot; but when they come to a certain spot in the way, they go on their bare knees, and continue their devotions all the way to the cave, on stone and gravel, intermixed with heath and grass.

During their devotions at the cave, there is great struggling to get a drop of the water, with which the cripples, and those who have bad ulcers, are sure to wash themselves, in hopes of being made well. They then put on shoes and stockings, and being now merry, are no longer concerned for the sins that were the cause of this severe penance; then they return in haste, both men and women, to a green spot on the side of a hill, and begin dancing and carousing for the rest of the day, which seldom passes without a general fight, or scuffle; terminating, however, through the interference of the old men and women, in good humour; after which they retire to their respective homes, without retaining the least feeling of animosity against each other.

sistence; and serve in spiritual matters almost gratuitously. Instead of observing these wise and benevolent rules, they attached themselves to the observance of the most rigid poverty; and a superstitious adherence to the coarseness and form of the habit, particularly to the figure of the *capuce*. This became the cause of many divisions; and finally occasioned the separation of the Society into three distinct and independent Orders, besides other subdivisions, with particular statutes.

The Franciscans became a rich and powerful body, and they widely extended their tenets and influence, but they are now sunk into comparative meanness and insignificance. The Spanish Franciscan monks are particularly disgusting in their appearance and habits; the very sight of them, as a learned monk of the Benedictine Order personally informed the author, would dispose many persons, not only to despise the individual, but set them against all religious Orders whatever; and, perhaps, excite antipathy to the catholic church itself, for suffering and encouraging a system of vandalism. So meanly are the Spanish monks and friars generally esteemed, that the Spaniards have an alliterative proverb, expressive of abhorrence and contempt: "*Quien dice Frayle, dice Fraude*; whoever says friar says fraud;" all this is the consequence of their departure from the rules and duties of their several institutions.

The Order of *St. Augustine* was founded in the year 1256. Their rule was nearly similar to the Franciscans. Soon after their institution they came to England, and progressively obtained about 30 houses in different parts; particularly one in London, at the place still known by the name of *Austin Friars*. When that most rapacious of all rapacious monarchs, Henry VIII. formed the design of laying waste the church and suppressing the monasteries, these monks decreased in power and number, and gradually became extinct: but the Augustine's still exist in catholic countries.

But of all the religious Orders that of the *Jesuits* was the most powerful and influential; this society or Order, has been suppressed and revived; extolled and defamed; till the whole world has become familiar with the word *jesuit*, its meaning and character.

This Order was founded in the year 1540, by an illustrious Spaniard of the name of Ignatius Loyola; he pretended to nothing less than divine inspiration, and his order received the distinguished title of the "SOCIETY OF JESUS." Besides the three common vows of poverty, chastity, and monastic obedience, the Jesuits bound themselves to a vow of obedience to the pope, to go wherever he should command them for the service of religion, and without requiring any thing from the holy see for their support. This last vow seemed to be somewhat at variance with the general spirit of the monastic life; which taught men to separate themselves from the world, and from connection with its affairs;—in the solitude and silence of the cloister, and the cenobetical life, the monk is called on to work out his own salvation by extraordinary acts of mortification and piety; he is dead to the world, and ought not to mingle in its transactions; he can be of no benefit to mankind, but by his example and prayers.

But in opposition to all this, the Jesuits became the most active and operative body of men in the world: there was not an affair of state, in any part of Europe, or even in India, where they did not exert their influence in the most effective manner. That they might have full leisure for this active service, they were totally exempted from those functions, the performance of which is the chief business of other monks. They appeared in no processions; they practised no rigorous austerities; they did not consume one half of their time in the repetition of tedious offices; but they were required to attend to all the transactions of the world, on account of the influence which they might have upon religion, they were directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution, as well as genius of the Order, a spirit of action and intrigue was infused into all its members.

Other Orders are to be considered as voluntary associations, in which whatever affects the whole body is regulated by the common suffrage of all its members. In this, a general, chosen for life by deputies from the several provinces, possessed power that was supreme and independent, extending to every person, and to every case.

He, by his sole authority, nominated provincials rectors, and every other officer employed in the government of the society, and could remove them at pleasure. In him was vested the sovereign administration of the revenues and funds of the Order. Every member belonging to it was at his disposal; and by his uncontrolable mandate he could impose on them any task, or employ them in any service. To his commands they were required not only to yield outward obedience, but to resign to him the inclinations of their wills, and the sentiments of their minds. There is not in the annals of mankind any example of such absolute despotism, exercised not over monks confined in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the Order vested in the general such absolute dominion over all its members, they carefully provided for his being perfectly informed with respect to the character and abilities of his subjects. Every novice, who offered himself as a candidate for entering into the Order, was obliged to lay open his conscience to the superior, or to a person appointed by him: and in doing this he was required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation was to be renewed every six months. The society, not satisfied with penetrating in this manner into the innermost recesses of the heart, directed each member to observe the words and actions of the novices; and he was bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character might be as complete as possible, a long noviciate was to be permitted, during which they passed through the several gradations of ranks in the society; and they must have attained the full age of thirty-three years, before they could be admitted to take the final vows, by which they became professed members. In order that the general, who was the soul that animated and moved the whole society, might have under his eye every thing necessary to inform or direct him, the provincials and heads of the several houses were obliged to transmit to him regular and frequent reports concerning the members under their inspection. In these they descended into minute details with

respect to the character of each person, his abilities natural or acquired ; his temper, his experience in the affairs, and the particular department for which he was best fitted. These reports, when digested and arranged, were entered into registers kept on purpose ; that the general might, at one comprehensive view, survey the state of the society in every corner of the earth ; observe the qualifications and talents of its members ; and thus choose, with perfect information, the instruments, which his absolute power could employ in any service for which he thought proper to destine them.

Unhappily for mankind, the vast influence which the Order of Jesuits acquired, was often exerted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the society as the capital object, to which every consideration was to be sacrificed. This spirit of attachment to their Order, the most ardent, perhaps, that ever influenced any body of men, is the characteristic principle of the Jesuits ; and serves as a key to the genius of their policy, as well as to the peculiarities in their sentiments and conduct. The active genius of this Order, which penetrated the remotest countries of Asia at a very early period of the seventeenth century, directed their attention to the extensive continent of America, as a proper object of their missions. Conducted by their leader, St. Francis Xavier, they formed a considerable settlement in the province of Paraguay ; and made a rapid progress in instructing the Indians in arts, religion, and the more simple manufactures ; and accustoming them to the blessings of security and order. A few Jesuits presided over many a thousand Indians. They soon, however, altered their views, and directed them altogether to the increase of the opulence and power of their Order. Immense quantities of gold were annually transmitted to Europe ; and in the design of securing to themselves an independent empire in these regions, they industriously cut off all communication with both the Spaniards and Portuguese in the adjacent provinces, and inspired the Indians with the most determined detestation to those nations. Such was the state of affairs when, in the year 1750, a treaty was

concluded between the courts of Lisbon and Madrid, which ascertained the limits of their respective dominions in South America. Such a treaty was death to the projects of the Jesuits: and the consequence was a violent contest between the united forces of the two European powers and the Indians of Paraguay, incited by the Jesuits. The crafty and vindictive marquis of Pombal, who had raised himself from performing the duties of a common soldier, in the character of a cadet, to be absolute minister of the kingdom of Portugal, could not easily forgive this refractory conduct; and, perhaps, he might apprehend the downfall of his own authority, unless some decisive check were given to the growing influence of this dangerous society. In the beginning of the year 1759, therefore, the Jesuits of all descriptions were banished the kingdom of Portugal; on the plea that certain of their Order were concerned in the attempt upon the life of the king in September 1758; and their effects were confiscated.

The disgrace of the Jesuits in France proceeded from different and more remote causes. By their influence the bull of Unigenitus, which condemned so strongly the principles of the Jansenists, was generally supposed to have been obtained. The Jesuits, who omitted no opportunity of enriching their treasury, engaged largely in trade, particularly with the island of Martinico: but certain losses falling heavily upon them, the Jesuit, who was the ostensible person in the transactions, affected to become a bankrupt, and to shift the payment of the debts he had incurred from the collective body. As a monk, it was evident he could possess no distinct property; and he had been always considered as an agent for the society. The affair was, therefore, litigated before the parliament at Paris, who were not too favourably disposed to the holy fathers. In the course of the proceedings, it was necessary to produce the institute or rules of their Order, which were found to contain maxims subversive equally of morals and of government.

In addition to the previous full details of the Catholic religion and ceremonies, the reader will be gratified and instructed by the following eloquent passages from the *Life of Chaucer*:—

The authors or improvers of the Romish religion were perfectly aware of the influence which the senses possess

over the heart and the character. The buildings which they constructed for the purposes of public worship are exquisitely venerable. Their stained and painted windows admit only a "dim religious light." The magnificence of the fabric, its lofty and concave roof, the massy pillars, the extensive aisles, the splendid choirs, are always calculated to inspire the mind with religious solemnity. Music, painting, images, decoration, nothing is omitted which may fill the soul with devotion. The uniform garb of the monks and nuns, their decent gestures, and the slowness of their processions, cannot but call off the most frivolous mind from the concerns of ordinary life. The solemn chaunt and the sublime anthem must compose and elevate the heart. The splendour of the altar, the brilliancy of the tapers, the smoke and fragrance of the incense, and the sacrifice, as is pretended, of God himself, which makes a part of every celebration of public worship, are powerful aids to the piety of every sincere devotee. He must have a heart more than commonly hardened, who could witness the performance of the Roman Catholic worship on any occasion of unusual solemnity, without feeling strongly moved.

Whatever effect is to be ascribed to such spectacles, was generated in ways infinitely more multiform in the time of Chaucer, than in any present country of the christian world. Immense sums of money had been bequeathed by the devout and the timorous to pious and charitable purposes. Beside the splendour of cathedrals and churches not now easily to be conceived, the whole land was planted with monastic establishments. In London stood the mitred abbeys of St. John and of Westminster, in addition to the convents of nuns, and the abodes of monks and of friars, black, white, and grey. Every time a man went from his house he met some of these persons, whose clothing told him that they had renounced the world, and that their lives were consecrated to God. The most ordinary spectacle which drew together the idle and the curious, was the celebration of some great festival, the performance of solemn masses for the dead, or the march of some religious procession, and the exhibition of the *Bon Dieu* to the eyes of an admiring populace. Henry VIII., the worse than Vandal of our

English story, destroyed the habitations and the memorials which belonged to our ancient character, and exerted himself to the best of his power to make us forget we ever had ancestors. He who would picture to himself the religion of the time of Chaucer must employ his fancy in rebuilding these ruined edifices, restoring the violated shrines, and collecting again the scattered army of their guardians.

Beside every other circumstance belonging to the religion of this period, we are bound particularly to recollect two distinguishing articles of the Roman Catholic system; prayer for the dead, and the confession of sins. These are circumstances of the highest importance in modifying the characters and sentiments of mankind. Prayer for the dead is unfortunately liable to abuses, the most dangerous in increasing the power of the priest; and the most ridiculous, if we conceive their masses (which were often directed to be said to the end of time) and picture to ourselves the devout of a thousand years ago shoving and elbowing out, by the multiplicity of their donations of this sort, all posterity, and leaving scarcely a bead to be told to the memory of the man who yesterday expired. But, if we put these and other obvious abuses out of our minds, we shall probably confess that it is difficult to think of an institution more consonant to the genuine sentiments of human nature, than that of masses for the dead. When I have lost a dear friend and beloved associate, my friend is not dead to me. The course of nature may be abrupt, but true affection admits of no sudden breaks. I still see my friend; I still talk to him. I consult him in every arduous question, I study in every difficult proceeding to mould my conduct to his inclination and pleasure. Whatever assists this beautiful propensity of the mind, will be dear to every feeling heart. In saying masses for the dead, I sympathise with my friend. I believe that he is anxious for his salvation; I utter the language of my anxiety. I believe that he is passing through a period of trial and purification; I also am sad. It appears as if he were placed beyond the reach of my kind offices; this solemnity once again restores to me the opportunity of aiding him. The world is busy and elaborate to tear him from my recollection; the hour of this mass revives

the thought of him in its tenderest and most awful form. My senses are mortified that they can no longer behold the object of their cherished gratification; but this disadvantage is mitigated, by a scene, of which my friend is the principle and essence, presented to my senses.

The practice of auricular confession is exposed to some of the same objections as masses for the dead, and is connected with many not less conspicuous advantages. There is no more restless and unappeasable propensity of the mind than the love of communication. The desire to pour out our soul in the ear of a confidant and a friend. There is no more laudable check upon the moral errors and deviations of our nature, than the persuasion that what we perpetrate of base, sinister, and disgraceful, we shall not be allowed to conceal. Moralists have recommended to us that, in cases of trial and temptation, we should imagine Cato, or some awful and upright judge of virtue, the witness of our actions; and that we should not dare to do what he would disapprove. Devout men have pressed the continued recollection of the omnipresence of an all-perfect Being. But these expedients are inadequate to the end they are proposed to answer. The first consists of an ingenious effort of the fancy, which we may sometimes, but cannot always, be prepared to make. The second depends upon the abstruse and obscure image we may frame of a being, who, thus represented, is too unlike ourselves to be of sufficient and uniform operation upon our conduct. The Romish religion, in the article here mentioned, solves our difficulties, and saves us the endless search after an associate and an equal in whom we may usefully repose our confidence. It directs us to some man, venerable by character, and by profession devoted to the cure and relief of human frailties. To do justice to the original and pure notion of the benefits of auricular confession, we must suppose the spiritual father really to be all that the office he undertakes requires him to be. He has with his penitent no rival passions nor contending interests. He is a being of a different sphere, and his thoughts employed about widely different objects. He has with the person he hears, so much of a common nature, and no more, as should lead him to sympathise with his pains, and com-

passionate his misfortunes. In this case we have many of the advantages of having a living man before us to fix our attention and satisfy our communicative spirit, combined with those of a superior nature which appears to us inaccessible to weakness and folly. We gain a friend to whom we are sacredly bound to tell the little story of our doubts and anxieties, who hears us with interest and fatherly affection, who judges us uprightly, who advises us with an enlightened and elevated mind, who frees us from the load of undivulged sin, and enables us to go forward with a chaste heart and a purified conscience. There is nothing more allied to the barbarous and savage character than sullenness, concealment, and reserve. There is nothing which operates more powerfully to mollify and humanise the heart than the habit of confessing all our actions, and concealing none of our weaknesses and absurdities.

Several other circumstances in the Roman Catholic religion, as it was practised in the fourteenth century, cooperated with those which have just been mentioned, to give it a powerful ascendancy over the mind, and to turn upon it a continual recollection. One of these is to be found in the fasts and abstinences of the church. These were no doubt so mitigated as scarcely to endanger any alarming consequences to the life or health of the true believer. But they at least interfered, in some cases, to regulate the diet, and in others to delay the hours of customary refection. One hundred and seventy-six days may easily be reckoned up in the calendar, which were modified by directions of this sort. Thus religion, in its most palpable form, was continually protruded to the view, and gained entrance into every family and house.

Again: Extreme Unction is one of the seven sacraments of the Roman Catholic religion. A few days ago a person of this persuasion paid me a visit, and in the course of conversation informed me, that his near kinsman lay at the point of death, that he would be buried in a week, and that after the hurry of that affair was over he would call upon me again. I was surprised at the precision, as well as the apathy, with which my visitor expressed himself, and asked how he was enabled to regard this buriness as entirely arranged. He replied, that he had no

doubt of the matter, and that the physician had informed the dying man he had only 24 hours left, in which to arrange his worldly affairs and the concerns of his soul. This was to me new matter of astonishment: nothing can be more obvious than that to inform an expiring man that he is at the point of death, partakes something of the nature of administering to him a dose of poison. It is equally clear that, in the view of any rational religion, it is the great scope of a man's moral life, the propensities which have accompanied him through existence, and the way in which he has conducted himself in its various relations, that must decide upon his acceptance or condemnation with his unerring judge.

But such are not the modes, nor such the temper of the Roman Catholic faith. The preparation for death is one of its foremost injunctions. The Host, that is, the true and very body of his Redeemer, is conducted in state to the dying man's house, conveyed to his chamber, and placed upon his parched and fevered tongue; he is anointed with holy oil; and, after a thousand awful ceremonies, dismissed upon his dark and mysterious voyage. Every thing is sedulously employed to demonstrate that he is a naked and wretched creature about to stand before the tribunal of an austere and rigorous judge; and that his blameless life, his undaunted integrity, his proud honour, and his generous exertions for the welfare of others, will all of them little avail him on this tremendous and heart-appalling occasion. The chamber of the dying man is the toilet of his immortal soul, at which it must be delicately and splendidly attired, before it presume to enter the courts of the king of heaven. This scene, perhaps, produces a stronger effect upon the spectators than upon the object for whom it is performed.

Death, in the eye of sobriety and reason, is an inevitable accident, of which we ought not to make too anxious an account. "Live well," would be the recommendation of the enlightened moralist; "and die as you can." It is in all cases a scene of debility and pain, in which human nature appears in its humblest and most mortifying aspect. But it is not much. Let not the thought of death taint all the bewitching pleasures, and all the generous and heroic adventure, of life.

The Roman Catholic doctrine, on the topic of a christian's death-bed, was perhaps a no less fruitful source of pusillanimity, than the lessons of chivalry and romance were of gallantry and enterprise. The noblest and most valorous knight often died with a cowl on his head, and a hair-shirt bound about his languid frame. The priest eloquently declaimed to him on his manifold and unexpiated crimes done in his days of nature. He saw nothing before him at the best but purging fires, and a tedious and melancholy train of salutary tortures. To abridge and soften these, he often bequeathed no inconsiderable part of his worldly fortune. Achilles, in the retreat of the Pagan dead, is made by Homer passionately to declare how willingly he would change his state for that of the meanest plough-boy who is cheered by the genial beams of the sun: with much more reason might this exclamation be adopted by a person entering upon the Romish purgatory.*

OF THE GREEK AND EASTERN CHURCHES.

THE Greek is more ancient than the Latin or Roman church, though not as a distinct and separate community; for during the first eight centuries the two churches were united; but in the ninth a schism took place. They afterwards came to be distinguished by the names of the *Eastern* and *Western* Churches. The first of these societies of christians, the Greeks, and the churches that seceded about, or soon after the great "schism," are dispersed all over Europe, Asia, and Africa, and may be divided into three distinct communities: 1. The Greek Christians, who agree in all points of doctrine and worship with the Patriarch residing at Constantinople, and reject the supremacy of the Roman pontiff. 2. Those, who, adopting the doctrines and ceremonies of the Greek church, are entirely free from the Patriarch of Constantinople. 3. Those, who are still subject to the see of Rome, though not conforming in all points to that church.

Before we proceed to notice the origin of this name

* Life of Chaucer, vol. i. page 71 to 83.

and distinction from the Roman Catholic church, from which the Greeks differ so little, let it be observed that the Greek schismatics were hardly chargeable with the crime of heresy; it being chiefly on points of discipline that the Roman and Grecian churches differ. The Muscovites, who have their peculiar Patriarchs at Moscow, may be considered nearly in the same light as the members of the Greek church.

Asia was very early distinguished by several sorts of christians; as those of Palestine, under the Patriarch of Jerusalem; the Syrians, or Melchites, under the Patriarch of Antioch; the Armenians, under the two Catholic Patriarchs; the Georgians, under their respective Metropolitans; the Mingrellians, Circassians, and Christians of Asia Minor, under the Constantiopolitan Patriarch; a few Christians in the same quarter of the globe, under the Patriarch of Moscow; the Nestorians, under the Patriarch of Mousul; the Jacobite Monophysites, under their peculiar Patriarch; the Christians of St. Thomas;* and, lastly, the Maronites, under their own Patriarch. To these Asian Christians might be added those who were subject to the Emir of Sidon; the Mordwits, between the Russias and Tartary; and the Christians, inhabiting the great isle of Tarobana and the islands adjoining.

Africa, in like manner, has had its divisions of Christians; particularly, the Egyptians, or Copts, under the Patriarch of Alexandria; and the Ethiopian Christians, subject to their Abunna, or Patriarch of Ethiopia.

On examining the several creeds or formularies of these various denominations, it will appear, though they added, in a few cases, many absurd opinions and superstitious practices to the leading articles of faith held by the churches of Rome or of Constantinople, they might be

* In a Chaldee Breviary, entitled *Gaza*, belonging to the church of Malabar, there is the following singular enumeration of the good deeds performed by St. Thomas:—"By St. Thomas, the error of idolatry vanished from India: by St. Thomas, the Chinese and Ethiopians were converted to the truth: by St. Thomas, they received the Sacrament, and the adoption of sons: by St. Thomas, they believed and confessed the Father, Son, and Holy Ghost: by St. Thomas, they kept the faith which they had received in One God: by St. Thomas, the splendour of the life-giving doctrine appeared to all India: by St. Thomas, the kingdom of heaven fled rapidly into China."

regarded rather as schismatics than as heretics, and as differing, in doctrinals, but very slightly from the universal church. Unless, indeed, the Nestorians are excepted, whose opinions, or rather whose phraseology, respecting the Virgin Mary, whom they style the Mother of Christ, instead of the Mother of God, as the Latins phrase it, had some resemblance to the notions of the Arians. Since the origin of the Nestorian sect, a considerable change has taken place in regard to their opinions about the two natures in Christ; many of them verged into a more consistent orthodoxy; and the pope has now a titular Patriarch at Mousul.

The analogy of the Latin and Greek dogmas will be clearly illustrated by the following testimonies, from various authors:

With Rome, the Greek church concurs in the opinion of transubstantiation; and, generally, in the sacrifice and whole body of the mass.

Dr. Potter and Bishop Forbes tell us, That the question in the Florentine council, between the Latins and Greeks, was not whether the bread of the eucharist was substantially changed into the body of Christ or not, but by what particular words this wonderful change was effected.

The sacrifice of the mass is also used by the Greeks for the quick and the dead.

The Greeks of Venice, and all other Greeks, adore Christ in the eucharist; and who dare either impeach or condemn all these christians of idolatry?

The Greeks reckon seven sacraments, the same with the church of Rome; and are no less for church authority and tradition than Roman Catholics; agreeing with Rome, too, in praying to saints; in auricular confession; in offering of sacrifice and prayers for the dead; and placing much of their devotion in their worship not only of the blessed Virgin Mary, but in the intercession, prayers, help, and merit of other saints, whom they invoke in the temples.

The Greeks of note are obliged to confess four times a-year; the priests compelling them to confess every thing, saying they cannot otherwise release them.

Though they do not hold a purgatory fire, yet they believe a third place between that of the blessed and the

damned, where they remain who have deferred repentance till the end of their life: but if this be not purgatory, I know not what it is, nor what souls do there.

The Greek church is so called from its comprehending all Christians within the limits of ancient Greece, to distinguish it from the Latin church; but chiefly from its members having long used the language in its liturgies or religious services; a practice still continued by all those who are subject to the Patriarch of Constantinople.

The faith and practice of the Greek church may be briefly summed up as follow: they believe in one God, and one Lord Jesus Christ; which belief they express in the words of the Nicene creed, till they come to that part which relates to the Holy Ghost; on this point, which churchmen call the *procession* of the Holy Spirit, they affirm that the Holy Ghost proceeds only from the Father, and not from the Father and the Son, as the Catholics and the Church of England say; yet they believe in the personality and godhead of *the Holy Ghost*. They do not acknowledge the pope's supremacy, nor even primacy; nor that the Church of Rome is the true mother-church: on Holy Thursday they excommunicate the pope, and all the Latin prelates, as heretics and schismatics.

They believe no other sacraments than baptism and the Lord's Supper. They use what is called *trine* immersion; that is, they dip the person three times under water at the name of the Father, the Son, and Holy Ghost. When the child is baptized the priest anoints it with the *holy chrism*, which is applied to the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet.

In the baptism of infants they have one god-father, or god-mother, according to the sex of the child. But baptism is often deferred by them till their children are five, ten, or fifteen years of age, or even longer; and they rebaptize all the Latins who are admitted to their communion. They lay great stress on baptism, as essential to salvation; and, like the Latins, allow of lay-baptism, when a priest, or other ecclesiastical person, is not at hand to perform the rite.

Whether they do actually believe in transubstantiation or not, is not quite clear; but they pay very great veneration to the consecrated bread used at the sacrament.

They do not, indeed, carry it in procession; but after the priest has consecrated it, he elevates it, and says, "Thou art my God, thou art my King, I adore thee! Lord have mercy upon me, miserable sinner!" They say that the sacrament should be administered in both kinds; and that even to infants before they can be capable of distinguishing the spiritual food from any other. The laity are indispensably obliged to receive the sacrament in both kinds; they receive both the bread and wine together in a spoon, from the hand of the priest, who takes it from a large dish used for the purpose. They seal the bread with the form of a cross, and the bread, used on the occasion, is leavened. The eucharist they always receive fasting.

Although they exclude confession, confirmation, extreme unction, matrimony, and orders, as absolute sacraments, or means of conferring grace, they regard them as most sacred and divine mysteries; and have a great respect and veneration for them.

Confession is also a sacred duty and holy obligation in this church, and is deemed of some importance to the soul; but they do not think it necessary to be practised more than four times in every year, and this is to be open and public, a general, and not, like the Catholic practice, auricular confession; which they deny to be a divine precept, and at best but an injunction of the church, and insist that it always ought to be free and voluntary.

Confirmation is administered immediately after baptism: this has always been esteemed by them a part of the priest's office; and is not deferred to be performed by a bishop, in any of the Greek churches.

Extreme Unction, as used by the Roman Catholics, is practised in some degree; but they disclaim that name, calling it the *Euchelaion*, or mystery of the holy oil. It is administered to all sick persons, as often as such persons desire it, without waiting till the sick person is at the point of death; nor is it deemed essential to salvation.

Matrimony, though a sort of holy union, is not considered as a sacrament in the Greek church; and they allow its dissolution in case of adultery, or even other provocations, and they deny that fornication is a mortal

sin. They allow lawful marriages to the fourth time, but not oftener. They allow also a married man to take orders; but forbid their making such an engagement after ordination. On this account, young men destined for the church generally supply themselves with wives, previous to their assumption of the sacred character.

The Greeks do not appear to have an idea of purgatory; but they offer up certain prayers in behalf of the dead, in these words: "Grant, O Lord! that his soul may be at rest, in those mansions of light, consolation, and repose, where all grief and sorrow are for ever excluded."

The members of the Greek church are not perfectly agreed as to the torments of the damned; whether as to the nature or the extent of those punishments; but, for the most part, they incline to the more humane and rational idea, that the all-merciful Being will not eternally inflict the insufferable miseries of hell-fire on his naturally weak, blind, and erring creatures.

Almost all the Eastern Christians of this church have an opinion that, after death, there is one paradise of simple repose, to which departed saints first retire, and another of eternal and supreme felicity, into which the just are ultimately admitted.

They offer a sort of worship to the Virgin Mary; and supplicate the assistance and mediation of the saints; of whom they are extremely fond of relating wonderful stories. They have distinct liturgies for their principal saints; such as St. James, St. Chrysostom, St. Basil, and Gregory the Great. All their monks, and they have not a few, are of the order of St. Basil. The Patriarch, Metropolitan, and bishops, are of this order.

Justification by faith and works conjointly, for which they allege the epistle of St. James, is a favourite doctrine of the Greek church.

They strictly abstain from eating things strangled, and such other meats as are prohibited in the Old Testament.

The Greek Christians affect to be extremely averse to "graven images;" but their dislike of the religious use of the art of sculpture is amply recompensed by their enthusiastic attachment to *pictures*. To these they pay an almost sinful adoration. They do not, however, entirely reject the use of even carved images in their dwell-

ing-houses, in many of which little titular saints of this kind are to be found, before which the Divine Omnipotence is privately worshipped.

A friend of the author once told him, that during his residence in Russia, where the Greek church is professed, an English "eight-day clock" formed part of his furniture. One day, soon after the English gentleman had fixed himself in his farm-house, (he went over in the capacity of an agriculturist, in the service of the emperor,) a Russian labourer came into his house, when, seeing the clock, and hearing it tick, he marched straight up to it, and began to cross himself, and perform other acts of devotion before it, imagining that the Englishman had brought it with him as an object of devotion, and in a case containing his patron saint. This, of course, was an instance of extreme ignorance; and it would seem, that the Russian boor had not before seen such a machine.

The members of the Greek church are extremely rigid and constant in their prayers, regularly attending mass morning and evening. Their religion enjoins honour and obedience to the priests; and they strictly forbid the laity to invade the benefits of the clergy; and all kinds of sacrilegious acts, as well as the reading of heretical books, frequenting theatres, and other "heathenish" customs.

They regard the books of the Apocrypha as uncanonical; but hold some traditions of equal authority with the holy scriptures; and very greatly venerate the writings of Basil, Chrysostom, Damascene, &c.

Of all the general councils that have been held by the Catholic church, they pay no regard to any after the sixth; they reject the seventh, which was the second Nicene council.

They are apt to excommunicate members from the church; and condemn heretics on very frivolous occasions; and they deny that the office of sub-deacon is an holy order.

In the observance of divine fasts and feasts the Greek Christians are rigid and superstitious; particularly as to the Lents, of which they have four every year. The first begins on the fourteenth of November; the second, the great Lent, before Easter; the third, the week after Pentecost; and the fourth on the first of August. At these times they eat nothing that has blood, or oil, nor milk-

meats, but herbs and shell-fish; and are so extremely particular and strict as scarcely to allow an egg or flesh-broth to a sick person.

Yet they affect to disdain the Latins for their observance of the vigils before the nativity of Christ; and the festivals of the Virgin Mary and the apostles; as well as for their fasting in Ember-week. They prohibit all fasting on Saturdays, except on the Saturday preceding Easter.—It may be observed, that they hold a kind of predestination, depending on the attribute of prescience in the Deity.

Such are the leading doctrines and religious features of the Greek Christians.

With respect to church-government, discipline, revenues, &c. the Greeks very much resemble the Latins. Both are episcopal; and in both is the same division of the clergy into secular and regular; the same spiritual jurisdiction of bishops and their officials; and the same distinction of offices and rank.

Before we proceed to notice some peculiarities and customs of other branches of the Greek Christians in Greece, and elsewhere, it will be proper to give a more particular account of the *Greek Church in Russia*; as that church has some peculiarities which have not yet been sufficiently noticed.

The supreme head of the Greek church is the Patriarch of Constantinople, who is styled the thirteenth apostle, and whose usual title, when he subscribes any letter or missive, is, “by the mercy of God, Archbishop of Constantinople, the New Rome, and Œcumenical Patriarch.” The right of electing him is invested in twelve bishops who reside nearest that capital; but the right of confirming the election, and of enabling the newly-chosen Patriarch to exercise his spiritual functions, belongs only to the Turkish emperor. The office is very uncertain, as it is frequently obtained by bribery and corruption; and when a higher bidder appears, the possessor is often displaced. Yet, it is both honourable and lucrative, and of high trust and influence; for, besides the power of nominating the other three Patriarchs of Alexandria, Antioch, and Jerusalem, and all episcopal dignitaries, the Constantinopolitan Patriarch enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable

part of Greece, the Grecian isles, Wallachia, Moldavia, and several of the European and Asiatic provinces, that are subject to Turkey. He not only calls councils by his own authority, to decide controversies, and direct the affairs of the church, but with the permission of the Turkish emperor, he administers justice, and takes cognizance of civil causes among the members of his own communion. For the administration of ecclesiastical affairs, a synod is convened monthly, composed of the heads of the church resident in Constantinople.

The Patriarch of Alexandria resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Lybia, and part of Arabia. Damascus is the principal residence of the Patriarch of Antioch, whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces. The Patriarch of Jerusalem comprehends, within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana in Galilee, and Mount Sion. The episcopal dominions of these three Patriarchs are extremely poor and inconsiderable. The revenue of the Patriarch of Constantinople is drawn particularly from the churches that are subject to his jurisdiction; and its produce varies according to the state and circumstances of the Greek Christians, whose condition is exposed to many vicissitudes. The bishops depend entirely upon a certain tax, levied upon each house within their districts, inhabited by Greeks: and they are universally charged with the interest, at least, of large sums, accumulated for ages, in consequence of money (*avaniás*) levied on the Patriarchate, to which each diocese is bound to contribute its quota. By such burthens, the revenues are so diminished as to leave to the most opulent bishop, "little more," says Mr. Dallaway, "than 300*l.* a year." The same defalcation of their original incomes is said to extend throughout the whole ecclesiastical state, from the prelates to the parochial *papæ*, or priests.

The power of the chief Patriarch is maintained, on the one hand, by the authority of the Turkish emperor, and on the other, by his right of excommunicating the disobedient members of the Greek church. His influence with the Porte is very extensive, as far as his own nation is concerned.

The Greek church is of high antiquity; and, including all its branches, its doctrine prevails at this day over a greater extent of country than that of any other church in the Christian world, and is supposed by some to be professed by about 30,000,000 of souls, through a considerable part of Greece, the Grecian Islands, Wallachia, Moldavia, Sclavonia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; all of which are comprehended within the jurisdiction of the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. At least one half, if not two-thirds, of the inhabitants of European Turkey are Greeks; and if all these be Christians, their number must be very considerable, notwithstanding the harsh treatment, and many hardships to which for several ages they have been exposed from the Turkish government.

Of those independent Greek churches which are governed by their own laws, and are in communion with the Patriarch of Constantinople, but not subject to his jurisdiction, the church established in Russia alone is of any importance in the Christian world; the rest, namely, the Georgians and Mingrelians, are sunk into the most deplorable ignorance and barbarity that can be imagined.

This church agrees in almost every point of doctrine with the Greek church subject to the Patriarch of Constantinople. With regard to baptism, they do not differ in any thing from the church of Rome. They do not rebaptize proselytes from any communion of Christians, except those who are unsound in the doctrine of the Trinity; and all others are admitted members of their church, on their submitting to the mystery of the *holy chrism*.

In addition to the forms and services of the Greek church, most of which the Russians have always used, they still retain various ceremonies and superstitions of their own. At present, however, instead of strictly observing all the canonical hours, they have service in both monasteries and parish-churches, only three times a-day; namely, the *vespers*, the *matins*, and the *liturgy* or communion. The church-service, in general, is performed in the Sclavonian language; but in some places it is performed also in the Greek, both ancient and modern; and in the administration of the Lord's Supper they use the

liturgies of St. Basil and St. Chrysostom. The Greek church does not allow any musical instruments; but the rhythm observed in singing the hymns produces a melody, with which the ear may be very well entertained.

The Russians, with their mother-church, have four Lents annually, besides a great number of abstinences or fasts, and Wednesdays and Fridays, which are fish-days throughout the whole year. The *first* Lent comprehends the forty days previous to Christmas; the *second*, which is their great Lent, the same space of time before Easter; the *third*, called the Lent of St. Peter, commences the week after Pentecost, or Whitsunday, and ends on the feast of St. Peter, June 29th; and the *fourth*, the Lent of the mother of God, begins on the first and ends on the fifteenth of August, which is the day of *Koimesis*, or the assumption of the blessed Virgin.

Sect of Raskolniki, or Ibraniki. Though no person is excluded from any office or employment under the Russian government on account of his religious tenets, yet as the sovereign and the imperial family always conform to the Greek church, and no Russian who has been educated in it can lawfully depart from it, it may, with propriety, be called the established church. Though in Russia are Pagans, Mohammedans, and Christians of various denominations, yet it does not appear that any schismatics or sects separated from the Russian church till about the middle of the sixteenth century. Before this time there were scarcely any printed books in Russia, and the manuscripts were then miserably incorrect: to remedy this evil, the czar John Basilides caused a considerable number of the church-books to be printed and distributed for the use of the churches in 1562. As the newly-printed copies were corrected, they differed considerably from the manuscripts; and this excited among the ignorant people a religious zeal, which was kept up by equally ignorant or designing clergy. But the external troubles of those times prevented the Raskolniks from spreading to any extent, till about the middle of the following century, when, in the time of the czar Alexis Michaelovitz, the same causes produced the same effects; and the number of the Raskolniks increased to a very great degree.

This is the only sect of which we have heard, that has separated from the established church in Russia; and it

seems to have been formed on very frivolous grounds. Its members assume the name of *Ibraniki*, that is, the multitude of the elect; or, according to others, *Straoivertsy*, that is, believers in the ancient faith: but the name given them by their adversaries, and that by which they are generally known, is *Raskolniki*, that is, schismatics, or the *seditions faction*. In defence of their separation, they allege the corruptions, in both doctrine and discipline, that have been introduced into the Russian church. They profess a rigorous zeal for the *letter* of the holy scripture, which they do not understand; and the transposition of a single word in a new edition of the Russian Bible, though this transposition was intended to correct an uncouth phrase in the translation commonly received, threw them into the greatest tumult. They will not allow a priest to administer baptism after having tasted spirituous liquors; and in this, perhaps, they act rightly, since it is said, "that the Russian priests seldom touch the flask without drinking deep." They hold, that there is no subordination of rank, no superior or inferior among the faithful; that a Christian may kill himself for the love of Christ; that *Hallelujah* must be only twice pronounced, that it is a great sin to repeat it thrice; and that a priest must never give a blessing except with three fingers. They are regular, even to austerity, in their manners; but as they have always refused to admit Christians of other denominations into their religious assemblies, they have been suspected of committing in them various abominations, but this ought not to be believed without the strongest demonstrative proof. They have suffered much persecution; and various means have been used to bring them back into the bosom of the church, but in vain; and arguments, promises, threatenings, dragoonings, the authority of synods and councils, seconded by racks and gibbets, in a word, all the methods that artifice or barbarity could suggest, have been practised; but these, instead of lessening, have increased their numbers, and, instead of closing, have widened the breach. Some wealthy merchants and great lords are attached to this sect; and it is widely diffused among the peasants. It ought to be added, that the members of this sect consider the worship of images as gross idolatry; and, perhaps,

this practice, real or supposed, in the Russian church was one reason of their separating from it.

The present Emperor of Russia has shewn a disposition to enlarge the boundaries of religious toleration in his dominions; and although his imperial majesty has formed a *holy alliance* against all attempts at infringement of royal prerogative, of a purely political nature, he has had the sagacity to discover that "good may come out of Nazareth," and that men may "wash and be clean," in other streams than "the rivers of Damascus." Hence, of late years, he has given every possible encouragement to our Lancasterian schools; and has not even withheld his support from the Bible Society. To the Jews Alexander has manifested a kind and liberal spirit; and, during his visit to England in the year 1815, he even condescended to attend the Quakers', or Friends' meeting-house, at Devonshire House, in London. The present Emperor of all the Russias is certainly one of the most enlightened monarchs in Europe; and has learnt that most important lesson of "making friends of the mammon of unrighteousness."

Superstition has not, however, lost its influence even in the thriving city of St. Petersburg; for in the "Imperial Gazette" of that city, dated Dec. 17th, 1798, we have the following curious document:—

"In 1796 a coffin was found at the convent of Sumovin, in the city of Trotma, in the eparchy of Volgoda, containing a corpse, in the habit of a monk. It had been interred in 1568, yet was in a state of perfect preservation, as were also the garments. From the letters embroidered on them, it was found to be the body of the most memorable Feodose Sumovin, founder and superior of the convent, and who had been acknowledged as a saint during his life, for the miracles he had performed."

It is then stated, that the directing synod had made a very humble report on this occasion to his Imperial Majesty; after which follows the Emperor's ukase, or proclamation:

"We, Paul, &c. having been certified by a special report of the most holy synod, of the discovery that has been made in the convent of Spasso-Sumovin, of the *miraculous* remains of the most venerable Feodose, which *miraculous* remains distinguished themselves by the

happy cure of all those who have recourse to them, with entire confidence; we take the discovery of these holy remains as a visible sign, that the Lord has cast his most gracious eye in the most distinguished manner on our reign. For this reason we offer our fervent prayers, and our gratitude to the Supreme Disposer of all things; and charge our most holy synod to announce this memorable discovery throughout all our empire, according to the forms prescribed by the holy church, and by the holy fathers, &c. 'The 28th Sept. 1798.'

Although the Greek church bears a strong resemblance in many parts to the Latin or Roman church, its professors do not observe that universal conformity of opinions and practices in which the Catholics are so strict and consistent.

The Greek Christians of the Asiatic Isles, and of Egypt and Greece, have almost all their own peculiar religious manners and customs.

The Christian natives of Parga and the Ionian Isles, are almost universally members of the Greek church: the Parguinotes, in particular, are of this church, under the direction of a *Proto-Papa*. In the time of the Venetians, the church belonged to the diocese of Paramithia, in Albania; the bishop made a yearly visit to this place. Paramithia now being under the yoke of Ali-Pasha, the tyrannical Turk, to whom lately has been consigned the lives and property of the unfortunate Parguinotes, those people no longer acknowledge the spiritual authority of that prelate.

The foreign garrisons which occupied Parga at different periods, have had little influence on their manners and habits: they are attached to their ancient usages; their mode of life is simple; their women are chaste, though they enjoy the greatest degree of social freedom.

Among their usages, which may be considered in a somewhat religious point of view, and seems to confirm a fact already stated, that the members of the Greek church do not look upon fornication as a mortal sin, we may notice one mentioned by Lieutenant-Colonel C. P. De Bosset, in his tract, entitled "Proceedings in Parga and the Ionian Islands," &c.

When a young man has paid his addresses to a female, and their respective families have agreed on the prelimi-

nary arrangements for their union, the destined bride is introduced into the paternal house of her lover. Every thing is done to render her ahode agreeable; and, on her part, she takes the greatest pains to conciliate the goodwill of the family to which she is about to belong. But the marriage is not immediately concluded, and it is only at the expiration of a year, that the union of the betrothed is irrevocably ratified by the seal of *religion*. In the interval their mutual intimacy and confidence become strengthened; and they enjoy, under the same roof, that liberty without which it would be difficult to know and appreciate each other. If, before the expiration of a year, one of the parties alleges well-founded reasons for breaking off the arrangements, a representation is made by the family of the complainant to the other family, who generally raise objections and difficulties; the affair is laid before the Proto-Papa, or chief of the clergy; who, by the aid of arbitrators, commonly taken from both families, decides definitively; audience is given to both parties, and to their witnesses. Recourse is frequently had to matrons; and if, after duedeliberation on the arguments adduced on either side, the physical or moral incompatibility on which the appeal is made, be clearly proved, the whole affair is placed in *statu quo*, and the young female is taken home to her parents. Separations of this kind are, however, rare, and are not allowed, except on very strong grounds. They commonly attach a kind of opprobrium to one or other of the parties, until a more auspicious trial has restored him or her to estimation and respect. It often happens that individuals thus separated, respectively make a more judicious choice, sanctioned by love, and finally crowned by Hymen. If, at the end of the probationary year, the affianced persons suit each other, and the indication of a progeny announce their accordance, the nuptials then take place, and the union is consecrated in the church with all due solemnity."

Parga is a small town, on the coast of Epirus, surrounded by four walls, and built on a conical rock. It has always been considered an integral dependency of the Ionian Islands; and a military post of great importance to them, and in particular to Corfu, of which it is called the ear and the eye. They have a little church

dedicated to *Santa Trinita*—the holy Trinity, in which the Greek service is performed.

Anterior to the year 1400, the chief place of the country of the Parguinites was situated beyond the limits of the actual territory of Parga, upon the mountain which overlooks this small country, at the spot now called Paleo-Parga, which still exhibits the ruins of a church and some dwellings. Various circumstances, however, conspired to induce the inhabitants to change their place of residence. The following is the traditional account of their change of abode.

A shepherd, while in search of a stray sheep, found in the caverns of a rock, on which Parga is now situated, an image of the *Virgin*. He informed his countrymen of it, and the image was transported, with great devotion, to the church of Paleo-Parga. After some days it returned invisibly to the place where it had been found, and the Parguinites, convinced that this miracle was a sign of the divine will, constructed a church on the spot, and around which they built their habitations. The image of the *Virgin* is still there, and is held in high veneration.

It is not necessary to detail every particular concerning the Greek churches in the Islands of the Grecian Archipelago; their faith having already been sufficiently described, as it differs in no very material point from that of the Russian Greek church; and their various religious customs and ceremonies being, for the most part, so mixed up with secular occupations and habits, that it is difficult to separate them. The following account, however, of the **SERVIAN GREEK church**, in the hitherto almost unknown district of *Montenegro*, as lately been translated and published in the Collection of "Modern Voyages and Travels," Vol. IV. Part III. from the French of Col. L. C. Viella de Sommières, late commandant of Castel-Nuova, Governor of the Province of Cattaro, and chief of the General Staff of the Illyrian army at Ragusa, is too interesting and curious to be omitted.

Montenegro is situated between 18 and 19 deg. lon. from Greenwich, and the 42 and 43 deg. of latitude. It is bounded on the east by the Cadalik of Antivari and Upper Zerta; on the south by the Mouths of the Cattaro, from Pastrovichio to the province of Herzegovina; on

the west by Herzegovina ; on the north the same place, as far as the Bosnian Vizirate, and by the mountains of Albania Proper : it is consequently surrounded on three sides by the Turkish territory, and on the fourth by what was formerly Venetian Albania.

According to the last census, taken in 1812, it appears that this district, including Upper Zerta, contains, in the Greek villages, 1,250 houses, and 549 in the Catholic villages.

The patron saint of the Montenegrines appears to be the renowned St. Basil, of whose monastery it will be well to give some account, even before we attempt any description of the religion of these people.

St. Basil is situated in a district, of which Comani is the chief town. The convent consists of a number of massive buildings, scattered over a vast extent of ground, and built without any regular plan ; the church is of a moderate size and well-built, in a simple style of architecture. The hermitage of St. Basil is about a mile from the monastery. About the middle of a high rock, a large natural opening forms an entrance to the retreat, where the holy Patriarch St. Basil, by thirty years of mortification and meditation, expiated the aberrations of his youth, and the errors he had committed in this world. The holy grotto is ascended by a wooden staircase, with an arched roof, and then by some steps cut in the rock, a chapel appears richly but confusedly ornamented, where, in a coffin formed of the trunk of a cypress-tree, St. Basil reposes amidst all his miracles.

The means that have been resorted to for preserving the mortal remains of the saint have perfectly succeeded. It is not the Christian Greeks of Montenegro alone who bring their offerings to St. Basil ; the Bosnians, the Servians, the Molachians, and the Albanians ; also repair to his shrine. Many Catholics visit it, and the Turks themselves entertain a sort of veneration for the saint, though many affect to ridicule him. A book entitled an account of the life and miracles of the saint, printed in the Illyrian character, states, that one day the saint was leaning on the parapet of his terrace on the rock, eating a pear, the pips of which he carelessly threw away ; next morning it was discovered that a large pear-tree had sprung from the barren rock ; it was covered

on one side with flowers, and on the other with a vast quantity of the finest fruit, perfectly ripe: this was in the month of February. On another occasion St. Basil had occasion for some parsley to perform some cure; for, it must be observed, he was also a skilful physician; he could not find the plant he wanted, and he naturally betook himself to prayer; and, in a short time, a bird, with a purple and azure plumage, appeared in the cell of the holy anchorite, bearing some parsley-seed in its beak. St. Basil sowed it on the rock, and next morning the parsley was ready for use; since that period parsley has spontaneously grown every year, in a corner of the rock, which is inaccessible both to sun and rain.

On another occasion, an incredulous Turk visited the hermitage, to obtain a sight of the remains of the saint; when the object of divine favour was exhibited, the Turk approached, and pretending devoutly to kiss the hand of the corpse, bit the fore-finger, probably to satisfy himself that the body had once been animated; when, wonderful to relate, the saint, as sensible of his bite as of the religious outrage, suddenly withdrew his hand from the unholy gripe, and, applying it forcibly to the head of the infidel, laid him dead on the ground. The monk who shews the body takes especial care to point out the mark of the bite and woe to him who would seem to doubt it.

The monastery is daily visited by many strangers; the wine is exquisite, and the cheer good and abundant, which of course enables the monks the better to endure the dullness of retirement.

Though the Greek priests of this country are, generally speaking, extremely ignorant, yet those who have travelled in Christian countries are very well-informed men.

The Christian religion, as it is professed in Montenegro, is the Greek, or rather the *Servian Greek* ritual, which differs materially from that of the Greek church, properly so called, whence, however, it is derived. The following particulars will afford a correct idea of the religious doctrines of the Montenegrines, with the exception of a few local differences:—

The Montenegrines acknowledge the same sacraments, but not the same doctrines as the Catholics; their clergy

are Donatists, for they deny the validity of the baptism of the Catholic church. For this reason they re-baptize proselytes, and put to them the three following interrogatories:—1. Do you renounce the pope?—2. Do you renounce the Catholic crucifix?—3. Do you renounce fasting on Saturdays? The Montenegrine priest holds the Catholic ceremonies in abhorrence. He will not consecrate on Catholic altars till they are previously washed with holy water; but, in general, they are destroyed and others erected in their stead. The Montenegrines baptize young children on the second or third, or at latest the fifth day, after their birth. With respect to proselytes, they are not quite so rigid. They are Iconoclasts, or enemies to images, yet they worship figures painted on boards; they affect the most supreme contempt for the Catholic figures painted on canvass, or on walls, as well as for all statues of saints.

In spite of these opinions, they worship crucifixes covered with sacred carved work, which they assert was executed on the holy Mount, without the aid of art. By dint of paying alms, they imagine it possible to draw souls from the deepest abyss of hell, and make them ascend to the regions of bliss.

The Montenegrines do not acknowledge the sin of thought, in spite of all that is said of it in various parts of Scripture. They pardon rape, and consecrate divorce. The clergy are Simoniacs; for they will absolve a robber, if he present them with a portion of his booty: for a certain pecuniary consideration, the confessor undertakes to be responsible for the sin and the satisfaction which a penitent owes to his God. In general, the priest does not administer the viaticum until he is paid for it, either in money or goods, &c.

It may be proper to give the reader some idea of the rise and progress of that church which has so frequently influenced the fate of Europe. Stephen, King of Servia, having succeeded his father in 1333, on the throne of Eastern Dalmatia, became more than ever ambitious and jealous of the Greek emperors. As soon as he had conquered the rich province of Bulgaria, his anxious wish to enjoy the title of Emperor induced his subjects to proclaim him *Imperator Romanorum et Serviarum*. Having modelled his court after that of Constantinople,

he wished to grant new privileges to the clergy; and to deprive the Greeks of all influence, he changed the title of the Metropolitan archbishop to that of Patriarch, and declared him the independent and absolute sovereign of the churches of his empire. This separation, together with a language and books different from those used by the Greeks and Catholics, and the ignorance of the clergy and the people, are the causes which mainly contributed to stamp the Servian Greek church with the character of a particular sect. Amidst the vast diversity of opinions, erroneous interpretations, and incoherence of principle, which pervade all sects, it must, nevertheless, be acknowledged, that the Greek clergy present a fair side, worthy to claim the attention of the most rigid observer.

The positive doctrine of the Montenegrines is the conviction of the existence of a Creator, the common Father of all mankind; and they acknowledge that the world is the work of his all-powerful hand. In Montenegro, as in all other countries, where the worship of the Supreme Being is divided into two different rituals, nothing is more remarkable than the extreme aversion and repugnance which prevail among the respective sectaries, and particularly among the ministers of the two doctrines. In general there are more stiffness and pride among the Catholics than among the Greeks; perhaps, because the latter are the powerful party, and generosity is one of the attributes of power; or, perhaps, because they are the most ignorant, and virtue is nearly allied to the simplicity of the primitive evangelic ages. Be this as it may, controversy, in every sense of the word, is mild and tolerant among the fathers of the Greek church, and no individual is exposed to persecution for not professing their doctrines.

Such is the esteem in which their priests, particularly the curates, are held by the people, that a Greek never meets a priest of this class without lifting his cap; he places one of his hands on his breast, and with the other taking the priest's hand, kisses it respectfully. When a curate enters a house, all the inhabitants, whatever be their rank, treat him with similar marks of respect.

Like the Roman Catholic churches, the Montenegrine temples are built so that the nave is to the west, and the

choir to the east. Their architecture is extremely simple. Over the portico are three arched openings, in which are hung three bells of different sizes, which are rung from the outside. In the inside of the churches the walls are smooth, and kept carefully clean; they are not decorated by pictures. There are neither benches nor chairs, except for the curates and acolites, and they but seldom sit down. The choir is composed of parishioners, who receive no payment for their trouble. The altar consists merely of a large cubical stone, measuring about three feet; but it is not seen, or at least not easily, for the chancel is screened from the eyes of the believers. It is concealed by a wretchedly painted wooden partition, which rises to the ceiling. This partition has generally three openings, of which the centre one is larger than the two side ones; it is closed by two folding-doors, while the others are only closed by curtains. In a glass-case, which rests on two pillars, are deposited the presents sent to the church, or to the Virgin: among them are several splendid tokens of the munificence of the emperors of Russia and Austria, and the Venetian republic.

The ablutions and consecrations are performed with the greatest ceremony: all the acolites quit the chancel, and the doors and curtains are carefully closed. At the first elevation one curtain is drawn aside, and the officiating priest appears holding the chalice above his head; and at the second elevation the folding-doors suddenly open. It is impossible to conceive the imposing effect produced by the holocaust and the whole congregation prostrating themselves before the Supreme Majesty. The communion is not the same as in the Catholic church. The wafer is not employed, and the priest makes use of unleavened bread, baked under the ashes of a fire, kindled by the rays of the sun.

Festival-days are very frequent in the Greek church, and particularly those consecrated to the Virgin Mary, whom all the followers of the Greek ritual hold in great veneration. Thus the principal apartment in every house is adorned with a figure of the Madonna painted on a board, and on Sundays and festival-days it is illuminated by a silver lamp. An oath taken before this figure is rarely broken. Young women usually swear by the Vir-

gin to be faithful to their lovers, and express a hope that they may be sacrificed if they break their vow. The extraordinary number of festival-days, together with the sacra, or festival peculiar to each family, and those of the patron saints, occupy a whole quarter of the year; and will, in the end, prove essentially injurious to public morals, owing to the bad use which is made of the rest of the day, after the fulfilment of holy duties. What is singularly surprising is, that during festival-days there is a continual firing of musketry and ringing of bells; during divine service, however, the firing takes place at a proper distance from the temple.

Young girls never go to church but twice a-year, namely, at Easter and Christmas. The women are separated from the men in a railed gallery above the principal door, in that part where the organ is usually fixed up in our churches. Men, women, and children, stand from beginning to end of the ceremony; the most rigid decorum prevails, and the congregation seem almost immoveable. This is one of their religious precepts; the Greeks are extremely scrupulous on this point, and two persons are seldom seen talking together at church. The Greek churches contain neither organs nor ornaments of any kind that may tend to divert the minds of the pious. In certain ceremonies great use is made of the holy water, though there is not any particular vase appropriated for containing it, as in the Catholic churches. The Greek mode of singing hymns here is a mere humming, and of the most discordant kind imaginable. A very solemn ceremony of the Greek church is the blessing of houses twice during the year, once at the beginning of spring and once in winter, which corresponds with the festivals of Easter and Christmas. These are most important ceremonies among the Montenegrines, as it is supposed that the prosperity or ruin of the house depends on the degree of fervour with which the act of benediction is performed. All the priests of one parish, or of one convent, dressed in their sacerdotal ornaments, and followed by a thuriferary, a sacristan carrying holy water, and the children of the choir, proceed to the houses reciting prayers as they go; they sprinkle every apartment in the house, from the cellar to the garret, the people always

taking care to throw some pieces of metal into the holy water.

The Montenegrines, as well as all other Greeks, entertain a high respect for the dead. If, in digging a grave, they happen to find any scattered bones, they collect them with the greatest care, and deposit them in a hole dug in the ground, lined with stone-work, and covered with a wooden arch, in the centre of which is an aperture for introducing the bones. These tombs are situated near the churches, and are never approached but with religious awe. It is no uncommon thing for a person who may happen to have business in a direction which would lead him to pass close to one of these monuments, to go a hundred yards round about to avoid it. It is not now, nor has it been for time immemorial, customary in any part of Montenegro to bury the dead in churches.

Light is accounted the greatest ornament in the Greek church; but the Montenegrines, in particular, attach the highest importance to it, and imagine that they honour the Deity more or less in proportion to the number of wax-tapers they burn.

Curates are permitted to marry; a portion of land is assigned to them, and they cultivate it with the aid of their family. They are perfect patterns of conjugal fidelity; they are suffered to eat all kinds of food indiscriminately, but are subjected to frequent fasts. The privilege of marrying, however, does not extend to monks. The most rigid abstemiousness is imposed on the latter. They eat no kind of animal food; though some, on consideration of ill-health, obtain limited dispensations. The Montenegrines have several Lents in the course of the year; and two very long ones are scrupulously observed. They do not merely consist in abstaining from animal food, but also from various other articles of subsistence: these fasts are common to both sexes. The Greek religion forbids the use of frogs, as being unclean animals, and a thousand absurd anecdotes are related of them. The Montenegrines, in particular, regard them with the greatest horror, and treat with contempt all who eat them, whatever religion they may profess.

When a girl is sought in marriage by a young man residing in a distant village, old people generally neg-

ciate between them; and it not unfrequently happens that the parties concerned never see each other until the affair is nearly concluded. The father of the young man, or one of his nearest relations, accompanied by two other persons, proceeds to the family with whom he wishes to form a connection. All the daughters are presented to him, and he himself chooses one, without caring whether or not she may please her intended bridegroom; it is, however, very seldom that a refusal takes place. So little attention is paid to situation, rank, or fortune, in these matters, that it not unfrequently happens, that a rich Montenegrine gives his daughter in marriage to a farmer, or even to a servant. The person who comes to demand the girl in marriage, after obtaining the parent's consent, conducts the bridegroom to see her: as soon as they evince a mutual wish to be united, the marriage is looked upon as concluded. It is not necessary to draw up any contract; a simple promise suffices, particularly as a woman never brings any fortune to her husband except her stock of clothes, &c. The priest goes to the house of the bride as soon as her parents have consented to the union. He shuts himself up with her in the most retired apartment in the house, where he receives her general confession, and grants, or pronounces, her remission for all her sins. On the following day, the marriage is published in the church, with nearly the same formalities as those observed by the Catholics.

During the publication of the marriage, the relations of the bride convey to the family of the bridegroom presents of corn, a pot of milk, and a cake of maize, on which are stamped the figures of a distaff, knitting-needles, and other emblems of female industry. This is a custom derived from the ancient Greeks, among whom it was usual for the bridegroom's relations to send to the bride the keys of her husband's house, accompanied by the distaff and spindle. With the Montenegrines, the ears of corn denote the abundance which, by dint of economy, the wife will maintain in her husband's house; the milk expresses her mildness of temper; and the cake marks the industry which will render her worthy to superintend his family. On the other hand the young man's relations convey to the bride's family a cake made of pure wheat

and raisins, and, if the season permit, a few pots of the best wine, together with some agricultural implements, which are handed down from father to son, to denote that the young man will prove industrious, and will honour the memory of his forefathers, by using the instruments which procured them the means of living comfortably and happy.

On the first Christmas-day after the betrothing, both bride and bridegroom invite all their relations and friends, who assemble at the house of the bride's parents, whence the bride, followed by a numerous retinue, proceeds to her husband's house, where great rejoicing takes place. Her mother follows her, carrying over her head a large veil or white handkerchief. After receiving the blessing of her parents, the bride, thus veiled, takes her place between her father-in-law and the next nearest relative of her husband, and proceeds to church, followed by the bridegroom and all the retinue already mentioned. At the door of the church they are met by the priest, who sprinkles them with holy-water, and asks them a series of whimsical questions. After several long prayers, he gives them the nuptial benediction, which is followed by a very tedious ceremony, accompanied by so many signs of the cross that it is impossible to enumerate them. The train of friends and relatives, joined by the priest, then conduct the bride from church, amidst the firing of musketry and the acclamations of the people who happen to meet them by the way. She first proceeds to her father's and then to her husband's house, where an abundant repast is provided. She eats separately, at a small table, with two of her relations, and the whole afternoon is devoted to dances and songs in honour of the wedding. At these festivals the priest acts as master of the ceremonies; he proclaims the toasts that are to be drank in honour of the bride and bridegroom, repeats the nuptial songs, &c. The company soon become animated, and a great noise usually ensues; but the whole passes off with the utmost order.

During these nuptial festivals, which last for several days, the bride and bridegroom, accompanied by their friends, parade regularly through the streets and roads leading to the hamlets near the village in which they reside.

This custom does not arise out of ostentation, but is merely an act of publicity, necessary to insure the legality of the contract.

Among the Montenegrines it would be reckoned a shameful freedom for a woman to call her husband by his name in public during the first year of their marriage. A wife will even scruple to do so when they are alone. The same reserve is observed by husbands towards their wives. It sometimes happens that the father, or the girl herself, refuses the person who is proposed as her husband. In that case, the young man, accompanied by some of his friends, proceeds to the woman's house, and by force carry her to the priest, who marries them for a trifling sum of money, in spite of every protestation. If the betrothing takes place, and the nuptial ring is given as a preliminary present, which is the common practice; and if, from any reason, the marriage is not solemnized, the parties cannot enter into any other engagement until the ring be restored. If a second person should ask the bride in marriage, she must return the ring to her first suitor; but in case of his refusal to accept it, she has no alternative but to continue single. If, on the other hand, a man who has been betrothed wishes to marry another woman, he must demand his ring, and if it be refused, his marriage is suspended: no priest will perform the ceremony, unless the ring be produced and its identity proved. It frequently happens that the refusal of the ring, by either party, is merely the effect of spite. Hence arise scenes of dissension, in which the whole family take part, and which often terminate in bloodshed.

In Montenegro a woman is not allowed to seek a divorce. The husband presents a sum of money to the priest, who assembles together the relations of both husband and wife, and after delivering a long account of the complaints which the man prefers, judges himself, without the concurrence of any other tribunal, of the necessity and justice of the divorce. All the ceremony observed in the dissolution of a marriage, consists in presenting a flask of wine to the wife's relations, who all drink by turns; it is then presented to the husband, who refuses to raise it to his lips, which is considered as a proof that he persists in his intention of separating from his wife. The priest drinks the rest of the wine, and taking up the woman's apron, he gives one end to her father or her

nearest relative, and the other to the husband's father; he then cuts it in two, with a sort of knife kept for the purpose, and pronounces with a loud voice the words, "Heaven has separated you."

The idea of death does not produce the same awful sensations on the Montenegrines as on the people of other countries. They are wholly absorbed in sorrow at the thought of eternal separation from their relations and friends.

When a Montegrine dies, nothing is heard through the house but moaning and lamentation. The women, in particular, tear their hair and strike their bosoms in the most furious way imaginable. The corpse is kept in the house for twenty-four hours; the face is uncovered, and it is perfumed with essences, and strewed with flowers and aromatic shrubs, after the manner of the ancients. When the priest arrives, the lamentations of the family are redoubled; and when the corpse is about to be removed from the house, the relations whisper in its ear, giving it commissions to their departed friends in the other world. After these singular addresses, the corpse, being lightly covered with a napkin, with the face exposed, is carried to church. On the way, women who are hired for the purpose sing songs, narrating the history of the deceased's life. Before the corpse is laid in the earth, the nearest relations tie a piece of cake round the neck, and put in its hand a piece of money: this is merely a continuation of the custom of the ancient Greeks. During this ceremony, as well as on their way to church, the weeping mourners thus apostrophize the deceased: "Why did you leave your poor wife, who loved you so tenderly! and your children, who were so obedient! your flocks thrive well, and Heaven blessed all your undertakings."

As soon as the funeral is concluded, the curate and all the train of mourners return home, where a grand feast is prepared: Bacchanalian songs are sung, and prayers offered up in favour of the deceased. One of the guests makes an oration, which usually draws tears from the whole assembly. He is accompanied by three or four discordant monochords. The men of Montenegro allow their beards to grow as a mark of mourning: the women cover their heads with a blue or black handkerchief, for the first year after the death of a relative. The women

invariably repair, on every festival-day, to weep on the tomb of their husband or children, and to strew it with fresh-gathered flowers. If, by chance, they should omit doing so, they ask pardon of the deceased, and explain the reasons which prevented them from fulfilling this pious duty.

No where is the belief in ghosts, magicians, and evil-spirits, so inveterate as in Montenegro. The imaginations of the people are incessantly haunted with phantoms, dreams, and forebodings; but nothing can equal the terror with which they are inspired by the *brucolaques*, or bodies of excommunicated persons, which are cast away without burial. The ground where they lie is fatal ever after; no Montenegrine will venture to approach it; and if the spot should recur to their recollection, they fancy they are pursued by ghosts. Others imagine they see the shades of their forefathers hovering in the clouds above their heads; they speak to them in the silence of night, give them commissions to other deceased relatives and think they are thus in open communication with the other world:

When a Montenegrine dies from any unknown cause, whether he is supposed to have died a natural death, or to have fallen a victim to the vengeance of an enemy, his relations have him proclaimed in every part of the village where they reside, by three youths whose business it is to discharge this office. It is only within a short period that the Montenegrines and the Greeks, in general, have been in the habit of allowing the dead to remain unburied for forty-eight hours. The following circumstance took place in 1813.

A man named Zanetto, returning home one evening in a state of intoxication, threw himself on his bed, and was soon seized with horrible convulsions. He continued for some time perfectly motionless, and destitute of heat and respiration, and was naturally supposed to be dead. In carrying him to church, it was necessary to proceed by a very uneven road, intersected with rocks and stones. The frequent jolting, occasioned by the irregular motion of the corpse-bearers, soon revived Zanetto, and starting up he poured forth a volley of abuse on the afflicted mourners. The bearers immediately threw down the coffin and ran off, and the mourners fled to the neighbouring village, where the strange story filled the people

with terror. The priests were the only persons who remained with the coffin, and were ignorant of the real cause of the confusion, until Zanetto thus addressed them. "Living demons, you shall account for this: carry me back again instantly, or I'll throw you into the hole that has been dug for me." The priests accordingly conveyed him back in his coffin, with all due humility and patience.

Of the dangerous and mortifying consequences of teaching or permitting the *opus operatum*, the performance of external rites and observances, to be substituted for the religion of the understanding and the heart, the true sum and substance of Christianity, an example more apposite, more pregnant with instruction than the following, is not, perhaps, to be found. It is recorded in Poucheville's Travels in Greece, of which a condensed portion, peculiarly interesting to the inquirer into the ancient military history and topography of that country, was published on the 15th Dec. 1820, in Part IV. Vol. IV. of MODERN VOYAGES AND TRAVELS. The reflections which this example must naturally excite in every considerate reader, seem unhappily to be but too requisite in the present times; in which the affectation of associating religion with spurious party, not genuine public policy; the temporising alliance between church and state; the incompatible union between God and mammon, are continually and insultingly obtruded on the attention of the world.

In a central sequestered valley of Albania, watered by the Voioussa, the Aous of ancient history, is the district of Caramouratadez, comprising thirty-six villages and hamlets, from an early period peopled by Christians of the Greek church. Protected by their mountain-fastnesses, and by their inherent valour, the inhabitants had for three centuries effectually withstood every attempt of the surrounding Mohammedans to impose the yoke of their religion. In this independent state the people of the valley persevered until the year 1780, when commenced a combined series of sanguinary assaults on them, which, in the course of half a century, exhausted the endurance of the unhappy Christians, and drove them to despair. Compelled at last to submit to the furious and merciless Mohammedans, to suffer every cruelty, every indignity which hatred and revenge, working upon ignorance and fanaticism could inflict, became the lot of the helpless.

people of Caramouratadez. Actuated, at last, not by that spirit of patience which propitiates, but by that spirit of presumptive merit which estranges, celestial favour, the whole Christians of the community determined to make one effort more, to draw down supreme protection. Should that effort be unavailing, it was also determined at once to renounce their Christian profession, and to embrace the faith of their relentless but prosperous oppressors. In vain did their pastors represent and remonstrate against the extravagance, as well as the impiety, of this last determination. To defer its accomplishment until Easter should be passed, a festival to be solemnized by every imaginable act of external devotion, was all the papas or priests could obtain. But Easter came, was most scrupulously celebrated, and passed away without any relaxation of their sufferings. In the evening of that festival, Christianity was universally and formally abjured: the clergy were desired to withdraw from the district; the patron-saints, whom the deluded people had venerated with signal zeal and confidence, were reproached for their regardlessness and ingratitude; their images were removed from the churches; a Mohammedan cady and a body of imauns or teachers were called in from the neighbourhood; the brief creed of the Koran was recited; the various initiatory rites, circumcision not excepted, were performed:—thus in Caramouratadez did the crescent supersede the cross.

Afflicting as was this singular event to the Christians in other quarters of Greece, it became in its results still more grievous to the Mohammedans, the former tyrants of the district. Now converts to Islamism, the inhabitants, become in every matter equal in rights with their enemies, lost no time in taking vengeance on them; the more bitter that it had been the longer deferred. Forming themselves into armed bands, they broke into the adjoining districts; massacreing without mercy all the males that came within their reach, and carrying off into slavery their women and children. Whilst these horrors were in perpetration, the ranks of the bands of vengeance were speedily replenished and augmented by parties of lawless freebooters, in pursuit of rapine and plunder, from other quarters of the country. The name of the villagers of Caramouratadez became the terror of the

environs; until Aly Pasha of Janina, in the exercise of his maxim, *divide et impera*, (a maxim sanctioned by more than one or two much mightier potentates of these eventful days,) first sowed mutual jealousies among the ignorant and infatuated people, and then subdued all parties to himself. Since that epoch the exiled Christians have returned to their native villages, accompanied by strangers of the same profession; and now several villages in the valley of Caramouratades count not a single Mohammedan within their bounds.

In some respects as resembling the Greek Christians of the Servian tribe, we may notice those of Abyssinia, if, indeed, it can with fairness be said that the Abyssinians have any religion at all, besides the form of it; and in many places scarcely that.

The Abyssinians are said to have been converted to the Christian religion by Frumentius, in the year 330. They are described as a branch of the Copts or Jacobites, with whom they agree in admitting but one nature in Jesus Christ, and rejecting the council of Chalcedon; on which account they are also called Eutychians and Monophysites. The term Copt properly applies only to those Christians who live in Egypt, Nubia, and the countries adjacent. The Abyssinian church is governed by a bishop or metropolitan styled Abuna, who is appointed by the Coptic Patriarch of Alexandria residing at Cairo. The Abuna being a foreigner, and generally ignorant of the language and manners of the country, he is not permitted to meddle with the affairs of the government: his principal employment is the ordination of priests, deacons, and monks. Next in dignity is the Komos, or Hegumenos, a kind of arch-priest, who has the inferior priests and deacons, with the secular affairs of the parish, under his inspection. The deacons occupy the lowest rank of priesthood. They have canons also, and monks: the former of whom marry; the latter, at their admission vow celibacy, but with a reservation, making a promise aloud before their superior to keep chastity; but adding, in a low voice or whisper, 'as you keep it.' The Debarahs, a set of chanters who assist in the musical parts of the service, are in general estimation, even more so than the Komos, though the latter are superior in rank. The emperor alone takes cognizance of all ecclesiastical causes,

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except a few smaller ones reserved to the judges; confers all benefices, except that of Abuna.

The monks are divided into two classes, those of Debra Libanos, and those of St. Eustatius. They have not, properly speaking, any convents, but inhabit separate houses erected round their church. Their ignorance is extreme. The superior of the monks of Mahebar Selassé, in the north-west part of Abyssinia, is the Itchegué, who is of greater consequence in turbulent times than the Abuna. He is ordained by two chief priests holding a white cloth or veil over his head, and a third repeating a prayer; after which they all lay their hands on his head, and join together in singing psalms. The churches are very numerous, owing to the prevalence of an opinion among the great, that whoever leaves a fund to build a church, or has erected one during his life, makes a sufficient atonement for all his sins. They are usually erected on eminences, in the vicinity of running water, for the purpose of affording facilities to the purifications and ablutions, which they practise according to the Levitical law. Mountainous as the country is, and much as the views must be obstructed by the number of these sacred edifices, it is seldom that fewer than five or six are seen at a time; and if the ground be commanding, often five times that number. The churches are surrounded with rows of Virginia cedar, and being circular, with conical summits and thatched roofs, and encompassed on the outside with pillars of cedar, to which the roof projecting eight feet beyond the wall is fixed, furnish an agreeable walk in the hot or rainy season, and diversify the scenery. The internal partition and arrangement of the church is that prescribed by the Mosaic law; and many of the ceremonies and observances in their mode of worship, are obviously derived from the ceremonial rights of the Jewish religion.

Of the internal divisions of a church, the first is circular; within that is a square; that square is divided by a veil or curtain, and, within the innermost division is a very small place, which, like the Holy of Holies, can only be entered by the priests.

The religion of Abyssinia is, in reality, a strange compound of Judaism, Christianity, and superstition; the former appears to predominate. They practise circum-

16 ALL RELIGIONS, AND RELIGIOUS CEREMONIES.

cision; and extend it to both sexes. They observe both Saturday and Sunday as Sabbaths: they eat no meats prohibited by the law of Moses: women are obliged to practice the legal purifications, and brothers marry their brothers' wives. Their festivals and saints are numberless. As they celebrate the epiphany with peculiar festivity, in commemoration of Christ's baptism, and sport in ponds and rivers, some have supposed they undergo baptism every year. One of their saints' days is consecrated to Balaam's ass; another to Pilate and his wife; because Pilate washed his hands before he pronounced sentence on Christ, and his wife desired him to have nothing to do with the blood of that just person. They have four seasons of Lent; the great Lent commences ten days earlier than ours, and is observed with so much severity that many abstain even from fish, because St. Paul says there is one kind of flesh of men, and another of fishes. They at least equal the church of Rome in miracles and legends of saints; which occasioned no inconsiderable embarrassment to the Jesuits, whom they presented with such accounts of miracles wrought by their saints, in proof of their religion, and those so well circumstantiated and attested, that the missionaries thought themselves obliged to deny miracles to be any evidence of the truth of religion. Prayers for the dead is common, and invocation of saints and angels; and such is their veneration for the Virgin, that they charged the Jesuits with deficiency in this respect. Images in painting decorate their churches, and excite their reverential regard; at the same time they abhor all images in relievo, except the cross. They maintain that the soul of man is not created; because, say they, God finished all his works on the sixth day. They admit the apocryphal books, and the canons of the apostles, as well as the apostolical constitutions, to be genuine; but Solomon's Song they consider merely as a love poem in honour of Pharaoh's daughter. It is uncertain whether they believe in the doctrine of transubstantiation; Ludolph and Bruce differ on this question; but the latter affirms that they are now, with regard to doctrine, as great heretics, and with respect to morals as corrupt, as the Jesuits have represented them.

Abyssinia contains many Jews, Mohammedans, and Pagans. The former have been settled there in

considerable numbers; but some of them have been proselyted to Christianity, either by coercion or from mercenary motives: the rest chiefly occupy the mountainous districts, where they retain the ancient distinctions of Caraites and Talmudists. Ludolph mentions another sect, inhabiting the frontiers between them and the Caffres, who dwell along the Nile, and who are supposed to descend from the captives taken by the kings of Assyria and Babylon, or from those who were dispersed over the earth by the destruction of Jerusalem. They were never incorporated with the other Jews, but have always been regarded as *Salaxa*, or strangers and exiles. Their Bible is in the corrupt Talmudic dialect. The Mohamamedans amount to about one-third of the inhabitants, and are intermixed with the Christians. Some of them cultivate the soil, but the most opulent are the factors, who have engrossed the trade of the Red sea. The Pagans chiefly consist of the Gallas. Others are, besides, diffused scantily through the country.

Their churches are full of pictures upon parchment; for, from the first ages of Christianity, the Abyssinian scribes have always been painters, though in a style much inferior to that of our sign-painters in England. Here are St. George and the Dragon; St. Demetrius and a Lion; St. Balaam and his Ass; St. Sampson and his Jaw-Bone; and even St. Pontius Pilate and his Wife. In some places are to be met with miniature paintings of Pharaoh plunging into the Red Sea, on a White Horse; with his *guns* and *pistols* swimming on the surface of the water: These, of course, are of the modern Abyssinian school of painters.

On going to church, persons put off their shoes before they enter the outer precinct; but if they do not leave a servant with them, they will be stolen by the priests before the service is completed. Devotees kiss the threshold on the two door-posts, on entering: they then enter, and say what prayer they please, and their individual duty is over.

A convocation of Abyssinian clergy is never called, in the reign of vigorous princes, but by the special order of the sovereign. From such a fanatical and tumultuous assembly many of the discreet members of the church purposely absent themselves.

On the other hand, the monks who devote themselves to pass their lives in deep unwholesome vallies; hermits who starve on the points of naked rocks, or live in deserts, exposed to the attack of wild beasts; the whole tribe of false prophets and dreamers who pretend to divine what shall happen in future, by living in total ignorance of what is passing at present; people in constant habits of distress, naked, or covered with hair; a collection of monsters scarcely to be imagined, compose an ecclesiastical assembly in Abyssinia; and lead an ignorant and furious populace, who worship them as saints.

Excommunication in Abyssinia expressly prohibits the person on whom it is pronounced from kindling a fire and every one else is restricted from supplying him with fire or water. No one can speak, eat or drink with him, enter his house, or suffer him to enter his own. He can neither buy, sell, nor recover debts; and if he were slain by robbers, no inquiry would be made into the cause of his death, nor would his body be allowed to be buried.

Besides the scriptures, which, on no account whatever do they allow to be translated into any other language than the Gees, a language full of harsh inharmonious sounds, the Abyssinians have "The Constitutions of the Apostles;" a "Book of Common Prayer;" a collection from the works of the Greek fathers; translations of the works of St. Athanasius, St. Basil, St. John Chrysostom, and St. Cysil. To this catalogue of the works of other saints may be added the lives and miracles of their own, in four monstrous volumes, folio. They have a saint who wrestled with the devil in the form of a serpent nine miles long, threw him from a mountain and killed him; another, who converted the devil, made him turn monk, and live a holy life for forty years after his conversion, as a penance for having tempted our Saviour forty days upon the mountain; another who never eat or drank from the day of his birth, and made a pilgrimage to Jerusalem every morning, where he said mass at the holy sepulchre, and returned home every night in the shape of a stork. Another saint, being sick, was seized with a longing for partridges, and calling upon a brace to come to him, they flew upon his plate, ready roasted, and laid themselves down to be devoured.

These wonders are circumstantially told and believed,

by unexceptionable persons, and were a grievous stumbling block to the Jesuits, who could not establish the belief of their own miracles upon any clearer evidence.

There are other books of less size and consequence than these; such as "The Virgin Mary's Musical Instrument," composed about the year 1440; and there is a book of Enoch, which contains the history of the giants descended from the sons of God, and the daughters of men.

As the restraints of morality and honour have no influence upon the Abyssinians, it is easy to perceive that marriage must prove but a very slender tie; indeed, Mr. Bruce says, that there is no such thing, unless that which is contracted by mutual consent, without any form, subsisting only till dissolved by the dissent of the one or the other, and to be renewed as often as it is agreeable to both parties, who, when they please, cohabit together, after having been divorced and connected with others. "I remember," says he, "to have been once at Koscam, in presence of the Iteghe, when in the circle there was a woman of great quality, and seven men who had all been her husbands, none of whom was the happy spouse at that time." There is no distinction of legitimate and illegitimate children; upon separation they are equally divided; the eldest son falls to the mother's first choice, and the eldest daughter to the father. If there is but one daughter, and all the rest sons, she is assigned to the father. If there is but one son, and all the rest daughters, he is the right of the mother. If the numbers are unequal after the first election, the rest are divided by lot. In a few rare instances some ceremony is used at a marriage, but the king himself only sends a message to the lady he chooses.

It has already been observed, that the *Copt* or *Jacobite Christians* properly belong to Egypt, Nubia, &c. In those parts they abound; but all of them may, with propriety, be ranked amongst the members of the Greek church, though subject to different Patriarchs, or Metropolitan bishops.

In describing these various tribes of Christians, it will be necessary to take into the scope of our observations the whole of Egypt, and the Grecian Archipelago, including, in short, all that portion of Christendom belonging to

European Turkey, and to Asia generally. The Christians of Africa are almost wholly confined to Egypt and Abyssinia.

It will be unnecessary, and indeed impossible, to extend our researches farther than to some parts of Turkey, Greece, and the Holy Land. In all these places there is a strange mixture of Roman Catholics, Greeks, Copts, Armenians, and Jews, sometimes keeping at the utmost distance from each other in their religious notions and practices; and in other cases, so mixing and blending their forms of worship as to render it difficult to distinguish to which sect, church, or tribe, they do belong. Bound by no written known laws or maxims, or constantly hidden through fear of the Arabs and the Turks, the Oriental Christians have little more than the name; for there are to be found amongst them men of sound piety, and properly acquainted with the grounds of their own peculiar faith, they have either no means, or little inclination, to communicate to the rest of the world any information respecting their opinions or their modes of worship.

For the most part, the Oriental Christians are even more bitter against each other, than their brethren of the western churches. In countries where all are persecuted by Pagans and Mussulmen, the poor afflicted Christians tease and persecute one another; wanting only the power to inflict the most dreadful torments, thereby to obtain converts from opposite sects, or to annihilate them.

The *Copts* are the most ancient inhabitants of Egypt; and are generally employed by the Pacha, the Beys, and the Cachefs as writers or agents. Somewhat like our modern Unitarians, they deny the two natures, or as Count de Forbin oddly expresses it, "the two *wills*," in Christ—the divine and human. Their books are written in the Coptic; but they do not appear to be acquainted with the principles of the language. As the pentateuch, their sacred book, has an Arabic translation, it would not be difficult to acquire by it a pretty accurate acquaintance with the Coptic. They are extremely superstitious, and adhere to the forms of their religion, at times, with exact scrupulosity; and at others, when it suits their purpose, make use of it as an instrument of

gain from the numerous pilgrims and others who visit Egypt and the parts they inhabit.

Every where throughout Egypt the Christian temples and churches are hastening to total decay and ruin; nor are the mosques of Mohammed, intended as a succedaneum for the altars of Jesus Christ, in a much better condition. Unless the efforts and pious zeal of our missionaries shall revive the knowledge of the Christian faith in those distant regions, where the first sounds of the glad tidings of the gospel were heard, the very name even of the Saviour will be forgotten.

It is pleasing, however, to observe that "the Lord hath not left himself entirely without a witness," even in the falling and degraded city of Jerusalem. The present Patriarch, or as he is sometimes called, Archbishop of Jerusalem, recently paid a visit to Europe, and spent some time in London, making inquiries into the best mode of encouraging the revival of Christianity in the Holy Land.

As to the Catholic missionaries, as they are called, they are worse than useless: their monasteries are in ruins; their monks are covered with dust and dirt of every kind, and "groping their way up to the chin in the rayless gloom of poverty, see nothing around them but the fragments of confusion." Such are the effects of departing from the rules and duties of their religious faith, which, even in its most degraded forms, would "shew them a more excellent way."

In Africa, particularly at Sierra Leone, and neighbourhood, the African institution and Wesleyan missionaries are endeavouring, not only to bring the Pagan natives to a knowledge of the Christian faith; but, wherever they can, to restore the few corrupt professing Christians they find to a knowledge of the more pure and rational principles of revealed religion.

In South Africa, at Madagascar, the same pious exertions are making; and not without some prospect of final success.

The difficulty of separating "the precious from the vile," where even "the precious" itself is distinguished by so slender a line of demarkation, is not by any means trifling. This observation applies with peculiar force to the *Christian* parts of Africa and of Asia. Much fruit

from this labour cannot be expected in places where Christian and dog are synonymous terms; this is particularly the case at Alexandria, Rosetta, Cairo, and other towns and cities now in the sole possession of the disciples of Mohammed. At Rosetta, however, Christians meet with what may be called a tolerably comfortable resting-place, compared with the reception they receive at the other cities: Rosetta is their favourite halting-place on entering Egypt.

The Greek Patriarch of Alexandria chiefly resides at Rosetta; and both here and at Alexandria are a few Christians of the Greek and Syrian churches.

There is a tolerably numerous sect, scattered over various parts of Egypt, called SAUDIS, from *Saudi*, a Syrian saint, who being one day sent for a bundle of sticks, and not being able to find a baud to tie it, took up a few serpents; and, twisting them together, bound up his sticks with this living rope.

Every year the Saudis celebrate the festival of their founder, by walking in procession through the streets; each holding in his hand a living serpent, and biting and swallowing pieces of it with frightful grimaces and contortions.

Priests of this sect frequently carry live serpents in their bosoms; but their teeth are extracted, yet they are very lively. The Saudis perform many curious exhibitions with these serpents; they take them and twist them round the naked arm; when the Saudi begins to appear agitated, and rolls his eyes, and sends forth the most piteous lamentations and howlings, writhing their limbs, distorting their features, and foaming at the mouth as in absolute madness. During this paroxysm of enthusiasm, they bite the animal on the head, and frequently tear off a piece, which they chew and swallow. At length the serpent is taken away by the priest, who strokes the man gently down the back; lifts him from the ground, on which he had thrown himself, and utters some prayers; and, pretending to have blown his spirit into the Saudi, restores him to reason and tranquillity. The unfortunate wretches who perform these ceremonies are half Syrians or Coptic Christians, and half Mussulmans; but evidently have no proper knowledge of either faith.

In the city of Cairo, there are numbers of Roman Catholic priests Jesuits, Capuchins, Cordeliers and fathers

and brothers of the society for the propagation of the faith. These monks are all eager to make proselytes, and sometimes succeed in converting a few of the schismatic Christians of the East.

There is a convent of Coptic monks in the desert, in Lower Egypt, and several miserable monasteries, dedicated to various ancient Greek saints; but these have so greatly degenerated from their original rules, and are in such a miserably degraded condition, that they are not worth describing.

In Upper Egypt, there are also monasteries of Greek, Servian, and Coptic Monks. Near a small town, called Benesouef, about ninety miles from Cairo, there are two convents; one dedicated to St. Anthony, and the other to St. Paul. They are situated in the Desert, little more than seven miles from the Red Sea, and a short day's journey from each other. Each convent contains a church, a belfry, and a small bell, a mill, a tower, with a draw-bridge, where are kept their books and provisions; a large garden, with apricots, olives, and other fruits; a grove of palm-trees; and springs of water, not quite fresh; the whole is surrounded by a high wall, and the only admittance is by a window.

The Monks are forbidden to eat meat or smoke tobacco in the convent, which prohibition they ingeniously evade, by eating and smoking in the garden. It is probable the bells in these convents are the only bells in Egypt.

It is unnecessary to pursue this subject in Africa, where Christianity is at such an exceedingly low ebb; and where what few Christians there are mostly belong to the Catholic, the Greek church, or to some inferior sect or tribe bordering on the Greek ceremonial, mixed up, for the most part, with a strange compound of Mohammedanism, Judaism, and Paganism.

Nor is the case much better in ASIA:—some few places have already been briefly noticed.

Almost the entire continent of Asia is in the hands of the Mohammedans, and of Hindoos; with a large portion of tribes who are gross idolators. What few Christians there are, principally belong to the Armenians, Coptic, Syriac, and Greek churches, or to branches of the Latin church, chiefly found at Jerusalem, and the other parts of the Holy Land. There does not appear

to be any regular division of the sects and tribes of these Oriental Christians, or that they are classified with any degree of certainty. The information concerning them is multifarious; but loose and scattered over the works of European travellers, the Reports of Missionaries, who do not always agree in their descriptions, and the meritorious zeal of modern Bible Societies. From these disjointed funds of information, whatever is curious or interesting, or that can throw the least light on the present state of the Asiatic churches, has been carefully gleaned for this work.

ASIATIC TURKEY is almost the only district of the whole continent, or its islands, that affords the least appearance of having received, or rather preserved, the doctrines of the Christian Religion; and of this portion, with the exception of a few persecuted and degraded Monks in the Deserts, little is to be discovered besides what is found at Jerusalem, and the surrounding towns and villages of that once sacred and honourable portion of the globe.

The Count de Chateaubriand, one of the most elegant and pleasing writers of the day, has furnished us with an account of the present state of "the Holy City," of the most interesting nature. By the assistance of that enterprising traveller, of Dr. Clarke, the Asiatic Researches, and the Missionary Correspondence, a tolerably faithful picture may be drawn of that city and the neighbourhood.

Although the inhabitants of Jerusalem, says that liberal and enlightened traveller, Ali-Bey, whose recent Travels in Morocco, Tripoli, Cyprus, Egypt, Arabia, Syria, and Turkey, abound with valuable information, are composed of people of different nations and different religions, who inwardly despise each other, on account of their various opinions; yet, as the Christians are most numerous, there reigns a good deal of social intercourse among them in their affairs and amusements. The followers of Jesus Christ meet indiscriminately with the disciples of Mohammed; and this amalgamation produces a much more extended degree of liberty at Jerusalem, than in any other country subjected to Islamism.

To a Christian, whatever relates to the "Holy Land" is interesting; it awakens in his mind ten thousand de-

lightful recollections;—it brings before him the scenes, and the days of miracles and of prophets:—of holy men and holy works; and looking through the vista of almost countless years, he forgets, for a moment, the havoc which men, professing the Christian name, but disgracing the Christian character, have made since Christ walked on the sea of Galilee; preached on the Mount of Olives; familiarly conversed, after his crucifixion, in the streets and the country where he had lived, to rebuke and to confound his persecutors and murderers.

But let Chateaubriand express these feelings, while he describes the places where these delightful associations are engendered.

“*Approach to the Holy Land.*—At six in the morning, (says he,) I was roused by a confused sound of voices: I opened my eyes, and perceived all the pilgrims looking towards the prow of the vessel. I asked what was the matter, and they called out to me, *Signior, il Carmelo!* Mount Carmel! A breeze had sprung up at eight the preceding evening, and in the night we had come in sight of the coast of Syria. As I had lain down in my clothes, I was soon on my legs, inquiring which was the sacred mountain. Each was eager to point it out to me, but I could see nothing of it because the sun began to rise in our faces.

“This moment had something religious and august; all the pilgrims, with their chaplets in their hands, had remained in silence in the same attitude, awaiting the appearance of the Holy Land. The chief of the papas was praying aloud; nothing was to be heard but this prayer and the noise made in her course by the ship, wafted by a most favourable wind, upon a brilliant sea. From time to time a cry was raised on the prow, when Carmel again appeared in sight.

“At length I perceived that mountain myself, like a round spot beneath the rays of the sun; I fell upon my knees after the manner of the Latin pilgrims. I felt not that agitation which seized me on beholding, for the first time, the shores of Greece; but the sight of the cradle of the Israelites and the birth-place of christianity filled me with awe and veneration. I was just arriving in that land of wonders, at the sources of the most astonishing poetry, at the spot where, even humanly speaking, hap-

pend the greatest event that ever changed the face of the world; I mean the coming of the Messiah: I was just reaching those shores which were visited in like manner by Godfrey de Bouillon, Raimond de St. Gilles, Tancred the Brave, Robert the Strong, Richard Cœur-de-Lion, and that St. Louis whose virtues were the admiration of infidels. But how durst an obscure pilgrim like me tread a soil consecrated by so many illustrious pilgrims?

“*The Sea*.—I spent part of the night in contemplating the sea of Tyre, which is called in Scripture the Great Sea, and which bore the fleets of the royal prophet when they went to fetch the cedars of Lebanon and the purple of Sidon; that sea where Leviathan leaves traces behind him like abysses; that sea to which the Lord set barriers and gates; that affrighted deep which beheld God and fled. This was neither the wild ocean of Canada, nor the playful waves of Greece: to the south extended that Egypt into which the Lord came riding upon a swift cloud to dry up the channels of the Nile, and to overthrow the idols; to the north was seated that queen of cities whose merchants were princes; ‘Howl, ye ships of Tarshish, for your strength is laid waste! The city of confusion is broken down; every house is shut that no man may come in. When thus it shall be in the midst of the land among the people; there shall be, as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.’ Here are other antiquities explained by another poet: Isaiah succeeds Homer.

“But this was not all: this sea which I contemplated washed the shores of Galilee on my right, and the plain of Ascalon on my left. In the former I met with the traditions of the patriarchal life, and of the nativity of our Saviour; in the latter I discovered memorials of the Crusades, and the shades of the heroes of Jerusalem.

“*Jaffa*.—Jaffa was formerly called Joppa, which, according to Adrichomius, signifies beautiful or agreeable. D’Anville derives the present name from the primitive form of Joppa, which is Japho. I shall observe, that, in the land of the Hebrews, there was another city of the name of Jaffa, which was taken by the Romans: this name perhaps was afterwards transferred to Joppa. According to some commentators, and Pliny himself, the origin of this city is of very high antiquity, Joppa having

been built before the deluge. It is said, that at Joppa Noah went into the ark. After the flood had subsided, the patriarch gave to Shem, his eldest son, all the lands dependant on the city, founded by his third son Japhet. Lastly, according to the traditions of the country, Joppa contains the sepulchre of the second father of mankind.

“It was at Joppa that the fleets of Hiram, laden with cedar for the Temple, landed their cargoes; and here the prophet Jonah embarked when he fled before the face of the Lord. Joppa fell five times into the hands of the Egyptians, the Assyrians, and other nations, who made war upon the Jews, previously to the arrival of the Romans in Asia. It became one of the eleven toparchies where the idol Ascarlen was adored. Judas Maccabeus burned the town, whose inhabitants had slaughtered two hundred Jews. St. Peter here raised Tabitha from the dead, and received the men sent from Cæsarea in the house of Simon the tanner.

“*Approach to Jerusalem.*—Having crossed the stream, you perceive the village of Keriet Lefta on the bank of another dry channel, which resembles a dusty high-road. El Biré appears in the distance, on the summit of a lofty hill, on the way to Nablous, Nabolos, or Nabolosa, the Shechem of the kingdom of Israel, and the Neapolis of the Herods. We pursued our course through a desert where wild fig-trees thinly scattered waved their embrowned leaves in the southern breeze. The ground, which had hitherto exhibited some verdure, now became bare; the sides of the mountains, expanding themselves, assumed at once an appearance of greater grandeur and sterility. Presently all vegetation ceased; even the very mosses disappeared. The confused amphitheatre of the mountains was tinged with a red and vivid colour. In this dreary region we kept ascending for an hour to gain an elevated hill which we saw before us; after which we proceeded for another hour across a naked plain bestrewed with loose stones. All at once, at the extremity of this plain, I perceived a line of Gothic walls, flanked with square towers, and the tops of a few buildings peeping above them. At the foot of this wall appeared a camp of Turkish horse, with all the accompaniments of oriental pomp. ‘The Holy City!’ exclaimed the guide, and away he went at full gallop.

"I paused, with my eyes fixed on Jerusalem, measuring the height of its walls, reviewing at once all the recollections of history, from Abraham to Godfrey of Bouillon, reflecting on the total change accomplished in the world by the mission of the Son of man, and in vain seeking that Temple, not one stone of which is left upon another. Were I to live a thousand years, never should I forget that desert which yet seems to be pervaded by the greatness of Jehovah and the terrors of death.

"*Jerusalem.*—We entered Jerusalem by the Pilgrims' Gate, near which stands the tower of David, better known by the appellation of the Pisans' Tower. We paid the tribute, and followed the street that opened before us; then, turning to the left, between a kind of prisons of plaster, denominated houses, we arrived, at twenty-two minutes past twelve, at the convent of the Latin Fathers."

M. Chateaubriand wished immediately to make an excursion to Jordan, and whilst he was waiting for the moment of his departure, the religious began to sing in the church of the monastery.

"I inquired, (says he), the reason of this singing, and was informed, that they were celebrating the festival of their Order. I then recollected that it was the 4th of October, St. Francis's day, and the anniversary of my birth. I hastened to the church, and offered up my prayers for the felicity of her, who on this day had brought me into the world. I deem it a happiness that my first prayer at Jerusalem was not for myself. I contemplated with respect those religious singing praises to the Lord, within three hundred paces of the tomb of Christ; I was deeply affected at the sight of the feeble but invincible band which has continued the only guard of the Holy Sepulchre since it was abandoned by kings.

"*Tour to the Jordan.*—We left Jerusalem to the north, behind us; on the west we had the mountains of Judea, and on the east, beyond the Red Sea, those of Arabia. We passed the convent of St. Elijah. The spot where that prophet rested on his way to Jerusalem, is sure to be pointed out to you, under an olive-tree that stands upon a rock by the side of the road. A league further on we entered the plain of Rama, where you meet with Rachel's tomb."

Our traveller, however, thinks that what is now

denominated Rachel's tomb, is not an antique monument; but a Turkish edifice, erected in memory of a *santon*.

"We perceived in the mountains, for night had come on, the lights of the village of Rama. Profound silence reigned around us. It was doubtless in such a night as this that Rachel's voice suddenly struck the ear: 'A voice was heard in Rama, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted, because they were not.'

"*Bethlehem*.—We arrived by a narrow and rugged road at Bethlehem. We knocked at the door of the convent; its inhabitants were thrown into some alarm, because our visit was unexpected.

"Bethlehem received its name, which signifies the *House of Bread*, from Abraham; and was surnamed *Ephrata*, the Fruitful, after Caleb's wife, to distinguish it from another Bethlehem, in the tribe of Zebulon. It belonged to the tribe of Judah, and also went by the name of the City of David, that monarch having there been born, and tended sheep in his childhood. Abijan, the seventh judge of Israel, Elimelech, Obed, Jesse, and Boaz, were, like David, natives of Bethlehem, and here must be placed the scene of the admirable eclogue of Ruth. St. Matthias, the apostle, also received life in the same town where the Messiah came into the world.

"The convent of Bethlehem is connected with the church by a court inclosed with lofty walls. We crossed this court, and were admitted by a small side-door into the church. The edifice is certainly of high antiquity, and, though often destroyed and as often repaired, it still retains marks of its Grecian origin.

"On the pavement, at the foot of this altar, you observe a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star that conducted the three kings became stationary. So much is certain, that the spot where the Saviour of the world was born, is exactly underneath this marble star in the subterraneous church of the Manger, of which I shall presently have occasion to speak. The Greeks occupy the choir of the Magi, as well as the two other naves formed by the transom of the cross. These last are empty, and without altars.

“ Two spiral staircases, each composed of fifteen steps, open on the sides of the outer church, and conduct to the subterraneous church situated beneath this choir. This is the ever-to-be-revered place of the nativity of our Saviour.

“ At the farther extremity of this crypt, on the east side, is the spot where the Virgin brought forth the Redeemer of mankind. This spot is marked by a white marble, incrustated with jasper, and surrounded by a circle of silver, having rays resembling those with which the sun is represented. Around it are inscribed these words :

MIC DE VIRGINE MARIA
JESUS CHRISTUS NATUS EST.

“ At the distance of seven paces towards the south, after you have passed the foot of one of the staircases leading to the upper church, you find the Manger. You go down to it by two steps, for it is not upon a level with the rest of the crypt. It is a low recess, hewn out of the rock. A block of white marble, raised about a foot above the floor, and hollowed in the form of a manger, indicates the very spot where the Sovereign of Heaven was laid upon straw.

“ Two paces farther, opposite to the Manger, stands an altar, which occupies the place where Mary sat when she presented the Child of Sorrows to the adoration of the Magi.

“ Nothing can be more pleasing, or better calculated to excite sentiments of devotion, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools. These pictures represent the mysteries of the place, the Virgin and Child after Raphael, the Annunciation, the Adoration of the Wise Men, the Coming of the Shepherds, and all those miracles of mingled grandeur and innocence. The usual ornaments of the Manger are of blue satin embroidered with silver. Incense is continually smoking before the cradle of the Saviour.

“ From the grotto of the Nativity we went to the subterraneous chapel, where tradition places the sepulchre of the Innocents : ‘ Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. Then was fulfilled that which was spoken by Jeremie the prophet saying, In Rama was there a voice heard,’ &c.

"The chapel of the Innocents conducted us to the grotto of St. Jerome. Here you find the sepulchre of this Father of the church, that of Eusebius, and the tombs of St. Paula and St. Eustochium.

"In this grotto St. Jerome spent the greater part of his life. From this retirement he beheld the fall of the Roman empire, and here he received those fugitive patricians, who, after they had possessed the palaces of the earth, deemed themselves happy to share the cell of a cenobite. The peace of the saint and the troubles of the world produce a wonderful effect in the letters of the learned commentator on the scriptures.

"We mounted our horses and set out from Bethlehem. Six Bethlehemite Arabs on foot, armed with daggers and long matchlocks, formed our escort: three of them marched before and three behind. We had added to our cavalry an ass, which carried water and provisions. We pursued the way that leads to the monastery of St. Saba, whence we were afterwards to descend to the Dead Sea and to return by the Jordan.

"We first followed the valley of Bethlehem, which, as I have observed, stretches away to the east. We passed a ridge of hills, where you see, on the right, a vineyard recently planted, a circumstance too rare in this country for me not to remark it. We arrived at a grot called the Grotto of the Shepherds. The Arabs still give it the appellation of Dta el Natour, the Village of the Shepherds. It is said that Abraham here fed his flocks; and that on this spot the shepherds of Judea were informed by the angel of the birth of the Saviour.

"*The Dead Sea.*—As we advanced, the aspect of the mountains still continued the same, that is, white, dusty, without shade, without tree, without herbage, without moss. At half-past four we descended from the lofty chain of these mountains to another less elevated. We proceeded for fifty minutes over a level plain, and at length arrived at the last range of hills that form the western border of the valley of the Jordan and the Dead Sea. The sun was near setting; we alighted to give a little rest to our horses, and I contemplated at leisure the lake, the valley, and the river.

"When we hear of a valley, we figure to ourselves a valley either cultivated or uncultivated: if the former it

s covered with crops of various kinds, vineyards, villages, and cattle; if the latter, it presents herbage and woods. It is watered by a river; this river has windings in its course; and the hills which bound this valley have themselves undulations which form a prospect agreeable to the eye. Here nothing of the kind is to be found. Figure to yourself two long chains of mountains, running in a parallel direction from north to south, without breaks and without undulations. The eastern chain, called the mountains of Arabia, is the highest; when seen at the distance of eight or ten leagues, you would take it to be a prodigious perpendicular wall, perfectly resembling Jura in its form and azure colour. Not one summit, not the smallest peak, can be distinguished; you merely perceive slight inflections here and there, as if the hand of the painter who drew this horizontal line along the sky, had trembled in some places.

“The western range belongs to the mountains of Judea. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also: it exhibits heaps of chalk and sand, whose form bears some resemblance to piles of arms, waving standards, or the tents of a camp seated on the border of a plain. On the Arabian side, on the contrary, nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these rocks a blade of grass for its sustenance; every thing there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung Ammon and Moab.

“The valley, bounded by those two chains of mountains, displays a soil resembling the bottom of a sea that has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed, as it were, by the waves. Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. Through the middle of this valley flows a discoloured river, which reluctantly creeps towards the pestilential lake by which it is engulfed. Its course amidst the sands can be distinguished only by the willows and the reeds that border

it; and the Arab lies in ambush among these reeds to attack the traveller, and to plunder the pilgrim.

“ Such is the scene famous for the benedictions and the curses of Heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bosom seem to have poisoned its waters. Its solitary abysses cannot afford nourishment to any living creature; never did vessel cut its waves; its shores are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy, that the most impetuous winds can scarcely ruffle their surface.

“ When you travel in Judea, the heart is at first filled with profound disgust; but, when passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances everywhere proclaim a land teeming with miracles: the burning sun, the towering eagle, the barren fig-tree, all the poetry, all the pictures of scripture are here. Every name commemorates a mystery; every grot proclaims the future; every hill re-echoes the accents of a prophet. God himself has spoken in these regions: dried-up rivers, riven rocks, half-open sepulchres, attest the prodigy; the desert still appears mute with terror; and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

“ *The Jordan.*—I passed two whole hours in strolling on the banks of the Dead Sea, in spite of my Bethlehemites, who urged me to leave this dangerous country. I was desirous of seeing the Jordan at the place where it discharges itself into the lake; but the Arabs refused to conduct me to it, because the river near its mouth turns off to the left, and approaches the mountains of Arabia. I was therefore obliged to make up my mind to proceed to the curve of the river that was nearest to us. We broke up our camp, and advanced for an hour and a half, with excessive difficulty, over a fine white sand. We were approaching a grove of balm-trees and tamarinds, which, to my great astonishment, I perceived in the midst of this steril tract. The Arabs all at once stopped, and pointed to something that I had not yet remarked at the bottom of a ravine. Unable to make out what it was,

I perceived what appeared to be sand in motion. On drawing nearer to this singular object, I beheld a yellow current, which I could scarcely distinguish from the sands on its shores. It was deeply sunk below its banks, and its sluggish stream rolled slowly on. This was the Jordan!

“ I had surveyed the great rivers of America with that pleasure which solitude and nature impart; I had visited the Tiber with enthusiasm, and sought with the same interest the Eurotas and the Cephisus; but I cannot express what I felt at the sight of the Jordan. Not only did this river remind me of a renowned antiquity, and one of the most celebrated names that the most exquisite poetry ever confided to the memory of man; but its shores likewise presented to my view the theatre of the miracles of my religion. Judea is the only country in the world that revives in the traveller the memory of human affairs and of celestial things; and which, by this combination, produces in the soul a feeling and ideas which no other region is capable of exciting.

“ *The Holy Sepulchre.*—I repaired to the church which incloses the tomb of Jesus Christ. All preceding travellers have described this church the most venerable in the world, whether we think as philosophers or as Christians.

“ It no longer exists; having been totally destroyed by fire since my return from Judea. I am, I may say, the last traveller by whom it was visited, and, for the same reason, I shall be its last historian.

“ Deshayes will furnish us with the description of the church of the Holy Sepulchre, to which I shall subjoin my observations.—It comprehends the Holy Sepulchre, Mount Calvary, and several other sacred places. It was partly built by direction of St. Helena, to cover the Holy Sepulchre; but the Christian princes of succeeding ages caused it to be enlarged, so as to include Mount Calvary, which is only fifty paces from the sepulchre.

“ The church of the Holy Sepulchre is very irregular, owing to the nature and situation of the places which it was designed to comprehend. It is nearly in the form of a cross, being one hundred and twenty paces in length, exclusive of the descent to the discovery of the Holy Cross, and seventy in breadth. It has three domes, of

which that covering the Holy Sepulchre serves for the nave of the church. It is thirty feet in diameter, and is covered at top like the Rotunda at Rome. There is no cupola, it is true; the roof being supported only by large rafters, brought from Mount Lebanon. This church had formerly three entrances, but now there is but one door, the keys of which are cautiously kept by the Turks, lest the pilgrims should gain admittance without paying the nine sequins, or thirty-six livres, demanded for this indulgence: I allude to those from Christendom; for the Christian subjects of the Grand Signor pay no more than half that sum. This door is always shut; and there is only a small window, crossed with an iron-bar, through which the people without hand provisions to those within, who are of eight different nations.

“The first is that of the Latins or Romans, which is represented by the Franciscan friars. They are the keepers of the Holy Sepulchre; the place on Mount Calvary, where our Lord was nailed to the cross; the spot where the sacred Cross was discovered; the Stone of Unction, and the Chapel where our Lord appeared to the blessed Virgin after his resurrection.

“The second nation is that of the Greeks, who have the choir of the church, where they officiate: in the midst of it is a small circle of marble; the centre of which they look upon as the middle of the globe.

“The third is the nation of the Abyssinians, to whom belongs the chapel containing the pillar of *Impropere*.

“The fourth nation is that of the Copts, who are Egyptian Christians: these have a small oratory near the Holy Sepulchre.

“The fifth nation is the Armenian. They have the chapel of St. Helena, and that where the soldiers cast lots for, and divided, the apparel of our Lord,

“The sixth nation is that of the Nestorians, or Jacobites, who are natives of Chaldea and of Syria. These have a small chapel near the spot where our Lord appeared to Mary Magdalen in the form of a gardener, and which is, on that account, denominated Magdalen's Chapel.

“The seventh is the nation of the Georgians, who inhabit the country between the Euxine and the Caspian

Sea. They keep the place on Mount Calvary, where the cross was prepared, and the prison in which our Lord was confined till the hole was made to set it up in.

“The eighth nation is that of the Maronites, who inhabit Mount Lebanon. Like us, they acknowledge the supremacy of the Pope.

“On entering the church, you come to the Stone of Unction, on which the body of our Lord was anointed with myrrh and aloes, before it was laid in the sepulchre. Some say that it is of the same rock as Mount Calvary; and others assert that it was brought to this place by Joseph and Nicodemus, secret disciples of Jesus Christ, who performed this pious office, and that it is of a greenish colour. Be that as it may, on account of the indiscretion of certain pilgrims, who broke off pieces, it was found necessary to cover it with white marble, and to surround it with an iron railing, lest people should walk over it. This stone is eight feet, wanting three inches, in length, and two feet, wanting one inch, in breadth; and above it, eight lamps are kept continually burning.

“The Holy Sepulchre is thirty paces from this stone, exactly in the centre of the great dome, of which I have already spoken: it resembles a small closet, hewn out of the solid rock. The entrance, which faces the east, is only four feet high, and two feet and a quarter broad, so that you are obliged to stoop very much to go in. The interior of the sepulchre is nearly square. It is six feet, wanting an inch, in length, and six feet, wanting two inches in breadth; and from the floor to the roof eight feet one inch. There is a solid block of the same stone, which was left in excavating the other part. This is two feet four inches and a half high, and occupies half of the sepulchre; for it is six feet, wanting one inch, in length, and two feet and five sixths wide. On this table the body of our Lord was laid, with the head towards the west, and the feet to the east: but, on account of the superstitious devotion of the Orientals, who imagine that, if they leave their hair upon this stone, God will never forsake them, and also because the pilgrims broke off pieces, it has received a covering of white marble, on which mass is now celebrated. Forty-four lamps are constantly burning in this sacred place, and three holes have been made

in the roof for the emission of the smoke. The exterior of the sepulchre is also faced with slabs of marble, and adorned with several columns, having a dome above.

“At the entrance of the sepulchre there is a stone about a foot and a half square, and a foot thick, which is of the same rock, and served to support the large stone which closed the access to the sepulchre. Upon this stone was seated the angel when he spoke to the two Marys; and, as well on account of this mystery, as to prevent the sepulchre from being entered: the first Christians erected before it a little chapel, which is called the Angel's Chapel.

“Twelve paces from the Holy Sepulchre, turning towards the north, you come to a large block of grey marble, about four feet in diameter, placed there to mark the spot where our Lord appeared to Mary Magdalen in the form of a gardener.

“Farther on is the Chapel of the Apparition, where, as tradition asserts, our Lord first appeared to the Virgin Mary after his resurrection. This is the place where the Franciscans perform their devotions, and to which they retire; and, hence they pass into chambers, with which there is no other communication.

“Ten paces from this chapel you come to a very narrow staircase, the steps of which are of wood at the beginning, and of stone at the end. There are twenty in all, by which you ascend to Mount Calvary. This spot, once so ignominious, having been sanctified by the blood of our Lord, was an object of the particular attention of the first Christians. Having removed every impurity, and all the earth which was upon it, they surrounded it with walls, so that it is now like a lofty chapel inclosed within this spacious church. It is lined in the interior with marble, and divided by a row of arches into two parts. That towards the north was the spot where our Lord was nailed to the cross. Here thirty-two lamps are kept continually burning: they are attended by the Franciscans, who daily perform mass in this sacred place.

“In the other part, which is to the south, the Holy Cross was erected. You still see the hole dug in the rock, to the depth of about a foot and a half, besides the earth which was above it. Near this is the place where stood the crosses of the two thieves. That of the penitent

thief was to the north, and the other to the south; so that the first was on the right-hand of our Saviour, who had his face turned towards the west, and his back to Jerusalem, which lay to the east. Fifty lamps are kept constantly burning in honour of this holy spot.

“Mount Calvary is the last station of the church of the Holy Sepulchre; for, twenty paces from it, you again come to the Stone of Uunction, which is just at the entrance of the church.

“It is obvious, in the first place, that the church of the Holy Sepulchre is composed of three churches: that of the Holy Sepulchre, properly so called; that of Calvary; and the church of the Discovery of the Holy Cross.

“The first is built in the valley at the foot of Calvary, on the spot where it is known that the body of Christ is deposited. This church is in the form of a cross, the chapel of the Holy Sepulchre constituting in fact the nave of the edifice. It is circular, like the Pantheon at Rome, and is lighted only by a dome, beneath which is the sepulchre. Sixteen marble columns adorn the circumference of this rotunda: they are connected by seventeen arches, and support an upper gallery, likewise composed of sixteen columns and seventeen arches, of smaller dimensions than those of the lower range. Niches corresponding with the arches appear above the frieze of the second gallery, and the dome springs from the arch of these niches.

“The choir of the church of the Holy Sepulchre is to the east of the nave of the tomb: it is double, as in the ancient cathedrals; that is to say, it has first a place with stalls for the priests, and beyond that a sanctuary raised two steps above it. Round this double sanctuary run the aisles of the choir, and in these aisles are situated the chapels.

“It is likewise in the aisle on the right, behind the choir, that we find the two flights of steps leading the one to the church of Calvary, the other to the church of the Discovery of the Holy Cross. The first ascends to the top of Calvary, the second conducts you down underneath it: for the cross was erected on the summit of Golgotha, and found again under that hill. To sum up then what we have already said, the church of the Holy Sepulchre is built at the foot of Calvary, its eastern part adjoins that eminence, beneath and upon which have been some-

attracted two other churches, connected by walls and vaulted staircases with the principal edifice.

“ Christian readers will perhaps inquire, what were my feelings on entering this awful place. I really cannot tell. So many reflections rushed at once upon my mind, that I was unable to dwell upon any particular idea. I continued near half-an-hour upon my knees in the little chamber of the Holy Sepulchre, with my eyes rivetted on the stone, from which I had not the power to turn them. One of the two religious who accompanied me remained prostrate on the marble by my side, while the other, with the Testament in his hand, read to me, by the light of the lamps, the passages relating to the sacred tomb. All I can say is, that, when I beheld this triumphant sepulchre, I felt nothing but my own weakness; and that, when my guide exclaimed with St. Paul, ‘O death, where is thy victory! O grave, where is thy sting!’ I listened as if death were about to reply that he was conquered, and enchained in this monument.

“ We visited all the stations till we came to the summit of Calvary. Where shall we look in antiquity for any thing so impressive, so wonderful, as the last scenes described by the Evangelists? These are not the absurd adventures of a deity foreign to human nature; it is the most pathetic history—a history, which not only extorts tears by its beauty, but whose consequences, applied to the universe, have changed the face of the earth. I had just beheld the monuments of Greece, and my mind was still profoundly impressed with their grandeur; but how far inferior were the sensations which they excited to those which I felt at the sight of the places commemorated in the gospel.

“ *Other sacred places.*—I returned to the convent at eleven o’clock, and an hour afterwards I again left it to follow the *Via Dolorosa*. This is the name given to the way by which the Saviour of the world passed from the residence of Pilate to Calvary.

“ Pilate’s house is a ruin, from which you survey the extensive site of Solomon’s temple, and the mosque erected on that site. The governor of Jerusalem formerly resided in this building, but at present these ruins serve only for stabling for his horses.

“ Christ, having been scourged with rods, crowned with

thorns, and dressed in a purple robe, was presented to the Jews by Pilate. *Ecce Homo!* exclaimed the judge; and you still see the window from which these memorable words were pronounced.

“ A hundred paces from the arch of the *Ecce Homo*, I was shewn on the left the ruins of a church formerly dedicated to *Our Lady of Grief*. It was on this spot that Mary, who had been at first driven away by the guards, met her son bending beneath the weight of the cross. Eighteen centuries of persecutions without end, of incessant revolutions, of continually increasing ruins, have not been able to erase or to hide the traces of a mother going to weep over her son.

“ Fifty paces farther we came to the spot where Simon, the Cyrenean, assisted Jesus to bear his cross.

“ Here the road, which before ran east and west, makes an angle, and turns to the north. I saw on the right the place where dwelt the indigent Lazarus, and, on the opposite side of the street, the residence of the obdurate rich man.

“ The distance from the Judicial gate to the summit of Calvary, is about two hundred paces. Here terminates the *Via Dolorosa*, which may be in the whole about a mile in length. If those who read the history of the Passion in the gospels are overcome with sacred melancholy and profound admiration, what must be his feelings who traces the scenes themselves at the foot of Mount Sion; in sight of the temple, and within the very walls of Jerusalem?

“ After this description of the *Via Dolorosa*, and the church of the Holy Sepulchre, I shall say very little concerning the other places of devotion in the city. I shall merely enumerate them in the order in which they were visited by me, during my stay at Jerusalem.

“ 1. The house of Anna, the priest, near David's Gate, at the foot of Mount Sion, within the wall of the city. The Armenians possess the church erected on the ruins of this house.

“ 2. The place where our Saviour appeared to Mary Magdalen, Mary, the mother of James, and Mary Salome, between the castle and the gate of Mount Sion.

“ 3. The house of Simon the Pharisee, where Magdalen

confessed her sins. Here, in the eastern part of the city, is a church totally in ruins.

" 4. The monastery of St. Anne, the mother of the Blessed Virgin, and the grotto of the immaculate Conception, under the church of the monastery. This convent has been turned into a mosque, but admission may be obtained for a trifling sum.

" 5. The prison of St. Peter, near Calvary. This consists of nothing but old walls, in which are yet shewn some iron staples.

" 6. Zebedee's house, situated very near St. Peter's Prison; now a spacious church belonging to the Greek Patriarch.

" 7. The house of Mary, the mother of John Mark, where St. Peter took refuge when he had been set at liberty by the angel. It is a church the duty of which is performed by the Syrians.

" 8. The place of the martyrdom of St. James the Great. This is the Armenian convent, the church of which is very rich and elegant.

" *Mount Sion.*—Turning to the left, as soon as we had passed the gate, we proceeded southward, and passed the pool of Beersheba, a broad deep ditch, but without water; and then ascended Mount Sion, part of which is now without the city.

" The name of Sion doubtless awakens grand ideas in the mind of the reader, who is curious to hear something concerning this mount, so mysterious in Scripture, so highly celebrated in Solomon's song—this mount, the subject of the benedictions or of the tears of the prophets.

" This hill, of a yellowish colour and barren appearance, opens in form of a crescent towards Jerusalem. This sacred summit is distinguished by three monuments, or more properly by three ruins; the house of Caiaphas, the place where Christ celebrated his last supper, and the tomb or palace of David. From the top of the hill you see, to the south, the valley of Ben-Hinnon; beyond this the Field of Blood, purchased with the thirty pieces of silver given to Judas, the Hill of Evil Counsel, the tombs of the judges, and the whole desert towards Hebron and Bethlehem. To the north, the wall of Jerusalem, which passes over the top of Sion, intercepts the view of the

city, the site of which gradually slopes from this place towards the valley of Jehoshaphat.

“ The residence of Caiaphas is now a church, the duty of which is performed by the Armenians. David’s tomb is a small vaulted room, containing three sepulchres of dark coloured stone ; and, on the spot where Christ held his last supper, stand a mosque and a Turkish hospital, formerly a church and monastery, occupied by the Fathers of the Holy Land. This last sanctuary is equally celebrated in the Old and in the New Testament. Here David built himself a palace and a tomb ; here he kept for three months the Ark of the Covenant ; here Christ held his last passover, and instituted the sacrament of the Eucharist ; here he appeared to his disciples on the day of his resurrection ; and here the Holy Ghost descended on the apostles. The place hallowed by the Last Supper was transformed into the first Christian temple the world ever beheld, where St. James the Less was consecrated the first Christian bishop of Jerusalem, and St. Peter held the first council of the church. Finally, it was from this spot that the apostles, in compliance with the injunction to go and teach all nations, departed without purse and without scrip, to seat their religion upon all the thrones of the earth.

“ *Pool of Siloe.*—Having descended Mount Sion, on the east side, we came at its foot to the fountain and pool of Siloe, where Christ restored sight to the blind man. The spring issues from a rock, and runs in a silent stream, according to the testimony of Jeremiah, which is contradicted by a passage of St. Jerome. It has a kind of ebb and flood, sometimes discharging its current like the fountain of Vaucluse, at others retaining and scarcely suffering it to run at all.

“ The pool, or rather the two pools, of the same name, are quite close to the spring. They are still used for washing linen as formerly ; and we there saw some women, who ran away abusing us. The water of the spring is brackish, and has a very disagreeable taste : people still bathe their eyes with it, in memory of the miracle performed on the man born blind. Near this spring is shewn the spot where Isaiah was put to death. Here you also find a village called Siloan : at the foot of this village is another fountain, denominated in Scripture

Rogel. Opposite to this fountain is a third, which receives its name from the Blessed Virgin. It is conjectured that Mary came hither to fetch water, as the daughters of Laban resorted to the well from which Jacob removed the stone. The Virgin's fountain mingles its stream with that of the fountain of Siloe.

“*Valley of Jehoshaphat.*—The valley of Jehoshaphat is also called in scripture the Valley of Shaveh, the King's Valley of Melchisedeck. It was in the valley of Melchisedeck that the king of Sodom went to meet Abraham, to congratulate him on his victory over the five kings. Moloch and Beelphegor were worshipped in this same valley. It was afterwards distinguished by the name of Jehoshaphat, because that king caused his tomb to be constructed there.

“The valley of Jehoshaphat exhibits a desolate appearance: the west side is a high chalk cliff, supporting the walls of the city, above which you perceive Jerusalem itself; while the east side is formed by the Mount of Olives and the Mount of Offence, *Mons Offensionis*, thus denominated from Solomon's idolatry. These two contiguous hills are nearly naked, and of a dull red colour. On their desolate sides are seen here and there a few black and parched vines, some groves of wild olive-trees, wastes covered with hyssop, chapels, oratories, and mosques in ruins. At the bottom of the valley you discover a bridge of a single arch, thrown across the channel of the brook Kedron. The stones in the Jews cemetery look like a heap of rubbish at the foot of the Mount of Offence, below the Arabian village of Siloan, the paltry houses of which can scarcely be distinguished from the surrounding sepulchres. Three antique monuments, the tombs of Zachariah, Jehoshaphat, and Absalom, appear conspicuous amid this scene of desolation. From the dullness of Jerusalem, whence no smoke rises, no noise proceeds; from the solitude of these hills, where no living creature is to be seen; from the ruinous state of all these tombs, overthrown, broken, and half open, you would imagine that the last trump had already sounded, and that the valley of Jehoshaphat was about to render up its dead.

“*The Garden of Olivet.*—On the brink and near the source of Kedron, we entered the garden of Olivet.

“ At the entrance of this garden we alighted from our horses, and proceeded on foot to the stations of the Mount. The village of Gethsemane was at some distance from the garden of Olivet. On leaving the Virgin's sepulchre, we went to see the grotto in the garden of Olivet, where our Saviour sweated blood as he uttered the words : ‘ Father, if it be possible, let this cup pass from me.’

“ On leaving the grotto of the Cup of Bitterness, and ascending by a rugged winding path, the drogman stopped us near a rock, where it is said that Christ, surveying the guilty city, bewailed the approaching desolation of Sion.

“ You now ascend a little higher, and come to the ruins, or rather to the naked site, of a chapel. An invariable tradition records that in this place Christ recited the Lord's Prayer.

“ And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray as John also taught his disciples. And he said unto them, When ye pray, say : ‘ Our Father, which art in Heaven,’ &c.

“ Thirty paces further, bearing a little towards the north, is an olive tree, at the foot of which the Son of the Eternal Arbiter foretold the general judgment.

“ Proceeding about fifty paces farther on the mountain, you come to a small mosque, of an octagonal form, the relic of a church formerly erected on the spot from which Christ ascended to heaven after his resurrection. On the rock may be discerned the print of a man's left foot. I am silent, out of respect, without however being convinced, before authorities of considerable weight ; St. Augustine, St. Jerome, St. Paulina, Sulpicius Severus, the venerable Bede, all travellers, ancient and modern, assure us that this is a print of the foot of Jesus Christ !

“ On leaving the convent we proceeded to the citadel. It is one of those Gothic fortresses of which specimens are to be found in every country, with interior courts, ditches, covered ways, &c.

“ The keep of the castle overlooks Jerusalem from west to east, as the Mount of Olives commands a view of it from east to west.

“ It was from the top of this tower that the royal prophet descried Bethsheba bathing in the garden of Uriah.

“ Between the Temple and the foot of Mount Sion, we

entered the Jews' quarter. Fortified by their indigence, these had withstood the attacks of the pacha. Here they appeared covered with rags, seated in the dust of Sion, seeking the vermin which devoured them, and keeping their eyes fixed on the Temple. The drogman took me into a kind of school: I would have purchased the Hebrew Pentateuch, in which a rabbi was teaching a child to read; but he refused to dispose of the book. It has been observed that the foreign Jews, who fix their residence at Jerusalem, live but a short time. As to those of Palestine, they are so poor as to be obliged to send every year to raise contributions among their brethren in Egypt and Barbary.

"From the Jews' quarter we repaired to Pilate's house, to view the mosque of the Temple through one of the windows; all Christians being prohibited, on pain of death, from entering the court that surrounds this mosque. At some distance from the prætorium of Pilate, we found the pool of Bethesda, and Herod's palace. This last is a ruin, the foundations of which belong to antiquity."

However unwilling to weaken the effect of M. Chateaubriand's delightful delineations, the faithfulness of history demands some notice of the pleasing but less enthusiastic descriptions of Dr. Clarke, whose travels in the Asiatic continent have deservedly raised the author's fame and reputation.

Setting out to visit the holy places, Dr. Clarke observes, these have all been described by an hundred authors: however, from the monastery of St. Salvador, they descended to the church of the Holy Sepulchre, accompanied by several pilgrims, who carried with them rosaries and crucifixes for consecration on the tomb of Jesus Christ. "Concerning the identity of this most memorable relic, there is every evidence but that which should result from a view of the *sepulchre* itself." The place which contains this tomb, Dr. Clarke describes as a goodly structure, whose external appearance resembled that of any common *Roman Catholic* church. Over the door, they observed a *bas relief*, expressing the history of the Messiah's entry into Jerusalem, the multitude strewing palm branches before him; but, in the inside, the first thing shewn to the strangers was a white marble slab in

the pavement, inclosed by a balustrade; this, they said, was the spot where Joseph of Arimathea anointed the body of Jesus. They next advanced towards a "dusty fabric, standing like a huge pepper-box in the midst of the principal aisle, and beneath the main dome." This rested upon a building, partly circular and partly oblong, as a kind of pedestal. The first part of this strange fabric is a sort of anti-chapel, and here is seen before what they call the mouth of the sepulchre, the stone whereon the angel sat; but this is a block of white marble, neither corresponding with the sepulchre, nor with the substance from which it must have been hewn, as the rocks of Jerusalem are all of common compact lime-stone. Dr. Shaw, speaking of the Holy Sepulchre, said that all the surrounding rocks were cut away, to form the level of the church; so that now it is a *grotto above-ground*. Dr. Clarke observes, "Even this is not true; there are no remains whatever of any ancient known *sepulchre*, that with the most attentive and scrupulous examination we could possibly discover." The sides consist of the *Verde antique* marble, and over the entrance, from which pieces have been broken and carried off as relics, the substance is of the same nature. From hence it is inferred, that the Empress Helena took especial care to remove every trace of the ancient sepulchre, to introduce the fanciful and modern work which now remains. It is allowed that the place may be the same that was pointed out to her; but, however, such was the power of sympathy, that in spite of their sceptical feelings, when the party entered into the supposed sepulchre, and beheld, by the light of lamps there continually burning, the venerable figure of an aged monk, with streaming eyes, and a long white beard, pointing to the place where the body of our Lord was, and calling upon us to kneel, and experience pardon for sins, Dr. Clarke adds, "we did kneel, and we participated in the feelings of more credulous pilgrims." Captain Culverhouse drew from its scabbard the sword he had so often wielded in defence of his country, and placed it upon the tomb. Other memorials were produced by humbler comers, and while their sighs alone interrupted the silence of the sanctuary, a solemn service was begun; and thus ended the visit to the sepulchre. Every thing about this, it is added, is discordant, not only with his-

tory, but with common sense. The original building, erected by Constantine's order, in the year 326, was destroyed at the beginning of the eleventh century, by Almansor Hakim Billah, a caliph of the race of the Fatimites in Egypt, and rebuilt by a Greek Emperor in the year 1048. The small fabric over what is now called *the Sepulchre*, was again rebuilt in 1555; yet M. de Chateaubriand asserts, that "the architecture of the church is evidently of the age of Constantine."

It is upon the whole "such a work as might naturally be expected from the infatuated superstition of an old woman, such as Helena was, but subsequently enlarged by ignorant priests." Forty paces from the sepulchre, beneath the roof of the same church, and upon the same level, are shewn two rooms, one above another. Close by the entrance to the lower chamber or chapel, are the tombs of Godfrey of Boulogne, and Baldwin, king of Jerusalem, with Latin inscriptions in the old Gothic character. At the farthest end of this chapel, they shew a fissure or cleft in the natural rock, which they say happened at the crucifixion; and, to complete the absurdity of this tradition, they add, that in this fissure the head of Adam was found. The travellers may then, if they choose, ascend by a few steps into a room above, where they may see the same crack again, and immediately in front of it a *modern altar*; and this the monks venerate as *Mount Calvary*, the place of crucifixion; exhibiting upon this contracted piece of masonry, the marks or holes of the three crosses, without the smallest regard to the space necessary for their erection.

The Doctor then observes, the traveller may be conducted through such a farrago of absurdities, that it is wonderful the learned men who have described Jerusalem should have filled their pages with any serious detail of them. Nothing, however, can surpass the fidelity with which *Sandys* has described every circumstance of this trumpery, and his rude cuts are characterized by equal accuracy.

In laying down a plan for surveying the city of Jerusalem, Dr. Clarke observes, "If the Mounts Calvary and Sion can no longer be ascertained, the *Mount of Olives*, undisguised by fanatical labours, preserves the same appearance it has always had. From its lofty

summit, all the principal features of the city may be discerned." As the face of nature continues the same, it is observed, "that Siloa's fountain haply flows, and Kedron sometimes murmurs in the valley of Jehosaphat." Examining the hill which now bears the name of Sion, Dr. Clarke states that it is situate upon the south side of Jerusalem, part of it being excluded by the wall of the present city, which passes over the top of the mount. If this be indeed Mount Sion, the prophecy that the plough should pass over it, has been fulfilled to the letter; for such labours were going on when Dr. Clarke and his party were there. Over what they call the tomb of David the Turks have a mosque; but no Christian is permitted to enter it. From Mount Sion the Doctor descended into a dingle or trench, called *Tophet* or *Gehinnon*. As he reached the bottom of this narrow dale, sloping towards the valley of Jehosaphat, upon the opposite side of the mountain was discovered *The Hill of Offence*, having a number of excavations in the rock, all of the same kind of workmanship, exhibiting a series of subterraneous chambers hewn with wonderful art, and each containing one or more repositories for the dead, like cisterns. The doors were so low that to look into any of them it was necessary to stoop, and sometimes to creep upon the hands and knees: these doors were also *grooved* for receiving immense stones, squared and fitted for the purpose of closing the entrances. The cemeteries of the ancients were universally excluded from the precincts of their cities; therefore, to account for the seeming contradiction implied by the place now shewn as the tomb of the Messiah, it is pretended that it was originally on the outside of the walls of Jerusalem, without any view to the want of a sufficient space for the population of the place within such a narrow boundary, and the hill now called Mount Sion. The sepulchres now referred to, Dr. Clarke thinks, bear in their very nature a satisfactory proof of their having been situate out of the ancient city as they are now out of the modern. These, according to the ancient custom, are in the midst of gardens. From all these circumstances, Dr. Clarke asks, "Are we not authorized to look here for the sepulchre of Joseph of Arimathea, who, as a pious Jew, necessarily had his burying-place in the cemetery of his countrymen, among

the groves of his forefathers?" The Jews are remarkable for their rigid adherence to this custom, and the tomb of this Jew is described as being in a garden; "in the place where our Saviour was crucified."

Every one of the Evangelists affirm that the place of crucifixion was *the place of a skull*, that is to say, a public burial-place, without the city, and very near to one of its gates. St. Luke calls it Calvary, which has the same signification. But as the church now supposed to mark the site of the *Holy Sepulchre* does not exhibit any evidence to entitle it to either of these appellations, it may, therefore, be surmised, "that upon the opposite summit, now called Mount Sion, without the walls, the crucifixion of the Messiah was actually accomplished." Upon all the sepulchres at the base of this mount, there are inscriptions in Hebrew and Greek; but the former so much effaced as to render any tolerable copy very difficult to make. The Greek inscriptions consist of very large letters, deeply carved in the face of the rock, either over the door, or by the side of the sepulchre. The words, "the Holy Sion," occur very frequently upon these tombs. The top of the mountain is covered by ruined walls, and the remains of sumptuous edifices; these ruins, resembling those of a citadel, render the probability more evident that this was the real Mount Sion.

Leaving this mountain, and regaining the road to the eastward into the valley of Jehosaphat, our travellers passed the Fountain Siloa, and a white mulberry-tree on the spot where the Oak Rogel stood, and where Isaiah was sawn asunder by order of Manasseh. Hence they ascended the Mount of Olives, observing that the Arabs on the top of this mountain are to be approached with caution and a strong guard. The most conspicuous object here is the mosque, erected upon the site and foundations of the Temple of Solomon. This edifice, Dr. Clarke thinks, may be considered as the finest specimen of Saracenic architecture in the world. A spectator looking down upon the space inclosed by the walls of Jerusalem in their present state, as they have remained since they were restored in the sixteenth century by Solyman the son of Selim, and perhaps have existed since the time of Adrian, must be convinced, that instead of covering two conspicuous hills, Jerusalem now occupies

one eminence alone, namely, that of *Moriah*, where the temple stood of old. It is, therefore, probable that the whole of Mount Sion has been excluded, and that the mountain covered by ruined edifices with the sepulchres at its base, and separated from Mount Moriah by the deep trench, or Tyropæon, extending as far as the Fountain Siloa towards the eastern valley, is in fact that eminence which was once surmounted by the bulwarks, towers, and regal buildings of the house of David. Eusebius allowed a distance of three miles and three furlongs for the circumference of the ancient city; but as the circuit of the modern town does not exceed two miles and a half, without including the mountain, this area cannot be had adequate to the dimensions laid down by Eusebius. In this view of the subject, the topography of the city seems more reconcilable with ancient documents, though the present church of the holy sepulchre, and all the trumpery belonging to it, will be thrown into the back-ground; but the sepulchres of the kings of Judah, so long the subject of research, then become a prominent object in the plan; the possible site of our Saviour's tomb may be determined; and Siloa's brook will continue in the situation assigned for it by the generality of Christian writers.

The view of Jerusalem, from the Mount of Olives, is from east to west. Towards the south appears the Lake *Asphaltites*, a noble piece of water inclosed by lofty mountains, resembling those on the shores of the Lake of Geneva, opposite Vevay and Lausanne. To the north, is the verdant and fertile plain of Jericho, watered by the Jordan, whose course may be distinctly discerned. A short distance from the summit of the Mount of Olives, the travellers were desired to observe the impression of a man's foot in the rock, which has long been shown as that made by our Saviour at his ascension. Over this Helena constructed one of her churches. From the legendary account of this structure by Mons. de Chateaubriand, it is observed by Dr. Clarke, the reader may rise as from a pleasing romance. Descending from the mountain, our travellers visited an olive-ground, always noticed as the garden of Gethsemane, and which is shewn, not without reason, as the scene of the agony the night before the crucifixion. It is noticed as a curious and interesting

fact, that the olive has been found upon the same spot here, during a period of more than two thousand years, this fruit having grown here eleven centuries before the Christian æra.

The rest of this day was spent in viewing antiquities justly entitled to the highest consideration, viz. the sepulchre of the Virgin Mary, and the tombs of the Patriarchs, between the Mount of Olives and the city. Quitting the garden of Gethsemane, the travellers descended a short distance towards the north, and found this tomb to be a crypt, or cave, hewn with marvellous skill and labour, in a stratum of hard compact lime-stone. The descent into it is by a noble flight of fifty marble steps; each of these being twenty feet wide. This is the largest of all the crypts or caves near Jerusalem; and it contains appropriate chapels, distinguishing the real or imaginary tombs of the Virgin Mary, of Joseph, of Anna, and Caiaphas. Though the travellers came again to view this astonishing effort of human labour, they could assign no probable date for its origin. The sepulchres of the patriarchs, four in number, face that part of Jerusalem where the temple of Solomon was formerly erected. Dr. Clarke remarks, that the wretched representations given of these in books of travels, convey no adequate idea of the air of grandeur and sublimity in their massy structure, the boldness of their design, and of the sombre hue, prevailing not over the monuments themselves, but over all the surrounding rocks. In the midst of the sepulchres of Absalom and Zechariah, two monuments of prodigious size appear, as if consisting of a single stone, adorned with columns which seem to support the edifice, of which they are in fact integral parts. As the Doric order appears upon these capitals, it has been supposed that some persons have decorated these places according to the rules of Grecian architecture, since the time of their original construction; in answer to this Dr. Clarke observes, these columns are of that ancient style and character that remain among the works left by Ionian and Dorian colonies in the remains of their Asiatic cities, particularly at Telmessus. It has never yet been determined when these sepulchres were hewn, or by what people, and to relate the legends of the Monks with regard to these places, Dr. Clarke thinks would be worse

than silence. M. Chateaubriand places them among the Greek and Roman monuments of Pagan times; and thinks these mausoleums were erected about the time of the alliance between the Jews and the Lacedemonians, under the first Maccabees.

The streets of Jerusalem are cleaner than those of any other town in the Levant, but narrow like all of them. The lower stories having no windows, and those above being latticed, people seem to pass between blank walls. The bazaars* or shops are covered over, and seemed very dirty; and, through the general dread of Turkish rapacity, hardly any thing was exposed to sale; and what commerce there is, is carried on as privately as possible. The travellers afterwards visited what is called by the Monks the remains of the Judgment-seat of Pontius Pilate; in reality, part of a modern contemptible building.

The following very interesting particulars relating to Jerusalem, &c. shall close this account: they have a direct reference to the nature and the object of the present work, and are given on sufficient authority to warrant their insertion.

If there be a spot in the world where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the holy places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the scriptures; and the Latins do not seem hostile to the circulation of their authorized versions.

The language universally spoken throughout the patriarchate of Jerusalem is the Arabic. Schools are rare; consequently, reading is not a very common attainment. The metropolitans, archbishops, and bishops, are all native Greeks, and reside in Jerusalem. Very few of them know any thing of Arabic, but maintain agents (natives of the country) at their dioceses, which they occasionally visit. The patriarch of Jerusalem always resides at Constantinople.

The Abyssinians reside in the same convent with the

* Those who have visited that most elegant Institution in Soho Square, London, called *The Bazaar*, cannot from them form any correct idea of the *Bazaars* of the East.

Copts. Most of them have been settled there for some time: they went hither originally as pilgrims, and were obliged to remain in Jerusalem for want of means to carry them back to their own country. The Abyssinian pilgrims are rare: sometimes years often elapse and not one appears.

The Abyssinians have no church of their own in Jerusalem, but perform their service in the chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts) by the Armenians.

The church of the holy sepulchre is a large building. In the middle, under the great cupola, stands an edifice of considerable size, containing the tomb, over which are suspended 44 lamps, always burning: of these 21 belong to the Greeks, 13 to the Catholics, six to the Armenians, and four to the Copts. Between the sepulchre and the sides of the church is a large space, open and free to all, the chapels of the different communions being in the sides of the church. Mount Calvary is within its walls. You ascend it by a flight of steps, and on its top are two small chapels belonging to the Greeks. The large chapel of the Greeks is the most splendid and richly ornamented.

The Rev. Mr. Conner, on whose authority, as reported in the *Missionary Register*, most of these particulars are given, writes as follows:

“On Palm Sunday, (March the 26th) I went to see the ceremony of the Latins. After a considerable time had been spent in singing before the door of the sepulchre, the deputy-superior of the Latin convent, (the superior himself being in Cyprus) entered the sepulchre, with some priests, to bless the palm-branches that lay there. When this was done he left the sepulchre, and, sitting on an elevated chair, received the palms, which had been blessed, from the hands of the priests. These came forward first, and knelt, one after the other, before the deputy-superior, receiving from his hand (which they kissed) a branch of the consecrated palm. When this part of the ceremony was concluded, the crowd pressed forward to receive their palms. The confusion and tumult were excessive. The Turks,* with their sticks and

* There are always in the church, during the ceremonies, a considerable number of Turks, with sticks and whips, to keep the

whips, did all they could to restrain the impetuosity of the people; and had it not been for their great activity, the deputy-superior would certainly have been overwhelmed by the crowd. When the palms had been distributed, and the confusion had in some measure subsided, the priests and some others walked three times in procession round the sepulchre, with lighted candles, incense, elevated crucifixes, and palms. They sang as they walked. When the procession was ended, an altar, splendidly ornamented, was placed before the door of the sepulchre, and mass was performed.

“ On Good Friday there was a grand procession and ceremony of the Latins, in the evening. It commenced with an Italian sermon, in the Catholic chapel, on the flagellation of Christ.* From this place they proceeded to the chapel where they say Christ’s garments were taken from him: here was another sermon in Italian. They then ascended Mount Calvary; and passed first into the chapel which marks the spot where Christ was nailed to the cross; the large crucifix and image which they carried in the procession was here laid on the ground, and a Spanish sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining chapel of the elevation of the cross; here it was fixed upright behind the altar; a monk, standing by, preached for twenty minutes on the crucifixion; the sermon was in Italian, and when it was concluded, two monks approached the cross, and partially enveloping the body of the image in linen, took off, with a pair of pincers, the crown of thorns from the head, kissed it, and laid it on a plate; the nails were then drawn out from the hands and feet with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say

people in order. This appeared to me, at first, a rather tyrannical measure; but repeated visits to the church soon convinced me, that, without the interposition of the Turks, it would become the theatre of riot and disorder. These Turks (who are paid by the convents) guard the processions and clear the way for them.

* In their chapel the Catholics profess to shew the pillar where this took place.

Christ's body was anointed: here the image was extended, and was perfumed with spices, fragrant water, and clouds of incense; the monks knelt round the stone, with large lighted candles in their hands; a monk ascended an adjoining pulpit, and preached a sermon in Arabic. The procession then went forward to the sepulchre, where the image was deposited, and a sermon preached in Spanish: this concluded the ceremony.

"On the Easter Day of the Latins, which is the Palm-Sunday of the Greeks, Armenians, &c. I went to the church early, and found it excessively crowded. Most of the people had remained there all night. The Catholic, Greek, and Armenian processions were long and splendid. In all the processions to-day, except that of the Catholics, palm-branches were carried, and also banners with the various scenes of the Passion painted on them. The people were very eager to sanctify their palms, by touching the banners with them as they passed.

"On the Greek Good Friday I went to the church, with the intention of spending the night there with the pilgrims, and of viewing the ceremonies. The Turkish guard at the gate was particularly strong, and they admitted none who did not chuse to pay twenty-five piastres (about 16s. 8d.) The firmân which I obtained at Acre from the Pacha, who is guardian of the holy sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that on Easter-eve a fire descends from heaven into the sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this holy fire, carried an immense crowd to the church, notwithstanding the sum which they were obliged to pay. About nine at night I retired to rest, in a small apartment in the church. A little before midnight the servant roused me to see the Greek procession. I hastened to the gallery of the church; the scene was striking and brilliant. The Greek chapel was splendidly illuminated; five rows of lamps were suspended in the dome, and almost every individual of the immense multitude held a lighted candle in his hand. The procession and subsequent service around the sepulchre were long and splendid.

"I was awakened early in the following morning by the noise in the church; and on proceeding to my station

in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others on their backs round the sepulchre, others in dancing and clapping their hands, exclaiming, in Arabic, "This is the tomb of our Lord!" Sometimes a man passed, standing upright on the shoulders of another; and I saw, more than once, four carried along in this manner, a little boy, seated, forming the fourth or topmost: others again were busy in chasing one another round the tomb, and shouting like madmen. Whenever they saw in the crowd a man who they thought could pay them, they seized and forcibly carried him in their arms two or three times round the church. The whole was a most lamentable profanation of the place! The same happens every year. The noise and confusion increased as the moment appointed for the apparition of the fire approached. At length the Turks, who had not hitherto interfered, began to brandish their whips, and to still, in some measure, the tumult. About noon, the governor of Jerusalem, with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive; they all pressed toward the sepulchre, each person holding a bundle of tapers in his hand. The chief agent of the Greek Patriarch and an Armenian bishop had entered the sepulchre shortly before. All eyes were fixed on the gallery, watching for the governor's signal. He made it, and the fire appeared through one of the holes in the building that covers the tomb. A man lighted his taper at the hallowed flame, and then pushed into the thickest of the crowd, and endeavoured to fight his way through. The tumult and clamour were great, and the man was nearly crushed to death by the eagerness of the people to light their tapers at his flame. In about twenty minutes every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces, imagining that the flame would not scorch them: I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long, reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven is almost unbounded; they suppose, for instance, that if overtaken by a storm at

sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of a superstitious notion that if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek pilgrims to Jerusalem.

“ The average number of Greek pilgrims is about 2,000. Of these pilgrims the majority are native Greeks, who speak and read Romaic ; the next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romaic character ; the third class consists of Russians ; the fourth and fifth of Wallachians and Bulgarians ; few, however, of these pilgrims can read.

“ The Armenian pilgrims amount to about 1,300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read.

“ The average number of Copt pilgrims is about 200. Their appearance is generally very wretched.

“ The pilgrims that visited Jerusalem in the year 1810 may be thus summed up :

Greeks.....	1,600	
Armenians...	1,300	
Copts.....	150	
Catholics....	50	} chiefly from } Damascus.
Abyssinians..	1	
Syrians.....	30	

Total....3 131”

Mr. Conner gives the following account of the visit of the pilgrims to the river Jordan.

“ I have been with the pilgrims to the river Jordan. We left Jerusalem about seven in the morning, accompanied by Messrs. Grey and Hyde, two English travellers.

“ A great portion of the pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the city by the gate of Bethlehem ; and, passing along the north side, fell in with the train of pilgrims at the gate of St. Stephen. The scene was very lively. The path through which we passed,

down Mount Moriah, across the valley of Johosaphat, and up the side of Olivet, was lined with people, who came to witness the procession. A Turkish band of music, leaving the gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the governor of Jerusalem, with his court, was seated. Guns were fired at intervals.

“ In about three-quarters of an hour after we had started we passed through Bethany, a little miserable village; shortly after we descended into a deep valley. The appearance of the pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The pilgrims, muleteers, and guards, formed a body of about 2,300 persons. The country through which we passed was barren and desolate beyond description.

“ At length, after having crossed a number of hills, we descended into the plain of Jericho. In the midst of this plain appears a large verdant tract, like an Oasis in the desert; and here, embosomed in trees, stands the wretched mud-built village of Jericho. About half-past twelve we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might have made a very interesting picture of the scene; he would have introduced the numerous and variously-coloured tents, the diversified costumes of the pilgrims, the Turkish horse-soldiers, with their elegant dress and long spears, galloping across the plain, with camels and horses reposing. We spent the remainder of the day here. About half-past three the next morning we all set out, by torch-light, for the Jordan. The appearance of the pilgrims, moving in numerous detached parties, with their flambeaux, across the plain, was singular and striking.

“ The sun rose shortly before we arrived at the brink of the river; there men, women, and children stripped, and plunged into the water. Many employed themselves while in the river in washing, and thus sanctifying the linen which they destined for their grave clothes.

“ The Jordan, at the spot where the pilgrims bathed, is beautifully picturesque; its breadth may be about twenty yards, and it is shaded on both sides by the thick foliage of closely planted trees. The water appeared turbid, and was not deep.

"Some Turkish horsemen dashed through the river, rode to and fro in the grove on the opposite side, to protect the pilgrims from the guns of the Bedouins, many of whom were assembled to watch the ceremony.

"On retiring from the water, the pilgrims employed themselves in cutting branches from the trees, to carry home with them, as memorials of the Jordan. They then mounted their beasts, and returned to their former station in the plain.

"Our party set off from the Jordan, with Prince Avaloff (a Georgian) and his suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about for some time on the borders of this lake, which covers the ashes of Sodom and Gomorrah. I tasted the water, and found it excessively nauseous. Some of the party bathed.

"On our return we traversed the fertile part of the plain, passed through the village of Jericho, and returned to our tents about noon. Most of the pilgrims had already started for Jerusalem. After taking a slight refreshment, we returned to the city by the same way that we had come, and entered by the gate of St. Stephen."

Jerusalem is a considerable place. The most beautiful building within its walls is the mosque of Omar, which stands on the site of Solomon's Temple. The Turks have a singular reverence for this mosque, and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

From the side of Olivet you have a very commanding view of Jerusalem. The mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted here and there with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots, but not in Judea.

Under the Latin convent at Bethlehem they shew three altars, said to mark the spot where Christ was born, where the manger stood, and where the magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They

alone of all Christians subject to the Turks are permitted to wear the white turban, and to carry arms. They are fine men, and have an air of boldness and independence not commonly met with in the Christians of these countries. Their government is a kind of democracy, and their chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

Mr. Conner's interview with the Syrian Patriarch is interesting.

"I then set out for the convent of the Patriarch (late Archbishop) Giave. His convent is universally called in the country *Der el Sharfi*. After passing for some hours along a rugged, steep, and difficult path, among the mountains, we arrived, about three in the afternoon, at the foot of an eminence, on the side of which, and near to its wooded summit, stands the convent of *Santa Maria Della Liberatrice*. The situation of the convent is noble and commanding, overlooking a large tract of mountain-scenery, the town of Beirout, a long line of coast, and a wide sweep of the Mediterranean. The convent itself is not yet completed. Its chapel is small, and is hung round with a great number of little pictures of saints and scripture scenes. It was pleasing to hear, in the evening, the sound of the various convent-bells in the neighbouring mountains, which summoned the people to vespers.

"In reply to inquiries respecting the Maronites, by whom he is surrounded, the Patriarch told me that they would gladly receive the Arabic scriptures, in an edition that would stand the test of a rigid examination. They may amount to 80,000 souls. Reading is a very general attainment among them, and almost every village has its school. In their schools, as in those of the other Christians in Syria, nothing is taught but reading, writing, and the catechism. The psalter and some theological dissertations are the only books used in their schools."

The Greeks, under the Patriarch of Antioch, may amount to 20,000; and of these about 4,000 are in Damascus. The rest of the Christian population of Damascus consists of Catholics, Latins, Maronites, Greeks, &c. 16,000. Armenians 150, Nestorians 70. This is a rough calculation: it is impossible to know the exact number.

The *Akkals*, in number about 10,000, form the

sacred order, and are distinguishable by their white turbans, the emblems of purity. Every Thursday evening the Akkals assemble together in their oratories, and perform their religious rites: what these rites are no one but themselves know. Their ceremonies are enveloped in the profoundest mystery; during the performance of them they place guards around the spot, to prevent the approach of the profane: their wives are permitted to be present; if any of the uninitiated dared to witness any part of their sacred rites, instant death would on discovery be the reward of their temerity. All the Akkals are permitted to marry. The chief of the order resides in a village called El Mutua. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual who wishes it, and whose conduct has not been stained with any flagrant vice, may, after passing through some initiatory ceremonies, enter the order. At the funeral of an Akkal, the principal of the priests who happens to be present demands of the by-standers their testimony of the conduct of the deceased during his life: if their testimony be favourable, he addresses the deceased with these words, "God be merciful to thee;" if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Jews of Damascus may amount to 2,500. The Jews throughout the Pachaics of Damascus and Acre possess more liberty than in most parts of Turkey. The prime-ministers of the two pachas are Jews and brothers, and by their power and influence, which are great, shield their nation to a considerable degree from oppression and violence.

The Christian population of Aleppo may be thus enumerated:—Greek Catholics 14,000, Maronites 2,000, Syrian Catholics 5,000, Nestorians 100, Armenian Catholics 8,000, Armenian Schismatics (as they are called) 2,000, Greeks under the Patriarch of Antioch 500.

Nothing now remains to complete a description of the Greek and Eastern Churches, but a summary of the Coptic and Armenian Theology and Forms, with one or two branches under different names, which have been

repeatedly glanced at in this account of the Oriental Christians.

The *Copts*, according to Scaliger and father Simon, derive their name from Coptos, once a celebrated town of Egypt, and the metropolis of the Thebaid; but Volney and others are of opinion, that the name Copts is only an abbreviation of the Greek word Aigouptios, an Egyptian. The Copts have a Patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, who resides at Cairo, but who takes his title from Alexandria. He has under him eleven or twelve bishops, besides the abuna, or bishop of the Abyssinians, whom he appoints and consecrates. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, and St. Macarins, who have each their monasteries. Their arch-priests are next in degree to bishops, and their deacons are said to be numerous; and they often confer the order of deacon even on children. Next to the Patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are only few Copts at Jerusalem; he is, in reality, little more than bishop of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine, within his own jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal see. The ecclesiastics are said to be in general of the lowest rank of the people; and hence that great degree of ignorance which prevails among them. They have seven sacraments; baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They admit only three oecumenical councils; those of Nice, Constantinople, and Ephesus. They observe four Lents, as do the Greeks and most Eastern Christians; but it is said, by Brerewood and Ross, that they do not keep the Lord's day. There are three Coptic liturgies; one attributed to St. Basil, another to St. Gregory, and the third to St. Cyril. These are translated into Arabic for the use of the clergy and the people. The Copts are fond of rites and ceremonies. During the time of service, they are always in motion. In particular, the officiating priest is in continual motion, incensing the saints, pictures, books, &c. every moment. They have many monasteries, in which the monks bury themselves from society in remote soli-

tudes. Their nunneries are properly hospitals; and few enter them, except widows reduced to beggary. During the first three ages of the church, no country exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general. At present, however, little more than the mere shadow of Christianity can be seen in Egypt; and, in point of numbers, not more than fifty thousand Christians in all can be found in this country. There are not more than three Christian churches at Cairo.

The *Armenians*, from Armenia, a province of Asia, consisting of the modern Turcomania and part of Persia, were formerly a branch of the Greek Church.

They professed the same faith, and acknowledged the same subjection to the see of Constantinople, till nearly the middle of the sixth century, when the supposed heresy of the Monophysites spread through Africa and Asia, and comprehended the Armenians among its votaries. But, though the members of this church still agree with the other Monophysites in the principal doctrine of that sect, respecting the *unity* of the divine and human nature in Christ, they differ from them in so many points of faith, worship, and discipline, that they hold no communion with that branch of the Monophysites who are *Jacobites* in the more limited sense of that term, nor with the *Copts* or the *Abyssinians*.

The Armenians allow and accept the articles of faith according to the council of Nice, and use the Apostles' Creed. With respect to the Trinity, they agree with the Greeks in acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father. They believe that Christ descended into hell, and liberated thence all the souls of the damned, by the grace and favour of his glorious presence; that this liberation was not for ever, nor by a plenary pardon or remission, but only till the end of the world, when the souls of the damned shall again be returned into eternal flames.

The Armenians believe, that neither the souls, nor the bodies of any saints or prophets departed this life, are in heaven, except the blessed Virgin, and the prophet *Elias*. Yet, notwithstanding their opinion that the saints shall not be admitted into heaven till the day of judgment, by

a certain imitation of the Greek and Latin churches, they invoke those saints with prayers, reverence and adore their pictures and images, and burn to them lamps and candles. The saints commonly invoked by them, are all the prophets and apostles; and also St. Silvester, St. Savorich, &c.

They worship after the Eastern manner, by prostrating their bodies, and kissing the ground three times. When they first enter the church, they uncover their heads, and cross themselves three times; but afterwards they cover their heads, and sit cross-legged on carpets. The greatest part of their public divine service is performed in the morning, before it is light. They are very devout on vigils to feasts, and on Saturday evenings, when they all go to church, and, after their return home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries, the whole Psalter of David is read over every twenty-four hours; but in the cities and parochial churches, the Psalter is divided into eight portions, and each portion into eight parts, at the end of each of which is said the Gloria Patri, &c.

The rites and ceremonies of the Armenian church greatly resemble those of the Greeks. Their liturgies also are essentially the same, or at least ascribed to the same authors. The fasts, which they observe annually, are not only more numerous, but kept with greater rigour and mortification than is usual in any other Christian community. They mingle the whole course of the year with fasting; and there is not a single day, which is not appointed either for a fast or a festival. They commemorate our Lord's nativity on the 6th of January, and thus celebrate in one festival his birth, epiphany, and baptism.

The Armenians practice the trine immersion, which they consider as essential to baptism. After baptism, they apply the *enyrop* or *chrism*, and anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in the form of a cross. Then they administer to the child the eucharist, with which they only rub its lips. The eucharist is celebrated only on Sundays and festivals. They do not mix the wine with water, nor put leaven into their bread, as do the Greeks. They steep the bread in the wine, and thus the communicant receives both kinds together,—a form

different from that of the Latin, Greek, and reformed churches. They differ from the Greeks in administering bread unleavened, made like a wafer; and, from the Romans, in giving both kinds to the laity.

When the Armenians withdrew from the communion of the Greek church, they did not change their ancient episcopal form of church-government, but claimed only the privilege of choosing their own spiritual rulers. The name and office of Patriarch was continued; but three or four prelates shared that dignity. The chief of these exercises his jurisdiction over Turcomania, or Armenia Major, and is said to number among his suffragans forty-two archbishops, each of whom can claim the obedience of four or five suffragans. Though this prelate is elevated to the highest rank of ecclesiastical power and preferment, yet he rejects all the splendid insignia of authority, and fares no better than the poorest monastic. The Armenians place much of their religion in fasting and abstinences; and, among the clergy, the higher the degree the lower they must live, insomuch that the archbishops are said to live on pulse only.

The second Patriarch of the Armenians rules over the churches established in Cappadocia, Cilicia, Cyprus, and Syria, and has under his jurisdiction twelve archbishops.

The third, and last in rank of the Armenian Patriarchs, has no more than eight or nine bishops under his jurisdiction.

In the Armenian, as in the Greek church, a monastery is considered as the only proper seminary for dignified ecclesiastics; and it seems to be a tenet of their church, that abstinence in diet, and austerity of manners, should increase with preferment. Hence, though their priests are permitted to marry once, their Patriarchs and *metabets* (or *martabets*,) that is bishops, must remain in a state of strict celibacy. It is also necessary that their dignified clergy should assume the sanctimonious manners of an ascetic.

Their monastic discipline is extremely severe. The religious neither eat flesh nor drink wine; and they sometimes continue in prayer from midnight till three o'clock in the afternoon, during which time they are required to read the whole Psalter, besides performing many other spiritual exercises.

The Armenians have a considerable monastery at Ispahan. When Sir Harford Jones, in the years 1808 and 1809, went out on an embassy to the court of Persia, of which journey Morier has given a very interesting account, his suite were met, about four miles from that city, by an advanced part of the inhabitants, amongst whom, the second in the procession, was a deputation from the Armenian clergy, composed of the bishop and chief dignitaries, in their sacerdotal robes, carrying silken banners, on which was painted the passion of our Saviour. The bishop, a reverend old man, with a white beard, presented the evangelists, bound in crimson velvet, to the envoy, and then proceeded on, with his attendant priests, chanting their church-service.

The *Jacobites* first made their appearance in the fifth century, and were called Monophysites. Jacob Albardai, or Baradæus, who flourished about A. D. 530, restored the sect, then almost expiring, to its former vigour, and modelled it anew, and hence from him they obtained the name of Jacobites. This denomination is commonly used in an extensive sense, as comprehending all the Monophysites, except the Armenians; it, however, more strictly and properly belongs only to the Asiatic Monophysites, of whom Jacob Albardai was the restorer and chief.

They are found in Syria, Mesopotamia, Babylonia, and other countries, where they have subsisted and flourished, more or less, to the present time. It is said, however, that they are not in all more than forty or forty-five thousand families.

The head of the Jacobites is the Jacobite Patriarch of Antioch, who, since the fifteenth century, has always assumed the name of Ignatius, to shew that he is the lineal successor of St. Ignatius, who was bishop of Antioch in the first century, and, consequently, the lawful Patriarch of Antioch. He resides generally in the monastery of St. Ananias, which is situated near the city of Merdin, in Mesopotamia, and sometimes at Merdin, his episcopal seat, and also at Amida, otherwise called Caramit, Aleppo, and other Syrian towns.

These people are, for the most part, completely blended with the Copts, who are not unfrequently denominated *Jacobites*.

The Nestorians, who are frequently called Chaldæans, from the country where they long principally resided, derive the name of Nestorians, by which they are principally known, from Nestorius, a Syrian and Patriarch of Constantinople, in the beginning of the fifth century.

The Nestorians formed so considerable a body of Christians, that the Romanists were industrious in their endeavours to reduce them under the papal yoke; and, with this view, Innocent IV., in 1246, and Nicholas III., in 1278, used their utmost efforts by means of Franciscan and Dominican missionaries, but without success. However, about the middle of the fifteenth century, these missionaries gained over to their communion a small number of Nestorians, whom they formed into a congregation or church; the patriarchs or bishops of which reside in the city of Amida or Diarbeker, and successively assume the name of *Joseph*.

In the earlier days of Nestorianism, the various branches of that numerous and powerful sect were under the spiritual jurisdiction of the *Catholic* or Patriarch of Babylon, a vague appellation, which has been successively applied to the sees of Seleucia, Ctesiphon, and Bagdad, but who now resides at Mousul. In the sixteenth century, the Nestorians were divided into two sects; for, in 1551, a warm dispute arose among them about the creation of a new Patriarch, Simeon Barmamas or Barmana, being proposed by one party, and Sulaka, otherwise named Siud, earnestly desired by the other; when the latter, to support his pretensions the more effectually, repaired to Rome, and was consecrated Patriarch in 1553, by Pope Julius III., whose jurisdiction he had acknowledged, and to whose commands he had promised unlimited submission and obedience. Upon this new Chaldæan Patriarch's return to his own country, Julius sent with him several persons skilled in the Syriac language, to assist him in establishing and extending the papal empire among the Nestorians; and from that time that unhappy people have been divided into two factions, and have often been involved in the greatest dangers and difficulties, by the jarring sentiments and perpetual quarrels of their Patriarchs. In 1555, Simeon Denha, Archbishop of Geln, adopted the party of the fugitive Patriarch, who had embraced the communion of the Latin

church; and being afterwards chosen Patriarch himself, he fixed his residence in the city of Van, or Ormia, in the mountainous parts of Persia, where his successors still continue, and are all distinguished by the name of *Simeon*; but they seem of late to have withdrawn themselves from their communion with the church of Rome.

The great Nestorian pontiffs have, since 1559, been distinguished by the general denomination of *Elias*, reside constantly at Mousul, and look with an hostile eye on this little Patriarch: but since 1617, the Bishops of Ormia have been in so low and declining a state, both in opulence and credit, that they are no longer in a condition to excite the envy of their brethren at Mousul, whose spiritual dominion is very extensive, taking in great part of Asia, and comprehending within its circuit the Arabian Nestorians, as also the Christians of St. Thomas, who dwell along the coast of Malabar.

The Nestorians have several doctrines, as well as some religious ceremonies and institutions, which are peculiar to themselves. But the main points that distinguish them from all other Christian societies, besides their believing that the Virgin Mary was not the mother of our Lord as *God*, but only as *man*, are, their persuasion that Nestorius was unjustly condemned by the council of Ephesus, and their firm attachment to the doctrine of that prelate, who maintained that there were not only two *natures*, but also two distinct *persons* in the son of God. In the earlier ages of the church, this error was considered as one of the most momentous and pernicious kind; but in our times it is esteemed of less consequence, by persons of the greatest weight and authority in theological matters, even among the Roman Catholic doctors. They consider this whole controversy as a dispute about words, and the opinion of Nestorius as a nominal, rather than a real heresy; that is, as an error arising rather from the words he employed, than from his intention in the use of them. It is true, indeed, that the Chaldæans attribute to Christ two *natures*, and even two *persons*; but they correct what may seem rash in this expression, by adding, that these natures and persons are so closely and intimately united, that they have only one *aspect*. Now, the word *barsopa*, by which they express this aspect, is precisely of the same signification with the Greek word, which

signifies a *person*; and hence it is evident, that they attached to the word *aspect* the same idea that we attach to the word *person*; and that they understood by the word *person*, precisely what we understand by the word *nature*. However that be, we must observe here, to the lasting honour of the Nestorians, that, of all the Christian societies established in the East, they have been the most careful and successful in avoiding a multitude of superstitious opinions and practices that have infected the Greek and Latin churches.

Anastatius, in a public discourse, delivered in 424, warmly declaimed against the title of Θετόκος, or Mother of God, which was then frequently attributed to the Virgin Mary in the controversy with the Arians, and gave it as his opinion that the holy Virgin was rather to be called the Mother of Christ, since the Deity can neither be born nor die, and, of consequence, the Son of Man alone could derive his birth from an earthly parent. These sentiments were applauded by Nestorius, who explained and defended them in several discourses.

OF LUTHERANISM, AND THE REFORMED CHURCHES ON THE CONTINENT.

THE *Lutherons* derive their name from Martin Luther, a celebrated, but somewhat bigotted, reformer, who sprung up, and opposed the church of Rome with great vehemence and success, in the beginning of the sixteenth century.

The system of faith embraced by the Lutherans, was drawn up by Luther and Malancthon, and presented to the Emperor Charles V., in 1530, at the diet of Augusta, or Augsburg, and hence called the Augustan or Augsburg confession. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the reformers; and the *latter*, containing seven articles, is employed in pointing out and confuting the seven capital errors which occasioned their separation from the church of Rome: these were communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary traditions, mo-

nastic vows, and the excessive power of the church. The leading doctrines of this confession are the true and essential divinity of the Son of God ; its substitution and vicarious sacrifice ; and the necessity, freedom, and efficacy of divine grace.

From the time of Luther to the present day, no change has been introduced into the doctrine and discipline received in this church. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church ; and, though the confessions continue the same, yet some of the doctrines which were warmly maintained by Luther, have been of late wholly abandoned by his followers. In particular, the doctrines of *absolute predestination*, *human impotence*, and *irresistible grace*, for which Luther was a most zealous advocate, have been rejected by most of his followers, and are now generally known by the name of Calvinistic doctrines. The Lutherans now maintain, in regard to the divine decrees, that they respect the salvation or misery of men, in consequence of " a previous knowledge of their sentiments and character," and not with the Calvinists, as founded on " the mere will of God."

At one time, Luther rejected the Epistle of St. James, as inconsistent with St. Paul's doctrine of justification ; he also set aside the Apocalypse ; but both these are now received as canonical in the Lutheran church.

The members of this church are distinguished principally by maintaining the following doctrines : That neither the pope nor any other man possesses any authority in matters of faith, but that the scriptures are, as a collection of inspired, sufficient, and clear writings, the only source whence our religious sentiments, whether they relate to faith or practice, must be drawn, and to which human reason ought, in every respect, to submit and yield ; that man is naturally incapable of thinking or doing any good, valid before God ; that justification and future happiness are the effect of the meritorious and vicarious death of Jesus, as God and man in one person ; that faith is the necessary condition of grace on the part of man, which faith is itself the gift of divine grace ; that good works are of value only as far as they are the effect of faith ; that, however, there exists no unconditional pre-

destination, and that the real body and blood of Jesus are united in a mysterious manner, through the consecration, with the bread and wine, and are received *with and under* them in the sacrament of the Lord's Supper. This last doctrine they distinguished by the word *consubstantiation*; and it formed, together with the doctrine of predestination, for a long time, the principal party-wall between the Lutherans and Calvinists; but it, as well as some of the other doctrines, has been, if not formally, at least most virtually abandoned, or considerably modified, by a great number of Lutherans.

In 1523, Luther drew up a liturgy or form of prayer and administration of the sacraments, which, in many particulars, differed little from the mass of the church of Rome. But he did not intend to confine his followers to this form; and hence every country, where Lutheranism prevails, has its own liturgy, which is the rule of proceeding in all that relates to external worship, and the public exercise of religion. The liturgies used in the different countries, which have embraced the system of Luther, perfectly agree in all the essential branches of religion, in all matters that can be considered as of real moment and importance; but they differ widely in many things of an indifferent nature, concerning which the scriptures are silent, and which compose that part of the public religion that derives its authority from the wisdom and appointment of men. Assemblies for the celebration of divine worship meet every where at stated times. Here the Holy Scriptures are publicly read; prayers and hymns addressed to the Deity; the sacraments administered; and the people instructed in the knowledge of religion, and excited to the practice of virtue, by the discourses of their ministers.

Of all Protestants, the Lutherans are perhaps those who differ least from the church of Rome, not only in regard to their doctrine of *consubstantiation*, namely, that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner; or, that the partakers of the Lord's Supper receive *along with, under, and in* the bread and wine, the *real* body and blood of Christ; but likewise as they represent several religious practices and ceremonies as tolerable, and some of them useful, which are retained

in no other Protestant church. Among these may be reckoned the forms of exorcism in the celebration of baptism; the use of wafers in the administration of the Lord's Supper; the private confession of sins; the use of images, of incense, and of lighted tapers in their churches (particularly at the celebration of the Lord's Supper), with a crucifix on the altar. All these are practices of the church of Rome. Some of them, however, are not general, but confined to particular parts.

Formerly private confession was universally practised by the Lutherans, though they never held, with the Roman Catholics, forgiveness of sins in this world to be necessary for forgiveness in another life; and it was connected with the disgraceful custom of giving, on that occasion, a small present to the confessor. This confession-money, as it is called, constituted, in many places, an important part of the clergyman's salary; but this custom, as well as private confession itself, has been abolished in most of the Lutheran countries and congregations, and another source of revenue substituted in its place. A kind of public and general confession is in use as a preparative to the celebration of the Lord's Supper.

In every country where Lutheranism is established, the supreme head of the state is, at the same time, the supreme visible ruler of the church; but "all civil rulers of the Lutheran persuasion are effectually restrained, by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners,—to make any alteration in the essential doctrines of their religion, or in any thing intimately connected with them,—or to impose their particular opinions upon their subjects in a despotic and arbitrary manner." The councils, or societies, appointed by the sovereign to watch over the interests of the church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and, according to a very ancient denomination, are called *Consistories*. The internal government of the Lutheran Church seems to be in some respects anomalous. It bears no resemblance to *Independency*, and yet it is equally removed from *Episcopacy* on the one hand, and from *Presbyterianism* on the other. We must, however, except the kingdoms of Sweden and Denmark

(including Norway), in which the form of ecclesiastical government that preceded the Reformation is retained; purged, indeed, from the superstitions and abuses that rendered it so odious.

“This constitution of the Lutheran hierarchy,” says Dr. Mosheim, “will not seem surprising, when the sentiments of that people, with respect to ecclesiastical polity, are duly considered. On the one hand they are persuaded that there is no law, of divine authority, which points out a distinction between the ministers of the Gospel with respect to rank, dignity, or prerogatives; and therefore they recede from *Episcopacy*. But, on the other hand, they are of opinion, that a certain subordination, a diversity in point of rank and privileges among the clergy, is not only highly useful, but also necessary to the perfection of church communion, by connecting, in consequence of a mutual dependence, more closely together, the members of the same body; and thus they avoid the uniformity of the *Presbyterian* governments. They are not, however, agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their doctors; for in some places this is regulated with much more regard to the ancient rules of church government, than is discovered in others.”

The constitution of the Lutheran church in Sweden bears great resemblance to that of the church of England. However, neither in Sweden, nor in Denmark, is that authority and dignity attached to the Episcopal office, which the church of England bestows upon her dignitaries.

Lutheranism is the established creed and form of religion in Denmark, Norway, and Sweden, in a great part of Germany, particularly in the north, and in Saxony; in Livonia, and Esthonia, and the greatest part of Prussia. There are also Lutheran churches in Holland, Courland, Russia, Hungary, North America, the Danish West India Islands, &c. In Russia, the Lutherans are at present more numerous than any other sect, that of the Greek Christians excepted. In Poland are several Lutheran churches; and in Hungary, the Lutherans have 439 churches, and 472 pastors, who are elected by the people, and regulate among themselves their church government.

The Lutherans have too long cherished in their breasts

that spirit of intolerance and bigotry, from which they themselves had suffered so long, and so much; and this spirit has often impeded among them the progress of science and enlightened inquiry, and frustrated many attempts of the reformed party towards a re-union. But this bigotry is by no means characteristic in them; and during the last thirty-five or forty years, learning has been cultivated, and liberality of sentiment and doctrine practised by them, in at least an equal degree with any other Christian party.

The Calvinists do not, properly speaking, form any regular established church on the continent, if, perhaps, we except the United Provinces. They derive their name from *John Calvin*, a reformer of great zeal and learning; but whose character, great as it has deservedly been, by his causing *Servetus*, a pious Unitarian Spanish Physician, to be publicly burnt for having written against the doctrine of the Trinity, has had an indelible stain fixed upon it. But it should not be inferred, that Christians now bearing his name, and glorying in the profession, would, had they sufficient power, follow their leader in this, as they do in his doctrines; all their tenets, and their practices in general, are in direct opposition to the spirit of persecution.

The general doctrines taught by the Calvinists of the present day, are embraced by such a multiplicity of sects, going under that and other names, that a summary only can be given of them in this chapter.

At first, the name of Calvinists was given to those who embraced not merely the doctrine, but the church-government and discipline established at Geneva, where Calvin was minister and professor of Divinity, and was intended to distinguish them from the Lutherans. But since the meeting of the synod of Dort, this appellation has been applied chiefly to those who embrace his leading views of the gospel, and is intended to distinguish them from the Arminians.

The leading principles of Calvin were the same as those of Augustin. The principal doctrines, by which those called Calvinists are distinguished from the Arminians, are reduced to five articles, which, from their being the chief points discussed at the synod of Dort, have since been denominated *the five points*. These are predesti-

tion, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

1. The Calvinists maintain, that God hath chosen unto eternal glory a certain number of the fallen race of Adam in Christ, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that he was pleased to pass by, and ordain to dishonour and wrath, the rest of mankind, for their sins, to the praise of his vindictive justice.

The Calvinists, however, do not consider predestination as affecting the agency or accountableness of the creature, or as being to him any rule of conduct. On the contrary, they suppose him to act as freely, and to be as much the proper subject of calls, warnings, exhortations, promises, and threatenings, as if no decree existed.

2. They maintain, that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, and abundantly sufficient to expiate the sins of the whole world; and though on this ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God, that Christ, by the blood of the cross, should efficaciously redeem all those, and those only, who, from eternity, were elected to salvation, and given to him by the Father.

3. The Calvinists maintain, that mankind are totally depraved, in consequence of the fall of the first man, the sin of whom, as their public head, involved the corruption of all his posterity; and that this corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and in that which is to come.

4. The Calvinists maintain, that all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and spirit out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the holy spirit, as calling men by the ministry of the gospel, may be resisted, and that where this is the case, the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the

gospel, and also conferring various gifts upon them, but in those who are called. Yet, they contend, that when men are converted, it is not to be ascribed to themselves, as though by their own free-will they made themselves to differ, but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious.

5. Lastly, the Calvinists maintain, that those whom God has effectually called and sanctified by his spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally, unless it were for the mercy and faithfulness of God, who keepeth the feet of his saints; that he who bestoweth the grace of perseverance, bestoweth it by means of reading and hearing the word, of meditations, exhortations, threatenings, and promises; but that none of these things imply the possibility of a believer's falling from a state of justification.

Such were the doctrines of the old Calvinists, and such in substance are those of the present time. In this, however, as in every other denomination, are considerable shades of difference. Some, who are called Moderate Calvinists, are of opinion, that Calvin, though principally right, has yet carried matters too far. Others, who are denominated High Calvinists, think that he did not go far enough.

It is necessary to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature, and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, constitutes also an essential part of this system. The Calvinists suppose, that on the one hand our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us; that is, Christ, the innocent, was treated by God as if he were guilty, that we, the guilty, might, from regard to what he did and suffered, be treated as if we were innocent and righteous.

Calvin considered every church as a separate and an independent body, invested with the power of legislation for itself. He proposed that it should be governed by

presbyteries and synods, composed of clergy and laity, without bishops, or any clerical subordination; and he maintained, that the province of the civil magistrate extended only to its protection and outward accommodation. He acknowledged a real, though spiritual, presence of Christ in the eucharist; and he confined the privilege of communion to pious and regenerate believers. These sentiments, however, are not entertained by those called Moderate Calvinists.

Calvinism first made its appearance in the city of Geneva; and it was at length adopted as the creed of the kirk of Scotland, by John Knox. In the reign of Edward VI. the church of Geneva was deemed a sister-church to that of England, and her doctrines made the public rule of faith in England. However, no change took place in the form of episcopal government, which was entirely different from that of Geneva; and several rites and ceremonies, which were considered as superstitious by some of the reformed, were retained. This difference between the two churches afterwards proved a source of many calamities and dissensions, which were highly detrimental to the civil and ecclesiastical constitution of Great Britain.

The Arminians received their name from Arminius, a learned Dutch Reformer.

The distinguishing tenets of the Arminians may be said to consist chiefly in the different light in which they view the subjects of the five points, or in the different explanation which they give to them, and are comprised in the five following articles; *Predestination, Universal Redemption, the Corruption of Human Nature, Conversion, and Perseverance.*

I. With respect to the *first*, they maintained,—“That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishments on those who should continue in their unbelief, and resist to the end his divine assistance;—so that election was conditional, and reprobation, in like manner, the result of foreseen infidelity and persevering wickedness.”

II. On the *second* point they taught,—“That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual

in particular; that, however, none but those who believe in him, can be partakers of their divine benefit."

III. On the *third* article they held,—“ That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore, it is necessary to his conversion and salvation, that he be *regenerated*, and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.”

IV. On the *fourth*, they believe,—“ That divine grace, or the energy of the Holy Ghost, begins and perfects every thing that can be called good in man, and consequently all good works are to be attributed to God alone; —that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner.

V. On the *fifth*, they hold,—“ That God gives to the truly faithful who are regenerated by his grace, the means of persevering themselves in this state;” and though the first Arminians entertained some doubts respecting the closing part of this article, their followers uniformly maintain, “ that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.”

It appears, therefore, that the followers of Arminius believe that God, having an equal regard for all his creatures, sent his Son to die for the sins, not of the *elect only*, but of the *whole world*; that no mortal is rendered finally unhappy by an eternal and invincible decree, but that the misery of those who perish arises from themselves; and that, in this present imperfect state, believers, if not peculiarly vigilant, may, through the force of temptation, and the influence of Satan, fall from grace, and sink into final perdition.

They found these sentiments on the expressions of our Saviour, respecting his *willingness* to save *all* that come unto him; especially on his prayer over Jerusalem; on his Sermon on the Mount; and, above all, on his delineation of the process of the last day, in which the salvation of men is not said to have been obtained by any *decree*, but because “ they have done the will of their Father;

who is in heaven." This last argument they deem decisive. They also say, that the terms respecting *election* in the Epistle to the Romans, are applicable only to the state of the Jews *as a body*, and relate not to the religious consideration of individuals, either in this world, or the next.

The religious principles of the Arminians have insinuated themselves more or less into the established church in Holland, and affected the theological system of many of those pastors who are appointed to maintain the doctrine and authority of the synod of Dort. The principles of Arminius were early introduced into various other countries, as Britain, France, Geneva, and many parts of Switzerland; but their progress is said to have been rather retarded of late, especially in Germany and several parts of Switzerland, by the prevalence of the Leibnitzian and Wolfian philosophy, which is more favourable to Calvinism.

The Socinians, now found only on the continent of Europe, derive their name from Lælius and Faustus Socinus, uncle and nephew, of Sienna, in Tuscany, who both taught the same doctrines; but the latter, who died in Poland, in the year 1604, is generally considered the founder of this church. This name has been applied, it is to be feared, too often maliciously, to the modern Unitarians, merely because these latter hold several leading doctrines in common with the former. There, however, exists an essential and very material distinction between the Socinians and Unitarians of our day; and nothing but gross ignorance, or a grosser spirit of persecution, prompts an inclination to confound the two sects together.

The Socinians hold that, although Jesus Christ was not, as the Trinitarians assert, God, equal to the Father; yet, by virtue of the great power and dignity with which he was invested, it is proper to address prayers to him and worship him. So zealous was the founder of this sect in support of this doctrine, that when one David, a disciple of his, began to assert that, if Jesus was not God he ought not to be worshipped as such, Socinius absolutely caused him to be imprisoned as a heretic!

The Socinians deny the plenary, or entire inspiration of the Scriptures. They hold, that the Holy Ghost is

not properly a person: but that the phrase is a figurative mode of expression, to denote the power or energy of God. They believe the miraculous conception of the Son of God; but deny his pre-existence.

Such were some of the great or leading tenets of the ancient Socinians; but they are now greatly changed, and come much nearer the Unitarians of the present time.

This body of Christians are numerous in many parts of Germany. In Transylvania, they were, at one time, the most numerous party of Christians, but their number there has decreased of late years, and does not now exceed 32,000. They are principally Hungarians, and live divided in 194 places or villages, and have about 164 houses of public worship. In Clausenburg, perhaps the same as Coloswar, they have a new, large, and handsome church, built in 1796, with a steeple and bells. They have, also, at the same place, a printing-office, and a college, which is among the most respectable institutions of Transylvania, and consists of about 300 scholars, who usually remove from this college to the university of Clausenburg, to finish their studies. They have likewise a small college at Thorda, and a considerable number of inferior schools in the different villages which they inhabit.

They also occupy the village of Andreaswalde in Prussia, where they have free exercise of religion, and a proper house of public worship; but are obliged to pay all the parochial fees to a neighbouring Lutheran parish.

The above are the only Reformed churches properly belonging to the European continent.

OF THE EPISCOPAL CHURCH OF ENGLAND AND IRELAND.

THE *United Church of England and Ireland* forms "part and parcel of the law of the land," though all other sects are tolerated. It was not, however, till the year 1800, at the Union of Ireland, that the two churches, in government, faith, and worship, became legally united.

The church of England dates its origin from the time of the Reformation, when Henry VIII. shook off the Pope's authority, and took upon himself the title of "*Head of the Church,*" as he had been previously dig-

nified by his Holiness with that of "*Defender of the Faith*." The last of these titles, which are hereditary in the Crown of England, was obtained as a reward for a book the king had written on the Seven Sacraments, against Luther's book, "*Of the Captivity of Babylon*." The first title was an assumed one; but soon obtained legal sanction by the consent of the nation at large; taken up because the pope refused to sanction Henry's Divorce from Queen Catherine, his affections having been transferred to Anne Boleyn. The Archbishop of Canterbury, who took upon himself to annul the former marriage, was solemnly condemned by the pope; and Henry, out of revenge, annulled his connection with, and threw off his obedience to, the papal see. He became supreme head of the church himself, and he may be said to have been the founder of the church of England. Its principles, however, are grounded on those of the Reformation, having, in many respects, a resemblance to the Lutheran tenets and practice.

The religious *tenets* or *doctrines* of this church are to be found in the book of Homilies, consisting of short moral and doctrinal discourses, and in the Thirty-Nine Articles, which, with the three Creeds and Catechism, are inserted in the Book of Common Prayer. Concerning some of the doctrines professed by the church of England, her members are not agreed: a very great majority of the clergy insisting upon it that the church is not calvinistic, in regard to the doctrine of predestination, irresistible grace, and the final perseverance of the saints; whilst a very respectable and increasing portion of the clergy and laity maintain, with great confidence, that the 17th article roundly and plainly asserts the great and important doctrine of predestination, as taught by Calvin and the first reformers. The warm, not to say acrimonious, disputes which this difference of construction put upon the articles has occasioned, have tended to increase the number of dissenters, whose interests are greatly promoted by that part of the clergy usually denominated calvinistic, or *evangelical*.

The great Earl of Chatham said openly in the House of Commons, that we have "a Popish liturgy, a Calvinistic creed, and an Arminian clergy:" since that time, the clergy are many of them become professors of the Calvi-

nistic doctrines; and, perhaps, on a rigid examination of the Articles, Homilies, and Prayers, it would be difficult to put any other construction upon many parts of them, particularly of the 17th article.

Leaving this point, respecting the Calvinism or Arminianism of the church of England, to be decided amongst the members themselves, we shall lay before the reader an impartial account of her doctrines, worship, rites, and ceremonies, collected, as they ought to be, from those acknowledged formularies, and standards of faith, the book of Homilies, the book of Common Prayer, including the thirty-nine Articles, the Liturgy, &c. and such other works of authority as are usually referred to on this subject.

It cannot with truth be denied, that the Liturgy abounds with the purest sentiments of devotion, and the genuine principles of the Christian faith. The language breathes the highest spirit of piety, often in a style of the most eloquent and affecting pathos. In it are found some of the very best specimens of our English style of composition.

In laying before the reader an account of the general contents of this excellent book, little more need be done, than to give a faithful analysis of a work lately published by a pious and sensible layman, Mr. Henry Jenkin, whose book entitled "*The Liturgy of the Church of England Explained*," &c. may be justly considered as the churchman's guide to the worship and doctrines of the establishment, being a succinct and excellent summary of every thing of a purely doctrinal and devotional nature found in the book of Common Prayer.*

"Before the Reformation," says Mr. Jenkin, "the liturgy was only in Latin, being a collection of prayers, made up partly of some ancient forms used in the primitive church, and partly of some others of a later origin, accommodated to the superstitions which had by various

* Mr. Jenkin's book is the more to be admired as it comes from the pen of one whom the most fastidious or synical cannot accuse of being influenced by any sordid views in its publication. The author has no valuable "living" to expect—no "lawn sleeves" to aspire to:—his only recompense is the approbation of his conscience, and the favourable opinion of his brethren of the church of England.

means been introduced by degrees into the church of Rome, and from thence derived to other churches in communion with her; like what we may see in the present Roman Breviary and Missal: and these being established by the laws of the land and the canons of the church, no other could be publicly made use of: but when the nation, in King Henry the Eighth's time, was disposed to a reformation, it was thought necessary to correct and amend these offices; and not only to have the service of the church in the English, or vulgar tongue, but also to render the Divine Service more agreeable to the Scriptures, and to the doctrine and practice of the primitive church in the best and purest ages of Christianity: in which reformation they proceeded gradually, according as they were able.

“ And, first, the Convocation appointed a committee (A. D. 1537) to compose a book, which was called, *The godly and pious Institution of a Christian Man*; containing a declaration of the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, &c.; which book was again published A. D. 1540 and 1543, with corrections and alterations. In the year 1547, Dec. 2, being the first of King Edward the Sixth, the Convocation declared the opinion *nullo reclamante*, that the Communion ought to be administered to all persons under *both kinds*. Afterwards, a committee of bishops, and other learned divines, was appointed, to compose *An uniform Order of Communion, according to the Rules of Scripture, and the Use of the Primitive Church*. In order to this, the committee repaired to Windsor Castle, and in a few days drew up that form, which is printed in Bishop Sparrow's collection, and was brought into use the next year. The same persons were also empowered, by a *new commission*, to prepare themselves to enter upon a yet more noble work; and in a few months' time finished the whole Liturgy, which was set forth, *by the common agreement and full assent of both Houses of Parliament, and the two Convocations of the provinces of Canterbury and York*.

“ The committee appointed to compose this Liturgy were, 1. Thomas Cranmer, Archbishop of Canterbury, who was the chief promoter of the Reformation, and had a principal hand, not only in compiling the Liturgy, but in

all the steps made towards it.—2. Thomas Goodrich, Bishop of Ely.—3. Henry Holbech, Bishop of Lincoln.—4. George Day, Bishop of Chichester.—5. John Skip, Bishop of Hereford.—6. Thomas Thirlby, Bishop of Westminster.—7. Nicholas Ridley, Bishop of Rochester, and afterwards of London. He was esteemed the ablest man of all that advanced the Reformation, for piety, learning, and solid judgment. He died a martyr in Queen Mary's reign, being burnt at Oxford, October 16, 1555.—8. Dr. William May, Dean of St. Paul's, London, and afterwards also Master of Queen's College, in Cambridge.—9. Dr. John Taylor, Dean, afterwards Bishop of Lincoln. He was deprived in the beginning of Queen Mary's reign, and died soon after.—10. Dr. Simon Heynes, Dean of Exeter.—11. Dr. John Redmayne, Master of Trinity College, in Cambridge, and Prebendary of Westminster.—12. Dr. Richard Cox, Dean of Christ Church, in Oxford, Almoner and Privy Councillor to King Edward the Sixth. He was deprived of all his preferments in Queen Mary's reign, and fled to Frankfort; from whence returning in the reign of Queen Elizabeth, he was consecrated Bishop of Ely.—13. Dr. Thomas Robertson, Bishop of Leicester.

“ Thus the Liturgy, compiled by martyrs and confessors, together with divers other learned bishops and divines; and, being revised and approved by the archbishops, bishops, and clergy of both the provinces of Canterbury and York, was then confirmed by the King, A. D. 1548, who gave it this encomium, *viz. which at this time, by the aid of the Holy Ghost, with uniform agreement, is of them concluded, set forth, &c.*

“ About the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book, which were thought to savour too much of superstition; on which account it was again revised and altered, under the inspection of Bucer and Martyr, two foreign reformers, and again confirmed by Act of Parliament; but both this and the former Act, made in 1548, were repealed in the first year of Queen Mary. But upon the accession of Queen Elizabeth, the second book of King Edward was again established, with some slight alterations and corrections; and in this state the Liturgy continued, without any farther alteration, until the first

year of King James the First, when a few small alterations were made: and thus it remained till the time of Charles the Second, when the *whole* book was again revised. The commission for this purpose was dated March 25, 1661, and empowered twelve bishops and twelve presbyterian divines to make such reasonable and necessary alterations as they might jointly agree upon. In a word, the whole Liturgy was then brought to the state it now stands, and was unanimously subscribed to by both Houses of Convocation, on Friday, December 20, 1661; and being brought to the House of Lords the March following, both Houses very readily passed an Act for its establishment, when the thanks of the lords were ordered to the bishops and clergy, for the great care and industry shown in the review of it."

Those parts of the Liturgy which are purely devotional are purposely omitted. The reader who would see this subject clearly explained, and brought into a short compass, will do well to consult Mr. Jenkin's book just quoted.

The Creed, commonly called *the Apostle's Creed*, forms so essential a part of the doctrines of the English church, that the following account of it, from this author, will be acceptable to the churchman, and not displeasing to the dissenter:

Mr. Jenkin asserts, that the genuineness of this Creed may be proved from the unanimous testimony of antiquity, in the writings of the fathers. Clemens Romanus, in his epistle (A. D. 65), saith, "that the apostles having received the gift of tongues, while they were together, by joint consent composed that Creed, which the church of the faithful now holds." This matter is largely set down by Rufinus, in his preface to the Exposition of the Creed, and affirmed, not only by him, but a cloud of unexceptionable witnesses, whose words are too long to insert, and their names too many to mention. Irenæus, Origen, Tertullian, Ambrose, Augustine, Jerome, Rufinus, and many other orthodox fathers, whose testimonies will show, that this Creed was composed by the apostles themselves, and has been received as such by the most learned and judicious Christians, from the first planting of the Christian faith down to the present time. In a word, the ancients quote the Creed as well

as Scripture to confute heresies, and seem to have given it the same honour, because it is indeed the same thing; called therefore the *compendium* of the Gospel, and the epitome of holy writ.

St. Augustine, writing on the Creed, has the following remark, "Say your Creed daily, morning and evening, to God. Say not, I said it yesterday, I have said it to-day already; say it again; say it every day: guard yourselves with your faith: and if the adversary assault you, let the redeemed know, that he ought to meet him with the banner of the cross *and the shield of faith.*"

St. Chrysostom, also, on the same subject, saith, "Faith is rightly called a shield, for as a shield is carried before the body to defend it, so is faith to the soul; for *all things* yield to that: *this is our victory whereby we overcome the world, even our faith.*—John v. 4. Therefore we ought to look well to our faith, and be careful to keep that entire, and to guard our souls constantly with it."

When the worshippers in the Church of England come to the second article in this Creed, in which the name of Jesus is mentioned, they make obeisance, which the church (in regard to that passage of St. Paul, *that at the name of Jesus every knee should bow*—Phil. ii. 10) expressly enjoins in her eighteenth Canon; ordering, "that when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present; testifying by these outward gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, grace, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." Again, according to the Rubric it is to be repeated *standing*, to signify our resolution to stand up boldly in the defence of it. As in Poland and Lithuania, it is said, the nobles used formerly to draw their swords, in token that, if there was occasion, they would defend and seal the truth of it with their blood.

It is pleasing to observe, with what ingenuity a good churchman can treat the unfortunate *Creed of St. Athanasius*, as it is called. Mr. Jenkin thus labours to explain its doctrine, and to reconcile its damnatory clauses to his own liberal and benevolent spirit.

“ Instead of the shorter Creed of the Apostles, upon Trinity Sunday, and twelve other festivals, one in each month, the church appoints, that we use the Creed of St. Athanasius, which more largely explains the great mystery of the Trinity, and of Christ’s incarnation. This Creed is presumed to contain the doctrine of Athanasius, Bishop of Alexandria, A. D. 326; and said to have been composed by him at Treves, while he resided there in exile. As for the matter of it, it condemns all ancient and modern heresies, and is the sum of all orthodox divinity. *Gregory Nazianzen*, who lived at the same time, in his oration in praise of Athanasius, calls it a royal gift, which he presented to the emperor; a *confession of his faith, received with great veneration both in the west and east*; and was accepted as a treasure of *inestimable price*, by as many as had not given up even the ghost of belief.

“ Some passages of this Creed are found in St. Augustine and some very ancient authors: the learned Usher mentions an old Psalter once belonging to King Athelstan (about the year 924), in which this Creed is called, “ The faith of St. Athanasius of Alexandria.” It contradicts all those heresies which the Catholic church condemned in the primitive councils—teaching us, that we must not confound the persons (with Sabellius), *for there is one person of the Father, another of the Son, and another of the Holy Ghost*: nor yet may we *divide the substance* (with Arius and Eunomius); *for the godhead of the Father, of the Son, and of the Holy Ghost, is all one*: not only the Father is God, but the Son is God (which Arius denied), and the Holy Ghost is God (which Macedonius would not grant): and yet it doth not follow (as the Arians pretended), that there are three Gods.

“ Again, as to the incarnation of our Saviour, it declares, that *he is very God of the substance of his father* (against Arius, Samosatenus, and Photinus), *and very man of the substance of his mother* (which Apollinarius denied); *of a reasonable soul* (which the same heretic disowned) *and human flesh* (which the Valentinians allowed not); *and yet he is not two* (as Nestorius imagined), *but one Christ: one, not by confusion of substance* (as Eutyches held) *but by unity of person*. These are the chief heresies; and if they were wrong, and the Catholic church, which condemned them, in the right, then this Creed is the very

quintessence of Orthodox Divinity; therefore, if any scruple at the denying salvation to such as do not believe these articles, let them remember, that such as hold any of these fundamental heresies are condemned in Scripture.

“ But for the satisfaction of some persons, who have a notion that this Creed requires every one to assent to, or believe, every verse on pain of damnation, and who therefore (because it contains several things which they cannot comprehend) scruple to repeat it, for fear they should anathematize themselves, the author offers the following considerations; that, however plain and agreeable to reason every verse in this Creed may be, yet we are not required to believe the whole on pain of condemnation; for all that is required of us, as necessary to salvation, is, that before all things we hold the Catholic faith; and the Catholic faith is explained to be this, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance: this therefore is declared necessary to be believed: but all that follows, from hence to the twenty-sixth verse, is only brought in as a proof and illustration of it; and therefore requires our assent no more than a sermon does which is made to prove or illustrate a text: the text we know is necessary to be believed, because it is the *word of God*; but no person is bound to believe every particular of the sermon deduced from it, though every tittle of it may be true. The same I take to be in this Creed; the belief of the *Catholic faith*, before mentioned, the Scriptures make *necessary to salvation*, and therefore we must believe it: but there is no such necessity laid upon us to believe the illustration that is there given of it, nor does the Creed itself require it; for it goes on in the twenty-sixth and twenty-seventh verses in these words; *So that in all things, as is aforesaid, the unity in Trinity is to be worshipped: he, therefore, that will be saved must thus think of the Trinity.* All the rest of the Creed, from the twenty-seventh verse to the end, relates to our Saviour's incarnation, which is indeed another essential part of our faith, and as necessary to be believed as the former; but that being expressed in such plain terms, as none it is supposed scruple, the author will not enlarge any farther upon it.”

Alas! it is to be feared, that this Creed, which has

hung like a mill-stone about the neck of the Church of England, during so many centuries, can never be reconciled to the simplicity of the Gospel; or made fully to accord with the liberal spirit that prevails generally in the Church of England. The "damnatory clauses" are highly reprehensible; and totally at variance with the mild doctrines of the Christian Scriptures. To pass sentences of "God's wrath and everlasting damnation," on all those whom *we* "deem God's foes," cannot possibly belong to erring man.

There is certainly such a thing as a culpable latitudinarianism in religion; but the principles of civil and religious liberty are, nevertheless, sacred; and he is no true Christian that wilfully violates them.

The following axioms in favour of religious liberty and toleration were, some years since, written and published by Sir Richard Philips:

"No man should be regarded as criminal for adopting religious opinions, which force themselves upon his convictions by the strength of their own evidence.

"Persecution, or intolerance, is founded on a principle by which men arrogate to themselves the faculty of knowing other men's opinions, and of foreseeing all the consequences which must or will flow from them.

"Religious opinions can never be detrimental to society; if they are true, they ought to be propagated, that they may be universally adopted; and if false, that they may be confuted.

"When religious notions become personally injurious to others, it is then only that they become cognizable by the civil magistrate. But when no civil duty is violated, no civil punishment or privation can be justly inflicted.

"Religious tests keep out of office only the conscientious and sincere, and they are never any bar to the admission of unconscientious and unprincipled persons.

"If men perform their social duties faithfully, and in obedience to the laws, they do all that the state can with propriety demand or expect of them."

The *Litany* of the Church of England is a distinct and separate office in the intention of the church, as is evident from the rubric before it, which appoints it "to be sung or said after Morning Prayer."

19^A ALL RELIGIONS, AND RELIGIOUS CEREMONIES.

The word itself is defined in the rubric as " a supplication."

As to the form in which Litanies are made, namely, in short petitions by the priest, with responses by the people, St. Chrysostom derives the custom from the primitive ages, when the priest began, and uttered by the spirit, some things fit to be prayed for, and the people joined the intercessions, saying, " We beseech thee to hear us, good Lord." When the miraculous gifts of the spirit began to cease, they wrote down several of these forms, which were the original of our present Litanies. St. Ambrose has left us one, which agrees in many particulars with that of our own church.

About the year 400, Litanies began to be used in processions, the people walking barefoot, and repeating them with great devotion. It is pretended that several countries were delivered from great calamities by this means. About the year 600, Gregory the Great, from all the Litanies extant, composed the famous seven-fold Litany, by which Rome, it is said, was delivered from a grievous mortality. This has served as a pattern to all the western churches since ; and to it ours of the church of England comes nearer than that of the Romish Missal, in which later popes have inserted the invocation of saints, which our reformers properly expunged. These processional Litanies having occasioned much scandal, it was decreed that in future the Litanies should be used only within the wall of the church.

The days, appointed by the fifteenth canon of our church, for using the Litany, are Wednesdays and Fridays, the ancient fasting days of the primitive church ; to which, by the rubric, Sundays are added, as being the days of the greatest assembly for divine service. Before the last review of the common prayer, the Litany was a distinct service by itself, and used some time after the morning prayer was ended. At present, it forms one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

The *occasional Prayers and Thanksgivings* found in the Book of Common Prayer are, for the most part, highly appropriate to the respective ends for which they were composed.

Then follows what are called *the Collects, the Epistles, and Gospels*. Concerning the antiquity of the Collects, Mr. Jenkin says, that most of them were used in the Western church above twelve hundred years ago, and many of them no doubt long before; for this is certain, that these prayers were collected and put in order by St. Gregory, that great light and guide of the church, upon whose account alone they ought to be held in peculiar esteem and veneration by us above all other churches, since it was by his pious efforts that Christianity was first planted in this country. We learn from history,* that he loved our nation, and had it many years in his heart to convert us in person, which he afterwards effected by the ministry of Augustine, who was the first missionary sent from Rome, to preach the everlasting Gospel of Christ to the perishing natives of this once Pagan, but now Christian island, anno 597. Gregory himself calls these collects ancient in his time, and we have no reason to doubt but some of them might be derived from the liturgies of the first century.

Mr. Jenkin has given the following arrangement of the subjects of all the Collects, &c. respectively.

First Sunday in Advent. For grace to convert us from sin, and to put on the armour of light.—*Second Sunday in Advent.* For reading and hearing the Scriptures profitably.—*Third Sunday in Advent.* For minis-

* It happened, that this prelate, when in a private station, observed in the market-place of Rome some Saxon youth exposed to sale, whom the Roman merchants, in their trading voyages to Britain, had bought of their mercenary parents. Struck with the beauty of their fair complexions and blooming countenances, Gregory asked to what country they belonged; and being told they were *Angles*, he replied, that they ought more properly to be denominated *Angels*; it were a pity that the prince of darkness should enjoy so fair a prey, and that so beautiful a frontispiece should cover a mind destitute of internal grace and righteousness. Inquiring farther concerning the name of their province, he was informed that it was *Deiri*, a district of Northumberland. *Deiri!* replied he, *that is good! They are called to the mercy of God from his anger, De ira.* But what is the name of the king of that province? He was told it was *Alla* or *Alla*: *Alleluia!* cried he: *We must endeavour that the praises of the true God be sung in their country*, which followed soon after by the mission of Augustine, with forty associates, who preached the Gospel in this island, first in the county of Kent, anno 597.—*Hume.*

ters, that they may be successful.—*Fourth Sunday in Advent.* To obtain pardon for sin, and acceptance with God.—*Christmas Day.* For regeneration, and newness of life.—*St. Stephen's Day.* The imitation of saints by praying for our enemies.—*St. John's Day.* For the people, that they may be kept in truth.—*Holy Innocent's Day.* The imitation of saints by innocency of life.—*The Circumcision of Christ.* That we may mortify our corrupt affections.—*Epiphany.* That God may bring us to glory after this life.—*First Sunday after Epiphany.* Answer to prayers, and grace to fulfil the same.—*Second Sunday after Epiphany.* To obtain pardon for sins, and acceptance with God.—*Third and fourth Sundays after Epiphany.* For support under affliction, and all dangers.—*Fourth Sunday after Epiphany.* To rescue us from temptation.—*Fifth Sunday after Epiphany.* That the people may have truth, unity, and peace.—*Sixth Sunday after Epiphany.* That God may bring us to glory.—*Sexagesima and Septuagesima.* Deliverance from judgments.—*Quinquagesima.* For charity, *that most excellent gift.*—*Ash Wednesday.* For contrition, pardon, and newness of heart.—*First Sunday in Lent.* Fasting, in order to righteousness and true holiness.—*Second Sunday in Lent.* For safety by the providence of God.—*Third Sunday in Lent.* For deliverance from enemies.—*Fourth Sunday in Lent.* For deliverance from judgments.—*Fifth Sunday in Lent.* For safety by the providence of God.—*Sunday before Easter.* Grace for the imitation of Christ.—*Two first Collects for Good Friday.* For the people within the church, that they may be kept in truth.—*Third Collect for Good Friday.* For the people without the church, Jews, Turks, Infidels, and Heretics, that they may be converted and live.—*Easter Even.* Mortification, in order to a joyful resurrection.—*Easter Day.* For heavenly desires, and to bring the same to good effect.—*First Sunday after Easter.* For grace in general to convert us from sin.—*Second Sunday after Easter.* For grace to imitate Christ in his most holy life.—*Third Sunday after Easter.* For sincerity in our profession as Christians.—*Fourth Sunday after Easter.* For the love of God and his laws.—*Fifth Sunday after Easter.* To enable us to do those things which are good.—*Ascension*

Day. For heavenly affections, that our hearts may be there also.—*Sunday after Ascension Day.* For the comfort and illumination of the Spirit.—*Whitsunday.* For the same heavenly graces.—*Trinity Sunday.* For a right and stedfast faith.—*First Sunday after Trinity.* For grace, that we may be enabled to do good.—*Second, Third, and Fourth Sundays after Trinity.* For safety and protection by the good providence of God.—*Fifth Sunday after Trinity.* That the church may be kept in peace.—*Sixth Sunday after Trinity.* For the love of God and his laws.—*Seventh Sunday after Trinity.* For the love of God, and increase in true religion.—*Eighth Sunday after Trinity.* For preservation from evil, and supply of good.—*Ninth Sunday after Trinity.* For grace to be enabled to live according to the will of God.—*Tenth Sunday after Trinity.* For hearing and a gracious answer to our prayers.—*Eleventh Sunday after Trinity.* For grace, that we may keep the way of God's commandments.—*Twelfth Sunday after Trinity.* For pardon of sin and abundance of mercy.—*Thirteenth Sunday after Trinity.* For grace to serve God faithfully.—*Fourteenth Sunday after Trinity.* For an increase of faith, and the love of God and his laws.—*Fifteenth Sunday after Trinity.* To be kept from all things hurtful.—*Sixteenth Sunday after Trinity.* That the church may be defended and kept in safety.—*Seventeenth Sunday after Trinity.* For grace, that we may be continually given to good works.—*Eighteenth Sunday after Trinity.* For grace to withstand temptations.—*Nineteenth Sunday after Trinity.* For the direction and rule of the Holy Spirit.—*Twentieth Sunday after Trinity.* For God's providence to keep us from all things that may hurt us.—*Twenty-first Sunday after Trinity.* For pardon and peace, that we may be cleansed from all our sins.—*Twenty-second Sunday after Trinity.* That the church may be kept in godliness, and free from all adversities.—*Twenty-third Sunday after Trinity.* That God will be ready to hear the prayers of his church.—*Twenty-fourth Sunday after Trinity.* That the Lord may be pleased to absolve his people from their offences.—*Twenty-fifth Sunday after Trinity.* That we may bring forth the fruit of good works.—*St. Andrew.* For grace to convert us from sin. *St. Thomas.* For firmness of faith and constancy.—*St. Paul.* For

the imitation of St. Paul, in following the doctrine which he taught.—*Purification*. For acceptance with God through Christ.—*St. Matthias*. For ministers, that they may be true pastors.—*Annunciation*. For the benefits of Christ's death.—*St. Mark*. For the establishment of the truth in the Holy Gospel. *St. Philip and St. James*. That we may walk in the way of eternal life, by following the steps of the holy apostles.—*St. Barnabas*. That we may not be destitute of the gifts of God.—*St. John the Baptist*. That we may imitate the Baptist by following his doctrine and holy life.—*St. Peter*. That ministers may be diligent in preaching the word.—*St. James*. For conversion from the world and carnal affections.—*St. Bartholomew*. For grace to hear the word and keep it.—*St. Matthew*. For grace to forsake the world, and all inordinate desires.—*St. Michael*. For safety by the guardian care of angels.—*St. Luke*. For grace to receive the salutary effects of hearing the Gospel.—*St. Simon and St. Jude*. For unity of spirit in the Church.—*All Saints*. That we may have grace to follow the blessed saints in all virtuous and godly living.

In like manner, this author has analyzed and arranged the "Epistles and Gospels;" showing that they are not placed in the Liturgy promiscuously, or as it should happen; but every one in its order, being suited respectively to their proper days, and all jointly to the seasons which intervene, and are governed by the principal festivals.

The *Festivals* of the English church are held on what are called "Saints' Days," with some others. St. Andrew's, on the 30th of November; St. Thomas's, 31st December; St. Stephen's, 26th of December; St. John the Evangelist, 27th of December; the Innocents' day, on the 28th December.

This day is commemorated by the church because the Holy Innocents were the first that suffered upon our Saviour's account; also for the greater solemnity of Christmas, the birth of Christ being the cause of their deaths. The Greek church reckons the number forty thousand; but the Scripture is silent on the subject.

Conversion of St. Paul, 25th January; St. Matthias's day, 24th February; St. Mark's, 25th April; St. Philip and St. James, 1st of May; St. Barnabas the Apostle,

11th of June ; Nativity of John the Baptist, 24th June ; Beheading of John the Baptist, 29th August ; St. Peter's day, 29th June ; St. James the Apostle, 25th July ; St. Bartholomew the Apostle, 24th of August ; St. Matthew the Apostle, 21st of September ; St. Michael and All Angels, 29th of September ; St. Luke the Evangelist, 18th October ; St. Simon and St. Jude, 28th October ; and All Saints, the 1st of November. The Reformers having laid aside the celebration of a great many martyrs' days, which had grown too numerous and burthensome to the church, thought fit to retain this day, whereon the church, by a *general* commemoration, returns her thanks to God for them *all*.

Besides these festivals may be mentioned two others, not connected with those relating to the Apostles: these are the *Purification*, on the 2d of February ; and the *Annunciation*, on the 25th of March.

Such are the saints, and such the days on which festivals are kept in the church of England. They are, however, at present but little attended to, except at the "public offices," in which "red-letter days," so called from being usually printed with red ink in the common almanacks, are observed as holidays, &c. There are other days, as Good-Friday, Easter, Whitsuntide, and Lent, observed in their church ; but they are all well known.*

* "It is evident, from the opposition of the late Bishop of Rochester to the abolition of holidays, that we may not expect from the bench of bishops the smallest concession towards reformation in the ecclesiastical part of our constitution. To the author, however, what are usually called holydays, appear in the light of very serious evils to the community. Let a man conscientiously observe the Lord's day, and I will excuse him every other holiday in the calendar."—Simpson's Plea for Religion and the Sacred Writings, 9th edition, 1818.

Mr. Simpson's successor at Christ Church, Macclesfield, the Rev. Melville Hoone, now of Manchester, thought somewhat differently on this subject. He published a curious sermon on the observance of Good Friday, of which the text was, "could ye not watch one hour?"

As the late Mr. Simpson's name and language will be again quoted, it may be but just to the author of this work to observe, once for all, that the strong language adopted by that truly good man, on some points, is by no means such as is here approved of; though, as the sentiments of one of the most zealous defenders of the christian faith, they are here quoted.

The *Communion Service* of this church is appointed to be read at the *altar*, or *communion-table*, every Lord's day, and upon every festival or fast throughout the year. To "receive the communion," means to receive the *sacrament* of the *Lord's Supper*, called the eucharist by the Roman Catholics; and here it may be proper to observe, that the church of England allows of two sacraments only, (*viz.*) *Baptism* and the *Eucharist*. Those called occasional offices of the church, are the Lord's Supper; Baptism; the Catechism; Confirmation; Matrimony; Visitation of the Sick; Burial of the Dead; Churching of Women; and the Communion.

The Church of England, though admitting the *Eucharist* as a sacrament, conferring grace, when worthily administered and received, does not attach any superstitious importance to it.

This sacrament is generally taken by persons a little before death, as is that of extreme unction in the Roman Catholic church; but it is administered once a month publicly in the church. The manner of its administration may be seen in all our common prayer-books.

Baptism is the other sacrament of the church of England; and it may be administered to either infants or adults; but generally to the former, and is either public or private. There are three services for this sacrament: 1st. "the ministration of public baptism of infants, to be used in the church; 2d. the ministration of baptism of children in houses; and 3d. the ministration of baptism to such as are of riper years, and are able to answer for themselves." The primitive practice of *immersion* is enjoined by the laws of the church; but is never enforced. Infants receive their *christian names* at this rite.

The use of *sponsors*, or god-fathers, at the time a child is baptized, or *christened*, as it is called, is indispensable: for a male there must be two god-fathers and one god-mother; and for a female two god-mothers and one god-father, who "promise and vow," in the child's name, "that it shall renounce the devil and all his works; believe all the articles of the christian faith; keep God's holy will and commandments, and walk in the same till the end of its life!"

The *Catechism* of the Church of England teaches the

leading doctrines of the church, and instructs the young in many of their duties, moral and theological.

Confirmation.—When children are properly instructed in the nature and obligations promised for them in baptism, by the church catechism, they are then required to be presented to the bishop for *Confirmation*, in order to ratify those vows in their own persons, by this rite; but not being instituted by Christ, it cannot properly be called a sacrament.

The office of the church begins with a serious admonition to all those who are desirous to partake of its benefits; and that they should renew in their *own names* the solemn engagement which they entered into by their sureties at their baptism, and this in *the presence of God and the whole congregation*; to which every one ought to answer, with *reverence*, and *serious* consideration, *I do*. Then follow some acts of praise and prayer, proper for the occasion. The ceremony consists of the imposition, or laying on of hands upon the head. The office concludes with suitable prayers. The bishop having *laid his hand* upon the head of each person, as a token of God's favour, humbly supplicates the almighty and everlasting God, *that his hand may be over them*, and his Holy Spirit *may be always with them*, to lead them *in the knowledge and obedience of his word*, so that *at the end of their lives they may be saved through Jesus Christ*: and to this is added a collect out of the communion-service, concluding with the bishop's blessing, who now desires, that the blessing of Almighty God, the Father, Son, and Holy Ghost, may be bestowed upon them, and remain with them for ever.

Matrimony is not deemed a sacrament in this church, although regarded as a sacred and holy rite. It is performed, either in public in the church, or in a private house, and either by License, or the publication of Banns; and cannot be dissolved except by an especial Act of Parliament, after previous conviction of the crime of adultery, or some other lawful cause, heard and adjudged in the Courts of Law. Accordingly, therefore, the laws of England forbid any divorce to take place on account of alleged adultery in either party, till such acts of adultery have been clearly proved; after which the aggrieved party may apply to Parliament for an Act of

Divorce, or, as it was anciently called, "a Bill of Divorcement." This law, however, cannot be considered, as some have considered it, "*an ex post facto law*," or a law made to punish an offence, against which there was no previous law.

The *Funerals* of the Church of England are very simple and affecting; and the service of the most solemn and devout kind.

They have a practice of publicly returning thanks by women after child-birth, which they call *Churching of Women*, and for which there is a distinct service in the Book of Common Prayer; and this, with what is called the *Commination*, a long list of curses, used only on the first day of Lent, concludes that singular, and, in many respects, very excellent book.

In concluding this analysis of the Liturgy of this body of Christians, it may be observed, that the Morning Service formerly consisted of three parts, which were read at three different times in the forenoon. These are now thrown into one, and are all used at the same time. This conjunction of the services produces many repetitions. For instance, the Lord's Prayer is always repeated five times every Sunday morning; and on Sacrament-days, if there happen to be a baptism and a churching, it is repeated about eight times in the course of about two hours. These and some other defects have been repeatedly attempted to be reformed; but hitherto without success.

The *Government, Discipline, &c.* of this church are next to be considered.

There are two Archbishops, (*viz.*) Canterbury and York, the first of which is primate of all England, though the King is temporal head of the church; and has the appointment of all the Bishops. There are twenty-six Bishops, besides the two Archbishops, who are all peers of the realm; except the Bishop of Soder and Man, who is appointed by the Duke of Athol; and has no seat in the house of peers.

The *Church of Ireland* is also episcopal, and is governed by four Archbishops and eighteen Bishops. Since the Union of Britain and Ireland, one Archbishop and three Bishops sit alternately in the house of peers, by rotation of sessions.

The province of York comprises four bishoprics, viz. Durham, Carlisle, Chester, and the Isle of Man; all the rest, to the number of twenty-one, are in the province of Canterbury.

The clerical dignitary, next to the bishop, is the archdeacon, whose duty, though very different in different dioceses, may be termed that of a representative of the bishop in several of his less important functions. The number of archdeacons in England is about sixty. The name of Dean (*Decanus*) was probably derived from his originally superintending two canons or prebendaries. Each bishop has a chapter or council appointed to assist him, and each chapter has a Dean for a president; but there are in the church of England many deaneries of other descriptions. Rector is, in general, the title of a clergyman holding a living, of which the tithes are entire; Vicar is understood of a living when the great tithes have passed into secular hands. The very general name of Curate signifies, sometimes, (as *curé* in France) a clergyman in possession of a living, but more frequently one exercising the spiritual office in a parish under the rector or vicar. The latter are temporary curates, their appointment being a matter of arrangement with the Rector or Vicar; the former, more permanent, are called perpetual curates, and are appointed by the impropiator in a parish which has neither rector nor vicar. The name of Priest is, in general, confined to the clergy of the church of Rome; in the church of England, the corresponding term is a "Clerk in Orders." A Parson (*parsona ecclesiæ*) denotes a clergyman in possession of a parochial church. Deacon is, in England, not a layman (except with the Dissenters) as in Calvinistic countries, but a clergyman of limited qualifications, to preach, baptize, marry, and bury; but not to give the Sacrament of the Lord's Supper. "Readers" are not regular clergymen; but laymen, of good character, licensed by the bishop to read prayers in churches and chapels, where there is no clergyman.

The degree of Bachelor of Arts requires an examination, and a University-residence of three or four years; but to qualify for the acceptance of a curacy, a certificate of attending a single course of Divinity-Lectures is all that is necessary. Of late years the Bishops have been

more particular and strict than formerly, in regard to ordaining candidates for holy orders: they now generally examine them closely as to their classical attainments.

The number of church-livings in England and Wales is very great, being fully 10,500. From this multiplicity of benefices, and from the general smallness of the incomes, have arisen two irregularities: pluralities, and non-residence. To prevent, at least to lessen this latter abuse, an Act of Parliament was passed in 1813, directing that every non-resident incumbent should nominate a curate of a salary of not less than 80*l.* per ann. unless the entire living should be less. The effect of this Act was to reduce the number of non-resident clergymen, by fully 800; they had previously been about 4700; but in 1815 the official return to Parliament of the incumbents in England and Wales was as follows:

Non-resident from the following causes:

Sinecures 52—Vacancies 164—Sequestrations 40—Recent Institutions 87—Dilapidated churches 32—Held by Bishops 22—Law-suits, absence on the Continent, &c. 122—Livings from which no report 279, total 798—Incumbents non-resident from other causes 3856—Incumbents resident 5847—total 10,501 livings.

The rental of England and Wales was, by a late return, discriminated as follows in regard to tithes:

Tithe-free <i>in toto</i>	-	-	-	-	7,904,379
Tithe-free in part	-	-	-	-	856,185
Free on the payment of a <i>modus</i>	-	-	-	-	498,833
Subject to tithe	-	-	-	-	20,217,467

Total 29,476,854

A part, and by no means an inconsiderable one, of the tithes of England is held by laymen; but as the church have other resources of income, its total revenue is computed at nearly 3,000,000*l.*; but the absorption of large sums by several of the prelates, and the accumulation of the best livings among a few individuals of influence, reduce the annual average income of the curates, or most numerous class, to little more than 100*l.* a-year.

Tithes necessarily fluctuate with the state of agriculture: at present (1820-1) the deficiency is extremely alarming. This was also the case in the year 1815, when the clergy began to discover, that the tithe was a very

unsuitable and impolitic source of revenue. Application was made to Parliament, and the subject was, for some time, under serious discussion; but the rise of corn in 1816 and 1817 prevented any other measure than an Act, founded on a Committee Report of the 18th of June, 1816, authorizing the possessor of tithes, (laymen as well as clergymen) to grant leases of them for a term not exceeding fourteen years.

According to a return in Parliament, made in June 1817, it appears that the incomes of those benefices where there is no parsonage-house, or at least none that forms a suitable residence, are as follow :

				livings.
From 10 <i>l.</i> to 100 <i>l.</i>	-	-	-	615
— 100 to 150	-	-	-	442
— 150 and upwards	-	-	-	793
				1850

A prior, and more comprehensive return, had stated the number of churches and chapels, for the established faith, at 2533; and as these were thought inadequate, the members of the established church being about five millions, or half the population of England and Wales), an Act was passed in 1818, and even pecuniary aid, to the amount of *one million* pounds sterling, given by government, for the erection of an additional number of churches. The previous attempts to raise the requisite funds, by the issue of briefs and voluntary subscriptions, had exhibited a miserable specimen of misapplied labour; the expences of the collection, and of the patent and stamps, absorbing more than half the money received from the subscribing parties.*

There were not a few worthy and conscientious members of the established church, who questioned the policy and expediency of taking from the public purse so great a sum as one million, at a time when the nation was already greatly embarrassed by the stagnation of trade, and the weight of the existing taxes.

In addition to the details already given of the ecclesiastical statistics, and other affairs connected with the government, discipline, and revenues of the church of

See the return of briefs delivered to Parliament, May 19, 1818.

England, the reader will be instructed and amused by some facts, partly taken from that singular production, "A Plea for Religion and the Sacred Writings," by the late Rev. David Simpson, Minister of Christ Church, Macclesfield, than whom a better or more honest and conscientious clergyman the church of England never possessed.

It is well known, says this good man, that there are about 18,000* clergymen in England and Wales of the established religion, and nearly 10,000 parishes.

The Rectories 5098; the Vicarages 3687; the livings of other descriptions 2970; in all 11,755. Twenty or thirty of these livings may be a thousand a-year and upwards; four or five hundred of them 500*l.* and upwards; two thousand of them under 200*l.*; five thousand under 100*l.* a-year. The average value of livings is 140*l.* a-year, reckoning them at 10,000.

In the year 1714, when Queen Anne's Bounty began to be distributed, there were 1071 livings not more than 10*l.* a-year; 1467, 20*l.*; 1126, 30*l.*; 1149, 40*l.*; 884, 50*l.*; In all 5697 livings, not more than 50*l.* a-year a-piece.

All the 10*l.* and 20*l.* livings have been augmented by the above donation.

This Bounty is about 13,000*l.* a-year, clear of deductions; and is, therefore, equal to 65 augmentations annually, at 200*l.* a-piece.

The Clergy are indebted to bishop Burnet for this application. The money itself arises from the first-fruits and tenths of church-livings, above a certain value, which, before the time of Henry VIII. used to go to the Pope of Rome.

The whole income of the church and two Universities is about 1,500,000*l.*† a-year. There are 26 bishops, whose annual income is 72,000*l.*; or, according to another account, 92,000*l.*; each bishop, therefore, has on an average 2770*l.* or 3538*l.* a-year, supposing he had no other preferment. There are 28 Deaneries and Chapters, whose income is about 5000*l.* a-year each, making together about 140,000*l.* a-year. The income of the two

* These have rather increased since Mr. Simpson wrote.

† This is scarcely half the entire value of the Church's Revenues, if we reckon every possible source.

Universities is together about 180,000*l.*; the clergy have together about 1,100,000*l.* a-year among them, which is little more than 100*l.* a-piece. The whole body of the clergy and their families make nearly 100,000 souls, that is, about an eighth part of the nation. Reckoning the population of England and Wales at 8,000,000 of people, every clergyman would have a congregation of 444 persons to attend to, in the same way of calculation.

There are moreover 28 Cathedrals, 26 Deans, 60 Archdeacons, and 644 Prebends, Canons, &c. Besides these, there are in all about 800 in orders belonging to different Cathedrals, and about 800 Lay-Officers, such as singing-men, officers, &c. who are all paid from the Cathedral emoluments; so that there are about 1700 attached to the several Cathedrals, who divide among them the 140,000*l.* a-year, making on an average nearly 82*l.* a-year a-piece.*

There are nearly 1000 livings in the gift of the king; but it is customary for the Lord Chancellor to present to all the livings under the value of twenty pounds in the king's book, and for the Minister of State to present to all the rest. Those under 20*l.* are about 780, and those above, nearly 180. Upwards of 1600 places of church preferment, of different sizes and descriptions, are in the gift of the 26 bishops: more than 600 in the presentation of the two Universities; about 1000 in the gift of the several cathedrals, and other clerical institutions; about 5700 livings are in the nomination of the nobility and gentry of the land, men, women, and children; and 50 or 60 of them may be of a different description from any of the above.

The titles by which some of the higher orders of the clergy are dignified, are, in some instances, little inferior to those given to the Pope of Rome. The archbishop of Canterbury is addressed as "*His Grace, the most Reverend Father in God, N—, by Divine Providence, Lord Archbishop of Canterbury.*" The Bishops are styled "*Right Reverend Fathers in God, by Divine Permission, Lords Bishops of, &c.* Others are styled *Very Reverend, &c.*

* See an "Essay on the Revenues of the Church of England."

A *Prebend* is a provision in land given to a church; id *prebendum*, that is, for the support of a clergyman whose title may be either prebendary or canon. *Advowson* (*advocatio*) is the right of presentation to a living, and was first vested in those laymen who were founders of, or benefactors to livings. A living is held *in commendam*, when, to prevent its becoming void, it is committed (*commendatur*) until conveniently provided with a pastor. *Modus* (*modus decimandi*) is a composition for tithes; it may be either perpetual, or during the lives of the contracting parties. The lay-impropriators of tithe, so frequent in England, date from the dissolution of the monasteries, in the reign of that furious monarch Henry VIII. Patrons were then allowed to retain the tithes and glebe in their own hands, without appointing a clergyman; in cases of such appointment, the clergyman was called *vicarius*, or representative of the patron.

Ministers at the time of their ordination take a solemn oath, that they subscribe, *ex animo*, to all and every thing contained in the book of Common Prayer, &c. They also swear to perform true and canonical obedience to the bishop of the diocese, and his successors, *in all things lawful and honest*.

An assembly of the clergy of England, by their representatives, for the purpose of consulting upon ecclesiastical matters, is called a *convocation*. Though the convocation has not been permitted to transact any business for upwards of seventy years, yet it still meets on the second day of every session of parliament, but immediately adjourns. Like parliament, it consists of an upper and lower house. In the upper house, the archbishops and bishops sit; and in the lower house, the inferior clergy, who are represented by their proctors. These consist of all the deans and archdeacons, of one proctor for every chapter, and two for the clergy of every diocese, and amount in all to one hundred and forty-three divines.

The archdeacons hold stated *visitations* in the dioceses over which they hold jurisdiction under the bishop. Their business on these occasions is to enquire into the reparation and moveables belonging to the church, to reform abuses in ecclesiastical matters, and bring the more weighty affairs before the bishop. They have also a power to suspend and excommunicate; in

many places to prove wills, and to induct all clerks within their respective jurisdictions.

The archbishop, besides the inspection of the bishops and inferior clergy in the province over which he presides, exercises episcopal jurisdiction in his own diocese. He exercises ecclesiastical jurisdiction in his province, and is guardian of the spiritualities of any vacant see, as the king is of the temporalities. He is entitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishop, if not filled within six months. He has also a customary prerogative, on consecrating a bishop, to name a clerk or chaplain to be provided for by such bishop; instead of this, it is now usual to accept an option. He is said to be enthroned when vested in the archbishopric; whilst bishops are said to be installed.

His grace of Canterbury is the first peer of England, and, next to the royal family, has precedence of all dukes, and of all officers of the crown. It is his privilege by custom to crown the kings and queens of this kingdom. By common law, he possesses the power of probate of wills and testaments, and of granting letters of administration. He has also a power to grant licenses and dispensations in all cases formerly sued for in the court of Rome, and not repugnant to the law of God. Accordingly, he issues special licenses to marry, to hold two livings, &c.; and he exercises the right of conferring degrees.

The Archbishop of York possesses the same rights in his province as the Archbishop of Canterbury. He has precedence of all dukes not of the royal blood, and of all officers of state except the lord-high-chancellor. He has also in certain parts the rights of a count palatine.

A bishop of England is also a baron in a three-fold manner, namely, feudal, with respect to the temporalities annexed to his bishopric; by writ, as being summoned by writ to parliament; and by patent and creation. Accordingly he has the precedence of all other barons, and votes as baron and bishop. But though the peerage of bishops was never denied, yet it has been contested whether they have a right to vote in criminal matters. At present, the bishops vote in the trial and arraignment of a peer: but, before sentence of death is passed, they withdraw and vote by proxy.

The jurisdiction of a bishop of England consists in collating to benefices; granting institutions on the presentations of other patrons; commanding inductions; taking care of the profits of vacant benefices, for the use of the successors; visiting his diocese once in three years; in suspending, depriving, degrading, and excommunicating; in granting administrations, and superintending the probate of wills. These parts of his function depend on the ecclesiastical law. By the common law, he is to certify the judges respecting legitimate and illegitimate births and marriages; and to this jurisdiction, by the statute law, belongs the licensing of physicians, chirurgeons, and schoolmasters, and the uniting of small parishes. This last privilege is now peculiar to the Bishop of Norwich. The bishops' courts possess this privilege above the civil courts; that writs are issued from the former in the name of the bishop himself, and not in that of the king. The judge of the bishop's court is his chancellor, anciently called *eccliesie causidicus*, the church-lawyer.

The Bishops of London, Durham, and Winchester, take precedence of the other bishops, who rank after them according to the seniority of their consecration. A bishop's house is called a *palace*.

Without approving of every sentiment expressed in the following extracts from Sir Richard Phillips's interesting book, "A Morning's Walk from London to Kew," many of the observations are so just in themselves, so irresistibly true, and, withal, so apposite to the subject before us, that the reader will be pleased and instructed by their insertion in this place:

"The messenger having brought the key, I was admitted into Mortlake church, the first glauce of whose venerable structure carried my imagination back through many distant ages, and generated a multitude of interesting associations. Every part of the building bore an air of antique simplicity; and it seemed truly worthy of being the place where the inhabitants of a village ought to meet periodically to receive lessons of moral instruction, and pour forth their thanksgivings to the First Cause of the effects which daily operate on them as so many blessings. Happy system!—so well adapted to the actual condition of society, and so capable, when well directed, of pro-

ducing the most salutary effects on the temper and habits of the people. Thrice happy man, that parish-priest, who feels the extent and importance of his duties, and performs them for their own reward, not as acts of drudgery, or to gratify selfish feelings! Enviably seat, that pulpit, where power is conferred by law and by custom, of teaching useful truths, and of conveying happiness, through the force of principles, to the fire-side of so many families! Delightful picture!—what more, or what better, could wisdom contrive?—A day of rest—a place sanctified for instruction—habits of attendance—a teacher of worth and zeal—his precepts carried from the church to the fire-side—and there regulating and governing all the actions and relations of life!

“Such, however, is the composition of the picture, only as seen on a sunny day! Alas! the passions and weaknesses of men deny its frequent realization! Authorised instructors cannot enjoy the reputation of superior wisdom without being excited by vanity, and led to play the fool—they cannot understand two or three dialects without becoming cockcombs—they cannot wear a robe of office without being uplifted by pride—and they cannot be appointed expounders of the simple elements of morals, without fancying themselves in possession of a *second sight*, and discovering a *double sense* in every text of Scripture! From this weakness of human nature arise most of the mysteries which discredit religion;—hence the incomprehensible jargon of sects—hence the substitution of the shadow of faith for the substance of good works—hence the distraction of the people on theological subjects—and hence, in fine, its too common ineffectacy and insufficiency in preserving public morals, evinced, among other bad effects, in its tolerauce of vindictive Christian wars.

“I appeal, therefore, to conscientious teachers of the people, whether it is not their duty to avoid discussions in the pulpit on mysteries which never edify, because never understood; and to confine their discourses to such topics as those indicated in the *Sermon of Jesus on the Mount*. Such, at least, appears to be the proper duty of a national establishment! Empirics may raise the fury of fanaticism about mysteries with impunity—every absurdity may, for its season, be embodied in particular

congregations—and infidelity, of all kinds, may be proclaimed at the corners of the streets without danger, provided the NATIONAL CHURCH be founded on the broad principles of virtue, and on the practice of those morals which are so beautifully expounded in the New Testament; and provided the parochial clergy do not mix themselves with those visionary topics which depend for success more on zeal and credulity, than on argument or reason. Such a church must flourish, as long as common sense, and a respect for virtue, govern the majority. In this view, I lament, however, that a revision has not taken place of those *Articles of Faith* which were promulgated in the sixteenth century, by men newly converted, and perhaps but half converted, from the Romish faith, and taught to a people then unprepared to receive all the changes which reason demanded. As a friend, therefore, to that religion which preserves the public morals, I hope to live to see many of those articles qualified which treat of mysteries conceived in the dark ages of monkish superstition, and countenanced by scholastic logic; considering that such qualification would probably lead to greater concord in matters of the highest importance to society, and serve to establish the Anglican Church on the immovable basis of reason and truth. It seems, indeed, to be high time that Protestant churches, of all denominations, should come to some agreement in regard to the full extent of the errors which, during twelve centuries, were introduced into the Christian religion by the craft or ignorance of the Church of Rome. Did the early reformers detect the whole of them? And if, in the opinion of discreet persons they did not, or, as is reasonable to suppose, they could not, is it not important to examine conscientious doubts, and to restore the religion of Christ, which we profess, to its original purity, and to THE ONLY STANDARD OF TRUTH, which God has given to man, THE LIGHT OF HIS EXPERIENCE AND REASON."

The latter clause of this passage seems to require some explanation. By stating, that the light of experience and reason is the *only* standard of truth which God has given to man, Sir Richard, it is evident from the context, does not mean to depreciate the "Religion of Christ," considered in its "original purity;" and who will deny

that to the light of experience and reason we are indebted for our present knowledge of even the scriptures themselves. Experience has confirmed their efficacy, and reason established their truth. They warm the heart as they enlighten the understanding.

The following extract from the same work, however, is of a still more pleasing character.

"I was induced to ascend into the belfry, where I found ropes for eight bells—those musical tones, which extend the sphere of the Church's influence, by associations of pleasure, devotion, or melancholy, through the surrounding country. What an effective means of increasing the sympathies of religion, and exciting them by the fire-sides, and on the very pillows of the people! Who that, as bride or bridegroom, has heard them, in conjunction with the first joys of wedded love, does not feel the pleasurable associations of their lively peal on other similar events? Who that, through a series of years, has obeyed their calling chime on the Sabbath morning, as the signal of placid feelings towards his God, and his assembled neighbours, does not hear their weekly monotony with devotion? And who is there that has performed the last rites of friendship, or the melancholy duties of son, daughter, husband, wife, father, mother, brother, or sister, under the recurring tones of the awful tenor, or more awful dumb-peal, and does not feel, at every recurrence of the same ceremony, a revival of his keen, but unavailing, regrets for the mouldering dead? Thus does art play with our ingenuous feelings; and thus is an importance given to the established Church in the records of man's nervous system, which renders it unnecessary for its priesthood to be jealous or invidious towards those who dissent from its doctrines for conscience sake. In truth, such is the imposing attitude of the national Church, that, if the members leave the Church to sit under strange pulpits, the incumbent should suspect his doctrines, his zeal, his talents, or his charity in the collection of his dues and tithes. What but gross misconduct in the priest—what but doctrines incompatible with the intelligence of an enlightened age—or what but the odious impost of tithes-in-kind, can separate the people from the building where they first heard the name of God, and which contains the bones of their ancestors?"

Perhaps nothing more is needful to exhibit a clear view of the *doctrines* of this church, than briefly to remark on the heads of the 30 Articles themselves: the 1st inculcates the doctrine of the Trinity, (*viz.*) that "in the unity of the Godhead, there are three persons of one substance, power, and eternity: the Father, the Son, and the Holy Ghost." The 2d treats of "the word, or son of God, which was made very man," having "taken man's nature in the womb of the blessed virgin, of her substance." He is nevertheless, "the very and eternal God, of one substance with the Father;" so that he possesses "two whole and perfect natures, joined together, never to be divided." He truly suffered to reconcile the Father to us, and became "a sacrifice" for both "original and actual sins." The 3d speaks "of the going down of Christ into hell." On this curious, not to say horrific idea, if the words are to be taken literally, Dr. Tomline confesses, that Christ's descent into hell "is not asserted by any of the evangelists," but his lordship, nevertheless, seems to think that between the death and resurrection of Christ, "his soul went into the common receptacle for departed souls;" and, a little further on, roundly expresses his opinion that "Christ's soul must have been in hell," namely, "the place of the punishment of the wicked, as opposed to heaven, the place of the reward of the righteous." The 4th article treats of the resurrection of Christ, of his "return to judge all men at the last day." The 5th is "of the Holy Ghost, proceeding from the Father and the Son, of one substance, majesty, and glory, with the Father and the Son, very and eternal God." The 6th article teaches "the sufficiency of the Holy Scripture for salvation;" and asserts in plain terms, "that whatsoever is not read therein, nor may be proved thereby, should not be believed as an article of faith, or be thought requisite or necessary to salvation." This article also mentions "the names and number of the canonical books" of the old Testament, also several of the books of the Apocryphal books, "which the church doth read for example of life, and institution of manners." These books are the 3d and 4th books of Esdras; the books of Tobias and Judith, the rest of the book of Esther; the book of Wisdom; Jesus son of Sirach; Baruch, the prophet; the Songs of the Three Children;

the History of Susannah; Bell and the Dragon; the Prayer of Manasses; and the 1st and 2d Books of Maccabees. To these are to be added, "all the books of the New Testament, as they are commonly received." The 7th article treats particularly "of the Old Testament," asserting its union with the New, and that "no christian is free from the commandments which are called moral." The 8th, treats "of the three Creeds," viz. "Nice Creed, Athanasius's Creed, and the Apostles' Creed," which "ought" all to be "thoroughly received, for they may be proved by most certain warrants of holy Scripture." Dr. Tomline says, that the creed called after Athanasius, "was certainly not written by that father; it is not found in his works. Indeed, it was never heard of till the sixth century, above 100 years after the death of Athanasius; it was then published under the name of that distinguished father, for the purpose of giving weight to it. It never had the sanction of any council, and it is doubtful whether it was ever admitted into the eastern church."

This liberal prelate, whose orthodoxy was never questioned, goes on to remark, that "great objection has been made to the clauses of this creed, which denounce damnation against those who do not believe the Catholic faith, as here stated; and it certainly is to be lamented, that assertions of so peremptory a nature, unexplained and unqualified, should have been used in any human composition. We know that different persons have deduced different and even opposite doctrines from the words of Scripture, and, consequently, there must be many errors among christians; but since the gospel nowhere informs us what degree of error will exclude from eternal happiness, I am ready to acknowledge, that in my judgment, notwithstanding the authority of former times, our church would have acted more wisely, and more consistently with the general principles of mildness and toleration, if it had not adopted the *damnatory* clauses of the Athanasian creed. Though I firmly believe, that the doctrines of this creed are all founded in Scripture, I cannot but conceive it to be both *unnecessary* and *presumptuous* to say, that 'except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.'

The rest of Dr. Tomline's reasoning on this subject

breathes the purest spirit of christian liberality, asserting that "as different practical duties are required by different persons, according to their circumstances and conditions in life, so different degrees and *different sorts* of faith may be required of different persons, according to their understandings, attainments, and opportunities of improvement. In our exertions to establish the unity of faith, we are not," continues this learned prelate, "to violate the bond of peace; we are not to consider all who differ from us as unworthy of, or excluded from, the favour of God."

This creed has often been described as a "mill-stone round the neck of the established church." Many are the worthy and pious men it has driven from the pale of the national establishment; and still more does it, at this day, keep from entering. The canons of the church are constantly violated by hundreds of the clergy, who absolutely refuse to read it at the appointed seasons; which are no less than fourteen times in every year. Its expulsion would be very detrimental to the cause of sectarism and dissent; but highly beneficial to the interests of the church in which it is so foul a blot, and so great a stumbling block. "The account," says Archbishop Tillotson, "given of Athanasius's Creed, seems to me to be in no wise satisfactory. I wish we were well rid of it."

The late reverend D. Simpson, speaking of the 36th canon of the church, in which the clergy are required to acknowledge all and every the Thirty-nine Articles, &c. to be agreeable to the word of God, exclaims thus: "God of my fathers! what a requirement is this? Can I lift up my hand to heaven, and swear by *Him* that liveth for ever and ever, that I do willingly and *ex animo* subscribe as is legally required; and can any man living thus subscribe, who has thoroughly considered the subject? We must shuffle and prevaricate in some things, say and do what we will. I myself strongly approve the general strain of the doctrine of the church; but then here is no choice. It must be willingly and *ex animo* all and every thing! There is no medium. And can I (among other things which are to be subscribed) believe from my soul, before the Searcher of hearts, who requireth truth in the inward parts, and in the face of the whole

christian world, declare, that ' whoever doth not hold the Catholic faith,' as explained in the Athanasian Creed, and keep it whole and undefiled, shall, without doubt, perish everlastingly? This *hellish* proposition we are enjoined not only to believe ourselves, but to affirm that we do willingly and *ex animo* subscribe to it as being agreeable to the word of God; and then we must openly profess our faith in it fourteen times every year. To be sure," continues this pious divine, " declarations like these ascended out of the bottomless pit, to disgrace the subscribing clergy; to render ridiculous the doctrines of the Gospel; to impel the world into infidelity, and to damn the souls of those, who, for the sake of filthy lucre, set their hands to what they do not honestly believe."

Such was the language of this honest clergyman, and such are the sentiments of thousands besides him, were they bold or candid enough to declare them. Doubtless, however, there are many worthy and upright clergymen, who subscribe to and read this strange creed with a firm belief in its truth and utility. It is uncharitable to condemn indiscriminately.

The 9th article teaches the doctrine " of original, or birth-sin," which is described not as " standing in the following of Adam, but as the fault and corruption of the *nature* of every man, that naturally is engendered of the offspring of Adam; and, therefore, " every person born into the world deserveth God's wrath and damnation." The 10th article treats " of free-will," and states " that the condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Such are the words of the article, yet Dr. Tomline, in his exposition, says, that " every one must be conscious that he possesses free-will, and that he is a free-agent." It is not for the present writer to attempt to reconcile this apparent discrepancy. The 11th article treats " of the justification of man," saying, that " we are accounted

righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not by our own works or deservings." This doctrine is "more largely expressed in the Homily of Justification." The 12th article speaks "of good works," which, though they "cannot put away our sins," and "endure the severity of God's judgment," are "pleasing and acceptable to God in Christ;" and are, in fact, the evidences of a "holy faith." This article was not among those of 1562; but was added in 1562, in opposition to some who denied the necessity of good works. The 13th article treats "of works before justification," which are pronounced to be "not pleasant to God, forasmuch as they spring not of faith in Jesus Christ," and not being "done as God willed and commanded them to be done, have in them the nature of sin." The 14th article treats "of works of supererogation," a notion held by the church of Rome, which is, that christians may perform "voluntary works, over and above God's commandment." This notion the church of England discards, as a doctrine that "cannot be taught without arrogance and impiety." The 15th article speaks "of Christ alone without sin," and of all other men, "although baptized and born again in Christ, as offending in many things." The 16th article treats "of sin after baptism." "After we have received the Holy Ghost, we may depart from grace given, and fall into sin." The 17th article treats "of predestination and election;" the 18th, "of obtaining eternal salvation only by the name of Christ," and positively declares, that "they are to be accursed that presume to say, that every man shall be saved by the law or sect which he professeth; so that he be diligent to frame his life according to that law, and the light of nature." Dr. Tomline says, that this article "only condemns those who confound all religions, who make revelation useless, and the grace of God of none effect by denying the necessity of believing the Gospel, when it is proposed," &c. Dr. Tomline is frequently more charitable than his creed. This is the case with many other religionists. The 19th article treats "of the Church;" defines what the visible church of Christ is; and denies that the church is infallible. The 20th article speaks "of the authority of the church," declaring that

the "hath power to decree rites and ceremonies, and authority in controversies of faith;" but confines that authority to the decreeing of such things only as are consonant with the Scriptures. The first clause of this article has been deemed a forgery. Bishop Burnet admits, that the words, "the church hath power to decree rites and ceremonies, &c. are not in the original articles signed by both bodies of convocation, that are yet extant." Dr. Tomline, in a note, gives the following explanation: "the first clause is not in the MS. copy of the articles in the library of Benet College, Cambridge, which is thus accounted for: that copy was left to the College by Archbishop Parker, and was the one signed by the bishops, &c. when they first met; they afterwards agreed to add this clause, and another copy including it was signed. The former remained in the hands of the archbishop, and was left by him to the college; the second copy was deposited in the register-court of the province of Canterbury, and was burnt in the fire of London."

The 20th article treats "of the authority of general councils," declaring that "they may not be gathered together without the commandment and will of princes;" and even when they are "gathered, they may err, and have erred." The 22d article is entitled "of purgatory," but in fact it also condemns the Roman catholic doctrines and practice of "pardons, worshipping, and adoration, as well of images as of reliques, and the invocation of saints." The 23d article, "of ministering in the congregation," forbids "any man to take upon him the office of public preaching, &c. without lawful authority so to do." The 24th, is against "speaking in the congregation in such a tongue as the people understandeth not." The 25th, treats "of the sacraments;" the 26th, declares that "the unworthiness of the ministers, hinders not the effects of the sacraments," yet recommends "evil ministers to be accused of their offences," &c. The 27th, treats "of baptism;" and the 28th, "of the Lord's Supper." The 29th says that "the wicked, which eat not the Body of Christ in the Use of the Lord's Supper," do indeed "visibly press with their teeth" this sacrament, yet do it "to their condemnation." The 30th allows "of both kinds," in the Lord's Supper, being given to "lay-people." The 31st, speaking "of the one

oblation of Christ finished upon the cross," condemns the Roman Catholic notion of "sacrifices of Masses," as "blasphemous fables and dangerous deceits." The 32d allows "of the Marriage of Priests." The 33d article treats "of excommunicated persons, how they are to be avoided," saying that such "ought to be taken of the whole multitude of the faithful as an heathen and publican," until he be openly reconciled by penance, and received into the church by a judge that hath authority thereunto." The 34th treats "of the Traditions of the Church," meaning in this place those "customs or practices relative to the external worship of God, which have been delivered down from former times," which customs, &c. "every particular or national Church hath authority to ordain, change, and abolish;" as circumstances may require. The 35th recommends the book "of the Homilies," and gives the titles of the second book. The 36th treats "of the Consecration of Bishops and Ministers," and confirms "the book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, set forth in the time of Edward VI. and confirmed, at the same time, by the authority of Parliament." The 37th article treats "of the Civil Magistrates," allowing the Sovereign to be head of the Church, as far as regards the temporal government thereof; disclaims the Bishop of Rome's authority in these realms; allows the punishment of death "for heinous and grievous offenses," and permits "Christian men to wear weapons and serve in wars." The 38th article forbids the doctrine or practice "of Christian men's goods" being common to all. The 39th and last article allows "of a Christian man's oath." Such are the 39 Articles of the Church of England, which all candidates for holy orders must declare that they do willingly and *ex animo* subscribe; but Dr. Tomline asserts, that "it is not necessary that they should approve every word or expression; but to believe all the fundamental doctrines of the articles, all those tenets in which our Church differs from other Churches, or from other sects of Christians." They are, however, his lordship admits, "to be subscribed in their plain and obvious sense, and assent is to be given to them simply and unequivocally."

The *Episcopal Church in Scotland* holds spiritual

communion with the United Church of England and Ireland, and also with the Episcopal Church in America; but, disclaiming all foreign jurisdiction, its members are united, in all matters of ecclesiastical concern, under the regular successors of those Scottish bishops, who, in consequence of the Revolution, in 1688, were deprived of their temporal honours and privileges, but still continue to exercise their spiritual powers, for the benefit of that part of the Church of Christ which had been committed to their charge. The title of *Nonjurors*, by which they were chiefly known for about a century from the above æra, and which was imposed on all those, both in Britain and Ireland, who refused to swear allegiance to King William and Queen Mary, and their successors, is now, very justly, dropt; the occasion of it having ceased; at least as far as this church is concerned. For, on the death of the last person who maintained his claim to the crown of Britain, in opposition to the reigning family and existing government, its members offered their allegiance to the late king.

In the year 1792, an Act of Parliament was passed in their favour, requiring them to subscribe the 39 Articles of the Church of England. In compliance with which, as well as to exhibit a public testimony of their faith and of their agreement in doctrine with the United Church of England and Ireland, they unanimously subscribed them in a general convocation, called for that purpose, and holden at Lawrence-kirk, in the county of Kincardine, on the 24th of October, 1804.

Some of the bishops and clergy of this church are disposed to favour the peculiar doctrines of Mr. Hutchinson; but the distinguishing tenets of their society may be said to be the institution of Episcopacy, and the independency of the church upon the state, in the exercise of those powers which are purely spiritual.

The Scottish Episcopalians now, therefore, retain all the essence of Episcopacy, without its modern appendages; and while they maintain the independency of the church upon the state, in the exercise of those powers which are purely spiritual, they do by no means deny the propriety or the utility of a national establishment of religion. They believe that the Church of Christ is not a *sect* but a *society*; in other words, that it is made up of

a set of men, not only professing the same Christian faith, but likewise united together by certain particular laws, and under a particular form of government; that all the benefits of Christ's death are appropriated, and all God's promises of mercy and grace to mankind are made, to them that are in the church. They insist that their opinions respecting the nature and constitution of the church, and the consequent necessity of church-communion, however unfashionable in the present day, are primitive and apostolical.

The Episcopalians are the only society of dissenters from the establishment in Scotland, that has as yet been recognized by law; and they have ever been most numerous on the east coast of Scotland, and particularly in the county of Aberdeen. There are now about sixty congregations in the communion of their church, and about the same number of clergy, of all orders; and the number of Episcopalians in Scotland, including the eight or nine congregations that have not yet returned, together with their pastors, into the bosom of the church, perhaps does not exceed 25,000. But though they are not numerous, it will not be denied that they are highly respectable; for, in this number they can rank many of the most distinguished, both of the nobility and gentry, who avail themselves of the Act of Parliament lately passed in favour of this church, and cordially join in their communion.

The *American Episcopalians* have very wisely rejected the Athanasian Creed, with its exclusive and damnatory clauses.

OF THE KIRK OF SCOTLAND.

THE conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country till the Reformation in the reigns of Mary, mother of James I. and of Mary I. of England, their church-government was episcopacy; but the Presbyterian discipline was not finally established in Scotland until the reign of King William and Mary, A. D. 1689, when episcopacy was totally abolished. To the integrity, the zeal, the learning, and the piety of the im-

mortal John Knox, the Scots owe their emancipation from the chains and burthens of the ancient Roman Catholic religion and service.

The word *kirk* is of Saxon origin, and signifies church; or, as some have thought, it may be a contraction of two Greek words, meaning *the House of God*.

The Rev. Robert Adam, minister of the episcopal congregation, Blackfriar's Wynd, Edinburgh, has so well and faithfully delineated the leading features of this branch of the Christian Church, that very little more is required than an extract from what he has published on this subject.

Scotland and England having been separate kingdoms at the time of the Reformation, a difference of circumstances in the two countries led to different sentiments on the subject of religion, and at last to different religious establishments. When they were incorporated into one kingdom by the treaty of union, the same regard to the inclinations of the commonalty of Scotland, to which Presbytery owed its first establishment in that country, produced a declaration, to which both kingdoms gave their assent, that 'Episcopacy shall continue in England, and that the Presbyterian church-government shall be the only government of Christ's Church in that part of Great Britain called Scotland.' It is also guaranteed by the 5th Article of the Union with Ireland, not only 'that the churches of England and Ireland, as now established, be united into one Protestant Episcopal church, to be called *The United Church of England and Ireland*;' but also that, 'in like manner, the doctrine, worship, discipline, and government of the church of Scotland shall remain and be preserved, as the same are now established by law, and by the acts for the union of the two kingdoms of England and Scotland.'

The only confession of faith which appears to have been legally established before the Revolution, in 1688, is that published in the History of the Reformation in Scotland, and attributed to John Knox. It was compiled in 1560 by that reformer himself, aided by several of his friends, and was ratified by Parliament in 1567. It consists of twenty-five articles, and was the confession, as well of the Episcopal as of the Presbyterian church. The Covenanters, indeed, during the grand rebellion,

OF ALL RELIGIONS, AND RELIGIOUS CEREMONIES.

adopted the Westminster Confession; in the compilation of which some delegates from their General Assembly had assisted. At the Revolution, this Confession was received as the standard of the national faith, and the same Act of Parliament which settled Presbyterian church government in Scotland, ordained, 'That no person be admitted or continued hereafter to be a minister or preacher within this church, unless that he subscribe the Confession of Faith, declaring the same to be the Confession of his Faith.' By the act of union in 1707, the same is required of all, 'Professors, Principals, Regents, Masters, and others bearing office in any of the four Universities in Scotland. Hence the Westminster Confession of Faith, and what are called The Larger and Shorter Catechisms, contain the public and avowed doctrines of this church; and it is well known that these formularies are Calvinistic, if not Supralapsarian.

But it is generally believed, that many of the ministers of the establishment in Scotland have departed widely from the national faith; at least, the church of Scotland is well known to have been long 'divided into two parties,' the one differing widely from the other in their ideas of ecclesiastical management. The one have declared themselves abundantly zealous to confirm and even to extend the rights of *patronage*; while the other wish either to abridge these rights, or to confine their operation so as to extend the influence and secure the consent of the people in the settlement of ministers. The popular party are considered as more zealous for the doctrines of grace, and for the articles of religion in all their strictness, as contained in the national Confession of Faith. The opposing party again, who may be denominated the *unpopular* one, seem willing to allow a greater latitude of opinion, and generally preach in a style that seems less evangelical, and less fitted to affect the hearts and consciences of the hearers.

In this church the worship is extremely simple, and only few ceremonies are retained. John Knox, like Calvin, seems to have been less an enemy to liturgies and established forms, than his more modern followers; for, though he laid aside the Book of Common Prayer about the year 1562, he then introduced one of his own composition, which more strongly resembles the liturgy of the

church of Geneva. There is, however, now no liturgy or form in use in this church, and the ministers' only guide is, the Directory for the Public Worship of God: nor is it thought necessary to adhere strictly to it; for, as in several other respects, what it enjoins with regard to reading the Holy Scriptures in public worship is, at this day, but seldom practised.

By the ecclesiastical laws, 'the Sacrament of the Lord's Supper should be dispensed in every parish four times in the year;' but this law is now seldom adhered to, unless in most chapels of ease. In country-parishes it is often administered not above once a-year, and in towns generally only twice a-year. The people are prepared for that holy ordinance by a fast on some day of the preceding week, generally on Thursday, and by a sermon on the Saturday; and they meet again on the Monday morning for public thanksgiving. They have no altars in the kirks, and the communion-tables are not fixed, but introduced for the occasion, and are sometimes two or more in number, and of considerable length.

In the exercise of public worship, this church has no Creed,—no Ten Commandments,—no Lord's Prayer,—no Doxology,—no reading of the Scriptures; nor does she observe any of the festivals of the church. She has no instrumental music,—no consecration of churches, or of burying-grounds,—no funeral-service or ceremony,—no sign of the cross in baptism,—and no administration of the communion in private houses, not even to the sick or dying.

The members of this church reject, but do not condemn, *confirmation*.

By the first book of Discipline, which was compiled by Knox and his associates, and ratified by an act of council in 1580, the rite of ordination by the imposition of hands was laid aside as superstitious; but it is now restored and practised as formerly in the Kirk of Scotland, where, as in other Presbyterian churches, ordination is vested in the presbytery.

The discipline of the church of Scotland, though now rather relaxed, was never so rigorous as that of Geneva, the church on whose model it was formed. It was formerly the practice to oblige fornicators to present themselves in the Kirk, for three different Sundays, on a bench, known by the name of the stool of repentance,

when they were publicly rebuked by the minister, in the face of the congregation; but this punishment is now frequently changed into a pecuniary fine, though seldom by conscientious clergymen. For this change, however, there seems to be no law; and the old practice of publicly rebuking fornicators and adulterers, though very much disliked and cried down by the gentry, &c. is still continued in a great majority of the parishes of Scotland.

Of the societies at present formed upon the presbyterian model, it may safely be affirmed, that the church of Scotland is by much the most respectable. In this church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which in episcopal churches flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of ministers and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen, who thus form an essential part of the ecclesiastical courts of Scotland, are called elders, and ruling elders.

The number of elders is proportioned to the extent and population of the parish, and is seldom less than two or three, but sometimes exceeds fifty. They are laymen in this respect, that they have no right to teach, or to dispense the sacraments; and on this account they form an office in the presbyterian church inferior in rank and power to that of pastors. They generally discharge the office which originally belonged to the deacons, of attending to the interests of the poor. But their peculiar business is expressed by the same ruling elders; for in every question of jurisdiction within the parish, they are the spiritual court, of which the minister is officially moderator; and in the presbytery, of which the pastors of all the parishes within its bounds are officially members, lay-elders sit as the representatives of the several sessions or consistories.

The *Kirk Session*, which is the lowest ecclesiastical judicatory, or court, consists of the minister and those elders of the congregation. The minister is, *ex officio*, moderator, but has no negative voice over the decision of the session; nor, indeed, has he a right to vote at all, unless when the voices of the elders are equal and opposite. The next judicatory is the *Presbytery*, which consists of all the pastors, within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish.

The Presbytery treats of such matters as concern the particular churches within its bounds, as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners, the directing of the sentence of excommunication, the deciding upon references and appeals from the kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline, and censuring, according to the word of God, any heresy or erroneous doctrine which has either been publicly or privately maintained within the bounds of its jurisdiction. That part of the constitution of this church which gives an equal vote, in questions of heresy, to an illiterate mechanic and his learned pastor, has not been universally approved, but has been considered by some as having been the source of much trouble to many a pious clergyman, who from the laudable desire of explaining the Scriptures, and declaring to his flock all the counsel of God, has employed a variety of expressions, of the same import, to illustrate those articles of faith which may be obscurely expressed in the established standards. The number of Presbyteries in Scotland is 78.

From the judgment of the Presbytery there lies an appeal to the *Provincial Synod*, which ordinarily meets twice in the year, and exercises over the Presbyteries within the province a jurisdiction similar to that which is vested in each Presbytery over the several kirk sessions within its bounds. Of these Synods there are in the church of Scotland *fifteen*, which are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

The highest ecclesiastical court is the *General Assembly*, which consists of a certain number of ministers and ruling elders, delegated from each presbytery, and of commissioners from the royal boroughs. By act 5th of the Assembly, 1694, a presbytery, in which there are fewer than 12 parishes, sends to the general assembly two ministers and one ruling elder; if it contain between 12 and 18 ministers, it sends three of these, and one ruling elder; if it contain between 18 and 24 ministers, it sends four ministers, and two ruling elders; and of 24 ministers, when it contains so many, it sends five with two ruling elders. Every royal borough sends one ruling elder (and Edinburgh two), whose election must be attested by the

kirk sessions of their respective boroughs; and every university sends one commissioner from its own body. This Assembly is honoured with a representative of the sovereign, in the person of the lord-high-commissioner, who is always a nobleman, and presides, and has a salary of 1,500*l.* per annum; but he has no voice in their deliberations. The assembly continues to sit for ten days, at the end of which time it is dissolved, first by the moderator, who appoints another assembly to be held upon a certain day of the month of May, in the following year; and then by the lord-high-commissioner, who, in his majesty's name, appoints another assembly to be held upon the day which had been mentioned by the moderator. Appeals are brought from all the other ecclesiastical courts in Scotland, to the general assembly; and in questions purely religious, no appeal lies from its determinations. To the laws already made, no new one can be added, till it has been proposed in one general assembly, and by them transmitted to every presbytery for their consent. If this, or at least the consent of the majority be obtained, the assembly next year may pass it into an act, which henceforth must be regarded as a constitutional law of the kirk.

In the subordination of these assemblies and courts of review, parochial, presbyterial, provincial, and national, the less unto the greater, consist the external order, strength, and steadfastness of the church of Scotland.

This church is now confined to Scotland and the islands of Scotland, and contains within its bounds nearly 900 parishes. The number of ministers belonging to it who enjoy benefices, and possess ecclesiastical authority, is 936. Of this number 77 are placed in collegiate charges, mostly in the proportion of two ministers for each of these charges; and the remaining 859 ministers are settled in single charges, each of them having the superintendance of a whole parish. In very populous parishes, chapels of ease are erected with consent of the kirk, and are supported by voluntary subscriptions; but the ministers who officiate in them are not included in this number, as they are not members of any ecclesiastical courts.

“The duties of the Scotch clergy are numerous and laborious. They officiate regularly in the public worship of God; and, in general, they must go through this duty twice every Sunday (exclusively of other occasional appearances) delivering every Sunday a *lecture*, and a *sermon*,

with *prayers*. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers, in all cases, and the discourses in most instances, are delivered without the use of papers. They are expected to perform the alternate duties of *examining* their people from the Scriptures and Catechisms of the church, and of visiting them from house to house, with prayers and exhortations. This is done commonly once in the year, being omitted only in those cases in which the ministers deem it impracticable, or not acceptable, or at least not necessary.—The charge of the poor devolves, in a very particular manner, on the clergy, and in them also is vested the superintendence of all schools within their bounds.

The provision made by the law of Scotland, for the support of the established clergy, consists in a *stipend* payable in victual, or money, or partly in each—(a small *glebe* of land)—and in a manse (parsonage-house and *office houses*.) The legislature intended the highest stipend to exceed the lowest only as two to one; but the present state of the stipends paid to the clergy of this church, is said to exhibit great inequalities. In some parishes, where there are plenty of *teinds*, or tithes of land, the stipends are much more liberal than in others where the valued teinds are scanty. In cities and towns, the stipends are generally paid in money; in “landward” (that is, country) parishes, they are, for the most part, liquidated in money and victual. When the teinds are exhausted and surrendered, the stipend is exactly the whole of the valued teinds; when not exhausted, augmentations are granted from time to time by the court of sessions, which is the court of teinds. The clergy in Edinburgh have their stipends paid in money, and receive 300*l.* each. In landward parishes, the stipends, at an average, may be stated at six chalders of victual, worth 16*l.* per chaldar, *communibus annis*, and 50*l.* in money; in all, 146*l.* sterling. Some of the clergy enjoy a more liberal provision, rising to about 200*l.* a-year, or thereabouts; but others are still far below the above stated average, not a few of them being under 60*l.*, and many below 100*l.* a-year of stipend. The average is, therefore, considered as hardly rising to 150*l.* a-year at the present time.

The whole church-establishment, as a burden on land, may be stated in one view, as follows, namely, a *glebe*, of

perhaps about six or seven acres, out of nearly 21,000, and the grass, where it is fallowed : a stipend of about 9*d.* in the pound of the land-rents ; and buildings and common-charges, amounting to 4*d.* or 5*d.* more in the pound of these land-rents. All these, put together, constitute the burdens of the Scottish ecclesiastical establishment, in so far as proprietors of land are affected by them.

The ministers of this church have long maintained a very respectable character for piety, learning, liberality of sentiment, and regularity of conduct ; and those of the present day cannot well be said to yield in these respects to any of their predecessors.

It has already been stated, that the doctrines of this church are those of Calvinism ; but many of the members have, of late years, given in to the more liberal spirit of Arminianism. These, however, are departures from the ancient faith of the church, which both, in doctrine and discipline, assimilates with the Calvinistic faith.

Baptism in this church is practised by none but ministers, who does it by sprinkling ; and whether performed in private or in public, it is almost always preceded by a sermon.

The *Lord's Supper* is not administered so frequently in Scotland as in some other places. Some time before this takes place, it is announced from the pulpit. The week before, the kirk sessions meets, and draws up a list of all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves, in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon ; and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its

th, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread and distributes it and the wine to those that are next him, who transmit them to their neighbours; the elders and deacons attending to serve, and see that the whole is performed with decency and order. Whilst these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning-service ended, the congregation are dismissed for an hour; after which the usual afternoon-worship is performed. On the Monday morning, there is public worship with two sermons; and these, properly speaking, close the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the church of England, with the exception of the ring, which is deemed a great relic of "popery." By the laws of Scotland, the marriage-knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous co-habitation, being sufficient to bind the obligation. That most ridiculous, often immoral, and almost always injurious practice, marrying at *Gretna-Green* is still in use, where a blacksmith performs the ceremony according to the rites of the church!

The *Funeral* ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

The whole income of this Kirk was, in the year 1755, about 68,500*l.* per annum. This was divided among 944 ministers and, on an average, made 72*l.* a-piece per annum.

Dr. Evans, in his usual liberal strain, gives the following account of the *Seceders*.

"Dissenters from the kirk, or church of Scotland, call themselves *Seceders*; for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder derived from another Latin word, *secedo*, to separate or withdraw from any body of men with which we may

have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline. Through a difference as to civil matters, they are broken down into *Burghers* and *Anti-burghers*. Of these two classes the latter are the most confined in their sentiments, and associate therefore the least with any other body of christians. The Seceders originated under two brothers, Ralph and Ebenezer Erskine, of Sterling, about the year 1730. It is worthy of observation, that the Rev. George Whitfield, in one of his visits to Scotland, was solemnly reprobated by the Seceders, because he refused to confine his itinerant labours wholly to them. The reason assigned for this monopolization was, that they were exclusively God's people! Mr. Whitfield smartly replied, that they had, therefore, the less need of his services, for his aim was to turn sinners from the error and wickedness of their ways, by preaching among them glad tidings of great joy!

"The Burgess' oath, concerning which the Seceders differed, is administered in several of the royal boroughs of Scotland, and runs thus: 'I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof; I shall abide thereat and defend the same to my life's end, renouncing the Roman religion called papistry.' The Messrs. Erskine and others maintained there was no inconsistency in Seceders taking this oath, because the established religion was still the true religion, in spite of the faults attaching to it, and hence were called Burghers. Messrs. Moncrieff, and others, thought the swearing to the religion as professed and authorised was approving the corruptions, therefore the oath was inconsistent and not to be taken; hence anti-burghers. The kirk of Scotland, both parties say, still perseveres in a course of defection from her professed principles, and therefore the secession continues, and is increasing to the present day. (See an Historical Account of the Rise and Progress of the Secession, by the late Rev. John Brown, of Haddington.) The Seceders are strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ire-

land and in the United States of America. Both classes have had amongst them ministers of considerable learning and piety.

There is also a species of Dissenters from the church of Scotland called *Relief*, whose only difference from the Kirk is, the choosing of their own pastors. They arose in 1752, and are respectable as to numbers and ability. (See a Compendious View of the Religious System maintained by the Synod of Relief, by P. Hutchinson; and also Historical Sketches of the Relief Church, &c. by J. Smith.) The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communion pious christians of every denomination. They revere the union of faith and charity.*

Mr. Adam has given the following account of a sect of Protestant dissenters from the church of Scotland, called *Bereans*, who derive their name from, and profess to follow the example of, the ancient Bereans, in founding their system of faith and practice on the Scriptures alone, without regard to any human authority.

The Bereans agree with the great majority of Christians respecting the doctrine of the Trinity, which they hold as a fundamental article. They also agree, in a great measure, with the professed principles of both our established churches, respecting predestination and election, though they allege that these doctrines are not consistently taught in either church.—But they differ from the majority of all sects of Christians, in various other important particulars. 1. On the subject of our knowledge of the Deity, they say, that the majority of professing Christians stumble at the very threshold of revelation; and that, by admitting the doctrine of natural religion, natural conscience, natural notices, &c. the cause of Christianity is at once given up to the infidels; who may justly argue, as Mr. Paine in fact does in his *Age of Reason*, that no occasion exists for any revelation or word of God, if man from his works alone can discover his nature and perfections. But this the Bereans argue is beyond the natural powers of human reason; and, therefore, our knowledge of God is derived from revelation alone, without which man would never have entertained

* See Dr. Evans's Sketch, &c.

an idea of the existence of a Supreme Being. 2. With respect to faith in Christ, and assurance of salvation through his merits, the Bereans differ from almost all other sects. These they reckon inseparable, or rather the same, because, say they, "God hath expressly declared, he that believeth shall be saved; and, therefore, it is not only absurd but impious, and in a manner calling God a liar, for a man to say, I believe the gospel, yet have doubts of my own salvation." With respect to the various distinctions and definitions that have been given of different kinds of faith, they argue, that there is nothing incomprehensible or obscure in the meaning of this word, as used in Scripture. They say, that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true, upon the authority of the testifier; so, when applied to the testimony of God, it signifies precisely "the belief of his testimony, and resting on his veracity alone, without any kind of collateral support from, or concurrence of, any other evidence or testimony whatever." They also insist, that, as this faith is the gift of God alone, the person to whom it is given is as conscious of possessing it, as is the being, to whom God imparts life, that he is alive; and, therefore, he entertains no doubt either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the gospel would not be what it is said to be, glad tidings of great joy, if it did not afford full personal assurance of eternal salvation to the believer; and they insist, that this assurance is the present infallible privilege and portion of every individual believer of the gospel. 3. Consistently with the preceding definition of faith, the Bereans say, that the sin against the Holy Ghost, which has alarmed and puzzled so many in all ages, is only unbelief; and that the expression, 'it shall not be forgiven, neither in this world, nor that which is to come,' means only that a person dying in infidelity would not be forgiven, neither under the former dispensation by Moses (at that time the present dispensation, kingdom, or government of God), nor under the gospel dispensation, which, in respect to the Mosaic, was a kind of future world or kingdom to come. 4. The Bereans interpret a great part of the Old

Testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetic of Jesus Christ, his sufferings, atonement, mediation, and kingdom; and they consider it as a gross perversion of these Psalms and prophecies, to apply them to the experience of private Christians. 5. Of the absolute all-superintending sovereignty of the Almighty, the Bereans entertain the highest idea, as well as of the uninterrupted exertion of that sovereignty over all his works in heaven, earth, and hell, however unsearchable by his creatures. They argue, that God, without election or choice in all his works, is a God without existence, a mere idol, a non-entity; and that to deny God's election, purpose, and express will in all his works, is to render him inferior to ourselves.

With respect to their *practice* and *discipline*, the Bereans consider infant-baptism as a divine ordinance, instituted in the room of circumcision, and they think it absurd to suppose that infants, which all agree are admissible to the kingdom of God in heaven, should, nevertheless, be incapable of admission into his visible church on earth. They commemorate the Lord's Supper commonly once a month; but as the words of the institution fix no particular time, they sometimes celebrate it oftener, and sometimes at more distant periods, as may best suit their convenience. In observing the Lord's Supper, they have no previous days of fasting or preparation, as they conceive that such human institutions tend only to convert the ordinance into an idol, and to occasion erroneous ideas respecting its superior solemnity and importance. They also consider as unscriptural, the popish, episcopal, and presbyterian practice of consecrating the elements, or setting them apart from a common to a holy use; as they, in like manner, object to the setting apart of the water in baptism. The words of that ordinance are, 'When he had given thanks, he brake it, and said, take, eat,' &c. They insist that the word *thanks* is incompatible with any notion of consecration; that the Lord, acting the part of the Father's servant, did not address the bread or the cup, but his heavenly Father, with thankfulness; and that he has thus left an example to all his followers, commemorating the Lord's death, to give thanks to their God and Father, for his love shewu

in this ordinance till their Lord shall come. They also object to the word sacrament as commonly applied to this ordinance and baptism. The term sacrament, as expressed by the Latins, applies to the taking of an oath, which, they think, is not intended in shewing forth the Lord's death, more than in prayer and praise. They say, that all ordinances appointed by God are works of faith, and labours of love, while an oath is to put an end to strife. At all times, as well as at the Lord's table, they recommend holiness in all manner of conversation.

The Bereans meet every Lord's day for the purpose of preaching, praying, and exhorting to love and good works.

With regard to admission, and exclusion of members, their method is very simple: when any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the gospel, and desires to be admitted into their communion, he is cheerfully received on his profession, whatever may have been his former manner of life. If, however, such a one should afterwards forsake his good profession or practice, they first admonish him, and, if that has no effect, they leave him to himself. They do not think, that they possess any power to deliver a backsliding brother to Satan; that text, and other similar passages, as, 'whatsoever ye shall bind on earth shall be bound in heaven,' &c. are considered by the Bereans as restricted to the apostles and to the inspired testimony alone, and not to be extended to any church on earth, or to any number of churches or of Christians, whether decided by a majority of votes, or by unanimous consent. Nor do they think themselves authorized, as a christian church, to enquire into each other's political opinions, or to examine into each other's notions of philosophy. They both recommend and practise, as christian duties, submission to lawful authority; but they do not think that a man, by becoming a Christian, or joining their society, is under any obligation, by the rules of the gospel, to renounce his right of private judgment on matters of public or private importance. On all such subjects, they allow each other to think and act, as each may see it his duty; and they require of the members nothing more than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation. It is said, that the doctrine of the Bereans

them, though at first in a sneer, the honourable appellation of *Puritans*, a name derived from the *cathari* or *paritani* of the third century. For a time these persons remained attached to the churches' forms and doctrines; but their superior piety gave their enemies great offence, and caused them endless inquietudes, till by degrees they withdrew themselves from their parish-churches, and began to form themselves into distinct communities, when the act of uniformity, in the year 1662, in one day confirmed the schism by the addition of two thousand of the wisest, best, most learned, and honourable ministers of the church. These were driven from their livings into the ranks of dissent, by one of the most ill-judged measures ever acted upon in this country. Refusing to conform with the conditions of the act just alluded to, they were ejected, and were denominated *Non-conformists*. Many of them embraced the *Presbyterian* form of church-government; some became *Baptists*, and others *Independents*; but, in time, they collectively distinguished themselves as *Protestant Dissenters of the Three Denominations*.

Before we proceed to the minute details belonging to this portion of our work, it will be proper to give a general account of the rise and progress of *Protestantism* itself, which has been productive of so many sects and parties in the religious world. To Dr. Robinson and Mr. Adam we are indebted for most of the following statement:

The emperor Charles V. called a diet at Spire, in 1529, to request aid from the German princes against the Turks, and to devise the most effectual means for allaying the religious disputes, which then raged in consequence of Luther's opposition to the established religion. In this diet it was decreed by Ferdinand, Archduke of Austria, and other Catholic princes, that in the countries which had embraced the new religion, it should be lawful to continue in it till the meeting of a council; but, that no Roman Catholic should be allowed to turn Lutheran, and that the reformers should deliver nothing in their sermons contrary to the received doctrine of the church. Against this decree six Lutheran princes, namely, John and George, the electors of Saxony and Brandenburg, Ernest and Francis, the two dukes of Lunenburg, the landgrave of Hesse, and the prince of Anhalt, with the deputies of thirteen imperial towns, namely, Strasburg,

Ulm, Nuremberg, Constance, Rottingen, Windsheim, Memmingen, Nortlingen, Lindaw, Kempten, Hailbron, Wissemburg, and St. Gall, formally and solemnly *protested* and declared, that they appealed to a general council; and hence the name of Protestants, by which the followers of Luther have ever since been known. Nor was it confined to them, for it soon after included the Calvinists, and has now a long time been applied indiscriminately to all the sects, of whatever denomination, and in whatever country they may be found, which have separated from the See of Rome.

The active spirit of inquiry, natural to men who had just broken loose from religious despotism, operating differently on different intellects and dispositions, almost necessarily produced a variety of sects; and, in some cases, gave birth to extreme wildness and extravagance of doctrine and practice. One great source of contention respected church-government and ceremonies. Some Protestant churches, regarding with abhorrence whatever had been an appendage of the old religion, renounced, together with ancient rites, the institution of episcopacy. Others were of opinion, that it was more wise to preserve whatever was in itself innocent, and to be content with the removal of corruptions. Points of doctrine, too, caused divisions; and these controversies among the reformers, some of whom long retained a portion of the virulent spirit of popery, were too often conducted, even when they related to matters of secondary importance, with the violence and acrimony by which, in opposing the Roman Catholics, a good cause had been disgraced. They afforded no small matter of triumph to the adherents of the church of Rome, and impeded, in no small degree, the progress of the reformation. We are not to expect, then, that Protestants are unanimous in all points of doctrine, discipline, worship, or church-government; on the contrary, while they agree only in receiving the Scriptures as the supreme rule of their faith and practice, and in rejecting the distinguishing doctrines of the church of Rome, in many other respects they still differ not more widely from that church than they do from one another.

All Protestants who are Trinitarians receive the Apostles', Nicene, and Athanasian Creeds, or the substance

of the doctrine contained in them, together with the first four general councils, namely, the first assembled at Nice, A.D. 325; the first of Constantinople, in 381; that of Ephesus, which met in 431; and that of Chalcedon, held in 451.

The Bible is the only sure foundation upon which all true Protestants build every article of the faith which they profess, and every point of doctrine which they teach; and all other foundations, whether they be the decisions of councils, the confessions of churches, the prescripts of popes, or the expositions of private men, are considered by them as sandy and unsafe, or as in no wise to be ultimately relied on.

All Protestants profess to abhor idolatry; yet the greater part of them worship the Trinity in unity, and use a Liturgy, or form of prayer. Some, however, use no form; and both the Arians and Unitarians confine their worship to God the Father. It may also be observed that two sects of Protestants, the Moravians and Swedenborgians, address all their prayers to Jesus Christ. With regard to church-government, however widely they may differ in other respects, all Protestants agree in rejecting an universal visible supreme head of the church, together with the infallibility of any church-governors or councils whatsoever, from the days of the apostles; and all their clergy are seculars. They all, likewise, agree in adopting the principle of the independency of every church in its national character, as subject to no spiritual head but Christ; as conceding no superiority, and claiming no pre-eminence or jurisdiction; as authorized to frame its own laws, and to regulate its own government.

On the continent of Europe, the Protestants are divided into two grand denominations; the Lutherans, who adhere to Luther's tenets, and the Reformed, who follow the doctrine and discipline of Geneva. Together with these, this last class comprehends the Hugonots in France: the Refugees in Holland; the members of the establishments and the Protestant dissenters of all descriptions in Great Britain and Ireland; and a numerous body of Christians in North America, the West and East Indies, &c. Before the late revolution, the Protestants in France were supposed to amount to 2,000,000 or upwards, though

they then had no legal toleration, and almost their only seminary was a private, and merely tolerated, one at Lausanne in Switzerland. But, from some recent statements, it would appear, that Protestantism is now reviving in various parts of the French dominions. However, notwithstanding the toleration of Protestantism in the French dominions, and some other favourable signs of the times, considering the late great prevalence of infidelity, and the consequent diminution of true religion on the continent of Europe, it may be questioned whether the Protestant churches there be in a flourishing state, or in circumstances of discouragement and distress.

The first Protestant church in England was formed soon after Queen Mary's accession, and consisted of about 200 members. Their meetings were held alternately near Aldgate and Blackfriars, in Thames-street, and in ships upon the river. Sometimes they assembled in the villages about London, and especially at Islington, that they might the more easily elude the Bishop's officers and spies. To screen themselves from the notice of their persecutors, they often met in the night, and in secret places.

Their first minister was the learned and pious Bishop, Dr. Edmund Scambler, who died May 7th, 1597, in the 85th year of his age.*

We now proceed to notice the various sects of Protestant Dissenters, and first

OF THE PRESBYTERIANS.

The term Presbyterian comes from the Greek word which signifies *senior* or *elder*; and the Presbyterians are denominated from their maintaining that the government of the church appointed in the New Testament was by Presbyteries, that is, by associations of ministers and ruling elders, all possessed of equal powers, without any superiority among them, either in office or in order.

Calvin may be said to be the founder of Presbyterianism, having first established that form at Geneva, about 1541, and Messrs. John Knox and Andrew Melvil, who soon after introduced it into Scotland; where, from the first dawn of the reformation till the revolution, there was a perpetual

* See Mr. Wilson's admirable work on the "Antiquities of the Dissenting Churches of London," &c.

struggle of contending parties, whether their church should be modelled according to the Episcopal or the Presbyterian form of church-government. These men, together with Beza and some others, were violent reformers, and seem to have laid it down as a principle, that in new-modelling their respective churches, they could not recede too far from the church of Rome.

From Geneva, Presbyterianism was introduced among the reformed in France, into Holland, and also into England and Scotland, in which last country it became the established form of church-government at the Revolution in 1688. The first Presbytery in England was set up at Wandsworth, in Surrey, in 1572, some years before a Presbytery was heard of in Scotland. This first establishment was called *the Order of Wandsworth*, by Field, their minister: and under Cromwell, who was alike averse to Episcopacy and Presbyterianism, though he found it expedient to shew favour to the latter, the church of England was delivered to the management of a set of commissioners, consisting partly of Presbyterians, and partly of Independents.

The established religion in Scotland is the Presbyterian; the two parties of Seceders, and the Society of Relief, are also strict Presbyterians; and in England one branch of the Protestant Dissenters are still called Presbyterians, though somewhat improperly. The Presbyterians have long been numerous in Ireland, especially in the north; and on the continent Presbyterianism still prevails, in Switzerland and in Holland. Presbyterians are also numerous in most parts of North America. Presbyterianism is the prevailing religion throughout Connecticut, where it is said to reign "in all its rigour, despotism, and intolerance." Though the letter of the law has established freedom of religious sentiments in Connecticut, yet such freedom is far from being known there. Its ministers, the zeal of its followers, and the appropriation of the places in the college of Presbyterians, exclusively afford very great advantages, to prevent it from being supplanted by any other form of religion. The Presbyterians are also the most numerous sect in North Carolina, especially in the western parts, which are inhabited by emigrants from Pennsylvania. In 1788, there were in America about 618 Presbyterian congregations, and 226 ministers;

and their general assembly usually meets at Philadelphia in the month of May.

The appellation Presbyterian is, in England, says Dr. Doddridge, appropriated to a large denomination of Dissenters, who have no attachment to the Scotch mode of church-government any more than to episcopacy; and therefore to this body of Christians, the term Presbyterian, in its original sense, is improperly applied. How this misapplication came to pass, cannot be easily determined; but it has occasioned many wrong notions, and should, therefore, be rectified. English Presbyterians, as they are called, adopt the same mode of church-government with the Independents, from whom they differ chiefly in that they are less attached to Calvinism, and consequently admit a greater latitude of religious sentiment.

The modern Presbyterians, so called in England, different from their ancestors, whose turbulence and intolerance they condemn, are as loyal subjects, and every way as upright and inoffensive in their conduct, as any of their neighbours. We are told, that they, and even the Protestant dissenters in general, "are friends to universal liberty in religion;" and that "no denomination among them wishes to have its own way of worship established as the national religion." Because they disclaim all human authority in matters of religion, some have inferred, that they also disclaim all human authority in civil matters, and have contracted a fondness for equality and republican maxims in the state. But this inference bespeaks neither sound logic nor Christian charity; nor is it well grounded on fact and experience. On the contrary, the present race of Dissenters are by no means enemies to the civil government, or to the constitution of this country in particular. They have, indeed, at all times been determined enemies to arbitrary power; but, with some exceptions, the throne has not perhaps had more faithful supporters than have been found among dissenters from the church of England, nor have the Presbyterians, as a body, been behind the rest of their brethren in expressions of loyalty and attachment to the government, on all proper occasions, though they are ever foremost in opposing all attempts to infringe the principles of civil and religious liberty. Though not the most numerous, they may perhaps be denominated the most respectable, for learning, talents, and property, of any of the Three

Denominations of Dissenters in this country. In point of zeal, however, in the propagation of their doctrines, it cannot be denied that they are greatly behind the other denominations. Many of the English, and not a few of the Scottish Presbyterians, are much attached to the Arian and the Unitarian doctrines.

OF THE INDEPENDENTS.

THIS denomination of Protestant Dissenters, properly speaking, has now ceased as a distinct sect, though at one period of our history a most formidable body, and most active in promoting the objects of that furious republican and renowned hypocrite, Oliver Cromwell.* They now comprehend the members of various denominations, as far as respects church-government and discipline. Yet they still maintain their peculiar rank as a body, forming what may be technically called one of the three branches of Dissenters, who meet in London to transact the general concerns of "the body."

They are called Independents, from maintaining that all Christian congregations are so many *independent* religious societies; or that each congregation of Christians which meets in one house, for public worship, is a complete church; has sufficient power to perform every thing relating to ecclesiastical government within itself; and is in no

* Amongst Cromwell's religious adherents of this class was a leather-seller of Fleet-street, of the name of "*Praise-God-Barebone*," a hot-brained fanatic, but a shrewd and artful fellow, and not deficient in natural abilities. According to Granger, in his Biographical History of England, this man had a brother, whose Christian name was "*Christ-came-into-the-world-to-save*;" and another christened "*If-Christ-had-not-died-thou-hadst-been-damned*." Mr. Wilson mentions the following as a list of jury-men returned in the county of Sussex. As a curious fact, and strongly portraying the spirit of those times, it is worth inserting.

<i>Accepted</i> Trevor, of Norsham.	<i>Return</i> Spelman, of Watling.
<i>Redeemed</i> Compton, of Battle.	<i>Be-faithful</i> Joiner, of Britling.
<i>Faint-not</i> Hewet, of Heathfield.	<i>Fly-debate</i> Robert, of Britling.
<i>Make-peace</i> Heaton, of Hare.	<i>Fight-the-good-fight-of-faith</i>
<i>God-reward</i> Smart, of Fivehurst.	White, of Emer.
<i>Stand-fast-on-high</i> Stringer, of	<i>More-fruit</i> Fowler, of East-Hadley.
Crowhurst.	<i>Hope-for</i> Bending, of East-Hadley.
<i>Earth</i> Adams, of Warbleton.	<i>Graceful</i> Harding, of Lewes.
<i>Called</i> Lower, of Warbleton.	<i>Wweep-not</i> Billings, of Lewes.
<i>Kill-sin</i> Pimple, of Witham.	<i>Meek</i> Brewer, of Okeham.

respect subject or accountable to other churches. The founder of the Independents was a Mr. John Robinson, of Norfolk, "a man who had much of the solemn piety of the times, and was master of a congregation of Brownists that had settled at Leyden, who took their name from a ranting man of the name of Brown, a violent preacher against the Church of England. This well-meaning man, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in modelling anew the society, in such a manner as to render it less odious to his adversaries, and less liable to the just censure of those true Christians who looked upon charity as the end of the commandment. The Independents, accordingly, were much more commendable than the Brownists in two respects. They surpassed them both in the moderation of their sentiments, and in the order of their discipline."

A Mr. Henry Jacobs, who had fled to Holland, in consequence of Archbishop Bancroft's active exertions against the Puritans, meeting with Mr. Robinson in that country, embraced his sentiments respecting church-discipline; and, returning to England, established the first Independent or Congregational Church here, in 1616.

The public worship of the Independents, which is conducted without form or ceremony, differs little from that of the Presbyterians. The Independents consider it as their right to choose their own ministers and deacons; and though they attribute no virtue to ordination, by imposition of hands, as conveying any new powers, yet it is allowed and practised by them. Many of them, indeed, suppose, that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and in the candidate's acceptance of that call; and hence their ordination may be considered only as a *public declaration* of that agreement.

At present, though the English Independents and Presbyterians form two distinct parties of Protestant Dissenters, they are distinguished by very trifling differences with regard to church-government. Indeed, the distinguishing tenet of the Independents is maintained with some shades of difference, not only by the Three Classes of Protestant Dissenters in England, in general; but also by the Sandemanians in England, by their brethren the Glassites, and by both classes of Baptists in Scotland. That which unites

them, or rather which distinguishes them from other denominations of Christians, is their disclaiming, more or less, every form of union between churches, and assigning to each congregation the exclusive government of itself. The religious doctrines of the Independents, properly so called, are, in general, strictly Calvinistic. However, many of the Independents, both at home and abroad, reject the use of all creeds and confessions drawn up by fallible men: and they merely require of their teachers a declaration of their belief in the truth of the gospel and its leading doctrines, and of their adherence to the Scriptures, as the sole standard of faith and practice, and the only criterion of faith. Some of them are said to require from all persons, who wish to be admitted into their communion, an account, either verbal or written, of what is called their experience; in which not only a declaration of their faith in the Lord Jesus, and their purpose, by grace, to devote themselves to him, is expected, but also a recital of the means by which they were led to a knowledge and profession of the gospel.

There is a tolerably numerous and respectable sect of Independents in Scotland of recent origin; but who appear to have sprung up among the followers of Mr. *John Glass*, of whom more under the head *Sandemanians*.

In the year 1797, Mr. Robert Halden, and soon afterwards his brother James, to whom some others soon attached themselves, began to preach in various parts of Scotland, and eventually established a new sect called *Haldenites*, or, more properly, *Scottish Independents*, or *New Independents*. Their doctrines are Calvinistic; and they reject all articles of faith or creeds of human composition. They say, that the Scriptures are a divine and infallible standard; and that consistent Independents dare not adopt any other. They insist, that the Scriptures contain a full and complete model and system of doctrine, government, discipline, and worship; and that in them we may find an universal rule for the direction of Christians in their associated state, as well as all necessary instructions for the faith and practice of individuals. They require Scripture for every thing, and reject the authority of the civil magistrate in matters of religion, and receive the Scriptures, and nothing else, as binding in the worship of God. They conceive the church of Christ, as exhibited in Scripture, to be an association which has no head on earth, and which, as a body, can receive no laws from any

one, except from Christ alone. They say, that the kingdom of Jesus is spiritual, neither interfering with human governments, nor admitting their interference in its peculiar concerns; and while they teach obedience to the civil magistrate in all civil matters, in religion they acknowledge no human authority whatever. They profess to see an inconsistency in every form of national religion with the New Testament; and assert, that all Christians, of all ages, are bound to observe the universal and approved practices of the first churches, as recorded in Scripture. The congregations already formed have adopted all the ordinances which they judge to have been observed by the apostolical churches; and the practices they do not follow are the community of goods in the church at Jerusalem, observing the Lord's Supper daily, love-feasts, and washing one another's feet. They differ from the more early Independents, in admitting Christians of all religious denominations to communicate with them in the Lord's Supper, provided they have reason to think them real Christians; and in considering all association of ministers, for giving council and advice to the churches in matters of doubt, as unnecessary and unscriptural.

With respect to church-government, the members of this denomination are Independents in the strictest sense of the word, and believe, that the apostolical churches, according to the model of which it is their great and professed object to conform, were entirely independent, none of them being subject to any foreign jurisdiction, but each one governed by its own rulers, and by no other laws than those written in the word of God. They conceive that bishop and elder were, in apostolic times, synonymous terms; that the stated officers in all the churches then were elders and deacons, and, of course, that they are the only offices essential to a church of Christ. With them every elder is a preacher; and they conceive there is no difference, in any respect, between elder and deacon, except in the offices to which they are appointed. They insist that ordination is not represented in Scripture as conveying an office, or giving any person a right to discharge that office; it is only the manner of setting him apart to discharge the duties of his office, and recommending him to the grace of the great head of the church. It gives him no jurisdiction in any church, except in that which is appointed him; and as soon as he lays down or is removed

from his office in that church, his ordination is at an end. They contend that there is a distinction of departments in the pastoral office, and that teaching and ruling are different branches of that office. Both elders and deacons are ordained by imposition of hands; and though ordination is part of the elder's province, yet, when churches are newly-formed, or in other cases of necessity, they allow that the members, who have always the right of election, may ordain church-officers for themselves, or, at least, set them apart to their respective offices. They say, that the legislative authority belongs exclusively to Christ, and is already exercised in his word; they, therefore, disavow all right to *make* laws, but admit a right to *judge* of the application of Christ's laws, and a right to *execute* those laws when judged applicable to any particular case. The *first* belongs to Jesus alone; the *second*, to the whole church and the *third*, to the rulers or elders of the church, who may, therefore, be called the *executive* officers of the church. The power claimed by the *whole church*, that is, rulers and ruled, is not to make laws, but to judge of their application. The power claimed by *rulers* is not to propose that their *opinions* should be passed into laws, but to carry into execution the laws of Christ, when judged applicable by the church. If the meanest member can point out a misapplication of the law, they are bound to hear. If ever such a difference shall arise as to cause a separation, it is not the majority that constitute the church, but those of them who are obedient to the laws of Christ.

The Scottish Independents use no form of prayer; and public worship, in other respects, is conducted in their congregations in much the same manner as in the established Kirk. The Independents, however, read a large but indefinite portion of the Scriptures at each meeting; in many of their chapels they use Dr. Watts's version of the Psalms; and in most of them they stand while singing the praises of God. They adopt weekly communions; and as they make no real distinction between clergy and laity, the want or absence of elders and deacons, on any occasion, in any of their chapels, is not thought a sufficient reason for preventing the administration of the holy communion on the first day of the week. They contend that, by the approved practice of apostolic churches, it is demonstrated to be the appointment of Christ, that his churches *must* observe the Lord's Supper every first day of the week. A division has

taken place among these Independents, chiefly in consequence of Mr. Haldane's adoption of *Baptist principles*, and introduction of church-discipline, and of mutual exhortation and prayer by the brethren, into the public service on Sunday mornings.*

 OF THE BAPTISTS.

It has been customary to call the members of this sect *Anabaptists*; but that, as at present applied, is a very erroneous appellation, and conveys a stigma which they do not deserve. They are now divided into two branches, *General Baptists* and *Particular Baptists*. The first are *Arminians* and the second *Calvinists*.

Dr. Evans and Mr. Adams have given ample and satisfactory descriptions of this body of Christians, who consider *immersion* in water as essential to Christian baptism, and who disapprove of the admission of *infants* to that ordinance. As it happens that many of those whom this denomination baptize have undergone what the Baptists term the ceremony of sprinkling in their infancy, the Baptists have been called *Anabaptists*, as if they had been re-baptized. This, however, they deny, and allege that those who have undergone this ceremony in their infancy, did not thereby receive Christian baptism.

About 1620, and the same time that the Independents settled in New England, several Baptists emigrated to that country. However, their congregational brethren, though they had themselves fled from persecution, afforded no great latitude to their tender consciences. Yet, they have maintained their establishment in America ever since, and have gradually increased in number. At present, the communicants, and other members of the Baptist congregations, in the United States alone, are computed at 255,670.

The members of this denomination are distinguished from all other professing Christians, by their opinions respecting the ordinance of Christian Baptism. Conceiving that positive institutions cannot be established by *analogical* reasoning, but depend on the will of the Saviour, revealed in *express precepts*, and that apostolical example

* See Haldane's View of Social Worship, and Adams's Religious World.

illustrative of this is the rule of duty, they differ from their Christian brethren with regard both to the *subjects* and the *mode* of baptism.

With respect to the *subjects*, from the command which Christ gave after his resurrection, and in which baptism is mentioned as *consequent* to *faith* in the *gospel*, they conceive them to be those, and *those only*, who *believe* what the apostles were then *enjoined to preach*.

With respect to the *mode*, they affirm, that, instead of sprinkling or pouring, the person ought to be *immersed* in the water, referring to the primitive practice, and observing that the baptizer as well as the baptized having *gone down into* the water, the latter is baptized *in it*, and both *come up out of it*. They say, that John baptized *in the Jordan*, and that Jesus, after being baptized, *came up out of it*. Believers are said also to be "*buried with Christ by baptism into death, wherein also they are risen with him* ; and the Baptists insist, that this is a doctrinal allusion incompatible with any other mode.

But they say, that their views of this institution are much more confirmed, and may be better understood, by studying its *nature* and *import*. They consider it as an impressive *emblem* of *that*, by which their sins are remitted or washed away, and of *that* on account of which the Holy Spirit is given to those who obey the Messiah. In other words, they view Christian baptism as a figurative representation of that which the gospel of Jesus is in testimony. To this the mind of the baptized is therefore naturally led, while spectators are to consider him as professing his faith in the gospel, and his subjection to the Redeemer. The Baptists, therefore, would say, that none ought to be baptized, except those who seem to believe this gospel ; and that *immersion* is not properly a *mode* of baptism, but *baptism itself*.

Thus the English and most foreign Baptists consider a *personal profession of faith*, and an *immersion* in water, as essential to baptism. The profession of faith is generally made before the congregation, at a church-meeting. On these occasions some have a creed, to which they expect the candidate to assent, and to give a circumstantial account of his conversion ; but others require only a profession of his faith as a Christian. The former generally consider baptism as an ordinance, which initiates persons into a particular church ; and they say that, without breach of

Christian liberty, they have a right to expect an agreement in articles of faith in their own societies. The latter think, that baptism initiates merely into a profession of the Christian religion, and therefore say, that they have no right to require an assent to their creed from such as do not intend to join their communion; and in support of their opinion, they quote the baptism of the eunuch in the eighth chapter of the Acts of the Apostles.

Some, both of the General and the Particular Baptists, object to *free or mixed communion*, and do not allow persons, who have been baptized in their infancy, to join with them in the celebration of the Lord's Supper; because they consider such as not having been baptized, and consequently, inadmissible to the other ordinance. Others, however, of both classes of Baptists, suppose that this ought to be no objection; that such as *think themselves* really baptized, though in infancy, and such as are partakers of grace, belong to the true church of Christ, and are truly devoted to God, ought not to be rejected on account of a different opinion respecting this particular ordinance. Some of these also, without referring to a man's persuasion that he has been baptized, think that he ought to be received into the fellowship of the church. If, therefore, he, with many Unitarians, should doubt the perpetuity of baptism, or that it is a perpetual ordinance, as it respects the descendants of Christians, though it may be properly administered to proselytes from other religions, he might be admitted as a communicant at the Lord's Supper.

Some of both classes of Baptists are, at the same time, *Sabbatarians*, and with the Jews, observe the seventh day of the week as the Sabbath. This has been adopted by them, from a persuasion that all the ten commandments are in their nature strictly moral, and that the observance of the seventh day was never abrogated or repealed by our Saviour or his apostles.

In church-government the Baptists differ little from the Independents, except that, in some of their churches, the Baptists have three distinct orders of ministers, who are separately ordained, and to the highest of whom they give the name of *messengers*, to the second that of *elders*, and to the third that of *deacons*. With respect to excommunication, they seem closely to follow our Saviour's directions, in the eighteenth chapter of St. Matthew's gospel, which they apply to differences between individuals; and if any

man be guilty of scandalous immorality, they exclude him from the brotherhood or fellowship of the church. Like the other Protestant dissenters, the Baptists receive the Lord's Supper sitting at a common table, and giving the elements one to another.

The Baptists in Great Britain, Ireland, Holland, Germany, the United States of America, Upper Canada, &c. are divided, as has been already observed, into two distinct *classes*, or *societies*, the Particular or Calvinistic, and the General or Arminian Baptists. The former are said to be much more numerous than the latter, and to have nearly 400 meeting-houses in England, of which fifteen are within the bills of mortality in London. In December 1793, the Particular Baptist congregations in England amounted to 361; and in Wales, to eighty-four. At the same time, the numbers of most congregations were greatly increasing; and their Itinerant Society in London were making great exertions in Cornwall, Salop, Devon, and the north part of Somersetshire, &c. This class of Baptists ordain in almost the same manner as the Independents.

The father of the General Baptists was a Mr. Smith, who was at first a clergyman of the church of England; but resigning his living, he went over to Holland, where his Baptist-principles were warmly opposed by Messrs. Ainsworth and Robinson, of whom the former was pastor of the Brownists, or Independents, at Amsterdam, and the latter of those at Leyden. As Mr. Smith did not think that any one at the time was duly qualified to administer the ordinance of baptism, he baptized himself, and hence was denominated a *re-baptist*. He afterwards adopted the Arminian doctrines; and, in 1611, the General Baptists published a Confession of Faith, which diverges much farther from Calvinism than those who are now called Arminians would approve. A considerable number of them have embraced Unitarianism. On this account, several of their ministers and churches, who disapprove of those principles, have, within the last fifty years, formed themselves into a distinct connection, called *The New Association*. The churches, in this union, keep up a friendly acquaintance, in some outward things, with those from whom they have separated; but in things more essential, and, particularly, as to the changing of ministers, and the admission of members, they disclaim any connection.

Much praise is due to the Baptists for their zeal and

exertions in converting the heathens. In 1733, the Particular Baptists formed a missionary society; and Messrs John Thomas and William Carey were sent out to India, as missionaries. These have been followed by others; and the knowledge of Christianity, as understood and professed by the Baptists, has been zealously and assiduously propagated. The Baptists, therefore, seem likely to rival the Moravians in their endeavours to spread the knowledge of the gospel in heathen countries; and should they be equally gifted with patient endurance and perseverance, they may probably become much more successful, by the exertions they are now making, in translating the Scriptures into the languages of the east.

Dr. Evans, from the late Mr. Robinson's History of Baptism, has given the following animated account of this practice of adult baptism:—"Not many years ago, at Whittlesford, seven miles from Cambridge, forty-eight persons were baptized in that ford of the river from which the village takes its name. At ten o'clock of a very fine morning in May, about 1500 people of different ranks assembled together. At half-past ten in the forenoon, the late Dr. Andrew Gifford, Fellow of the Society of Antiquaries, sub-librarian of the British Museum, and teacher of a Baptist congregation in Eagle-street, London, ascended a moveable pulpit in a large open court-yard, near the river, and adjoining to the house of the lord of the manor. Round him stood the congregation; people on horseback, in coaches, and in carts, formed the outside semicircle; many other persons sitting in the rooms of the houses the sashes being open: all were uncovered, and there was a profound silence. The doctor first gave out a hymn, which the congregation sung. Then he prayed. Prayer ended, he took out a New Testament, and read his text—*I indeed baptize you with water unto repentance*. He observed, that the force of the preposition had escaped the notice of the translators, and that the true reading was—*I indeed baptize or dip you in water at or upon repentance*; which sense he confirmed by the forty-first verse of the twelfth of Matthew and other passages. Then he spoke, as most Baptists do on these occasions, concerning the nature, subject, mode, and end of this ordinance. He closed, by contrasting the doctrine of infant-sprinkling with that of believers' baptism, which being a part of Christian obedience, was supported by divine promises, on the accomplishment

of which all good men might depend. After sermon, he read another hymn and prayed, and then came down. Then the candidates for baptism retired, to prepare themselves.

“About half-an-hour after, the administrator, who that day was a nephew of the doctor’s, and admirably qualified for the work, in a long black gown of fine baize, without a hat, with a small New Testament in his hand, came down to the river-side, accompanied by several Baptist ministers and deacons of their churches, and the persons to be baptized. The men came first, two and two, without hats, and dressed as usual, except that instead of coats, each had on a long white baize gown, tied round the waist with a sash. Such as had no hair, wore white cotton or linen caps. The women followed the men, two and two, all dressed neat, clean, and plain, and their gowns white linen or dimity. It was said, the garments had knobs of lead at bottom, to make them sink. Each had a long silk cloak hanging loosely over her shoulders, a broad ribband tied over her gown beneath the breast, and a hat on her head. They all ranged themselves around the administrator at the water-side. A great number of spectators stood on the banks of the river, on both sides; some had climbed and sat on the trees, many sat on horseback and in carriages, and all behaved with a decent seriousness, which did honour to the good sense and the good manners of the assembly, as well as to the free constitution of this country. First, the administrator read an hymn, which the people sung. Then he read that portion of Scripture which is read in the Greek church on the same occasion, the history of the baptism of the eunuch, beginning at the 29d verse, and ending with the 39th. About ten minutes he stood expounding the verses, and then taking one of the men by the hand, he led him into the water, saying, as he went, ‘*See, here is water, what doth hinder? If thou believest with all thine heart, thou mayest be baptized.*’ When he came to a sufficient depth, he stopped, and with the utmost composure placing himself on the left hand of the man, his face being towards the man’s shoulder, he put his right hand between his shoulders behind, gathering into it a little of the gown for hold; the fingers of the left hand he thrust into the sash before, and the man putting his thumbs into that hand, he locked all together, by closing his hand. Then he deliberately said, ‘*I baptize thee in the*

name of the Father, and of the Son, and of the Holy Ghost : and while he uttered these words, standing wide, he gently *leaned him backward* and dipped him once. As soon as he had raised him, a person in a boat, fastened there for the purpose, took hold of the man's hand, wiped his face with a napkin, and led him a few steps to another attendant, who then gave his arm, walked with him to the house, and assisted him to dress. There were many such in waiting, who, like the primitive susceptors, assisted during the whole service. The rest of the men followed the first, and were baptized in like manner. After them the women were baptized. A female friend took off at the water-side the hat and cloak. A deacon of the church led one to the administrator and another from him; and a woman at the water-side took each as she came out of the river, and conducted her to the apartment in the house, where they dressed themselves. When all were baptized, the administrator coming up out of the river, and standing at the side, gave a short exhortation on the honour and the pleasure of obedience to divine commands, and then, with the usual benediction, dismissed the assembly. About half-an-hour after, the men newly-baptized, having dressed themselves, went from their room into a large hall in the house, where they were presently joined by the women, who came from their apartments to the same place. Then they sent a messenger to the administrator, who was dressing in his apartment, to inform him they waited for him. He presently came, and first prayed for a few minutes, and then closed the whole by a short discourse on the blessings of civil and religious liberty, the sufficiency of Scripture, the pleasures of a good conscience, the importance of a holy life, and the prospect of a blessed immortality. This they call a *public baptism*.

A more *private baptism*, adds Dr. Evans, takes place after a similar manner in *baptisteries*, which are in or near the places of worship: thus every convenience is afforded for the purpose. This, indeed, is now the most common way of administering the ordinance among the Baptists, either with the attendance of friends, or in the presence of the congregation. Such is *baptism by immersion*; and thus conducted, it must be pronounced significant in its nature, and impressive in its tendency. It is, however, to be wished, that the rite was on *every* occasion administered with equal solemnity.

"The Body of approved Ministers," of 'The Three Denominations, hold their public meetings at the large Dissenting Library in Red Cross-street, London, known by the name of Dr. Williams's Library.

OF THE FRIENDS, OR QUAKERS.

THIS sect first made its appearance about the year 1647, or 1648, through the ministry of a person of the name of *George Fox*, a native of Drayton, in Leicestershire, and by trade a grazier and a shepherd, at least in his early years. Observing the licentiousness of many persons professing the Christian name, he boldly went forth, and preached with much animation, though not always, perhaps, with sufficient prudence, against injustice, drunkenness, and other vices; at the same time inveighing bitterly against the established modes of worship, and a separate hired ministry; which he conceived to be contrary to divine authority. This he did in the public market-places, in courts, fairs, and sometimes in the churches themselves. This conduct naturally procured him the attention of the magistrates, who, in the year 1649, sent him to prison at Nottingham; after which he was frequently honoured with this mark of his Christian calling. His persecutions on some occasions were extremely rigorous and severe.

After Fox, there sprung up a succession of men who adhered to his doctrines, with a zeal and a constancy truly laudable, through persecutions and oppressions of the severest nature; and which nothing but a consciousness of duty—an unshaken piety, and an unconquerable spirit of Christian fortitude, could have enabled them to sustain; and now, truly may it be said of this body of Christians, "they have overcome the world," they have survived the fire of persecution—they have subdued the virulence of bigotry—they have silenced the tongues of gainsayers—they have conquered "the world's dread laugh"—they have lived to command the respect—to extort even from the most profane the meed of applause, and to merit, in many respects, the approbation of the whole Christian world; so that it is now as honourable, and as creditable, to an individual to be known as a steady member of the Quakers' Society, as it was once deemed a mark of contempt and derision, and a sure title to bonds and imprisonment.

The studied avoidance of controverted points in the preaching and writings of these Christians has occasioned many mistakes, and much difference of opinion relative to their real doctrines and belief respecting some of the most important branches of the Christian Faith, particularly with respect to the doctrines of the Trinity, and those other points of the orthodox creed usually attendant on that article of faith amongst Christians. From a careful perusal of many of their approved publications, the author of the present work cannot but view the *Friends* as what is usually termed orthodox; and that they are, in fact, to be ranked amongst the Trinitarians, though they never make use of that term in their public worship. Many of the Quakers, however, of the present day, (and, probably, some few in former times,) are doubtful upon that head; and some have openly avowed themselves Unitarians, and, moreover, strenuously contended, that such was the doctrine taught by Penn, and other "ancient Friends."

The following account is abridged chiefly from the article *Friends*, in Mrs. Hannah Adams's *View of Religions*, originally compiled by an intelligent member of this society, who has kindly directed the author's attention to it.

"The appellation of Quakers was given by way of contempt: some say on account of the *tremblings* under the impression of divine things which appeared in their public assemblies; but they themselves say it was first given them by one of the magistrates who committed George Fox to prison, on account of his bidding him and those about him to *tremble* at the word of the Lord. Whatever was the origin of the name, it became their usual denomination, though they themselves adopted the appellation of *Friends*.

"An Act was made in the year 1696 which, with a few exceptions, allowed to their affirmation the legal force of an oath, and provided a less oppressive mode for recovering tythes under a certain amount; which provisions, under the reign of George the First, were made perpetual. For refusing to pay tythes, &c. however, they are still liable to suffer in the exchequer and ecclesiastical courts, both in Great Britain and Ireland.

"1. They believe that God is one, and there is none other beside him; and that this one God is Father, Son, and Holy Ghost.

"2. They believe that Christ is both God and Man in

wonderful union ; God uncreated, and Man conceived by the Holy Ghost, and born of the Virgin Mary.

“ 3. They believe the scriptures to be of divine authority, given by the inspiration of God through holy men : that they are a declaration of those things most surely believed by the primitive Christians ; and that they contain the mind and will of God, and are his commands to us : in that respect they are his declaratory word, and therefore are obligatory on us. ‘ Nevertheless, (says Penn) because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the principal ground of all truth and knowledge, nor the primary rule of faith and manners ; yet, because they are a true and faithful testimony of the first foundation, they are, and may be esteemed a secondary rule, subordinate to the Spirit, from whom they have all their excellence and certainty.’

“ They object to calling the scriptures the word of God, as being a name applied to Christ, the eternal Word, by the sacred writers themselves.

“ 4. *On the doctrine of original sin*, it appears, from the writings of Penn and others, that they hold nearly similar opinions to other orthodox Christians.

“ 5. Respecting the doctrines of *sanctification* and *justification*, Penn says, ‘ I shall first speak *negatively* what we do not own : we cannot believe that Christ is the *cause*, but the *effect* of God’s love, according to the testimony of the beloved disciple : ‘ God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.’ We cannot say the death and sufferings of Christ were a *strict* and *rigid* satisfaction for that eternal death and misery due to man for sin and transgression ; for such a notion were to make God’s mercy little concerned in man’s salvation : and as Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ, or be thoroughly justified and accepted with God.—Now *positively* what we own as to justification : we believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall—that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us—that what he did and

suffered satisfied and pleased God, and was for the sake of fallen man, who had displeased him—that through the eternal Spirit, he hath for ever perfected them (in all times) who were sanctified, who walked not after the flesh, but after the Spirit.

“ 6. They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God’s Spirit.

“ 7. They say that “ God hath given to every man a measure of the light of his own Son—that God by this light invites, calls, and strives with every man, in order to save him; which, as it is received or not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam’s fall.

“ 8. They say that as many as do not resist this light, become holy and spiritual; bringing forth all those blessed fruits which are acceptable to God: and by this holy birth, to wit, Jesus Christ formed within us, and working in us, the body of death and sin is crucified and removed, and our hearts subjected to the truth, so as not to obey any of the suggestions and temptations of the evil one; but are freed from actually transgressing the law of God.

“ 9. Being persuaded that man, without the Spirit of Christ, inwardly revealed, can do nothing to the glory of God, or towards his own salvation, they think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and spirits. Therefore they consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. Though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified.

“ It does not follow,” says Mr. Clarkson, “ because nothing is said, that God is not worshipped. The Quakers, on the other hand, contend, that their silent meetings form the sublimest part of their worship. The soul, they say, can have intercourse with God; it can feel refreshment, joy, and comfort in him; it can praise and adore him, and all this, without the intervention of a

word." They apprehend it their duty to be diligent in assembling themselves together for the worship of God; when such as are duly prepared, by being gathered into a composed awful frame of mind, are enabled, under the influence of divine grace, to worship in solemn silence; or, if moved thereto, to pray or preach as the Spirit giveth them utterance.

"10. As by the light, or gift of God, all true knowledge in things spiritual is received and revealed, so by the same, as it is manifested and received in the heart, every true minister of the gospel is ordained and prepared for the work of the ministry; and by the leading, moving, and drawing thereof, ought every evangelist, and Christian pastor, to be led and ordered in his labour and work of the gospel, both as to the place where, the persons to whom, and the time in which he is to minister.

"And as they dare not encourage any ministry but that which they believe to spring from the influence of the Holy Spirit, so neither dare they attempt to restrain this influence to the male sex alone, or to persons of any condition in life; but whether male or female, whether bond or free, as they are all one in Christ, they equally allow such of them as they believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church.

"11. Baptism, they say, is a pure and spiritual thing; to wit, the baptism of the *Spirit* and *fire*, by which we are buried with Christ, that being washed and purged from our sins, we may walk in newness of life; of which the baptism of John was a figure, commanded for a *time*, and not to continue for *ever*.

"With respect to the other rite, termed *the Lord's Supper*, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, and by which the inward man is daily nourished in the hearts of those in whom Christ dwells. But this cannot be understood of outward eating of outward bread: and as by this the soul must have fellowship with God, so also, so far as all the saints are partakers of this one body and one blood, they have a joint communion.

"12. They believe the resurrection, according to the scripture, not only from sin, but also from death and the grave.

“ *On oaths and war.*—With respect to the former of these, they abide literally by these words of our Saviour: ‘ Again, ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, &c. But I say unto you, swear not at all; neither by heaven, &c., but let your communication be yea, yea, nay, nay: for whatsoever is more than these cometh of evil.’ As also the words of the apostle James: ‘ But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay nay, lest ye fall into condemnation.’

“ From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, and from the corresponding convictions of his Spirit in their hearts, they are confirmed in the belief, that wars and fightings are in their origin and effects utterly repugnant to the Spirit and doctrine of Christ, who by excellency is called the Prince of Peace.

“ They affirm that it is not lawful for Christians either to give or receive such flattering titles of honour, as your Holiness, your Majesty, your Excellency, &c. Neither do they think it right to use what are commonly called compliments; such as your humble servant, your most obedient servant, &c. They affirm that it is not lawful for Christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them; because kneeling, bowing, and uncovering the head, is the only outward signification of our adoration towards God and, therefore, it is not lawful to give it unto man.—They affirm that it is not lawful for Christians to use such superfluities in apparel, as are of no use, save for ornament and vanity.—That it is not lawful to use games, sports, or plays among Christians, under the notion of recreation, which do not agree with Christian gravity and sobriety; for sporting, gaming, mocking, jesting, vain talking, &c., are not consonant with Christian liberty nor harmless mirth.

“ With regard to *religious liberty*, they hold that the rights of conscience are sacred and unalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his or their religion.

“ *On their church-government, or discipline.*—To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings. A

monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is, to provide for the subsistence of the poor, (for the Friends maintain their *own* poor) and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinced of their religious principles, and desiring to be admitted into membership; to deal with disorderly members, and if irreclaimable, to disown them. Monthly meetings also grant to such of their members as remove into other monthly meetings, certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons under the name of overseers, who, when any case of complaint, or disorderly conduct, comes to their knowledge, are to see that private admonition, agreeable to the gospel rule, Matt. xviii. 15—17, be given, previous to its being laid before the monthly meeting. All marriages among them are proposed to these meetings for their concurrence, which is granted, if, upon inquiry, the parties appear clear of other engagements respecting marriage, and if they also have the consent of their parents or guardians; without which concurrence no marriages are allowed: for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Their marriages are solemnised in a public meeting for worship; and the monthly meeting keeps a record of them; as also of the births and burials of its members. This society does not allow its members to sue each other at law; it therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to the rules laid down; and if any refuse to act according to these rules, they are disowned. Several monthly meetings compose a quarterly meeting, to which they send representatives, who produce, at the quarterly meetings, written answers from the monthly meetings, to certain queries respecting the conduct of their members, and the meetings' care over them. The accounts thus received are digested into one, which is sent, also, in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of

the monthly meetings over the individuals who compose them. The yearly meeting has a general superintendance of the society in the country in which it is established; and therefore, as particular exigences arise, it gives advice, makes such regulations as appear to be requisite, or excites to the observance of those already made. Appeals from the judgment of quarterly meetings are here finally determined. There are seven yearly meetings, viz. at London, to which come representatives from Ireland, New England, New York, Pennsylvania, and New Jersey; Maryland, Virginia, the Carolinas, and Georgia: and they in general maintain a friendly correspondence by epistles with each other.—There are also monthly, quarterly, and yearly meetings of women Friends, held at the same times and places with the men's meetings, in separate apartments, on which devolve those parts of the Christian discipline wherein their own sex are more peculiarly concerned. Those who believe themselves required to speak in meetings for worship, are not immediately acknowledged as ministers by their monthly meetings; but time is taken for judgment, that the meeting may be satisfied of their call and qualification; and in order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who, by their experience in the work of religion are qualified for that service, the monthly meetings are advised to select such under the denomination of elders. These, and ministers approved by their monthly meetings, have assemblies peculiar to themselves, called meetings of ministers and elders, in which they have an opportunity of exciting each other to a discharge of their respective duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting; and are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct. No minister is allowed to travel abroad without a certificate from the monthly meeting he belongs to, expressive of its approbation. This society has also meetings for suf-

ferings, which are composed of members chosen by the several quarterly meetings. They were originally instituted and thus named in times of persecution; and are continued to superintend the general concerns of the society, during the interval of the yearly meetings."

The *Friends* are chiefly to be found in Great Britain and Ireland, and in North America. In 1681, King Charles the Second granted to William Penn, in lieu of arrears due to his father Admiral Penn, a large tract of land in North America, since called Pennsylvania after his name; and it is remarkable, that all the settlements of the Europeans in America, except the Quaker settlement of Pennsylvania, were made by force of arms, with very little regard to any prior title in the natives.

We may well envy the mild creed, and universal charity, or fraternal love, of the Quakers, though some have thought that a nation of Quakers could not exist, except all nations were of the same persuasion. To this, however, it has been said by one of their writers, that any nation actually possessing and practising Christian principles, may be contented with the protection of Heaven, which can always find means to protect what it brings to pass. However few of other denominations may be disposed to think well of their religious opinions, or of many of their peculiar customs, it cannot be denied that the Quakers, as members of society, are a very respectable body; and that, though they have a church not only without sacraments, but even without a priesthood, and a government without a head, they are perhaps the best organized and most unanimous religious society in the world. Their benevolence, moral rectitude, and commercial punctuality have excited, and long secured to them, very general esteem; and it has been well observed, that in the multitudes that compose the vast legion of vagrants and street-ggars, not a single Quaker can be found.

They object, as it has been already observed, to the common mode of solemnizing *marriage*; as, say they, from Genesis to Revelation, no record is to be found of marriage performed by a priest. They consider it both as a civil and a religious contract, and they quote William Penn, who says, that "it was the unanimous sense of Friends, that joining in marriage was the work of the Lord only." Hence, of all the sects in England, they are in-

dulged with the peculiar privilege of being married in their own way, and in their own places of worship. What that particular way, or what the form of the vows, or rather promises, which they then make, may be, are not sufficiently known: we are, notwithstanding, led to suppose that they are seldom broken; for it is a fact, and to their credit be it spoken, that we never hear of adultery or divorce among them.

This admirable system of religious government extends itself into all their concerns of life—it governs them in the exercise of their domestic duties—it infuses its influence into all their commercial transactions—and manifests its beneficial effects in their words, looks, and tempers. The child of a Quaker is himself a Quaker, as soon as he can speak and think; for he is trained and educated to the same habits and modes of thinking with his parents, from the earliest dawn of his reasoning powers. It was once asked why a Quaker is never seen to be in a passion? “because,” it was replied, “they never suffer their children to speak in a loud tone of voice.” Silence and forbearance—moderation and steadiness—cleanliness and decorum—are the essential characteristics of every true Quaker. Careful observants of human nature, they watch its movements and labour to avoid its errors.

OF THE UNITARIANS

If we except the Roman Catholics, perhaps there is not a sect or denomination of Christians that has been so greatly and uniformly calumniated and misrepresented by their fellow-Christians as the Unitarians. With a pertinacity, often bordering on downright persecution, they have been maligned as heretics of the most dangerous nature; and nothing has been more common than to rank them with “Atheists and Deists;” and as persons aiming at the subversion of the whole Christian code, moral and divine. It was not till within these two or three years that an act was passed in Parliament, commonly called Mr. Smith’s Trinity Act, to give this class of Protestant Dissenters the like privileges and advantages of the Toleration Act with the rest of their brethren; and even that law was not enacted without some grievous apprehensions, in some persons, of its

fatal consequences to the interests of vital Christianity? When, however, the aid of the Unitarians has been wanted in the furtherance of some political object affecting the great body of Dissenters in general, there has been no backwardness in addressing them as "brethren," and courting their services for the common good. In all this there has been more of selfishness than of Christian fellowship—more of cunning than of evangelical purity. An impartial observer of facts, and of the passing events of the day amongst the Dissenters, cannot have failed to make these remarks. A sense of justice has given them a place in this work.

The Unitarians have been, and still are, by ignoramuses and bigots, confounded with the Socinians; but that is a slander, in perfect accordance with that spirit of reviling which has been so frequently indulged against this learned, moral, and respectable body of professing Christians.

Being strenuous advocates for the scriptural doctrine of the Divine Unity, they generally claim the appellation of Unitarians: and as many of them are zealous advocates for the simple humanity of Christ, or maintain, that our Saviour is properly a human being, some of them have taken the name of Humanitarians. They lay claim to a very high antiquity, and even say, "that there is no such thing as a Trinitarian Christian mentioned, or supposed, in the New Testament; all therein named being perfect Unitarians—the blessed Jesus himself, his apostles, and all his followers."

They were, however, scarcely heard of in England till the time of Charles the First, when that most excellent man and truly pious christian, Mr. John Biddle, erected an independent congregation in London, and adopted, and openly avowed, their tenets, for which he suffered various persecutions, and at last died in prison in 1662. The same tenets were soon afterwards embraced by several others, particularly among the Dissenters; but their numbers in England were very limited as a community, till towards the end of the last century, when they began to increase, and to acquire distinction, from the writings and influence of Dr. Priestley and his zealous and pious associates. "I have, indeed, no hesitation in stating it as my firm conviction," says Mr. Belsham, "that, in con-

sequence of his (Dr. Priestley's) personal exertions, and his admirable writings, in connection with those of his able and learned associate in the same cause, the venerable Theophilus Lindsey, whom I am proud to call my revered friend, the number of converts to a pure and rational Christianity have been multiplied a hundred-fold, and are daily increasing among all ranks of society."

Dr. Priestley, having met with much opposition and persecution in England, retired to America in 1794, where, in consequence of his exertions, in conjunction with those of his fellow-labourer, Mr. William Christie, and others, several Unitarian congregations have been formed.

The Unitarians believe the Scriptures to be faithful records of past transactions, but some of them deny that their authors were divinely inspired; and they rejected the miraculous conception, and the worship of Christ, or any other being besides God the Father. "A consistent Unitarian, acknowledging Jesus as a man in all respects like to his brethren, regards his kingdom as entirely of a spiritual nature, and as consisting in the empire of his gospel over the hearts and lives of its professors." Unitarians "allow the inspiration of the writers of the New Testament in no cases where they do not themselves expressly claim it: and are not sparing of the labour necessary to distinguish, even in the canonical books, what is of divine authority from that which is of human origin." Hence they do not believe in our Lord's Miraculous Conception, but are of opinion, that he was the legitimate son of Joseph and Mary. Mr. Lindsey tells us, that he thereby means no "want of respect to that kind Saviour of men," whom, he trusts, he "is disposed to love and honour, now and for ever, with the affection and reverence so justly due to him, for his perfect virtue and benevolence. But," adds he, "I cannot make him the supreme God, or invoke, or pray to him, as such; because I am persuaded, that if he could hear, and make himself known to me, he would call out from heaven, as he did formerly to Paul,—'I am Jesus of Nazareth; one who was once a mortal man like thyself: worship God.'"

"The Unitarians believe, upon grounds common to all Christians, that Jesus of Nazareth was a divinely commissioned teacher of truth and righteousness; and

that, having been publicly crucified by his enemies, he was raised from the dead on the third day. They regard it as an indispensable duty to believe whatever he was commissioned to teach. And particularly, upon the evidence of his doctrine and resurrection, they expect a general resurrection of the dead, 'both of the just and of the unjust;' and a subsequent state of retribution, in which all shall be treated in exact correspondence with their moral characters. The Unitarians believe Jesus to have been a man, for the same reasons for which they believe the proper humanity of Peter and Paul, of Moses and Abraham. He appeared as a man, he called himself a man, he was believed by all his companions and contemporaries to be a man; he had all the accidents of a man; he was born, he lived, he eat and drank, and slept, he conversed, he rejoiced, he wept, he suffered, and he died as other men. That he was nothing more than a man, possessed of extraordinary powers, and invested with an extraordinary divine commission, and that he had no existence previous to his birth, they believe, simply upon this ground, that there is no evidence to prove the contrary. It is not incumbent upon them, nor do they pretend, to produce proof, that a person who appeared as a man was really such. 'If any maintain that Jesus of Nazareth was something more than a human being, whether an angelic, super-angelic, or divine person, it is their business to prove their assertion.' In this scheme of theology, along with our Lord's divinity, and the distinct personal existence of the Holy Ghost, the doctrines of original sin, and the atonement, also fall to the ground. According to Dr. Priestley, the pardon of sin is represented in Scripture 'as dispensed solely on account of men's personal virtue, a penitent upright heart, and a reformed exemplary life, without the least regard to the sufferings or merit of any being whatever.'

The Unitarians also reject the doctrine of an extraordinary divine influence upon the mind for moral and religious purposes; but they do not deny the beneficial efficacy of divine truth in regulating the affections and governing the life of every true Christian. Dr. Priestley tells us, that at an early period of his theological career, and while he was yet an Arian, he became 'persuaded of the falsity of the doctrine of atonement, of the inspi-

ration of the authors of the books of Scripture *as writers*, and of all idea of supernatural influence, except for the purpose of miracles." Mr. Belsham says, "it has never yet been proved that any supernatural influence upon the mind is necessary under the divine government, or that it has ever existed, except in a few very extraordinary cases."

Such are the grand and leading doctrines of the Unitarian system. Several other dogmas are maintained by most Unitarians, as the rejection of the existence and agency of the devil;—of the spirituality and separate existence of the soul;—of an intermediate state between death and the general resurrection;—and of the eternity of future punishment: but these, not being essentially connected with their system, and being held by them in common with some others, ought not to be viewed, exclusively, as Unitarian doctrines. The same remark should also extend to the doctrines of Necessity and Materialism; for though both of these, particularly the former, are held by the most distinguished Unitarians of the present day, Mr. Belsham insists, that they have no more connection with their peculiar creed "than they have with the mountains in the moon."

Mr. Belsham tells us, that "the existence of an evil spirit is no where expressly taught as a doctrine of Revelation;" and, with that openness and candour which is natural to him, he also says, that he, for one, is not ashamed to avow, that he regards the notion of a devil, and his agency, "as an evanescent prejudice which it is now a discredit to a man of understanding to believe." Dr. Priestley's opinions respecting the soul, of course, led him to disbelieve the doctrine of an intermediate state. Believing that as the whole man died, so the whole man would be called again to life at the appointed period of the resurrection of all men, he regarded the intermediate portion of time as a state of utter insensibility; as a deep sleep, from which the man would awaken, when called on by the Almighty, with the same associations as he had when alive, without being sensible of the portion of time elapsed. With regard to the doctrine and the duration of future punishments, Dr. Priestley, we are told, "had no notion of punishment, as such in the common acceptation of the term. The design of the Creator, in his opinion, was the ultimate happiness of all his creatures, by the means best fitted to produce it." Punishment he considered to be

merely "the *medicina mentis* exhibited for our good by the Physician of souls. Nor have we any reason to believe, that it is greater in degree, or longer in duration, than is necessary to produce the beneficial effect for which it is inflicted. It is the sort of punishment which a kind but wise parent inflicts on a beloved child."

With regard to the moral code of the Unitarians, it is the same as others; but they allow of somewhat greater latitude with regard to things innocent, than the Methodists and Quakers; and they are actuated by an earnest desire to promote practical religion. The practice of virtue is represented by them, as the only means of attaining happiness, both here and hereafter; and they teach, that the Christian religion "requires the absolute renunciation of every vice, and the practice of every virtue." Love is with them the fulfilling of the law, and the habitual practice of virtue, from a principle of love to God, and benevolence to man, is, in their judgment, "the sum and substance of Christianity."

They reject every thing in the commonly received creeds that has the appearance of mystery, that surpasses the limits of human comprehension, or borders upon contradiction. The worship of the Unitarians in England and America is, in some places, liturgical, or conducted by forms.

The form prepared by Mr. Lindsey, in 1774, for the use of his congregation in the Unitarian Chapel, Essex-street, Strand, is "The Book of Common Prayer, reformed according to the plan of the late Dr. Samuel Clarke:" or, as it is expressed in the advertisement prefixed to it, the "Liturgy of the Church of England, with the amendments of Dr. Clarke, and such further alterations as were judged necessary, to render it unexceptionable with respect to the object of religious worship." This form contains almost all the offices in the Book of Common Prayer, except the Communion; and in some of them, as the Thanksgiving of Women after Child-birth, and the Burial of the Dead, but few alterations are made: the grand object in the publication of it, being plainly to address the whole worship to God the Father, and thereby to avoid that idolatry, which, the Unitarians conceive, has long corrupted almost the whole mass of Christianity, and particularly the church of England; and which mars all the odour of the incense of her devotions. In the beginning of the Litany, which

seems to be here used only "on such days as the Lord's Supper is administered," the Deity is, indeed, three times invoked, but the joint invocation of the three persons of the Trinity is left out, and the second and third invocations, or addresses to the Father, are expressed in these words.—"O God, who, by the precious blood of thy only begotten Son, hast purchased to thyself an holy church, and placed it under thy continual protection, have mercy upon us miserable sinners."—"O God, who, by thy holy spirit, dost govern, direct, and sanctify the hearts of all thy faithful servants, have mercy," &c. In the room of the doxologies proposed by Dr. Clarke, the following is introduced: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, through Jesus Christ, for ever and ever, Amen." Children are baptized, as by Dr. Carpenter, "into the name of the Father, and of the Son, and of the Holy Spirit;" and in the form of administration of the Lord's Supper, the elements are delivered with these words—"Take and eat this in remembrance of Christ;"—"Take and drink this in remembrance of Christ."

It may be further remarked, in regard to this Book of Common Prayer Reformed, that the words—"For his sake," towards the end of the General Confession, are left out; that the Absolution, the Te Deum, the Nicene, and Athanasian Creeds, together with the Apostle's Creed; the Epistles and Gospels, the Catechism, &c. &c. are also left out; that the phrase, "all the ministers of the Gospel," is adopted instead of "all bishops, priests, and deacons," in the supplication for the clergy in the Litany; and that the Litany itself is made to conclude with the petition, that it would please God "to give us true repentance," &c. here changed into—that it may please him "to accept our sincere repentance."

Dr. Priestley drew up a set of forms for all the parts of public worship, and also for all the other occasions of a Christian society, such as are commonly used by dissenters in England. In this work, intituled *Forms of Prayer, and other offices, for the use of Unitarian Christians, Birmingham, 1783*, besides forms for the morning and evening service of the Lord's-day, the doctor has given offices for infant and adult baptism,—a form for the celebration of the Lord's Supper,—addresses to the communicants for a second and third service,—a funeral service,—prayers for a fast-day,—a prayer respecting the present state of Chris-

tians, to be used on the morning of Easter Sunday, &c. To these is prefixed an introduction, in which he warmly recommends the formation of Unitarian societies, in which all the parts of public worship are to be conducted by laymen, without the assistance of priests of any description. The doctor conceived, that ministers *regularly ordained*, are by no means indispensably necessary to the constitution of a religious society, or the right administration of the Christian ordinances of Baptism and the Lord's Supper, "in which there is nothing peculiarly sacred." "Our Saviour," says he, "gives no hint of any difference between *clergy* and *laity* among his disciples." "Every man who understands the Christian religion, I consider as having the same commission to teach it, that I myself have; and I think my own commission as good as that of any bishop in England, or in Rome." The doctor seems to view it as a matter of little consequence, not only whether the rite of baptism be considered as obligatory on the descendants of professing Christians, or not; but also whether both baptism and the Lord's Supper were to be discontinued after the apostolic age, or meant to be standing ordinances in the church. "Yet," says he, "I much approve of both those ordinances, and think them very valuable, for the reasons which may be found in my History of the Corruptions of Christianity, and I have accordingly drawn up forms for the administration of them."

It appears very likely that the Unitarians, both in England and America, are, in general, Independents or Presbyterians.

With regard to religious establishments, it seems to be a common principle of the Unitarian system, but by no means universal, that they are, in every form, and under every modification, unjust and unscriptural:—that the civil magistrate assumes an authority quite foreign to his character and office, when he interposes in any manner, or under any pretext, in matters purely religious; and that it is his incumbent duty to protect, without distinction or partiality, all classes and descriptions of men in the enjoyment of their religious, as well as civil rights and privileges.

Unitarians are found in most parts of Europe, but, perhaps, no where in greater numbers than in England. Their body has become large by the numbers that have joined their ranks, both from the Church and Protestant Dissenters, particularly the Presbyterians and General Baptists;

and no small accession has been made to its respectability, erudition, and virtue, by several clergy of the establishment, who, having embraced the Unitarian doctrine, have, either from a principle of honour and conscience, voluntarily resigned, or else been forced to quit, their situations in the church. And yet say they, "besides those thousands who are not ashamed to avow the Unitarian doctrine, there is reason to believe that there are thousands more, both in the church and out of it, who think with us, but who are deterred by secular considerations, and the harsh spirit of the times, from avowing their real principles: 'Loving the praise of men more than the praise of God.'" Besides their college at Hackney, in which their youth is trained up in the Unitarian doctrine, and fitted for future service in a world still lying in wickedness and idolatry, the Unitarians have a society in London for the distribution of books and tracts, intitled, "The Unitarian Society of Great Britain, for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books."

They have also, of late years, greatly increased both in numbers, piety, and zeal, through the means adopted to promote their doctrines by "The Unitarian Fund," which encourages popular and extemporaneous preaching.

Dr. Evans, in a note explanatory of his reasons for still retaining the term *Socinian*, and not exchanging it for *Unitarian*, as most applicable to those who deny the common doctrine of the Trinity, confesses, "though he still chooses to continue his usual and commonly received division of opinions respecting the person of Christ, yet he must do justice to the reader by making him acquainted with the ground of the complaint as to the use of these terms in the religious world: '*Unitarian* is not opposed to *Tritheist* or *Polytheist*; it does not denote a believer in one God, as contradistinguished from a believer in three Gods, or more Gods than one; it is opposed to *Trinitarians*, Tri-unitarian only, and signifies a believer in, and a worshipper of, one God in one Person, as contradistinguished from a believer in, and a worshipper of, one God in three Persons. Bailey gives this explanation of the terms *Unitarian* and *Trinitarian* in his well-known Dictionary, and Dr. Berriman, a clergyman, in his Historical Account of Controversies on the Trinity, in Eight Sermons, at Lady Moyer's Lecture, 1725, acknowledges this distinction, when he remarks, '*Antitrinitarians*, usually denominated *Socinians*, chose

rather to distinguish themselves by the name of *Unitarians*, to import their assertion of the *numerical unity* in such a sense as excludes all plurality of *Persons* in the Godhead, as well as essences.' Unitarian has a general, Socinian a specific meaning; every Socinian is an Unitarian, but every Unitarian is not a Socinian. An Unitarian is a believer in the personal unity of God, a Socinian is a believer in the personal unity of God; who also holds Jesus Christ to be both a man and an object of religious worship. I know not a single Socinian in England, and to continue the term when the character is gone, is an impropriety of speech if it imply nothing more." It were well, therefore, if all Christians would carefully abstain from these theological "improprieties of speech;" they lead to error, and tend to keep alive disgraceful and injurious prejudices and animosities; feelings alienate from the liberal spirit and Christian temper of Dr. Evans.

Under the head of Unitarians ought, perhaps, in candour, to be mentioned, all those Christians who deny the Trinity in any shape, as consisting of a plurality of persons, modes, or forms, in the Godhead.—All who pay divine and supreme adoration to the one God and Father of all, Jehovah, to the exclusion of every other being, name, or form whatever. *Arians*, therefore, are Unitarians,—most *General Baptists*—*Sabellians*—who hold that God is one person, exercising various offices, under the names or titles of Father, Son, and Spirit, and absolutely deny the Athanasian Trinity. To these may be added a modern sect called *Free-thinking-Christians*.

The *Arians* worship the Father only; but believe in the pre-existence and miraculous conception of Christ. They are usually distinguished into *High Arians*, and *Low Arians*: the first follow the opinions held by their founder Arius, a presbyter of the church of Alexandria, about the year 315, and whose system of faith, when the Athanasians had established their triumph over them, it became fashionable to stigmatize as heresy. These Christians maintain that there is but one God, the Father; that the Son was a created being; and that the Holy Ghost is a ray or emanation from the Deity. They say, that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of

those beings whom God had created, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity. They have, nevertheless, a very exalted idea of his sonship, his mediatorial, and intercessional character, and believe that it is only in and through him that we can come to the Father. They do not deny the divinity, or divine nature of Christ; though they do not admit his absolute Godhead and equality with the Father; and those *High Arians* who follow their founder, believe, that the death of Christ was a prohibition for the sins of all mankind; and believe him to have been, under his Father, the Creator of the universe. In this, and some other points they differ from the *Low Arians*, who approach nearer to the strict Unitarian belief, differing from them simply as to the mere pre-existence of the Messiah. Great numbers of learned and pious men, both in and out of the Established Church of England, have been inclined to favour the doctrines of Arianism, in some shape or other, notwithstanding the persecutions they have endured, and the obloquy which their opponents, called orthodox, still through ignorance endeavour to load them with.

The *Free-thinking-Christians* are a sect of Unitarians who sprung up in London, about ten or twelve years ago. They have one meeting-house in London, and, I believe, a few others in different parts of the country.

With the Unitarians they deny the divinity of Christ's person, but belief in the divine character or nature of his mission as a teacher of religion. They regard the New Testament as the only authentic rule of faith and practice. They believe the church of God to consist of an assembly of men, believing the truth of Christianity, and united, under the authority of Jesus, in the bonds of Christian fellowship. The example of the apostles they take to be the only rule of church-discipline; the unity of the church, as forming one great family of Christians scattered over the face of the globe, as an essential characteristic of Christianity; and they maintain, that there is a perfect equality of the members of a Christian church, in which all power rests. They have, however, certain officers, as an elder, whose business it is to "preside at their public assemblies, to regulate their

private meetings, to preserve order, and to attend especially to the spiritual wants and concerns of the church." They have two deacons, whose business is to assist the elder, and to attend to the civil affairs of the church. All have a right to teach or preach; hence they have no hired minister, or pastor.

They reject Baptism, the Lord's Supper, and public social worship. In their assemblies, therefore, they have neither singing nor prayer; and they renounce all those doctrines usually termed orthodox in other Societies, as the Trinity, the Atonement, original sin,—the existence of devils, and of both good and evil spirits or angels—the eternity of future punishments—the immateriality and immortality of the soul—the inspiration of the bible, "as a book," though they admit the origin of revelation, and the miracles, and other parts of the sacred scriptures.

Their public meetings are conducted after the manner of an ordinary Debating or Philosophical Society; and they frequently differ in their opinions amongst themselves. They sit in their meetings with covered heads, like the Quakers, and make very free in censuring, if not condemning, all other sects of Christians whatever, being extremely lavish in their abuse of the priesthood.

These Christians have already had their share of persecution; and there have not been wanting powerful efforts to suppress their meetings; but hitherto without effect; and it is hoped that they will not again be subjected to any inconvenience on account of their peculiarities of belief and practice as Christians. They have, of late years, made strong remonstrances against being compelled to marry according to the rites of the church of England; believing marriage to be a civil contract, and not a divine rite. Their opposition, however, has hitherto been limited to a previous remonstrance addressed to the clergyman, after which they submit to the prescribed forms. We have not, however, as yet heard of any gross instances of conjugal infidelity amongst them. Most of their leading elders and other members, are men of considerable talents, and respectability in public and private life; but their unconquerable spirit for "Reform," both in church and state, render them objects of no small suspicion to their adversaries. It is only by opposing them that they are likely ever to

become sufficiently numerous to do any essential evil to the interests of true Christianity, even were they so disposed, which charity should induce us to believe is not the case.

OF THE WESLEYAN AND OTHER METHODISTS.

THIS body of Christians, the Wesleyan Methodists, owe their origin to the zealous and disinterested labours of two learned and pious clergymen of the church of England, of the name of Wesley; they were brothers, John and Charles. In the year 1729, they begun, whilst at College, to manifest a more than usual zeal, first for the salvation of their own souls, and then for the conversion of others. In this holy work they were shortly joined by other members of the University; and in the furtherance of their objects, they observed so much *method* and strictness, that some wag of a student, recollecting either the rigid forms of a number of men formerly found in the Roman Catholic church, bearing this appellation, or, which is more likely, calling to mind an ancient sect of Physicians, founded by Themison, who were so denominated, gave the Wesleys and their religious friends the nick-name of *Methodists*. In course of time, the name became so familiar, that now it is admitted by themselves as their distinguishing appellation. From having become a term of reproach amongst Christians, except with the bigotted, the prejudiced, the profane, or the ignorant, the term *Methodist* properly conveys no other idea but that of a member of one of the most thriving and respectable bodies of Christians in this country. It is still, however, customary with some persons to brand every man with the name of *Methodist*, who displays a more than ordinary degree of concern for the eternal interests and morals of mankind; just as they call every man an enthusiast, who has more zeal in religion than falls to the lot of the mere man of the world, or the dry maxims of a half heathen and half Christian ministry.

1. The Methodists maintain the total fall of man in Adam, and his utter inability to recover himself, or take one step towards his recovery, "without the grace of God preventing him, that he may have a good will, and working with him, when he has that good will."

2. They are sometimes called *Arminians*, and hold general redemption. They assert "that Christ, by the *grace* of God, tasted death for every man." This *grace* they call *free*, as extending itself *freely* to all.

3. They hold Justification by Faith. "Justification," says Mr. Wesley, "sometimes means our acquittal at the last day. But this is altogether out of the present question; for that justification whereof our articles and homilies speak, signifies present forgiveness, pardon of sins, and consequently acceptance with God, who therein declares his righteousness, or justice and mercy, by or for the remission of the sins that are past, saying, I will be merciful to thy unrighteousness, and thine iniquities I will remember no more. I believe the condition of this is faith (Rom. iv. 5, &c.); I mean, not only, that without faith we cannot be justified; but, also, that as soon as any one has true faith, in that moment he is justified. Faith, in general, is a divine supernatural evidence, or conviction, of things not seen, not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence, or conviction, that God was in Christ, reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins; that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him."

Mr. Wesley, speaking of the witness of the spirit says, "The testimony of the spirit is an inward impression on the soul, whereby the spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. The *manner* how the divine testimony is manifested to the heart, I do not take upon me to explain. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt the shining of the sun, while he stands in the full blaze of his beams."

5. The Methodists maintain, that, by virtue of the blood of Jesus Christ, and the operations of the Holy Spirit, it is their privilege to arrive at that maturity in grace, and participation of the divine nature, which ex-

excludes sin from the heart, and fills it with perfect love to God and man. This they denominate *Christian perfection*.

There is only one condition previously required of those who desire admission into this society, namely, a desire to flee from the wrath to come, to be saved from their sins. But in order to continue therein, it is expected that all the members should continue to evidence this desire of salvation. First, by doing no harm, by avoiding evil of every kind; such as taking the name of God in vain, profaning the sabbath, drunkenness, fighting, and broiling, brother going to law with brother, dealing in unaccustomed goods, taking unlawful interest, speaking evil of magistrates and ministers, acting unfairly, costly dress, fashionable amusements, borrowing money without a probability of returning it, or taking up goods without a probability of paying for them, &c. Secondly, by doing good, according to their ability, as they have opportunity, to all men: to their bodies, by feeding the hungry, clothing the naked, and visiting or helping them that are sick or in prison; to their souls, by instructing, reproofing, or exhorting, all they have any intercourse with. By doing good, especially to them that are of the household of faith, employing them in preference to others, and by this means assisting each other in business; by diligence and frugality in their temporal concerns; by perseverance, and patiently enduring reproach, &c. Thirdly, by attending on all the ordinances of God: such as the public worship of God; the ministry of the word, either read or expounded; the Lord's Supper; family and private prayer; searching the Scriptures, fasting, &c. These are the general rules of the society. If any of the members do not observe them, or habitually break any of them, they are admonished, and borne with for a season; but if they repent not, expulsion follows.

A number of these societies, united together, form what is called a circuit. A circuit generally includes a large market-town, and the circumjacent villages, to the extent of ten or fifteen miles. To one circuit, two or three, and sometimes four, preachers are appointed, one of whom is styled the superintendent; and this is the sphere of their labour for at least one year, but generally

not more than two years. Once a quarter, the preachers meet all the classes, and speak personally to each member. Those who have walked orderly the preceding quarter then receive a ticket. These tickets are in some respects analogous to the tesserae of the ancients, and answer all the purposes of the commendatory letters spoken of by the apostle. Their chief use is to prevent imposture. After the visitation of the classes, a meeting is held, consisting of all the preachers, leaders, and stewards in the circuit. At this meeting, the stewards deliver their collections to a circuit steward, and every thing relating to temporal matters is publicly settled. At this meeting the candidates for the ministry are proposed, and the stewards, after officiating a definite period, are changed. It is superior to a leader's meeting, and is called a quarterly meeting.

A number of these circuits, from five to ten, more or fewer, according to their extent, form a district, the preachers of which meet annually. Every district has a chairman, who fixes the time of meeting. These assemblies have authority, 1. To try and suspend preachers who are found immoral, erroneous in doctrine, or deficient in abilities; 2. To decide concerning the building of chapels; 3. To examine the demands from the circuits respecting the support of the preachers, and of their families; and 4. To elect a representative to attend and form a committee, four days before the meeting of the conference, in order to prepare a draught of the stations for the ensuing year. The judgment of this meeting is conclusive until conference, to which an appeal is allowed in all cases.

The conference, strictly speaking, consists only of a hundred of the senior travelling preachers, in consequence of a deed of declaration executed by Mr. Wesley, and enrolled in chancery. But, generally speaking, the conference is composed of the preachers elected at the preceding district-meetings as representatives; of the other superintendents of the districts; and of every preacher who chooses to attend; all of them (except the probationers) having an equal right to vote, &c. whether they belong to the hundred or not. At the conference, every preacher's character undergoes the strictest scrutiny; and if any charge be proved against him, he is

punished accordingly. The preachers are also stationed, the proceedings of the subordinate meetings reviewed, and the state of the connection at large is considered. It is the supreme court of the Methodists, over which there is no controul, and from whose decisions there is no appeal. The conference is held in London, at Leeds, Bristol, Manchester, and Liverpool, in rotation.

Class Meetings are each composed of from twelve to twenty persons, one of whom is styled the leader. When they assemble, which is once a-week, the leader gives out a few verses of a hymn, which they join in singing. He then makes a short prayer; after which he converses with each member respecting Christian experience, gives suitable advice to all, and concludes by singing and praying.

Band Meetings consist of about four or five members, who are nearly of the same age, in nearly similar circumstances, and of the same sex, who meet together once a-week, in order to speak their minds more freely than it would be agreeable to do in a promiscuous assembly of members, such as a class-meeting. The meeting is conducted in nearly the same manner as a class-meeting. At stated periods, those who meet in these private bands meet altogether, forming a public or select band, when, after singing and prayer, any of the members are at liberty to rise and speak their experience. After a few of them have spoken, the meeting, as usual, is concluded by singing and prayer.

Watch-nights are rather similar to the vigils of the ancients, which they kept on the evenings preceding the grand festivals. They are held once a quarter. On these occasions, three or four of the preachers officiate, and a great concourse of people attend. The service commences between eight and nine at night. After one of the ministers has preached, the rest pray and exhort, giving out at intervals suitable hymns, which the congregation join in singing till a few minutes after twelve o'clock, when they conclude.

Love-feasts are also held quarterly. No persons are admitted who cannot produce a ticket to shew that they are members, or a note of admittance from the superintendent. However, any serious person, who has never been present at one of these meetings may be supplied

with a vote for once, but not oftener, unless he becomes a member. The meeting begins with singing and prayer. Afterwards, small pieces of bread, or plain cake, and some water, are distributed; and all present eat and drink together, in token of their Christian love to each other. Then, if any persons have any thing particular to say concerning their present Christian experience, or the manner in which they were first brought to the knowledge of the truth, they are permitted to speak; when a few of them have spoken, a collection is made for the poor, and the meeting is concluded with singing and prayer. This institution has no relation to the Lord's Supper. The elements of the Lord's Supper are bread and wine; but at the love-feasts, bread and water only are used. The Methodists consider the former as a positive institution, which they are bound to observe as Christians; the latter as merely prudential. They have also numerous *prayer-meetings*, at which it frequently happens that some one will give an *exhortation* to the people.

On a former page of this work, a mistake has crept in with respect to the late decrease in this generally increasing sect. The actual decrease during the last year, in Great Britain, has been only 4,688; but there has been an increase in Ireland of 1,220. In America and other foreign parts they have generally increased. In the United States, they increased, during the years 1818 and 1819, 11297.

They have various funds and collections throughout the year; as the weekly class-money of one penny from each member; a monthly public collection; a quarterly collection of one shilling each, at the renewal of their tickets; an annual general collection; a July collection; a Kingswood-school collection; missionary collections; chapel collections; extraordinary collections; general chapel fund; widow's fund; children's fund; preachers' fund; contingent fund, &c. &c. They have also extremely extensive and profitable printing and bookselling concerns; and publish a Magazine monthly, which has a circulation of, perhaps, not less than 26,000 copies.

KILHAMITES, OR NEW CONNEXION METHODISTS.

IN the year 1797, a separation took place of several members from the old Wesleyan connection.

The Methodist New Connexion declare the grounds of this separation to be *church-government and discipline*, and not doctrines. They object to the Old Methodists, for having formed a hierarchy, or priestly corporation; and they say, that in so doing, they have robbed the people of those privileges, which, as members of a Christian church, they are entitled to by reason and Scripture. The New Connexion have, therefore, attempted to establish every part of their church-government on popular principles, and profess to have united, as much as possible, the ministers and the people in every department of it.

The New Methodists are sometimes called Kilhamites, from Mr. Alexander Kilham, who took so active a part in the separation, that he is considered by many as the head and founder of the New Connexion.

The new Methodists profess to proceed upon liberal, open, and ingenuous principles, in the construction of their plan of church-government; and their ultimate decision in all disputed matters, is in their popular annual assembly, chosen, by certain rules, from among the preachers and societies. To them it appears agreeable, both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, should vote in the election of church officers, and give their suffrages in spiritual concerns. When this subject was discussed in the conference at Leeds, in 1797, various arguments were produced on both sides of the question; and, on its being decided against them, the dissentients proposed a plan for a new itinerancy, and formed themselves into a meeting, in order to carry it into immediate effect. Of this meeting, Mr. William Thom was chosen president, and Mr. Alexander Kilham secretary. A form of church-government, suited to an itinerant ministry, was drawn up at the request of the meeting by these two brethren, and, with a few alterations, was accepted by the conference of preachers and delegates.

The preachers and people are incorporated in all meet-

ings for business, not by temporary concession, but by the essential principles of their constitution: for the private members choose the class-leaders; the leader's meeting nominates the stewards; and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies on the circuits; and the fourth quarterly meeting of the year appoints the preacher and delegates of every circuit that shall attend the general conference.

These Methodists are upon the increase, but not with a rapidity usually attendant on their elder brethren. Their present numbers are about 7000, or 8000.

With respect to the extravagancies, fanaticism, &c. &c. of many Methodists, it is only fair to state, that they are not justly chargeable on the general body, who are now, for the most part, as orderly and regular in their worship of God as other Christians. It will be proper, however, to give some account of

OF THE JUMPERS, OR WELSH METHODISTS.

THE Rev. William Bingley, in his Tour through North Wales, describes a meeting of these poor enthusiasts in his usual pleasing style. While that gentleman was at Caernarvon, he was induced, from curiosity, to attend one of these meetings of the Calvinistic Methodists; but not relying on his own observations solely, Mr. Bingley gives the description from those of one of their own countrymen. They persuade themselves, that they are involuntarily acted upon by some divine impulse; and becoming intoxicated with this imaginary inspiration, they utter their rapture and their triumph with such wildness and incoherence; with such gesticulation and vociferation, as set all reason and decorum at defiance; and they ultimately begin to laugh and sing, dance and jump, in all directions, decent and indecent, males and females commingled in one general mass of confusion, in the meantime calling out, in the hoarsest and coarsest manner possible, *gogoniant! gogoniant! glory! glory!*

Dr. Evans says, that "about the year 1785, he happened very accidentally to be present at a meeting of this kind. It was held in the open air, on a Sunday evening, near Newport in Monmouthshire.

The preacher was one of Lady Huntingdon's students, who concluded his sermon with the recommendation of *jumping*; and to allow him the praise of consistency, he got down from the chair on which he stood, and jumped along with them. The arguments he adduced for this purpose were, that David danced before the ark, that the babe leaped in the womb of Elizabeth, and that the man whose lameness was removed, *leaped* and praised God for the mercy which he had received! He expatiated on these topics with uncommon fervency, and then drew the inference; that *they* ought to shew *similar expressions* of joy, for the blessings which Jesus Christ had put into their possession. He then gave an impassioned sketch of the sufferings of the Saviour, and hereby roused the passions of a few around him into a state of violent agitation. About nine men and seven women, for some little time, rocked to and fro, groaned aloud and then *jumped* with a kind of frantic fury. Some the audience flew in all directions; others gazed on silent amazement! They all gradually dispersed, except the *jumpers*, who continued their exertions from eight in the evening to near eleven at night. They at last kneeled down in a circle, holding each other by the hand, while one of them prayed with great fervour, and then all rising up from off their knees, departed. But previous to their dispersion, they wildly pointed up towards the sky, and reminded one another that they should soon meet there, and be never again separated.

It is truly distressing to record such scenes of Christian men and women; yet, if possible, they are exceeded, if not in jumping, by the noise, language, and gesticulations of some of the Wesleyan Methodists, both in and out of the connexion. The author has often witnessed them with astonishment in Macclesfield, Manchester, Bolton, and other places.

Mr. Fearon, in his "Sketches of America," gives the following, I am persuaded not exaggerated, picture of these miserable fanatics. "Having heard (says he) that American Methodists were distinguished for an extreme degree of fanatical violence in their religious exercises, I visited the African church, (all houses of religious assembling being denominated churches,) in which were none but blacks; and in the evening 'Ebenezer-church,

in which were none but whites. As the latter possessed all the characteristics of the former, with considerable additions of its own, to that only is it necessary that I should call your attention. I went at eight o'clock in the evening, the door was locked, but the windows being open, I placed myself at one of them, and saw that the church within was crowded to suffocation. The preacher indulged in long pauses, and occasional loud elevations of voice, which were always answered by the audience with deep groans. When the prayer which followed the sermon was ended, the minister descended from the pulpit; the doors were thrown open, and a considerable number of the audience departed. Understanding, however, that something was to follow, with considerable difficulty I obtained admission. The minister had departed, the doors were again closed, but about four hundred persons remained. One, apparently of the leading members, gave out a hymn, then a brother was called upon to pray, he roared and ranted like a maniac; the male part of the audience groaned, the females shrieked; a man sitting next to me shouted; a youth standing before me continued for half an hour bawling, 'Oh Jesus! come down, Jesus! Jesus! my dear Jesus, I see you! bless me Jesus! oh! oh! oh! come down Jesus!' A small pace farther on, a girl about eleven years of age was in convulsions: an old woman, who I concluded was her mother, stood on the seat, holding her up in her arms, that her ecstasies might be visible to the whole assembly. In another place there was a convocation of holy sisters sending forth most awful yells. A brother now stood forward, stating, that 'although numbers had gone, he trusted the Lord would that night work some signal favours among his dear lambs.' Two sisters advanced towards him, refusing to be comforted, 'for the Lord was with them: another brother prayed—and another. Brother Macfaddin was now called upon, and he addressed them with a voice which might rival a peal of thunder; the whole congregation occasionally joining responsive to his notes. The madness now became threefold increased, and such a scene presented itself as I could never have pictured to my imagination, and, as I trust, for the honour of true religion, and of human nature, I shall never see again. Had the inhabitants of Bedlam been let loose, t

not have exceeded it. From forty to fifty were praying aloud, and extemporaneously, at the same moment of time, some were kicking, many *jumping*, all clapping their hands, and crying in chorus, 'glory! glory! glory! Jesus Christ is a very good friend! oh God! oh Jesus, come down! glory! glory! glory! thank you, Jesus, thank you, God! Oh glory! glory! glory!' Mere exhaustion of bodily strength produced a cessation of madness for a few minutes. A hymn was given out and sung; praying then recommenced; the scene of madness was acted with, if possible, increased efforts, on the part of the performers. One of the brothers prayed to be kept from enthusiasm! a girl of six years of age became the next object of attention. A reverend brother proclaimed that she 'had just received a visit from the Lord, and was in awful convulsions, so hard was the working of the spirit.' This scene continued for some time; but the audience gradually lessened, so that, by ten o'clock, the field of active operation was considerably contracted. The women, however, forming a compact column at the most distant corner of the church, continued their shriekings with but little abatement. Feeling disposed to get a nearer sight of the beings who sent forth such terrifying yells, I endeavoured to approach towards them, but was stopped by several of the brethren, who would not allow of a near approach towards the holy sisterhood."

Such are the scenes which the faithful historian of fanaticism is doomed to record! What a pity that his very fidelity should bring upon him the contumely and abuse of any respectable body of professing Christians. *Field-Preaching* is still common both in England and America. They hold also what are called *Camp-Meetings*, which sometimes last several days.

Amongst the people called Methodists are to be found abundance of these miserable enthusiasts, many of whom, however, are in the main honest, inoffensive, and really pious persons. They are called by different names, as *Ranters*, *Revivalists*, &c. &c. The regular preachers in large towns generally set their faces against such proceedings; but they find it impossible to suppress them altogether.

THE WHITFIELDIAN, OR CALVINISTIC METHODISTS,

ARE an extremely numerous sect of Christians; and, in general, form a very respectable body of men. They branch out into various minor sects; but as their shades of faith and practice are in general of a trifling nature, it is not necessary even to mention them all by name.

Those usually known by the general name of CALVINISTS in this country, form perhaps the largest portion of Protestant Dissenters. Their religious creed has already been sufficiently described; their church-discipline, rites, and forms, have nothing peculiar.

About the year 1741, or soon after Mr. Whitfield's second return from America, which in the course of his life he is said to have visited seven times, he entirely separated from Mr. Wesley and his friends, "because he did not hold the decrees." Those who held general redemption, had no desire to separate, but those who believed particular redemption, being determined to have no fellowship with men that "were in such dangerous errors," would not hear of any accommodation. So that, from the difference of the doctrines which each party maintained respecting the decrees of God and free-will, the body of Methodists, already immense, divided into two separate communions, the *Calvinistic* and the *Arminians*; these holding *general*, and those *particular* redemption.

Mr. Whitfield died in 1770, in the fifty-sixth year of his age, at Newbury Port, near Boston, in New England.

The followers of Mr. Whitfield are, in the aggregate, a body nearly as numerous as those of Mr. Wesley, but not so compact and united. "Their principles being Calvinistic, recommended them especially to the various denominations of Dissenters, and to those of the reformed religion in Scotland and abroad. A great number of these joined Mr. Whitfield, as well as multitudes who left the established church. These were formed into congregations in divers places, who, though considering themselves as one body, have not the same union and interchange as the followers of Mr. Wesley. The first and principal of the churches, at Tottenham-Court, observes the church-ceremonials and liturgy; many of the others use, in general, free prayer. Yet these consider them-

selves not as distinct independent churches, but formed under a fœderal connection: and some of these have no stated pastor, but are supplied by a rotation of ministers. They have an ordination among themselves; and where there is a stationary ministry, they still hold connection with each other, and come up as invited or called upon to the greater congregations, for a fixed space, according to an appointed routine. All these places of worship are supported, not like Mr. Wesley's, by a general fund, but the expenses of the meeting, and salaries of ministers, are provided by the several congregations, and collected and expended in each by stewards chosen out of the principal people.

Some of Mr. Whitfield's followers, however, seeing that the order established which permitted the well-disposed among them to preach, who were not altogether qualified either in language or grammar, had not so good an effect with the intelligent part of the hearers, separated themselves under the patronage of the Countess of Huntingdon, who, while she lived, was the guardian of a connexion, which, until this period, had never obtained such consequence and respectability.

Her ladyship not only erected chapels in various parts of the kingdom, but built a college at Trevecka, in Wales, for the purpose of educating pious young men for the ministry. Her own labours were unwearied, her liberality extensive, and her whole deportment humble and pious; and in this connexion alone, including the country congregations, in England, Wales, and Ireland, it is said, there are no less than one hundred thousand members. She "left all her numerous chapels in the hands of devisees; they pursue exactly the same method of procedure as she did. A number of ministers of the established church, and especially from Wales, where she long resided, continue to supply in rotation the larger chapels of her erection; and those who were her students in her college in Wales, or have since been educated at Cheshunt, with others approved and chosen for the work, are dispersed through Great Britain and Ireland. All these ministers serve in succession; not depending upon the congregations in which they minister for their support, but on the trustees, under whose direction they move.

Every congregation furnishes a stipulated maintenance to the minister during his residence among them, and his travelling expences: but in no congregation do they remain as stated pastors, but expect a successor as soon as the time affixed for their stay is completed. Nor can any of the congregations dismiss the person resident, or procure a change, but by application to the trustees, such being the conditions on which they engage to supply them with a succession of ministers. If any minister is peculiarly useful, and request is made that his stay may be prolonged, it is usually complied with; nay, sometimes, at the desire of the people, he is allowed to settle among them, liable however to a call of two or three months annually, to be employed in the work at large. And if any minister is not acceptable, or his ministry beneficial, his stay is shortened, and he is removed to another station.

On the death of Lady Huntingdon, which happened in 1791, Lady Ann Erskine took her situation, and is said to have been equally attentive to the concerns of this part of the religious community. The seminary in Wales ceased at the death of Lady Huntingdon, the lease being just expired, and no endowment left, her income dying with her: but a new college, on a plan more promising for literature, has been established at Cheshunt, in Hertfordshire, near London; and under the superintending care of trustees appointed for that purpose. The students are not received into this college too young, nor much advanced in life; usually between the age of twenty and thirty; and the term allotted for their studies is three or four years. Their education and maintenance is entirely free; "and at the expiration of the term of their studies," when they have been examined, and judged fit to proceed to the ministry, they are under no restrictions, but may apply for admission into the established church, or any other denomination of Christians. "If Christ be but preached," say they, "the end of our seminary is answered."

Many of the modern Calvinists do not follow all the rigid notions of Calvin; but endeavour to soften down and explain away the horrible doctrine of the absolute predetermined reprobation of the largest portion of the

human species. They are, however, still somewhat deficient in Christian charity, and in their opinions concerning the salvation of those who do not hold what they call the doctrines of grace.

Some, however, are so liberal in their opinions respecting the divine decrees, as to embrace what is called *Baxterianism*, from the celebrated puritan divine Richard Baxter, whose book, entitled "A Call to the Unconverted," will live as long as the English language is known, or Christian piety is revered.

Mr. Baxter's design was to reconcile Arminianism and Calvinism; and, for this purpose, he formed a middle scheme between those systems. With Calvin, he taught that God had selected some whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination allow, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert, that all men are in a state capable of salvation. Mr. Baxter maintains, that there may be a certainty of perseverance here; and yet, he doubts whether a man may not possess so weak a degree of saving grace, as again to lose it.

Calvinists are also divided into what are called *Supralapsarians*, and *Sublapsarians*. Dr. Doddridge thus describes them: Both schemes agree in observing the doctrine of predestination; hence both are properly Predestinarians; "but with this difference, that the *former* supposes that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and for that purpose decreed that *Adam* should necessarily fall, and by that fall bring himself and all his offspring into a state of everlasting condemnation: the *latter* scheme supposes that the decree of predestination regards man as fallen, by an abuse of that freedom which Adam had, into a state in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination."

THE MORAVIANS, OR UNITED BRETHREN.

THIS sect deserves to be ranked amongst the most respectable and valuable of all the Dissenters from the established church in this or any other country. By their own account, this community derive their origin from the ancient Bohemian and Moravian Brethren, who existed as a distinct people ever since the year 1457, when, separating from those who took up arms in defence of their protestations against Popish errors, they formed a plan for church-fellowship and discipline, agreeable to their insight into the Scriptures, and called themselves, at first, *Fratres Legis Christi*, or Brethren after the Law of Christ, and afterwards, on being joined by others of the same persuasion in other places, *Unitas Fratrum*, or *Fratres Unitatis*. By degrees they established congregations in various places, and spread themselves into Moravia and other neighbouring states.

After suffering great persecutions, some emigrated into Silesia, and others into Upper-Lusatia, a province of Saxony, adjoining to Bohemia. The latter found a protector in Nicholas Count Zinzendorff, a pious, zealous man, and a Lutheran by education.

He is very justly esteemed by them as the chief instrument in the hand of God, in restoring the sinking church; and is, in general, gratefully remembered for his disinterested and indefatigable labours in promoting the interests of religion, both at home and abroad. Dr. Potter, Archbishop of Canterbury, who was well versed in the principles of church-government, admitted the Moravian episcopal succession, and, in conformity with his sentiments, the parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be an ancient Protestant episcopal church, and passed an act in their favour in 1749.

Though the brethren acknowledge no other standard of truth than the sacred Scriptures, they in general profess to adhere to the Augsburg Confession of Faith. Both in their Summary of Christian doctrine (which is used for the instruction of their children), and in their general instructions and sermons, they teach the doctrine of the Trinity, and in their prayers, hymns, and litanies, address the Father, Son, and Holy Ghost, in the same

manner as is done in other Christian churches. Yet they chiefly direct their hearers to Jesus Christ, as the appointed channel of the Deity, in whom God is known and made manifest to man. They recommend love to him, as the constraining principle of the Christian's conduct; and their general manner is more by beseeching men to be reconciled to God, than by alarming them by the terrors of the law, and the threatenings against the impenitent, which they, however, do not fail occasionally to set before their hearers.

All the great festivals celebrated in other Protestant churches, are attended to by them with due solemnity; and, during the whole of the Passion-week, they have daily services for the contemplation of our Lord's last discourses and sufferings. On Maunday Thursday they celebrate the Lord's Supper, and also on every fourth Sunday throughout the year. They have prescribed forms of prayer for baptisms, both of children and adults, and for burials; a litany, which is read every Sunday morning, and one for early service on Easter-morning, besides others which they call liturgies, and which are chiefly sung and chaunted.

Some of their services consist entirely in singing (the whole congregation joining), when a succession of verses forms a connected contemplation of some Scripture subject. Two texts of Scripture are appointed for every day in the year. Their ordination services, their manner of celebrating the Lord's Supper, and other church transactions, peculiar to themselves, are very solemn and impressive. Their chapels are without pews, but have moveable benches. Plainness, neatness, and convenience, are their chief study in their construction. Persecutions originally, and afterwards inclination, caused the Moravian Brethren to have a predilection for forming settlements, where they may live without disturbance, and in which their children and young people are not exposed to the allurements of vice, nor obliged to see and hear the conduct and language of the profane and dissolute. In these settlements they have separate houses for single men, single women, and widows. In these houses, all persons who are able, and have not an independent support, labour in their own occupation, and contribute a stipulated sum for board and lodging. Community of

goods does not, nor ever did, exist among them, though it has been often reported and very generally believed. Even the contributions towards their charitable establishments and missions are perfectly voluntary.

Their church is episcopal; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority. The Moravian church, from its first establishment, has been governed by *Synods*, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. According to their regulations, episcopal ordination, of itself, does not confer any power to preside over one or more congregations; and a bishop can discharge no office except by the appointment of a Synod, or of its delegate, the elder's conference of the unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to Presbyters, much in the same way as in the church of England. Deaconesses are retained, for the purpose of privately admonishing their own sex, and visiting them in their sickness; but they are not permitted to teach in public, and far less to administer the sacraments. They have also *Seniores Civiles*, or lay-elders, in contra-distinction to spiritual elders or bishops, who are appointed to watch over the constitution and discipline of the unity of the brethren, &c. The Synods are generally held once in seven years, and besides all the bishops, and the deputies sent by each congregation, those women who have appointments as above described, if on the spot, are also admitted as hearers, and may be called upon to give their advice in what relates to the ministerial labour among their own sex; but they have no decisive vote in the Synod. The votes of all the other members are equal. In questions of importance, or of which the consequence cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present, can decide: but recourse is had to the *lot*, which, however, is never made use of except after mature deliberation and prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

The Synod takes into consideration the inward and

state of the unity, and the concerns of the congregations and missions, and takes cognizance of errors in doctrine, or deviations in practice, &c. Towards the conclusion of every Synod, a kind of executive board is chosen, which is called the *Elders' Conference of the Unity*. At present it consists of thirteen elders, and is divided into four committees, or departments. 1. The *Missions'* department. 2. The *Helpers'* department. 3. The *Servants'* department. 4. The *Overseers'* department.

Besides this general *Conference of Elders*, which superintends the affairs of the whole unity, there is a conference of elders belonging to each congregation; which directs its affairs, and to which all the members of the congregation are subject. This body, which is called the "*Elders' Conference of the Congregation*," consists, 1. of the *Minister*; 2. of the *Warden*; 3. of a *Married Pair*, who care particularly for the spiritual welfare of the married people; 4. of a *Single Clergyman*, to whose care the single men and boys are more particularly committed; and 5. of *those Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who, in this conference, have equal votes with the men. *The Elders' Conference of each Congregation* is answerable for its proceedings to the *Elders' Conference of the Unity*; and visitations from the latter to the former, are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church. In every country they have superintendants of their congregations in it, whom they call *Provincials*. These are generally bishops, but a priest is likewise eligible to that office.

In *marriage* they may form a connection with those only who are of their own communion. The brother who marries a person not of their congregation, is considered as having quitted their church-fellowship. There is, however, no objection to a sister's marrying a person of approved piety in another communion; and some, by express licence, are permitted still to join in their church ordinances, as before. A brother may make his own choice of a partner in the society, and both parties may reject the proposals made to them; but as all intercourse between the different sexes is less frequent among them

than elsewhere, and few opportunities of forming particular attachments are found; they usually rather refer the choice to their friends and intimates, than decide for themselves. As the lot must be cast to sanction their union, each receives his partner as a divine appointment; and, however strange this method may appear, there are perhaps no where fewer unhappy marriages to be found than among the brethren. In their settlements, at all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

What chiefly characterizes the Moravians, and holds them up to the attention and admiration, and for the example of all others, is their missionary zeal. In this they are superior to every other body of Christians whatever. Their missionaries are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not several of them in the mission. Their zeal is calm, steady, and persevering. They would reform the world, but are careful how they quarrel with it. They carry their point by address, and the insinuations of modesty and mildness, which commend them to all men, and give offence to none.

In 1749 an act of parliament was passed in their favour, to relieve them from taking oaths, about which some had conscientious scruples; yet they make declarations, "in the presence of God," considering God as "a witness," which amounts to nearly the same thing.

SWEDENBORGIANS, OR NEW JERUSALEM CHURCH,

THIS sect owes its origin to one of the most extraordinary men that has existed since the days of the apostles: the late Honourable Baron Swedenborg, the son of a pious bishop of West Gothnia in Sweden, born at Stockholm in 1689, and who died in London in the year 1772, after a life spent in the acquirement of almost every species of human learning, and the propagation of religious doctrines unlike every thing the Christian world had before been accustomed to. He was not, however, in holy orders, nor did he attempt to teach his tenets to the public, otherwise than through the medium of the

press. All his writings, both of a philosophical and a theological nature, were published in the Latin tongue. They are extremely numerous, and, to say the least of them, highly ingenious, every where breathing a spirit of the purest piety and devotion to God, and admiration of His works.

The following extract of a letter, written by the baron himself, will serve to convey an idea of the nature of his supposed mission, and of his own personal character.

“In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of assessor in the metallic college, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it, as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the state was offered me, which I declined to accept, lest it should prove a snare to me. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg*; from which time I have taken my seat with the nobles of the equestrian order, in the triennial assemblies of the states. I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the society of angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment; whereas in our literary societies the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale*, at Leipsic, in three volumes, folio; and in 1738 I took a journey into Italy, and staid a year at Venice and Rome.

“With respect to my family-connections, I had four sisters; one of them was married to Erick Benzelius, afterwards promoted to the archbishopric of Upsal; and thus I became related to the two succeeding archbishops of that see, both named Benzelius, and younger brothers of the

former. Another of my sisters was married to Lars-Benzelstierna, who was promoted to a provincial government, but these are both dead; however, two bishops, who are related to me, are still living; one of them is named Nilenius, Bishop of Ostrogothia, who now officiates as president of the ecclesiastical order in the general assembly at Stockholm, in the room of the archbishop, who is infirm; he married the daughter of my sister; the other, who is named Benzelstierna, Bishop of Westermannia and Dalecarlia, is the son of my second sister; not to mention others of my family who are dignified. I converse freely, and am in friendship, with all the bishops of my country, which are ten in number, and also with the sixteen senators, and the rest of the grandees, who love and honour me, as knowing that I am in fellowship with angels! The king and queen themselves, as also the three princes, their sons, shew me all kind of countenance; and I was once invited to eat with the king and queen at their table (an honour granted only to peers of the realm) and likewise since with the hereditary prince. All in my own country wish for my return home; so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against; and should any thing of that kind befall me elsewhere, it will give me no concern.

“Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them as matters of low estimation when compared to the honour of that sacred office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743; to open in me a sight of the spiritual world, and to enable me to converse with spirits and angels; and this privilege has been continued to me to this day. From that time I began to print and publish various unknown *Arcana*, that have been either seen by me, or revealed to me, concerning HEAVEN and HELL; the state of men after death; the true worship of God; the spiritual sense of the Scriptures; and many other important truths tending to salvation and true wisdom; and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other

countries. As to this world's wealth, I have sufficient, and more I neither seek nor wish for."

The first, and leading doctrine of this church, as inculcated in the writings of the worthy Baron, relates to the person of Jesus Christ, and to the redemption wrought, not purchased, by him. On this subject it is insisted, that Jesus Christ is Jehovah, manifested in the flesh, and that he came into the world to glorify his human nature, by making it one with the divine. It is, therefore, insisted further, that the *humanity* of Jesus Christ is itself divine, by virtue of its indissoluble union with the indwelling Father, and that thus, as to his humanity, He is the Mediator between God and man, since there is now no other medium of God's access to man, or of man's access to God, but this *Divine Humanity*, which was assumed for this purpose. Thus it is taught, that in the person of Jesus Christ dwells the whole Trinity of Father, Son, and Holy Spirit; the Father constituting the soul of the above humanity, whilst the humanity itself is the Son, and the divine virtue, or operation proceeding from it, is the Holy Spirit, forming altogether one God, just as the soul, the body, and operation of man, form one man.

On the subject of the redemption wrought by this incarnate God, it is taught, that it consisted not in the vicarious sacrifice of one God, as some conceive, to satisfy the justice, or, as others express it, to appease the wrath of another God, but in the real subjugation of the powers of darkness and their removal from man, by continual combats and victories over them, during his abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the thus glorified humanity of this combating God.

2. The sense of the letter of the holy word, says he, is the *basis*, the *continent*, and the *firmament*, of its spiritual and celestial senses, being written according to the doctrine of correspondencies between things spiritual and things natural; and thus designed by the Most High as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men.

3. A *third* distinguishing doctrine, which marks the character of the writings of Baron Swedenborg, is the doctrine relative to *life*, or to that rule of conduct on the part of man which is truly acceptable to the Deity, and

at the same time conducive to man's eternal happiness and salvation, by conjoining him with his God. This rule is taught to be simply this, "to shun all known evils as sins against God, and at the same time to love, to cherish, and to practice whatsoever is wise, virtuous, and holy, as being most agreeable to the will of God, and to the spirit of his precepts."

Since the appearance of the former editions of this work, much change has taken place in the numbers of sects and the latitude of opinions, which have been promoted by liberal laws in all countries. The Catholics now tolerate the Protestant; and the jealousy of the Pope has so much abated, that in England and most other countries no civil disabilities arises from religious faith.

The Church of England has become more rigidly Calvinistic, and the Evangelical party, a title which they arrogate, is wide spread, and has extensive influence in large towns.

The Unitarians have also greatly increased, and include the wealthiest families in commercial and manufacturing towns. Many pulpits of other dissenters have also become professedly Unitarian, since this system, directed chiefly to morals, admits of many doctrines irreconcilable with the precise tenets of other sects.

Methodism, as a religion of fellowship and mutual charity, addresses itself to the feelings of the poor; and, as the follies of public policy have increased poverty, so the needy seek an asylum in the benevolence of Methodist communities, and add greatly to their numbers.

Three new sects have arisen of late years. 1. *The Abstainers*, or Bible Christians, whose leading tenet is abstinence from all animal food and spirituous liquors. They have a chapel in Salford, of which Mr. Brotherton, M. P. is the minister, and it is respectably attended. There are, also, many disciples in London; and the sect was embodied after the publication of Sir Richard Phillips's reasons, given at page 327.

2. *The St. Simonians*, a French sect, which seizes on all the benevolent doctrines of Jesus relative to property, and, by more equal distribution, proposes to banish want from society. It is a system of self-denial, mixed up

with some ceremonials as a bond of union. It is wide spread in France, and has proselytes in other countries.

3. The *Unknown Tongues* are a sect espoused by a very eloquent preacher, the late Irving, and since sanctioned in other congregations. Certain persons of the congregation work themselves into a sort of frenzy, and give it utterance in noises and uncouth sounds, said to be the language of the Holy Spirit, manifesting itself in this way. Irving deferred to them, and for doing so was expelled the Scotch Church.

The *Owenites*, or *Co-operatives*, are a sect, and in London very numerous, but rather free-thinking and political than religious. Mr. Owen denies all revelation and supernatural agency, and seeks to found a social system on self-denial, self-discipline, and improved education. He considers all the evils that afflict mankind as results of errors in the organization of society, and proposes a general change in its present order and practices.

The *Universalists* cannot, properly speaking, be called a distinct sect, as they are frequently found scattered amongst various denominations. They are so named from holding the opinion that all mankind will be restored to happiness, through the mercy of Almighty God.

The *Sandemanians*, so called from Mr. Sandeman, who held certain notions, somewhat differing from those of Calvin, respecting justifying faith. In Scotland they are called *Glassites*, from Mr. J. Glass. They hold that faith is nothing more than "a simple assent to the divine testimony concerning Jesus Christ," in the Holy Scriptures. Evans says, "the chief opinion and practices in which this sect differs from other Christians, are their weekly administration of the Lord's Supper; their love-feasts, of which every member is not only allowed, but required to partake, and which consist of their dining together at each other's houses in the interval between themorning and after noon service; their kiss of charity, used on this occasion, at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collection before the Lord's Supper, for the support of the poor and defraying other expences; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love; the precept

concerning which, as well as other precepts, they understand literally—community of goods, so far as that every one is to consider all that he has in his possession liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, uncertain use.

The *Johnsonians*, a small, but quiet and decent sect, so called from a Mr. Johnson, of Liverpool, who deny the pre-existence of Christ, and at the same time believe that he is properly God. They assert that God cannot be divided into distinct persons. They deny the doctrine of original sin. They deny the natural immortality of the soul, and contend that the whole of man is at present mortal; yet maintain the separate existence of the soul between death and the resurrection. Respecting the atonement and perseverance of the saints, they agree with the Calvinists, and some Baptists, as to the mode and subject of baptism. They contend for the restitution of all the animal creation; but believe that the wicked will be endlessly miserable. Positive punishment, as inflicted by God, they deny, and hold the language of scripture respecting the future punishment of the wicked to be figurative, and that their torment will naturally arise from their state, and exist in their minds.

The *Southcotians*, or followers of the late Joanna Southcot, are nearly extinct. This poor woman set forth that she was divinely inspired, and had a commission to announce to the world the speedy reign of Christ upon earth; she even affected to have been miraculously pregnant of the divine Shiloh; but expired before her delivery; and, when her body was opened, no appearance of pregnancy could be found. They maintain, however, that Shiloh was caught up into heaven, and in due time will manifest himself.

The *Deists* are, it is to be feared, greatly on the increase. Those who are distinguished by this name are all those who hold that they believe in a God; but deny that he has ever revealed himself to mankind, otherwise than in the visible works of creation, or that his special providence interferes in the fortune or fate of individuals; but they refer every effect to the general and necessary harmony of Nature.

CHAP. VIII.

OF MOHAMMEDANISM, OR ISLAMISM.

IN the beginning of the seventh century, when the Jews had very generally departed from the worship and service of the true God, and when the Christians of the east had almost universally forsaken the simple doctrines, and discipline of their Divine Teacher, there sprung up, in the city of Mecca, one of the most extraordinary and enterprising pretenders to prophecy that the world ever witnessed. This man's name was MAHOMET, or MOHAMMED: he was born in the year 571, of poor parents, but of rich and respectable connexions, belonging to the tribe of the Korashites, reckoned the most noble in all that part of Arabia. His father died before he was two years old, and all the power and wealth of the family devolved to his uncles; especially to Abu Taleb, who afterwards became possessed of the chief sway in the city, and surrounding country, of Mecca.

Mohammed's mother died when he was only in his eighth year; and the following year he was deprived of the guardianship of his venerable grandfather. After this, his uncle Abu Taleb, undertook the care of his education; and ever after, although he refused to listen to his nephew's pretensions as a prophet, manifested great affection for him, and more than once protected him against the fury of his enemies.

He continued in the employment of his uncle, who was a merchant, trading principally to Syria with camels, until he had attained his twenty-fifth year. About that time died one of the chief men of the city, leaving a widow of the name of Cadiga; who requiring a factor to manage her stock, Mohammed entered her service, and traded for her some years, to Damascus and other places. In this service Mohammed conducted himself with so much propriety, that he not only merited the respect, but actually won the affections of his mistress, who was twelve years older than himself; he being then

only twenty-eight years of age. Cadiga having married him, he became suddenly exalted to an equality with some of the richest men of the city.

Whether this unlooked-for elevation had inspired Mohammed with an extraordinary ambition, or whatever other motive prompted him, he soon began to manifest symptoms of wishing to appear a man of no common character; and as one divinely commissioned to reform the world by the introduction of a new system of religion, which should embrace whatever was excellent in the Pagan morality, and the Jewish and Christian dispensations. His commercial transactions in Egypt, Palestine, and Syria, having brought him acquainted with the numerous Christians and Jews residing in those countries, he soon discovered that the task of creating a new religion would not be very difficult. He proceeded, however, with much caution and care; and it was not till he had attained his thirty-eighth year, that he retired from the business of the world, to commence hermit in the cave of Hira, in which, as he said, he continued all day, exercising himself in prayer, fastings and holy meditations. This course of piety having been pursued for the space of two years, his wife began to look upon him in the light of an apostle, and actually became converted to his new faith and mode of life. The visions which he told her he had seen in the cave, and the extraordinary voices he heard there, he had the address to induce her to believe.

Mohammed was in his fortieth year, when he first took upon himself the style and title of an apostle of God. This, however, he did only to a very few who gradually attached themselves to his cause. But, about four years afterwards, he openly declared himself, in the city of Mecca, a prophet sent by God, to convert the people from the errors of Paganism to the true religion. This declaration was, at first, greatly derided; but as his disciples continued to increase, it was at length thought necessary by some to arrest his career by putting him to death. A combination to effect this was accordingly formed; but the plot having come to the knowledge of his uncle Abu Taleb, the prophet was saved from destruction through his means.

According to Dr. Prideaux, the main arguments, which Mohammed used to delude men into a belief of this imposture, were promises and threats, which he knew would work most strongly on the affections of the vulgar. His promises were chiefly of Paradise, which with great art he framed agreeably to the taste of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful to them, they were from hence apt to place their highest enjoyment in things of this nature. For this reason, he made the joys of his Paradise to consist totally in these particulars; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne; as, "that they should drink nothing but boiling and stinking water, nor breathe any thing but exceedingly hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c.;" and, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. To which purpose he set forth, upon all occasions, what terrible calamities had fallen upon the heads of such as would not be instructed by the prophets who were sent before him; how the old world was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent unto them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testaments, and that Moses and Jesus Christ were prophets sent from God; but alleged that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that origi-

nal purity in which it was first delivered. And this is the reason, that most of the passages which he takes out of the Old and New Testaments, appear different in the Koran from what we find them in those sacred books.

Mohammed pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was subject, it is said, to the falling-sickness; so that whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God with some new revelations. His pretended revelations he put into several chapters; the collection of which makes up the Koran, which is the Bible of the Mohammedans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required, that they should be published to the people: that is, as often as any new thing was to be set on foot, any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, that his opposers demanded to see a miracle from him; "for," said they, "Moses, and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him, in the last place, without miracles, to force them by the power of the sword to do his will." Hence it has become the universal doctrine of the Mohammedans, that their religion is to be propagated by the sword, and that all true Mussulmen are bound to fight for it. It has even been said to be a custom among

them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote, that the doctrines they teach are to be defended and propagated by the sword. Some miracles, at the same time, are told, which Mohammed is said to have wrought; as, "That he clave the moon in two; that trees went forth to meet him, &c. &c.;" but those who relate them are only such as are ranked among their fabulous and legendary writers; their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that the Koran itself is the greatest of all miracles; for that Mohammed, who was an illiterate person, who could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mohammed himself also frequently insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think infallibly, that this book could come from none other but God himself; and that Mohammed, from whom they received it, was his messenger to bring it unto them.

That the Koran, as to style and language, is the standard of elegance in the Arabian tongue, and that Mohammed was in truth, what they affirm him to have been, a rude and illiterate man, are points agreed on all sides. But who were the actual authors of this confessedly curious book, has never been satisfactorily ascertained; but this would be of no importance if the Mohammedans did not allege the beauty of the language and the sublimity of its precepts, as a miracle wrought by the Almighty in behalf of this prophet.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, a fresh opposition was renewed against him, and a stop soon put to the further progress of his designs at Mecca. Mohammed, there-

fore, seeing all his hopes in a manner crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca, towards the east, and was a man of power and interest, he took a journey thither, under his protection, in order to propagate his imposture there. But, after a month's stay, finding himself unable to gain even one proselyte, he retired to Mecca, with a resolution to wait for such further advantages as time and opportunity might offer. His wife Cadiga being now dead, after living with him two and twenty years, he took two other wives in her stead, Ayesha, the daughter of Abubeker, and Lewda, the daughter of Zama; adding a while after to them a third, named Haphsa, the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably. Ayesha is said to have been then only six years old; on which account the completion of that marriage was deferred, though not for many years, the eastern women being very early marriageable.

In the twelfth year of his mission is placed the *mesra*, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven; of which he tells us, in the seventeenth chapter of the Koran: for the people calling on him for miracles to prove his mission, and finding himself unable, or being unwilling, to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mohammedans, is this: At night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pair of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command. Mohammed describes it to be a beast as white as milk, and of a mixed nature, between an ass and a mule, and also of a size between both; but of such extraordinary swiftness as to equal even lightning itself.

As soon as Mohammed appeared at the door, the angel

Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven ; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak ; but the beast having lain idle and unemployed from the time of Christ to Mohammed, was grown so mettlesome and skittish, that he would not stand still for Mohammed to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him ; and, thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mohammed went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate ; and informing the porter who he was, and that he had brought Mohammed, the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver ; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho, near Mecca, in Arabia. On his entrance he met a decrepid old man, who it seems was our first father Adam ; and, as he advanced, he saw a multitude of angels in all manner of shapes ; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son ; and then recommended himself to his prayers. From this first heaven, he tells us, that he ascended into the second, which was at the distance of five hundred years' journey above it ; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there

were twice as many angels in it as in the former ; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers ; Joseph, the son of Jacob, did the same in the fourth heaven, which was all of emerald, Moses in the fifth, which was all of adamant ; and John the Baptist in the sixth, which was all of carbuncle : whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However it is observed, that here he alters his style ; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him that he was not permitted to attend him any further ; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, “ O Mohammed, salute thy Creator ; whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed ; on the right side of which, he says, God’s name and his own were written in these Arabic words : “ *La ullah ellallah Mohammed reful ollah* ;” that is, “ *THERE IS NO GOD BUT GOD, AND MOHAMMED IS HIS PROPHET,*” which is at this day the creed of the Mohammedans. Being approached to the divine presence, he tells us, that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it ; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him ; and set him again upon the coast Alborak, which stood tied to the rock near Jerusa-

lém. Then he conducted him back to Mecca, in the same manner as he brought him thence ; and all this within the space of the tenth part of one night.

On his relating this story to the people the next morning after he pretended the thing to have happened, it was received by them with a general outcry ; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable. But, how ridiculous soever the story may appear, Mohammed had a further design in it, than barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Koran, which was his written law ; and had pretended to be nothing more than barely the messenger of God in publishing it, as it was delivered to him by the angel Gabriel. But now, learning from his friend Abdallah, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself, while in the mount ; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other ; he had a mind for the future to advance his authority to the same pitch, and to make all his sayings and dictates pass for oracles among the Mussulmen, as those which were pretended to proceed from Moses did among the Jews ; and for this end chiefly it was, that he invented this story of his journey to heaven.

The story, however, whatever advantages he might and did gain by it when his religion became more firmly established, was deemed at first so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medina, then called Yathreb, a city lying 270 miles north-west from Mecca ; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties did not agree at all ; and feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mohammed. Thus we are told, that in the thirteenth year of his mission, there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him at Mecca,

to instruct them in his new religion ; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this they laboured abundantly, and with such success, that, in a short time, they drew over the greatest part of the inhabitants ; of which Mohammed receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

On the 12th day of the month which the Arabs call the Former Rabia, that is on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. He first lodged in the house of Chalid Abu Job, one of the chief men of the party, till he had built a house for himself. This he immediately undertook, and erected a mosque at the same time for the exercise of his religion ; and having thus settled himself in this town, he continued there ever after, to the time of his death. From this flight of Mohammed, the HEGIRA, which is the æra of the Mohammedans, begins its computation : Hegira, in the Arabic language, signifying flight. It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed the day that Mohammed left Mecca was on the first of the Former Rabia ; and he came to Medina on the 12th of the same month, that is, on the 24th of our September ; but the Hegira begins two months before, from the first of Moharram : for, that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might commence his æra from the beginning of that year in which the flight of the impostor happened, from which it took its name.

The first thing that Mohammed did, after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six which were born to him of Cadiga, his first wife ; and indeed the only one which he had, notwithstanding the multitude of his wives, who survived him. Having now obtained the end at which he had long been aiming, that is, that of having a town at his command, he entered upon a scheme entirely new. Hitherto he

had been only preaching his religion for thirteen years together ; for the remaining ten years of his life he took the sword, and fought for it. He had long been teased and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often perplexed and put to silence ; henceforth he forbade all manner of disputing ; telling his disciples, that his religion was to be propagated not by disputing but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute for the redemption of their lives. Having erected his standard, he called them all to come armed to it ; and his followers being then very numerous, he made several successful expeditions, and finally succeeded in establishing his religion in almost every part of his own country. After his death it spread over a far greater extent of territory than even Christianity itself. At present this religion prevails throughout the Turkish dominions in Europe, Asia, and Africa ; in the Barbary states, in the interior of Africa ; the eastern coast of Africa, and the island of Madagascar ; in Arabia ; the Persian states ; the Russian states of Little Tartary, Astrachan, Kazan, Kirghis, Kazaks, &c ; amongst the independent Tartars ; in a great part of Hindoostan ; many of the eastern islands, as Malaya, Sumatra, Java, &c. &c. There are also many Mohammedans in China and other countries.

Towards the end of the 10th year of the Hegira, Mohammed took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called by his followers, the pilgrimage of valediction, because it was the last he made : for, after his return to Medina, he began daily to decline, through the force of poison which he had taken three years before at Caibar. It had been working in him all the while, and had at length brought him so low, that he was forced on the 28th day of Saphar, the second month of their year, to take to his bed ; and, on the 12th day of the following month, it put an end to his life, after a sickness of thirteen days.

He was buried in the place where he died, which was

in the chamber of his best-beloved wife, at Medina ; and there he lies to this day. For, as to what many have said and believed, that Mohammed's tomb, being of iron, is suspended in the air, under a vault of loadstones, it is a mere fable ; and the Mohammedans laugh, when they know that the Christians relate it, as they do other stories of him, for certain matter of fact.

Mohammed was a man of a good stature and a comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious, much delighting in rapine, plunder, and bloodshed, according to the usage of the Arabs, who have generally followed this kind of life. The Mohammedans, however, would persuade us, that he was a saint from the fourth year of his age : for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them ; and, carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati* ; so that he had none of it ever after. His two predominant passions, however, contradict this opinion. They were ambition and lust. The course which he took to gain empire abundantly shews the former ; and the multitude of women with whom he was connected, proves the latter. While Cadiga lived, which was till his fiftieth year, it does not appear that he had any other wife : for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her by bringing in another wife. But she was no sooner dead, than he multiplied them to a great number, besides which he had several concubines. They that reckon the fewest, allow him to have married fifteen ; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

One of the main arguments which the followers of Mohammed used, to account for his having had so many wives, is, that he might beget young prophets : he left, however, neither prophet nor prophetess long behind him of all his wives. The six children which he had by Ca-

diga, his first wife, all died before him; except Fatima, the wife of Ali, who only survived him sixty days; and he had no child by any of the rest.

As Mohammed allowed the divinity of the Old and New Testaments, it is natural to suppose that he would attempt to prove his own mission from both. He did so; and the texts used for this purpose, by those who defend his cause, are these following: In Deuteronomy it is said, "The Lord came down from Sinai, and rose up from Seir unto them: he shined forth from mount Pharan, and he came with ten thousand of saints: from his right hand went a fiery law for them." Now by these words, according to the Mohammedans, are meant the coming down of the law to Moses, on mount Sinai; of the gospel to Jesus, at Jerusalem; and of the Koran to Mohammed. at Mecca: for, say they, Seir are the mountains of Jerusalem, where Jesus appeared; and Pharan the mountains of Mecca, where Mohammed appeared. But in this they are mistaken in their geography; for Pharan is a city of Arabia Petræa, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Palestine, and above 500 miles distant from Mecca. It was formerly an episcopal see, under the patriarchs of Jerusalem, and famous for Theodorus, once bishop of it, who was the first that published to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deserts, lying from this city to the borders of Palestine, are called the deserts or wilderness of Pharan, and the mountains lying in it, the mountains of Pharan, in Holy Scripture; near which Moses first began to repeat, and more clearly to explain, the law to the children of Israel, before his death: and it is to that to which the text above-mentioned refers.

The Psalmist has written, "Out of Sion, the perfection of beauty, God hath shined;" which the Syriac version reads thus, "Out of Sion God hath shewed a glorious crown." From whence, some Arabic translation having expressed the two last words by "eclilan mahmudan," that is, "an honourable crown," the Mohammedans have understood the name Mohammed; and so read the word thus, "Out of Sion hath God shewed the crown of Mohammed." In Isaiah we read, "And he saw a

chariot, with a couple of horsemen, a chariot of asses, and a chariot of camels." But the old Latin version has 't, " And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel." Where, by the rider upon an ass, they understand Jesus Christ, because he did so ride to Jerusalem; and by the rider upon a camel Mohammed, because he was of the Arabians, who use to ride upon camels. Our Saviour, in St. John, tells his disciples, " If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." By the Comforter, the Mohammedans will have their prophet Mohammed to be here meant: and therefore, among other titles, they gave him that of Paraclet, which is the Greek word used in this text for the Comforter, made Arabic. They also say, that the very name of Mohammed, both here and in other places of the gospel, was expressly mentioned; but that the Christians have, through malice, blotted it out, and shamefully corrupted those holy writings; nay, they insist, that at Paris there is a copy of the Gospels without those corruptions, in which the coming of Mohammed is foretold in several places, with his name expressly mentioned in them. Such a copy, it must be owned, would be highly convenient, and to the purpose: for then it would be no easy matter to refute this text in the sixty-first chapter of the Koran: " Remember, that Jesus, the son of Mary, said to the children of Israel, I am the messenger of God: he hath sent me to confirm the Old Testament, and to declare unto you, that there shall come a prophet after me, whose name shall be Mohammed."

From every view of the life of Mohammed, and even from the partial representations of his zealous and infatuated followers, it is evident, that ambition and lust were his predominant passions. From the separate or united influence of these powerful principles, it would not be difficult to trace almost every great design, and every important action of his life. There is no stronger or more infallible criterion of truth and falsehood, than consistency; for nothing is permanent but truth, and nothing consistent but sincerity. So far was the character of Mohammed from being consistent, that it is ever found to vary with his situation. Thus, till they could be

indulged without shame and without danger, we behold him compelling his lustful passions, even in the earliest periods of life, when their influence is most powerful, to bend to the dictates of policy and the views of ambition. Thus, as interest required, he now flattered the pride of the Jews, and now appealed to the prejudices of the Arabs ; now selecting the temple of Jerusalem, and now that of Mecca, as the Kibla, the hallowed spot, towards which the worship and the prayers of his followers should be directed. Thus, too, at the commencement of his imposture, we find him humble and yielding, labouring only by the powers of eloquence, and by the softer arts of insinuation, to captivate the affections of his countrymen. But in its more advanced staté, we behold on a sudden the preacher, by divine command, transformed into a warrior ; we see his steps every where marked with blood and desolation ; and we hear him, with the stern and ferocious aspect of a conqueror, proposing death or conversion as the only alternative to his subject foes.

It must be admitted by all parties, that vast were the schemes which Mohammed formed, and that great were the revolutions which he effected, both in the religion and the government of his country. With such vigour and intrepidity were his plans executed, and with so great success were his adventurous efforts crowned, that he not only became the founder of a new system of religion, but lived to behold himself master of all Arabia, besides several adjacent countries.

After his death, which happened A. D. 632, his followers, led on by the same intrepidity, and actuated by the same fanatical fury, extended their new religion far beyond the limits of Arabia, and brought Syria, Persia, Egypt, and other countries, under their dominion.

It is a lamentable consideration, that the great body of Greek and eastern Christians have felt the weight of the iron yoke imposed by this victorious sect, in a greater or less degree, from the seventh century to the present day. The Saracens also made inroads into the Greek empire, and carried their victorious arms into Media, Chaldæa, India, and Tartary. They held Spain from A. D. 714 till the beginning of the sixteenth century ; but they were driven out of France in 726. They infested Italy, Sicily,

Sardinia, Corsica, Majorca, and Crete ; founded in Africa the kingdoms of Fez, Morocco, and Algiers ; and under Mohammed II. became masters of Constantinople in 1453

The success of their arms was every where attended with the propagation of Mohammedanism ; and the professors of this religion have long been called Saracens, Turks, Tartars, Moors, &c., from their respective countries.

When a great part of the life of Mohammed had been spent in preparatory meditation on the system he was about to establish, the chapters of the *Alcoran*, or *Koran*, or, in our own language, the Book which was to contain the rule of the faith and practice of his followers, were dealt out slowly and separately during the long period of three and twenty years. He entrusted his beloved wife Haphsa, the daughter of Omar, with the keeping of the " chest of his apostleship," in which were laid up all the originals of the revelations he pretended to have received by the ministration of the angel Gabriel, and out of which the *Koran*, consisting of 114 *surats* or chapters, of very unequal length, was composed after his death.

Yet, defective in its structure, and not less exceptionable in its doctrines and precepts, was the work which he thus delivered to his followers as the oracles of God. We will not detract from the real merit of the *Koran* ; we allow it to be generally elegant, and often sublime ; but at the same time we regret its arrogant pretensions to any thing supernatural. Nay, if, descending to a minute investigation of it, we consider its perpetual inconsistency and absurdity, we shall indeed have cause for astonishment at that weakness of humanity, which could have received such compositions as the work of the Deity, and which could still hold it in such admiration as it is held by the followers of Mohammed at this day. Far from supporting its arrogant claim to a supernatural work, it sinks below the level of many compositions confessedly of human original ; and still lower does it fall in our estimation, when compared with that pure and perfect pattern which we justly admire in the Scriptures of truth.

The first praise of all the productions of genius is invention ; but the *Koran* bears little impression of this transcendent character. It does not contain one single

doctrine which may not fairly be derived either from the Jewish and Christian Scriptures, from the spurious and apocryphal gospels, then current in the East, from the Talmudical legends, or from the traditions, customs, and opinions of the Arabians. And the materials collected from these several sources are here heaped together, with perpetual and needless repetitions, without any settled principle or visible connexion. The most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it general impresses of the nature and attributes of God. But if its author had really derived these just conceptions from the inspiration of that Being, whom they attempt to describe, they would not have been surrounded, as they now are on every side, with error and absurdity. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly and impiously aimed to sensualize the purity of the divine essence.

But it might easily be proved, that whatever the Koran justly defines of the divine attributes was borrowed from our Holy Scriptures; which, even from their first promulgation, but especially from the completion of the New Testament, have extended the views, and enlightened the understandings of mankind.

The Koran, indeed, every where inculcates that grand and fundamental doctrine of the unity of the Supreme Being, the establishment of which was constantly alleged by the impostor as the primary cause of his pretended mission. With respect to the great doctrine of a future life, and the condition of the soul after its departure from the body, it must indeed be acknowledged, that the prophet of Arabia has presented us with a nearer prospect of the invisible world, and disclosed to us a thousand particulars concerning it, which the Holy Scriptures had wrapped in the most profound and mysterious silence. But in his various representations of another life, he generally descends to an unnecessary minuteness and particularity which excite disgust and ridicule instead of reverence. He constantly pretended to have received these stupendous secrets, by the ministry of the angel Gabriel, from that eternal book in which the divine decrees have been writ-

ten by the finger of the Almighty, from the foundation of the world : but the learned inquirer will discover a more accessible, and a far more probable source whence they might be derived, partly in the wild and fanciful opinions of the ancient Arabs, and chiefly in those exhaustless stores of marvellous and improbable fiction, the works of the Rabbins. Hence that romantic fable of the angel of death, whose peculiar office it is, at the destined hour, to dissolve the union betwixt soul and body, and to free the departing spirit from its prison of flesh. Hence, too, the various descriptions of the general resurrection and final judgment, with which the Koran every where abounds. And hence the vast, but ideal balance, in which the actions of all mankind shall then be impartially weighed, and their eternal doom be assigned them, according as their good or evil deeds shall preponderate. Here, too, may be traced the grand and original outlines of that sensual Paradise, and those luxurious enjoyments, which were so successfully employed in the Koran, to gratify the ardent genius of the Arabs, and allure them to the standard of the prophet.

The same observation, which has been applied with respect to the sources whence the *doctrines* were drawn, may, with some few limitations, be likewise extended to the *precepts* which the Arabian legislator has enjoined. That the Koran, amidst a various and confused heap of ridiculous, and even immoral precepts, contains many interesting and instructive lessons of morality, cannot with truth be denied. Of these, however, the merit is to be ascribed, not to the feeble imitation, but to the great and perfect original from which they were manifestly drawn. Instead of improving on the Christian precepts by a superior degree of refinement ; instead of exhibiting a purer and more perfect system of morals than that of the gospel, the prophet of Arabia has miserably debased and weakened even what he has borrowed from that system.

We are told by our Saviour, that a man is to be the husband of one wife, and that there is to be an inseparable union betwixt them. By Mohammed's confession, Jesus Christ was a prophet of the true God, and the Holy Spirit was with him. Yet in the Koran we find a permit

for any person to have *four wives*, and as many concubines as he can maintain. Again, our Saviour expressly tells us, that at the resurrection, "They will neither marry nor be given in marriage, but be like the angels of God in heaven." We are informed also by St. Paul, that "we shall be changed, and have a spiritual and glorified body; for flesh and blood cannot inherit the kingdom of heaven; neither can corruption inherit incorruption." But Mohammed gives a very different account: it is clear, from his own confession, that the happiness promised in the Koran consists in base and corporeal enjoyments. According to its author, there will not only be marriage, but also servitude in the next world. The very meanest in Paradise will have eighty thousand servants, and seventy-two wives of the girls of Paradise, besides the wives he had in this world. He will also have a tent erected for him, of pearls, hyacinths, and emeralds. And as marriage will take place, so a new race will be introduced in heaven; "For," says the Koran, "if any of the faithful in Paradise be desirous of issue, it shall be conceived, born, and grown up, in the space of an hour." But on the contradictions in point of doctrine, though sufficient of themselves to confute the pretensions of Mohammed, I forbear to insist. They were perhaps intentional, and adopted in order to promote more effectually the plans of interest and ambition which he had concerted.

The impure designs which gave birth to the whole system, may be traced in almost every subordinate part: even its sublimest descriptions of the Deity, even its most exalted moral precepts, not unfrequently either terminate in, or are interwoven with, some provision to gratify the inordinate cravings of ambition, or some license for the indulgence of the corrupt passions of the heart. It allows private revenge in the case of murder; it has given a sanction to fornication; and, if any weight be due to the example of its author, it has justified adultery. It has made war, and rapine, and bloodshed, provided they be exercised against unbelievers, not only meritorious acts, but even essential duties to the good Mussulman; duties by the performance of which he may secure the constant favour and protection of God

and his prophet in this life, and in the next entitle himself to the boundless joys of Paradise.

In the Koran are advanced the following assertions, among others already noticed: That both Jews and Christians are idolaters; that the patriarchs and apostles were Mohammedans; that the angels worshipped Adam; and that the fallen angels were driven from heaven for not doing so; that our blessed Saviour was neither God, nor the Son of God; and that he assured Mohammed of this, in a conference with the Almighty and him; yet that he was both the Word and the Spirit of God: not to mention numberless absurdities concerning the creation, the deluge, the end of the world, the resurrection, and the day of judgment, too gross to be received by any except the most debased understandings.

The two leading articles of the creed of this denomination of religionists are---*the unity of God, and the acknowledgment of Mohammed as his prophet*: and, in a catechism, said to have been printed at Constantinople a few years ago, some further particulars are added, and the principal articles to which the young Mussulman is there required to give his assent, are comprised in the following declarations:---

“ I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mohammed, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which have been performed. Adam was the first prophet, and Mohammed was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge *Sirat*, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe in the water-pools of Paradise. Each of the prophets has in Paradise a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell; the inhabitants of the former know no want, and the *Houris*

who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals."

It was frequently the triumphant boast of St. Paul, that the gospel of Jesus Christ had for ever freed mankind from the intolerable burden of ceremonial observances : but the Koran renews and perpetuates the slavery, by prescribing to its votaries a ritual still more oppressive, and entangling them again in a yoke of bondage yet more severe than that of the law.

Of this kind, amidst a variety of instances, is that great and meritorious act of Mohammedan devotion, the pilgrimage to the holy city of Mecca ; an act which the Koran has enjoined, and the pious Mussulman implicitly performs, as necessary to the obtaining pardon of his sins, and qualifying him to be a partaker of the alluring pleasures and exquisite enjoyments of Paradise.

To the several articles of faith to which all his followers were to adhere, Mohammed added four fundamental points of religious practice : viz. *prayer five times a day, fasting, alms-giving, and the pilgrimage to Mecca.* Under the *first* of these are comprehended those frequent washings or purifications which he prescribed as necessary preparations for the duty of prayer. So necessary did he think them, that he is said to have declared, that "the practice of religion is founded upon cleanliness, which is one half of faith, and the key of prayer." The *second* of these he conceived to be a duty of so great moment, that he used to say, it was the gate of religion, and that "the odour of the mouth of him who fasteth is more grateful to God than that of musk." The *third* is looked upon as so pleasing in the sight of God, that the Caliph Omar Ebn Abdalaziz used to say, "Prayer carries us half way to God ; fasting brings us to the door of his palace ; and alms procure us admission." The last of these practical religious duties is deemed so necessary, that, according to a tradition of Mohammed, he who dies without performing it "may as well die a Jew or a Christian."

As to the NEGATIVE precepts and institutions of this religion, the Mohammedans are forbidden the use of wine, and are prohibited from gaming, usury, and the eating

of blood and swine's flesh, and whatever dies of itself, or is strangled, or killed by a blow, or by another beast. They are said, however, to comply with the prohibition of gaming (from which chess seems to be excepted) much better than they do with that of wine, under which all strong and inebriating liquors are included; for both the Persians and Turks are in the habit of drinking freely. It were, however, both unreasonable and unjust to charge the practices of any body of people on their principles, where those principles manifestly teach that only which ought to be observed. It is to be feared few *Christian* sects could stand the test of so severe an ordeal as the trial of their faith as a body, by their works as individuals.

After this general view of the Mohammedan theology, we may enter into more minute details; as well of the Koran, as of the doctrines and practices of its believers.

The language of the Arabs abounds with idioms, often of the most discordant nature. Few languages have suffered greater changes by time, and the communication of those who speak it with strangers, than the Arabic.

The Koran was written in the idiom used at Mecca; on this account the Arabs esteem it more than any other idiom used in their country. The Arabic of the Koran, however, according to Mr. Mills, is taught at Mecca like a dead language.

As the different parts of the Koran were written for occasional purposes, mistakes and contradictions were repeatedly made. When circumstances varied, new revelations were necessary; and, therefore, the convenient doctrine of permission to abrogate, as well as to create, was invented.

"The Mussulmen," says Mr. Mills, "have paid as much superstitious attention to the Koran, as the Jews did to the Bible. In imitation of the labours of the Masori, the learned Moslems have computed every word and every letter contained in their sacred volume; and for the purpose of supplying the want of vowels in the Arabic character have introduced vowel points, which ascertain both the pronunciation and meaning of the text. The Mohammedans never read or touch the object of

their veneration, without the legal ablutions having been performed. The Othman emperors, in imitation of the ancient caliphs, generally consider it a religious duty to adorn their exemplars of the Koran with gold and precious stones. It is the comfort of the Mussulman amidst the busy duties of the camp, and it forms the great solace of their domestic toils. Verses from it on their banners incite their martial spirit; and its principal sentences, written on the walls of their mosques, remind them of their social duties. The most ancient manuscripts which are known, are on parchment in the Cufic character of the Arabic language. The modern manuscripts are in the Niskhi mode of writing, on paper curiously prepared from silk, and polished to the highest degree of beauty. The copy which is most admired for the character of its writing and embellishment, formerly belonged to the Turkish sultan, Solyman the Great, and is preserved in the museum Kircherianum, at Rome. In every public library in Europe are to be seen transcripts of the Koran; as the Mussulmen have generally prohibited the Christians from the use of it, most of these manuscripts have been taken in battle. Many of them belonged to princes, and are therefore of exquisite beauty. Some of those which formerly were in the possession of Tippoo Sultan are of peculiar elegance.*

Mr. Mills, after having ably traced the literary history, proceeds to analyse its theological principles at considerable length, and with a pleasing and interesting minuteness of detail.

It has already been stated, that the doctrine of the divine unity is the leading tenet of Islamism; as it was the grand foundation of the Mosaic doctrine and legislation; and is to this day, when rightly understood, the great feature of the Christian dispensation.

It cannot be denied that the Koran teaches this doctrine in a most sublime and energetic strain. The throne of Omnipotence is extended over the whole earth; Creator of all things, his providence is displayed in the vicis-

* A beautiful Niskhi manuscript of the Koran, in red and black ink, and most richly illuminated, now in my possession, is entitled, 'The marrow of interpretations---the cream of commentaries---the flowers of expositions.'

itudes of the seasons and the revolutions of the world. Neither slumber nor sleep seizeth him---the living, the self-subsisting, the high, the mighty. He makes all nature subservient to the good man; and provides both for creation's lord, and the meanest creature that crawls upon the earth. His rewards are tenfold, and he is ever ready to pardon on the least sign of repentance. He giveth life and putteth to death, and is Almighty. He knoweth that which is past; that which is to come; what the breasts of men contain; and the secrets of futurity.

Such are the sublime sentiments and language of the Koran on this awful doctrine of the divine unity, power, and magnificence.

It seems hardly possible that any popular religion should subsist and flourish, without the doctrines of angels, &c., or of some gradations of spiritual beings between man and his Maker. Accordingly the existence of angels, or beings of a pure and aerial nature, who neither eat nor drink, and whose species is continued by creation, who minister at the throne of God, and both watch the conduct of men and record their actions for judgment, is an article of high import in the Mussulman's creed. Four angels appear to be held in high respect. The angel Gabriel, called the holy spirit; Michael, the angel of revelation and friend of the Jews; Azriel, the angel of death; and Israfeel, the angel of the resurrection. A race of beings, termed jin, or genii, are fancied to exist; but they are less pure than the angels: though aerial, they live like men, and will be judged at the last day. On the creation of mankind pride and envy seized the hearts of Eblis and of a numerous band of followers, who, in the regions of hell, have since mourned the loss of their high estate. "There is not a man or woman," say the traditions, "without an angel and a devil. The devil enters into man as the blood into his body. All the children of Adam, except Mary and her son, are touched by the devil at the time of their birth, and the children make a loud noise from the touch." The business of the devil is to suggest evil; that of the angel, to inform men of the truth. Thus, the Koran says, the devil threatens you with poverty if you bestow in charity, and orders you to

pursue avarice ; but God promises you grace and abundance from charity.

The pride and arrogance of man have invariably led him to pry into the supposed secret counsels of divine wisdom. Decrees acknowledged to be *secret* have been divulged to the world---decisions made in heaven before ever the foundations of the earth were laid, or the hills were formed, have been presumptuously laid open to the gaze of mortal man. Mr. Mills very properly denominates this one of the most abstruse subjects upon which man has ever exercised his faculties ; and which has, more than any other, displayed both the strength and the weakness of the human intellect. On this very difficult subject Mohammed has pronounced with a positiveness consonant with the character of a wild fanatic, or worthy of a messenger from heaven. The doctrine of eternal decrees and absolute predestination he inculcates in the strongest and strictest terms. His companions, supposing that necessity and responsibility were incompatible, naturally said, "O prophet, since God hath appointed our places, may we confide in this, and abandon our religious and moral duties." But he replied : no, because the happy will do good works, and the miserable will do bad works.

The doctrines of Mohammed, respecting the prophets and the Scriptures, are curious and ingenious at least.

The Koran asserts, that although the Creator had, from the earliest ages of the world, declared his will to his creatures by different revelations ; and that those revelations at length came to be contained in one hundred and four books ; yet these written memorials, except the Pentateuch, the Psalms, and Gospels, have been entirely lost. And, in order to prove the necessity of a new revelation of the commands of heaven, and to support the pretence of the genuine Scriptures inspired by the Almighty, predicting the appearance of the Arabian prophet, the Mohammedans think that the sacred books, both of the Jews and Christians, became so materially corrupted in the course of ages, that scarcely any portion of the originals remained at the time the Koran was written. *By* narrative of Christ's mission, falsely attributed to St. Matthew, and in which our Saviour is made to speak of

Mohammed as the Paraclete or Comforter. they are taught to believe, that Jesus, the Son, not of God, but of Mary, was the last prophet of the Jews, the true Messiah, the worker of miracles, and preacher of righteousness; but the crucifixion is denied: for the opinion of some early heretical Christians is adopted,---that Jesus escaped from the Jews, and was caught up into the third heaven. In the present times, however, truth has prevailed over bigotry, and the most intelligent doctors of the mosque reject this narrative, and listen to the language of the canonical gospels. Although they deny his divinity, yet they admit that he was born in a miraculous manner at the command of God. As the guilt and ignorance of mankind produced the necessity of frequent communications from heaven, so, a long succession of prophets and apostles, among whom Adam, Noah, Abraham, Moses, and Christ, are the most eminent, from time to time appeared, till at length the spirit of revelation ceased in the person of Mohammed, the last and greatest messenger from the Almighty.

The notion of an intermediate state of the soul, so pleasing to the fancy, so congenial with the best sympathies of our nature, and so consoling on the death of a beloved friend or relative, is held by the Koran as a solemn truth.

“The sleep of the soul,” says Mr. Mills, “is not a principle of Islamism; but from certain passages in the eighth, the forty-seventh, and the seventy-ninth chapters of the Koran, it should seem to have been the doctrine of Mohammed, that the intermediate state would, like the future world, be a place of rewards and punishments. Munnker and Nekir, two black angels with blue eyes enter the tomb, and ask the deceased person the name of his Lord, his religion, and his prophet. The faithful answer, God is my Lord, Islam is my religion, and Mohammed is my prophet. Frightful torments will be the lot of the infidels, and the angels will announce to the Mussulmen, the nature and degree of the felicity they will hereafter enjoy. The doctors of the mosque have exercised their ingenuity, and amused their fancy, in describing the various employments and abodes of the soul in this condition of wretchedness or of joy; but a

numerous and so fanciful are these opinions, and so little credit is attached to them by the more learned Mussulmen, that their description would be useless.

To rewards in another life, as well as to sensual pleasures, and the mental gratification of the performance of virtue in the present, the faithful are urged unceasingly to look; but the exact time of final remuneration of obedience, neither the angel Gabriel nor Mohammed pretended to know. But the disciples of the prophet, arrogating more knowledge than their master had assumed, have ventured to prophesy the signs which will forewarn the world of the coming of the last great day. Antichrist will appear in Syria, and lay waste all places except Mecca and Medina; but at the end of forty days, of different lengths (one of them equal to a year), he will be killed by Jesus himself. Mehdy an Imam, of Mohammed's family, will govern all Arabia, and fill the earth with righteousness. A general decay of virtue and proneness to idolatry, wars, universal distress, and awful appearances of nature, will declare the necessity and certainty of some wondrous approaching change. Accordingly, Christ will descend on earth, in order to calm the agitated elements of the natural and moral world, and to establish universal tranquillity. At the end of forty years, creation will return to its pristine state; but the "blast of resurrection" from the great trumpet shall be sounded, and a perfect restoration of angels, genii, men, and even animals, will ensue. The bodies of mankind, scattered over all the earth, and reduced into impalpable dust, will then be re-formed, and, at the command of the Almighty, will be re-animated by their union with the soul. "On the day wherein the earth shall be changed into another earth," and "when the heavens shall become like molten brass (as is the Koran that now speaks), and the mountains be wools of various colours, scattered abroad by the wind," the final judgment of mankind will take place. The unbelievers in Islamism will be condemned to the punishments of everlasting fire: the abodes of misery for Christians, the Jews, the Sabians, the Magians, and Idolaters, are each, in the succession of their names, more dreadful than the other; while, with laudable

justice, the extreme of punishment is reserved for the hypocrites and nominal professors of every religious system. The doom of the infidel part of the world having thus been sealed, the piety of the Mussulmen will be examined. But as the justice of the speculative tenets of a true believer, concerning God and his apostle, is, as it were, implied in the very name of Mussulman, so his actions alone, and not his opinions, will be examined. In a balance sustained by the angel Gabriel, one scale over Paradise, the other over hell, and sufficiently capacious to contain both heaven and earth, the actions of the faithful will be weighed.

Retaliation of injuries will be made, and, in the absence of all other modes of satisfaction, the injurer will forfeit a proportionable part of his good works to him whom he has injured; and, in case of any moral deficiency, the aggressor's weight of guilt will be burthened with a portion of the crimes of his wronged brother in the faith. On the preponderance of virtue or vice, will hang the lot of happiness or woe of every individual. To the bridge Al Sirat, finer than a hair, and sharper than the edge of a sword, both the guilty and the virtuous Moslems will then proceed; the guilty will sink into hell that is gaping beneath them, where even those who are least culpable will have their feet shod with shoes of fire, the fervour of which will make their skulls boil like cauldrons: yet, as it is a great doctrine of Islamism that no unbeliever will ever be released, nor any person who in his lifetime has professed the unity of God be condemned to eternal punishment, so those to whom the passage of the bridge has proved too difficult, will remain in misery for different periods of time, and until "the crimes done in their days of nature shall have been burnt and purged away." The virtuous Mussulmen, under the guidance of the prophet, will, with the swiftness of lightning, pass the abyss in safety, and reach the groves and gardens of the seventh heaven, or Paradise, where palaces of marble, and all the idle toys of worldly luxury, await them. But their most exquisite pleasure will consist in their constant society with never-fading beauties, formed, not from clay, but from the purest musk, and the fire of whose large black eyes is so

sweetly tempered by modesty, that, to use the expressive language of the Koran, "they resemble pearls hidden in their shells." Seventy-two hours will be the lot of the meanest believer. All his desires will be gratified at the moment of their formation, and the songs of the daughters of Paradise will add to his delights. Of the reality of these pleasures, the Koran speaks decisively; and we cannot, without a violation of sense, turn them into allegories. The more pure, however, of the Mussulmen, those who have been exalted in this life for eminence of virtue and learning, will be rewarded with higher gratifications than those of luxury and appetite. Such mean pleasures will be lost in the mental felicity of eternal truth, and in the daily contemplation of the Deity.

It appears that the knowledge which Europeans have of the degraded state of the female sex in the east, has occasioned some mistakes respecting the Mohammedan opinions concerning women. The Arabic prophet declares that, although the majority of the damned will be women; yet he charitably pronounces the sex to be both immortal and responsible. The future happiness of women, however, will not be so exquisite as that of men; seeing, as he asserts, that their actions in this life cannot have been equally important and meritorious; neither are the declarations of the Koran positive that the sexes will dwell together hereafter.

We have already stated, that amongst the moral principles of this religion, prayer forms a prominent part: five times a day---in the morning before sun-rise; directly after mid-day; immediately before sun-set; in the evening after sun-set; and again sometime between that period and mid-night. The cryers from the minarets, or summits of the mosques, announce to the faithful the appointed hours for devout prayer: at those times the Mussulman, in whatever business he may then happen to be engaged, at home or abroad, must, in a brief, but earnest and sincere supplicatory address, pour forth his soul to heaven.

Various ceremonies are prescribed for the due performance of the rite; but the doctors of the mosque with truth maintain, that it is to the devotional state of the heart, and not merely to the attitude of the body, that

the Searcher of spirits looks. One of their ceremonies is in perfect congeniality with a religious feeling of universal influence---a feeling indicative of the devotional nature of man, and of the difficulty to practise a perfectly spiritual mode of worship. When the Persian turns his face to the east, which he considers to be peculiarly sacred to the sun, and the Sabean beholds, to use the beautiful language of Job, "the moon walking in brightness," or directs his eye to the northern star, the view of the objects of their worship kindles the fire of devotion, and checks the wanderings of their fancy. To the holy city of Jerusalem, the Jews constantly looked in the hour of prayer; and to the temple of Mecca, every follower of Mohammed, in the seasons of adoration, religiously turns his eye. In imitation of the old Jewish custom, or rather in consonance with the general feeling of the Asiatics against all indiscriminate intercourse between the sexes, women are prohibited from attending the service of the mosque in the presence of the men.

The Moslem sabbath is on Friday, because the prophet disdained to be thought a servile imitator of either the Jewish or the Christian systems. On that day, solemn prayers are to be offered to God in the mosques and the Koran is to be expounded by some appointed preacher. The larger the congregation, the more efficacious will be the prayers. But the general observance of the day is not prescribed with that character of strictness which distinguishes the Jewish sabbath: for the Koran says, "in the intervals of preaching and of prayer, believers may disperse themselves through the land as they list, and seek gain of the liberality of God," ---by pursuing worldly occupations and innocent amusements, as the context shews us is the meaning.

The practice of frequent *ablutions* is deemed very meritorious by the Mussulmen. The cleansing of the body is pronounced by Mohammed to be the key of prayer, without which it cannot be acceptable to God; and, in order to keep the mind attached to the practice, believers are enjoined to pour fine sand over the body, when pursuing their journies through the deserts of the east. But as a Mohammedan writer has observed, after describing

the variety and the manner of performing the legal lustrations, "the most important purification is the cleansing of the heart from all blameable inclinations and odious vices, and from all affections which may divert their attendance upon God."

Fasting is another of the Mohammedan duties, although this may be voluntary and occasional. The month of Ramadan was distinguished for the purpose of abstinence; and in the revolutions of the lunar course, the Mussulman is compelled to bear the heat of summer, and the cold of winter, without mitigation or refreshment. "O true believers," says the prophet, "a fast is ordained you, that you may fear God; the month of Ramadan shall ye fast, in which the Koran was sent down from heaven. Therefore let him among you who shall be at home in this month fast the same month; but he who shall be sick, or on a journey, shall fast the like number of other days." During this consecrated period, no gratification of the senses, or even support of the body, are allowed from the morning until night. At night, however, the corporeal frame may be renovated, the spirits recruited, and nature may resume her rights. In Ramadan peculiar sanctity is recommended. The virtue of charity is more virtuous when performed in that season. Retaliation of injuries is forbidden, nor must even "the voice be raised on account of enmity." A keeper of a fast (whether legal or voluntary) who does not abandon lying and detraction, God cares not for his leaving off eating and drinking.

The disciples of Mohammed are "forbidden to eat what dieth of itself, and blood and swine's flesh, and what has been offered to any idol, or strangled, or killed by a blow or a fall, or gored to death by another horned beast," unless life shall be found in it after the goring, and the Mussulman shall himself kill it.

Carried half way to God by prayer, conducted to the heavenly portals by fasting, the good Mussulman procures admission to Paradise by alms-giving.

A tenth part of the property, whether consisting of land, cattle, or goods, which has been for a twelvemonth in the possession of an individual, is the demand on his charity by the Mohammedan law. The tax is no longer

levied upon *stationary* property, but only on goods imported by way of trade: its appropriation has in most countries been changed from the support of the indigent to purposes of state; while the prince settles the matter with his conscience, by erecting some mosques and supporting a few idle faquirs. The duty of alms-giving is not, however, considered to be performed in all its extent, unless, in addition to the legal alms, the believer makes donations to the poor. Hassan, the son of Ali, and grandson of Mohammed, twice in his life divided his goods between himself and the distressed; and the Caliphs Omar and Abu-Beker every week distributed abroad in charity the difference between their expenses and revenue. The productions of corn-fields, olive-grounds, and vineyards, are not gathered in the east with minute scrupulosity. To the poor were assigned the gleanings: Job describes them as gathering the harvest dew even in the vineyard of the unjust: Mohammed permits his disciples to enjoy corn, dates, pomegranates, olives, and all other divine blessings, but commands that in the harvest and vintage the poor shall have their right.

Mr. Mills's description of the temple of Mecca, and of the pilgrimages made to that city, is too interesting to be much curtailed.

To the temple of Mecca, so sacred and inviolable (perhaps the temple which Diodorus remarks as being revered by *all* the Arabians, and certainly of such antiquity that its origin is lost in fable), the Arabians had long been zealously attached. They annually crowded from every part of the land to perform in it their Pagan rites, and to worship the different deities whose images they had placed in this pantheon, as it might be called. Three hundred and sixty idols of men and various animals formed the objects of adoration. According to the simple description of Joseph Pitts (almost the only Englishman who has visited the Holy Land of the Mussulmen), the temple resembles, in form, the Royal Exchange in London, though ten times larger. Cupolas and minarets adorn the portico or piazza, and in the centre of the area stands the Caaba, the part of the building most highly venerated. Its shape is quadrilateral

the sides and angles are unequal, though, as it is covered with a black cloth (annually renewed by the Turkish Sultan), the irregularity is not apparent. Its height is thirty-four feet, and the front, in which is the door, thirty-seven feet (French measure) long. The light enters through a door and a window. The Caaba has a double roof, supported by three pillars of aloes wood, of an octagonal form. A golden spout discharges to the ground the rain-water from the roof. The well Zemzem, esteemed by the Arabs as the spring which gushed out for the relief of Ishmael, when his mother wandered with him in the desert, is defended by a small cupola from any mixture with rain. The water from this celebrated fountain is warm, brackish, heavy, but very limpid. By its supernatural virtues the soul is cleansed from sin, and it is as useful in invigorating the memory, as the waters of Helicon were in inspiring the fancy of the poet. Various are the wonders of the temple; but the chief one is a black stone at the south-east corner. It fell from heaven in the life of Adam; it was restored to Paradise at the time of the deluge, and brought to Abraham, when (as the fable runs) he erected the Caaba. From the kisses of the pilgrims, the touch of an impure woman, or the sins of the children of Adam, its superficies have been changed from white to black. Leaving the Moslems to raise and overturn whatever hypotheses they please upon the matter, we will state, on the authority of the Spanish Mussulman, that this stone is a fragment of volcanic basalts, which is sprinkled throughout its circumference with small pointed, coloured crystals, and varied with red feldspatch, upon a dark black ground like coal, except one of its protuberances, which is a little reddish. It is raised forty-two inches above the surface, and is bordered all round with a large plate of silver, about a foot broad. The part of the stone that is not covered by the silver at the angle is almost a semicircle, six inches in height, by eight inches six lines diameter at its base.

The idolaters, in performance of the end of their pilgrimage, threw away most of their garments on arriving at the precincts of the temple. Sometimes by running, and at other times by walking, they encircled

the Caaba seven times, and seven times kissed the sacred black stone: seven times they prostrated themselves before idols on the adjacent mountains of Sofa and Moreva. In the valley of Mina they cast stones, sacrificed sheep, and concluded their work by a burial of their hair and nails. The entire subversion of these customs was beyond the power of Mohammed. Right thinking, or the fervour of a new religion, had banished idolatry; but though the object of the pilgrimage no longer existed, yet whether that the tyranny of custom in things indifferent is equally enthralling as its influence in matters of importance, or that fearful of completely resigning the objects of our affections, we cling with unmanly fondness to names and symbols when the substance is departed, the adherents of Mohammed still dwelt with pleasure on their journies to the venerated temple of their forefathers. The prophet, after many struggles, consented to the ceremony, but diverted it to a legitimate purpose---the honour of God. In some chapters of the Koran, particularly the second and the twenty-second, the pilgrimage is commanded: and at length, moved by policy or patriotism, Mohammed pretended to attach such importance to the measure, that among his oral sayings we find the declaration, that he who did not perform it once in the course of his life, might as well die a Christian or a Jew: and in the same strain the Mohammedan doctors tell us, that the mere view of this temple by a true believer, without the performance of any rites of prayer, is as meritorious in the sight of God as the regular exercise of pious duties for a whole year in any other place of worship. It may not be inapposite to remark, that the temples held next in esteem to the Caaba, are the Mesged (or temple) al Nabi, built by Mohammed at Medina, and the great mosque at Jerusalem. In the former of these consecrated spots he offered public prayers, preached, and was buried. The Mohammedan pilgrims commonly visit this temple after the conclusion of their devotions in the holy city. These temples at Mecca and Medina are called, for the sake of distinction, Haramain, or the two sacred places; and the title of their minister or attendant, stands amidst the list of splendid distinctions of the sultans of Constantinople.

It is well known that the *rite of circumcision* is practised amongst the Mohammedans. In the Koran, however, there are no positive injunctions on the performance of circumcision, but as it had been invariably practised in Arabia by the Ishmaelitic Arabs, the descendants of Abraham, Mohammed speaks of it as a matter in universal use, and apparently as not wanting the sanction of a legislator to ensure its continuance. On the performance of this rite, religious instruction is to be commenced. "Order your children to say their prayers when they are seven years of age, and beat them if they do not do so when they are ten years old."

Wine is prohibited to the Mussulman; but, he, nevertheless, frequently drinks it; for, according to Mr. Mills, the crime may be indulged to any extent short of outrageous disorder.

Gaming is also forbidden, with the exception of chess, because that does not depend upon chance, but on the skill of the player.

The jurisprudence of the Mussulman is, in many respects, wise and salutary. We must, however, pass it over, as not immediately to the purpose of this work. The reader will find ample details on the subject in Mr. Mills's excellent work, here frequently quoted. We may, however, give some account of the Moslem hierarchy and magistracy.

To the mosques, readers of the public prayers, and preachers of divinity are attached; but the religion of Islamism is not burthened with sacrifices, and its ceremonies can be performed by any individual: the ecclesiastics, therefore, in their sacerdotal capacity, have not much power. But as the religious and juridical code is the same, the Moslem clergy are expounders of the law. Such divines as wish to practice jurisprudence remain in the schools and colleges a longer time than if they are merely intended for the service of the Mosque. The influence of the ecclesiastical judges on society must depend on the exercise of their learning and talents; but in general they have been possessed of great weight, and have formed a protection to the people from arbitrary rule.

The Moslem law books recognize three general classes

of judicial officers—muftis, cadis, and mujtahids.* It is the duty of the mufti to apply the law, whether religious, civil, or criminal, to particular cases; to resolve all doubts which may be put to him on the written applications of individuals. But if the Koran and traditions are silent on the subject, the mufti must reply, that the sacred books afford him no information. The cadi is the officer who gives the law operation and effect. His decisions are regulated by the Koran, or the traditions, or esteemed commentaries on those books. When a novel case occurs, he exercises his own judgment. The mujtahids are men who are skilled in a more than ordinary degree in legal matters, and are a court of appeal from the cadi, or ordinary judge, in solemn and important causes. The Moslem writers are earnest in dissuading people from soliciting from their sovereigns the difficult and responsible office of cadi, and mention with applause the names of those who have suffered imprisonment rather than accept it. Some of the lawyers of old time even say, that the acceptance of it without compulsion is abominable, founding their opinion on the declaration of the prophet, that "Whoever is appointed cadi, suffers the same torture as an animal whose throat is mangled, instead of being cut with a sharp knife." The cadi must sit openly in a mosque, for the execution of his office. His own house is not an objectionable place, so that there be free access to the people. The impartial administration of justice is provided for by many wise regulations. The cadi must not receive any presents, except from relations or intimate

* The names and powers of the different ecclesiastical judges vary in Moslem countries. The principles upon which the matter rests, is alone the object of this work; but it may be remarked, that in India the cadi is the supreme civil judge. In Turkey, the mufti is the nominal chief magistrate; but he has no tribunal, and never decides causes, except those of the greatest moment. The cadi is the ordinary judge. In Persia, the shaikh-ul-islam is the principal administrator of law: there is one of these officers in every city, and a cadi in subordination to him. The towns and villages have judicial officers, according to the importance of the place. The chief priests, or mujtahids, have a great though undefined power over the courts of law. The judges continually submit cases to them. In all Moslem courts of importance, the cadi is assisted by several moollahs, or learned men.

friends ; and even if these persons have any cause depending before him, it is incumbent on him to refuse their presents. He may attend public and general entertainments, but he must refuse an invitation to a private one, for the acceptance of it would render him liable to suspicion. He must behave with equal attention to both parties in a suit. He is forbidden from speaking in private to either of them, or from prompting or instructing a witness, by saying to him (for instance), "Is not your evidence to this or that effect?" The determination of a judge in favour of his father, mother, wife, or child, is void ; because evidence in their favour being unlawful, a determination in their favour is liable to the same objections. A determination, however, *against* any of these relations is valid, because evidence against them is accepted, since it is liable to no suspicion.

Islamism is, in respect of its theology, more entitled to praise than the other false religions which have guided the passions of mankind. The popular systems of ancient times—the creeds, too, of Brahma and Zoroaster—were disgraced by the number of their gods. Some, indeed, of their followers may have concluded, that the prevailing polytheism was a corrupt, and not an original doctrine ; but the Supreme Being, whom their enlarged understandings imagined, was only a metaphysical abstraction, or an impulse of fate ; not like the God of the Mussulmans, omniscient, independent, energetic. A rabble of flagitious, licentious deities, or personifications of the powers of nature, or principles of good and evil, were adored by the multitude. In the worship of these gods, priestcraft exercised a tremendous sway. It is a creditable part of Mohammed's religion, that although there are ministers for the decorous performance of religious rites, yet it is not oppressed by the crowd of men, who, under the names of Brahmins and Magi, directed, and do still direct, the consciences of the superstitious to the gratification of their own vicious ambition and sensual passions. As the rational enthusiasm of Mohammed confessed and adored the unity of God, it is wonderful that there is such a large portion of folly in the other parts of his theology. By his system of angels and geni, he presumed to trace the course of Providence.

His voluptuous paradise, borrowed from the Persian and Indian schools, is offensive to the philosopher and the Christian; but their censure should be somewhat mitigated, on reflecting that it could not be reached without the previous practice of morality: and as it includes the awful idea of the responsibility of man, we must confess, that its conduciveness to virtue is far superior to that of the philosophical theories of the ancients.

If we view only the theology and morality of the Mohammedan system, it may be thought that Islamism is more conducive to happiness than any other false religion to which mankind have ever submitted; but if we look deeper into the subject, a different conclusion will be drawn. Intolerance of other systems is a great stain on the religion of Arabia. Confucius and Bruhma respected the superstitions of their fellow-creatures: Zoroaster and Mohammed were inexorable persecutors. Religious unity was to be obtained at the expence of humanity. The making charity to man depend on speculative opinions has given an haughty and stern demeanour to the Moslems in their communion with the rest of the world. It has prevented all free intercourse with other nations, and preserved through all ages Mohammedan Asia in its pristine state. That war is an ordinance of God, and that success is a mark of divine favour, are the natural principles of people whose religion was founded by the sword. Some writers on the subject of the Mohammedan religion have commended Mohammed for his toleration! A few passages in the Koran might indeed make bigotry blush: but such passages do not accurately represent the character of the religion. The truth is, that (like all other reformers) while Mohammed was an humble preacher he granted liberty of conscience: but when he became a powerful prince, the only choice to those to whom his religion was offered, was submission or tribute. Those portions of the Koran, therefore, which were revealed at Mecca, breathe the language of toleration, while those which were revealed at Medina speak nothing but persecution. One circumstance runs through the whole course of Mohammedan history; submission has been accounted a religious virtue, till a

successful war proves that violence has been approved of by heaven ; but in all the shocks of empires, which ambition or fanaticism have occasioned, the forms of government have remained unaffected. Any change in the political or social condition of the world is contrary to a religion which is thought to be a perfect system of theology, morals, and jurisprudence. Impiety would attach to him who suggested any improvement ; who wished, for instance, to put an end to polygamy, and to soften the character of men by restoring woman to her proper station in society. In the despotic governments of the east, the gradations of public and domestic life present only the two characters of tyrant and slave. Little low passions must be engendered, and noble virtues destroyed. Injustice and oppression will be opposed by falsehood and cunning, and habits of deceit are gained. Justice can never be well administered in a society where force is paramount ; and revenge and other bad passions of our nature are unavoidably called into action.

Lordly pride, savageness, and ferocity, must be the strong and prominent features of the character of men who are influenced by a religion which breathes war and persecution. The stamp of divinity and eternity, which Islamism fixes on every institution, has preserved the principles of Asiatic despotism, and the evils consequent to such a state of society are sufficiently numerous and dreadful to prevent, or at least to check, the practice of morality, however pure and beautiful such morality may be.

Mr. Mills gives the following account of the *Mohammedan Sects* :---

Neither the terrors of the sword nor the thunders of the pulpit could establish that unanimity of sentiment, which Mohammed professed so ardently to desire. If the various characters of the human mind produce so many different views of the same appearances, and so many interpretations of the same truths, we cannot wonder at the diversities of error and the wanderings of fanaticism. The sects of Mohammedanism have been as numerous as those of Christianity ; and the history of the mosque presents as melancholy a view of the weakness of the human heart, and the same moral lessons on the

necessity of charity and mutual respect, as are afforded by the annals of the church. A detail of the history of these sects might be extended through volumes, but it is sufficient for the purposes of the present work to mark a few of their leading differences.

Orthodoxy and heresy are merely relative terms, and charity abhors the illiberal application of names. Temporal power, and not spiritual truth, confers the distinction. The word *Sonnite*, or orthodox traditionist, was adopted by the enemies of Ali and his family, and his feeble party were branded with the name of *Shiites* or *sectaries*. Political disputes have been a great cause of division among the Moslems. The real or fancied union of church and state among Christians has not produced more internal warfare and distress, than the misery which has resulted from the close and intimate connexion of political and spiritual concerns in the mosque. The high doctrine of indefeasible and hereditary right is upheld by the Shiites in all the pride of bigotry. In consonance with this principle, Ali, the fourth caliph, the cousin and son-in-law of Mohammed, ought to have been the immediate successor of the prophet; and the three caliphs preceding him, Abu-Beker, Omar, and Othman, were therefore usurpers. But the Sonnites maintain, that the nomination of spiritual and temporal chiefs is a power which can only reside in those who are to be governed. The Shiites call Ali the vicar of God, and estimate his authority as of almost equal weight with that of Mohammed himself: but the Sonnites insist on the supremacy of Mohammed over all created beings, and on the merit of the four first caliphs, Abu-Beker, Omar, Othman, and Ali, in the order of their several reigns. Both the Sonnites and the Shiites admit the authority of the traditions, but receive different collections of them. The Sonnites allow traditionary credit to the companions of their prophets, also to the four first caliphs, and such of their cotemporaries as were learned and intelligent, as well as to such of their successors as have verified their reports of traditions. The spirit of discord appeared in Arabia immediately on the death of Mohammed: schisms multiplied in every quarter; but the great mass of believers agreed at last in recognizing

the authority of four eminent doctors of law, Haneefa, Malik, Shafei, and Hanbal. These sages lived in the first and second centuries of the Hegira, and have been acknowledged as Imams, or high priests. They are called the four pillars of the Sonneite faith, and have separate chapels in the temple of Mecca. Although their followers differ in various points of morality, jurisprudence, and forms of worship, yet their dogmatical religion is the same, and they tolerate and respect each other. The authority of Haneefa is paramount in Turkey, Tartary, and Hindoostan. Malik is only known in these days in Barbary and the northern states of Africa. Shafei has a limited influence over the sea coast of the Indian peninsula and the eastern islands. The authority of Hanbal seems to be no where great. The Shiites give no authority to the traditions of the three first caliphs, nor to any other companions of Mohammed, excepting such as were partisans of Ali. They extend their faith and obedience, however, to the admission of all traditions of their prophet's sayings and actions, which they believe to have been verified by any one of the twelve imams, as well as to the precepts and examples of these imams themselves. These twelve imams are Ali, Hassan, Hossein, and the nine following immediate descendants of Mohammed. The last of these, the imam Mehdy, is supposed by the Shiites to be still living, though invisible; it having been predicted of him, that he will return to judge and rule the world; to punish sinners, and those who have departed from the true faith; and to restore and confirm the genuine truths of religion, with piety, justice, and every other virtue. The high title of imam, the Shiites think, cannot be given to any other person: but the Sonneites resolutely argue that there must be always a visible imam, a father of the church, or a spiritual and temporal chief of Islamism. It was long maintained, that the imam must be descended from the Arabian tribe of the Koreish; but the emperors of Constantinople have for three centuries been the Mohammedan imams, and the want of heritable blood was supplied by the renunciation of the dignity to Selim the First by Mohammed the Twelfth, the last caliph of the house of Abbas; and by the delivery to the sultan of the keys of the temple of Mecca by the

scherrif. Both the caliph and the scherrif were of the tribe of the Koreish, the former of the Abassidan, the latter of the Fatimite branch.

No wars which ever desolated the Christian world have caused half the bloodshed and woe, or been so strongly stamped with the character of implacable animosity, as have the political and religious controversies of these Mohammedan sectaries. The history of every age of the Hegira teems with details of horror, and the Turks and Persians, the representatives of the two sets of opinions, have in most ages emulated each other in mutual detestation and hatred. They have agreed only in a principle of discord. In the rancour of their feuds, not only were the Christians and Jews held in comparative esteem, but the destruction of a single individual of the adverse party has been accounted a more meritorious action than the slaughter of seventy individuals of any other description. In the present days however, the Persians have mitigated their religious prejudices, and ceased to call their erring brethren infidels. "They are believers," they say, "because they recognise the holy mission of Mohammed, and worship God; but they have forfeited their claim to be denominated faithful, by their adoption of those who refused allegiance, and acted with cruelty towards the cousin, the daughter, and the lineal descendants of the holy prophet." The Sonnites are not equally charitable in their sentiments respecting the Shiites, and a few only of the ablest Sonnite doctors have acknowledged the followers of Ali to be Mohammedans.

The present state and extent of the Mohammedan religion is most amply delineated by Mr. Mills, in the last chapter of his excellent book; in which he traces it through the extensive regions of Tartary; the vast empire of China; the various districts of Hindoostan; from the southernmost point of which this religion is traced through the eastern islands; along the coasts of the Malayan peninsula, Sumatra, Java, Borneo, the Manillas, and the Celebezean Islands. The little isle of Goram, one of the Spice Islands (between Ceram and Papua), is the eastern boundary of the Mohammedan world.

The sword of the Mohammedans has for ages ceased to alarm the world, and the fire of their fanaticism has been spent ; but their religion has suffered no visible diminution of followers : for although the Christians have triumphed over the Moors in Spain, and checked the advancement of Islamism in Siberia, yet in the middle and lower Asia, and also in Africa, the professors of the Moslem's creed have gradually increased. It is impossible to estimate, with any approach to accuracy, the number either of Mussulmen or of Christians ; but, considering for a moment the subject of religion in a geographical sense, it may be generally remarked, that as Christianity has unlimited influence in Europe, so Islamism is the dominant religion in Asia ; and that, as the Christian faith has considerable weight in America, Mohammedanism has its proportionate sway in Africa.

In the extensive regions of Tartary, the joys of a sensual paradise are not expected by so many myriads of men as formed the armies of the conquering Mussulma Tamerlane. The Grand Lama of Thibet, and various national idols, have innumerable votaries ; and happily the Christian churches of Russia and Greece have, even in these inhospitable regions, preached the Gospel to the Gentiles. The Circassians, and many other races of Tartars, seem to have no religion at all. In the Crimea the people are Mussulmen, and maintain the doctrine of predestination with more than Turkish obstinacy. In the country called by modern geographers Independent Tartary, extending from the Caspian Sea on the west to the mountains of Beluc on the east, eight hundred and seventy British miles, and from the mountains of Gaur on the south to the Russian boundary north of the desert of Issim, a distance of fifteen hundred British miles, that immense tract, which from the tenth to the fourteenth centuries was so fruitful in conquerors of the Mussulman world, the Mohammedan religion appears to be the system of devotion among the people.

In the vast empire of China, which in these days embraces so large a portion of ancient Tartary, the religion of Mohammed is tolerated. The irruption of the Saracens into the Chinese territories during the caliphate of Walid assumed not the decisive character of conquest ;

yet when the successors of Zingis Khan possessed themselves of the throne of Pekin, they pursued not the system of jealous policy of the Chinese, but opened the country to an intercourse with the world. The Arabians had long indeed carried on a commercial correspondence with the sea-ports on the south of China. Access to the capital of the empire became now unrestrained; and the Mohammedans were useful in adjusting the chronology of the nation, and in making the necessary calculations for the calendar. They acquired the language, and adopted the dress and manners of the people. As their power and influence increased, a desire of proselytism arose. Their measures of conversion were wise and humane. If the present generation were too stubborn to yield to their exhortations to virtue, they tried the more pliable temper of youth. They received into their protection the children whom the inhuman Chinese parents had deserted, and educated them in Islamism. The Mohammedans are tolerated in China, because in general they are mild and peaceable subjects: but an unsuccessful rebellion in the years 1783 and 1784 enables us to form some notion of their numbers; for in that brief period one hundred thousand were put to death by order of the Emperor Kien Long.

In an early age of the caliphate, the Saracens conquerors of Persia passed into Hindoostan. Few settlements, however, were made; and it was not till the time of Mahmud the Gaznavide that Mohammedanism was established. But the sword did not, as in brighter days of Moslem history, destroy the religion as well as the lives of the conquered. The population of India is both numerous and devout: it soon recovered from the loss of the hundreds of thousands who had perished by the arms of the Tartars. Mohammedanism was the religion of the court and government; but the policy, the indifference, or timidity, of the successors of the invader kindled not the torch of persecution, and the idols of the nation were gradually restored. Although in the twelfth century Mohammed Gauri succeeded in capturing Benares, the ancient seat of Braminical learning, and the chief city of the Indian religion, and destroyed the images of popular adoration; yet in the

reigns of his successors, the particular and distinguished sanctity of the place was regarded. The Gentoos, who in general consider a visit once in their lives to this consecrated metropolis as much a matter of obligation as the Mohammedan deems his performance of the pilgrimage to Mecca, were allowed to celebrate their fancied religious rites: the very government of the sacred city was reserved to the natives; and none of the Mussulmen conquerors, even in the plenitude of their pride, power, and bigotry, thought of suffering their magistrates to enter the place. The Mohammedan princes of India, and the millions of Tartars, Persians, and Arabians, who at various periods of the Hegira have quitted their native seats for the enjoyment of the riches of India, have always formed the bulk of the Mohammedans in Hindoostan. The propinquity of the north and north-western parts of this vast region to the original abodes of these invaders, has filled them with Mussulmen. The Bohrahs, a race of men Moslems in religion, but Jews in features, genius, and manners, are numerous in the Indian peninsula, and in most of the great cities of Hindoostan. If it should be found that this well regulated people are descendants from the remorseless Carmathians and Assassins, our history of the human mind will be enriched by a new and wonderful fact. The Aliilahiajahs (men who deem Ali to be a divinity) are numerous, and indeed every sect of Mohammedanism has its members dispersed over the Indian territories. But speaking of the Moslems of India at large, it may be remarked, that the princes are in general Sonnites, as well as most of their chief men, the heads of the law, or the ministers of state, whilst the great body of the Mussulmen being descended from a Persian stock, or from the proselytes of the first Mohammedan conquerors, adhere rigidly to the principles of the Shiites.

The number of the Mussulmen diffused and scattered over India, is estimated from ten to fifteen millions, and although, as is known to be the case, the majority trace a foreign ancestry, yet there is reason to think the converts from Hindooism have been numerous. The Mussulmen generally form communities separate from the Hindoos; yet in many parts of India both these classes of men have

considerably amalgamated, and live in as social habits as their faith will permit. It has not been unusual for Hindoo princes, such as Scindia and Holkar, to conciliate their Mohammedan subjects and tributaries by paying their devotions at the shrines of Mohammedan saints and mixing in their feasts. The Bohrahs were originally natives of Guzerat, and converted to the Mohammedan religion about five hundred years ago. The Arabian traders to the coast of Malabar were earnest in converting the natives, and purchasing or procuring by other means the children of the poorer classes, and educating them in the true faith. The nicety of their observances, and the facility of losing cast among the Malabars, have driven many of them to Islamism.

The history of the Seeks or Sikhs, who inhabit the provinces of the Panjab, situated between the rivers Jumna and Indus, is another memorable proof that the native population of India is not absolutely unchangeable in sacred, domestic, and political institutions. In the religion of this people, the fables of Mohammedanism are united with the absurdities of the Hindoo superstition, for Nanac Shah, the founder of the nation, wished to harmonize both. Born in a province on the extreme verge of India, at the very point where the religion of Mohammed, and the idolatrous worship of the Hindoos appeared to touch, and at a time (the middle of the fifteenth century) when both tribes cherished the most violent rancour and animosity against each other, the great aim of this benevolent fanatic was to blend these jarring elements in peaceful union. He therefore respected the religious books of each people. He called upon the Hindoos to abandon the worship of idols, and to return to that pure adoration of the deity in which their religion originated. He exhorted the Mohammedans to abstain from practices (such as the slaughter of cows) which were offensive to the Gentoos. The doctrines of the Mohammedan Sooffees were also intermixed. Wherever the religion of the Sikhs prevails, the institutions of Brahma must fall. The admission of proselytes, the abolition of the distinctions of cast, the eating of all kinds of flesh except that of the cow, the form of religious worship, and the general devotion of all the people to the

use of arms, are ordinances altogether irreconcilable with Hindoo mythology, and have rendered the religion of the Sikhs as obnoxious to the Brahmins and higher casts of the Hindoos, as it is agreeable to the lower orders of that numerous class of mankind. Closely as the religion of the Sikhs appears to be connected with Islamism, the true Mussulmen who dwell in the Panjab are injured and insulted by every means that an inventive cruelty can suggest. They are compelled to eat hogflesh, and to abstain from circumcision. Dogs and other animals, accounted abominable by the Mohammedan law, are frequently cast into their place of worship, and they are prohibited by the haughty and intolerant Sikhs, from proclaiming the hour of prayer to the faithful.

The disciples of Mohammed in India have not only become more lax in the performance of their religious duties than their brethren in the faith in Persia, Arabia, and Turkey, but seem gradually to have adopted some of the minor usages of the Hindoos: and different as are the pictures which have been drawn of the character of the native Indians, yet all observers agree in placing the Moors far lower in the scale of moral and social beings. When Mr. Hastings, with great strength of language, endeavoured to erase from the public mind the idea that the native Indians are in a complete state of turpitude, and attributed to them various social virtues, he appeared to think that the Mohammedans were in most respects an inferior people to the Hindoos. In the same course of evidence, in which Mr. Hastings' opinion was shewn, the intolerant, bigotted, irritable, and turbulent spirit of the disciples of Mohammed in India was borne witness to on all hands. One gentleman strongly said, they are a description of men more jealous of a violation of, or insult offered to, their habits and prejudices than any other people. In short, though the portrait of them which the historian of the Carnatic drew many years ago may be in some parts too highly coloured, yet the general fidelity of the representation has not been denied. "A domineering insolence towards all who are in subjection to them; ungovernable wilfulness, inhumanity, cruelty; murders and assassination perpetrated with the same calmness and subtlety as the rest of their politics; and

insensibility to remorse for their crimes, which are scarcely considered otherwise than as necessary accidents in the course of life ; sensual excesses which revolt against nature ; unbounded thirst of power ; and a rapaciousness of wealth equal to the extravagance of his propensities and vices :—such is the character of an Indian Moor."

From the southernmost point of Hindoostan Mohammedanism may be traced to the coasts of the Malayan peninsula, Sumatra, Java, Borneo, the Manillas, and the Celebesan Islands. The little isle of Goram, one of the Spice Islands (between Ceram and Papua), is the eastern boundary of the Mohammedan world. In this Asiatic Archipelago, Christianity and most systems of religion have root. Islamism prevails on the sea coast. The military spirit of the Saracens established their religion in most parts of Asia, but their commercial spirit seems to have carried it to these remote regions. With its actual state in many of these islands we are imperfectly acquainted : but in one of those valuable works which have illustrated the history and manners of the East, the influence of Islamism among the most interesting of all these people has been distinctly marked. In the fifteenth century of our æra the religion of Arabia became established in Java ; and at the period of the settling of the Dutch in Batavia (1620), all the natives, with some inconsiderable exceptions in the interior and mountainous tracts, were converted. In the present day, although the Javans feel little respect for the temples and idols of a former worship, yet they hold in veneration the laws and usages which prevailed before the introduction of Mohammedanism : and if in the breasts of some individuals the religious principle of human nature may kindle a warmer zeal, it may be fairly stated that the Javans in general, while they believe in God and his prophet, and observe some of the Arabian forms and observances (circumcision and the Meccan pilgrimage for example), are little acquainted with the doctrines of the religion. It seems, however, that Mohammedan institutions are gaining ground, and with a free trade a great accession of Arab teachers might be expected. Property usually descends according to the Mussulman law, but in other cases this code is strangely blended with the ancient usages of the country. As a nation

they do not hate Europeans for being infidels. For this lukewarmness the priests, however, cannot be censured: nothing is wanting on their part to keep alive the *theologicum odium*. They preach intolerance with all possible earnestness. In the Archipelago they have generally been found the great authors and promoters of insurrection. Numbers of them, usually a mixed race between the Arabs and the Islanders, travel from state to state, and at their solicitations the native chiefs plunder and massacre the Europeans as infidels and intruders.

The established religion of Persia is Mohammedanism, of the sect of Ali. On the conquest of this country by the Saracens, the religion of Zoroaster was almost destroyed. The zealous worshippers of fire retired to the mountains of Persia, or fled into the western parts of India. In the present day, a few thousands of them live in the city of Yezd, where they practice their old forms of worship, and are permitted to have a civil magistrate of their own tribe. The Mohammedans tolerate them that they may enjoy their triumph by protracted oppression. But their numbers daily diminish; some turn Moslems, and others join their brethren in the faith in Hindoostan. These Persians, in Bombay, and in other parts of India, are a wealthy and honourable class of planters and merchants. They form a distinct community, for the purposes of religion and the support of their own poor; but they freely intermingle with the Hindoos, the Christians, and the Jews, in social intercourse. From the time of the introduction of Mohammedanism, down to the fifteenth century, the Persians fluctuated between the Sonnite and Shiite sects. In the year 1499, Ismael, the first king of the Suffavean race, proclaimed the Shiite faith to be the national religion of Persia; and from that time to the present, a regard for its tenets has either been the cause or the pretext of almost every war in which Persia has been engaged. Surrounded by nations who profess the Sonnite doctrine, whether the Persian has been called upon to invade the territories of the Turks, the Afghans, or the Tartars, or to repel the attacks of those nations, he has been always summoned by the same watch-word; and the belief that the Shiite faith was in danger has never failed to rouse him to ac-

tion. When Nadir Shah was ruler of Persia, he endeavoured to convert his subjects to the Sonnite faith, the generally received system of the Mussulman nations. He knew that a similarity of religion would facilitate the execution of his scheme of universal conquest: but the attempt failed; and the attachment of the people to the memory of Ali continues as decided as ever. "May this arrow go to the heart of Omar," was a frequent expression of the Persians on drawing the bow; and when a modern traveller in this interesting country conversed with a very sensible and moderate native upon Moslem history, and praised Omar as the greatest of the Caliphs, the Shiite, overcome by the justice of the observation, yet adhering to his rooted prejudices, replied, "This is all very true, but he was a dog after all." In the despotic kingdom of Persia, the moral character of the people is formed more from the nature of the government than from religion. Mohammedanism is professed, and its ceremonies are practised. The higher order of clergy are usually men of learning, of mild temper, and retired habits. Some of them are elected by the silent but unanimous suffrage of the country in which they live, and others are appointed by the king; yet the wishes of the people are invariably consulted. They studiously avoid any open connexion with men in power, for even the appearance of such an intercourse would lose them the respect and confidence of the people, who are naturally very jealous of their independence and integrity, as the priesthood frequently protect the community from the tyranny of the crown. The chief ecclesiastics are, therefore, very careful to preserve the respect they enjoy, by cherishing those impressions that are entertained of their piety and humility. They are seldom intolerant, except in cases where they deem the interest of that religion, of which they are the head, in danger. The lower classes of the priesthood in Persia are commonly of a very opposite character to their superiors. With little knowledge, and great pretensions, they demand a reverence which they rarely receive, and are, in consequence, among the most discontented of the nation. The general disposition of the Persians to treat strangers of a different religion with kindness and hospitality, is a subject of

constant irritation to them. They rail at all communication with infidels, and endeavour to obtain an importance with the lower orders of the people, by a display of their bigotry and intolerance. Neither the military, nobles, nor the great men of the court, are famous for their strictness in moral or religious duties. To the former, they do not even pretend to give much attention; and though they carefully observe the forms of the latter, they appear to have little respect for the substance; and are in the habit of discussing the tenets and dogmas of their faith with a freedom that sometimes borders upon impiety.

In Persia, religion is a frequent topic of conversation; and our travellers in that country have been astonished at the freedom with which it has been discussed. Colonel Malcolm heard a person of high rank exclaim, in a mixed company, in which some priests were maintaining the sacred nature of the claims of Mohammed's family, "This is all very well for superstitious fools, who know no better; but I have travelled and read, and have more than once met with a dog of a Seid and an angel of a Jew." This speech produced a very hearty laugh, at the expense of the holy man who had commenced the conversation.

The kings of Persia have always been observant of the forms of religion, and their natural dispositions to virtue or vice have regulated them in their practice or rejection of the moral code. They say their prayers at the appointed hours; and, as it is the habit of the Moslems to perform this sacred duty in an open and public manner, its neglect would produce observation, and no impression could weaken their authority so much as a belief that they were irreligious. They sometimes attend worship in the principal mosque of the capital; and, like their subjects, pay their devotions, whenever they have an opportunity, at the sepulchres of those sainted persons who are buried within the limits of their dominions.

In every treaty of peace between the Turks and Persians, liberty for the sectaries of Ali to perform the pilgrimage to Mecca is solemnly granted. But, as this ceremony cannot be performed without the display of some reverence for the the three first caliphs, the con-

scientious Persians decline the journey; while a few bigots, thinking that an outward respect to their enemies is less criminal than the neglect of a religious obligation, mingle the sinful and the virtuous acts. The mass of the Persian population are satisfied with a pilgrimage to the tomb of Ali, at Meshed-Ali, near Cusa, and to the tomb of his son, Hossein, at Meshed-Hossein, near Kerbelah, within thirty miles of Cufa. These sepulchres were lately, and perhaps are still, in the hands of the Turks, who impose a heavy tax upon the pilgrims. An annual festival has been consecrated to the martyrdom of Hossein, and the Persians reverence his name with a fervour which approaches to adoration. The tombs of these, and other saints of Shiite worship, have been enriched with the most magnificent presents by religious devotees. Over the shrine of Ali, the dome of copper, with its massy gilding, in the midst of a town in an elevated situation, glitters to the sun at the distance of five or six German miles, a resplendent testimony of the principles of a Persian king. Every monarch of the family of Ali has added to the sepulchral revenues.

This religion is also the most prevailing faith of the known parts of Africa. In the states of Algiers, Tunis, and Tripoli, on the long coast of Northern Africa, Mohammedanism is the religion of the different governments, and generally of the people. From Arabia and Egypt it spread to the eastern and southern parts of Africa, and it was communicated to Madagascar. It is the established religion of the empire of Morocco. In the other districts of Western Barbary, and in several of the kingdoms of the interior of Africa, the Arabic language is spoken, and the Koran believed. Except in some parts of the south of the western portion of Africa, the Moors have in very few instances established themselves southerly of the great rivers. In the western and central portions of this quarter of the globe, the line between the Mohammedans and the Pagans extends up the river Senegal to the small Moorish state of Geduwah, lat. $14^{\circ} 20'$. Its course thence to the northward of east, through Nigritia and Nubia to the Nile, is not yet correctly known. It is a matter of doubt whether Timbuctoo, the great emporium of central Africa, be a

Moorish or a Negro town; but Mohammedanism, if not the dominant, is certainly a tolerated, religion. It appears probable, that the sovereigns of the great empires of Bornou and Kassina are Mohammedans, but that most of their subjects are Pagans or Negroes.

In all these vast territories, it is in the descendants both of the Moors from Spain, and of the tribes of Arabs who have in every period of the Hegira emigrated from the Arabian to the African deserts, that the Mohammedan population consists. A zealous Mussulman must mourn over the corrupted state of his religion among the Moors. Its persecuting spirit alone is preserved. Lustrations of the body are not performed with oriental scrupulosity; inebriating drinks, and the flesh of swine, are freely indulged in; and the unity of the Godhead is often confounded with, or resigned for, the polytheistical notions of the descendants of the original inhabitants of the country. In point of moral character, the Mussulmen are unquestionably more depraved than the Pagans. The latter class of men may be called the Hindoos of Africa: but it would be libelling the Mohammedans of India, immoral as they are, to compare them with the African Moors. Our travellers in Africa have been fond of dwelling upon the subject of the hospitality which the Negroes invariably shewed them. The Mussulmen constantly insulted them, on account of their religion; and, indeed, in no quarter of the Moslem world does Islamism wear so frightful an aspect as in Africa.

Of the present state of Mohammedanism in Arabia, Mr. Mills gives the following account:

In the cities of Mecca and Medina, the Sonnite Mohammedans abound. The Shiites are numerous on the borders of the Persian Gulph. Various systems, emanating from these two great divisions of Mohammedanism, are embraced by other Arabian citizens; but the Bedoweens are as licentious in their religion as in their politics. On the Turkish frontier they keep an appearance of respect for God and his prophet; but their doctrine and morals are so greatly relaxed, that the Turks upbraid them, with apparent justice, for infidelity. In pleasant indifference about the matter, the Bedoweens say, "the religion of Mohammed could never have been

intended for us. We have no water in the deserts, how then can we make the prescribed ablutions? We have no money, how then can we give alms? The fast of Ramadan is an useless command to persons who fast all the year round; and if God be every where, why should we go to Mecca to adore him?"

The following account of the Wahabees of Arabia must not be omitted.

The martial spirit of the Arabians has again been sanctified by the cloak of piety. In the province of Nedsjid, the sect of Moseilamites had threatened the extinction of Mohammedanism in the lifetime of its founder. At the commencement of the last century, Abdol Wahab appeared in the same province as the reformer of the national religion. The exhortations of this ambitious fanatic, and the authority of Ebn Saoud and Abdol Aziz, successively princes of Nedsjid, spread the tenets of Abdol Wahab over all the peninsula. The unity of the Godhead is the fundamental principle of the Wahabees. They receive the Koran, but reject the fables and false glosses with which its margin has been crowded. The traditional law is utterly despised by them. Various stories, current in Moslem countries respecting the prophet, are held in the same contempt. He is regarded as a man essentially mortal, though gifted with a divine mission. His memory is respected, but, in order to avoid the crime of letting this proper feeling increase into adoration, all visits to his tomb are prohibited: and observing, too, that superstition had deified the departed great, they hold it a species of abominable idolatry to erect magnificent monuments to the memory of men, but to kiss relics, &c. is idolatry itself; and therefore they affirm, that it is an action acceptable to God to destroy the sepulchres of Mohammedan saints in Arabia and Persia, and to appropriate their rich ornaments to worldly purposes, for which they were designed. To swear by Mohammed or Ali is criminal; for an oath is calling a witness to our secret thoughts, and who can know them but God? They even refuse the title of Lord to Mohammed, and mention him by his simple name, without the customary addition, "our Lord the prophet of God." All lamentations for the dead are un-

gious, for if they are good Mussulmen, Paradise will be their reward, and "we must not mourn for our brother's soul being in heaven." They deem all those people who deviate in any way from the plain literal meaning of the Koran, infidels; and maintain, that to make war upon them is the imperious duty of every Wahabee. These rigid zealots would strip religion of all its external decencies. In the real spirit of religious disputants, they are as zealous about the inferior as the weightier matters of the law; have strictly forbidden the use of tobacco and silk, and cut from their heads the only tuft of hair which their early Mussulmen discipline had left them. But a lurking spirit of superstition has induced them to preserve the ceremonies of ablution and the Meccan pilgrimage, and even to throw stones at the Devil's house in the valley of Mina.

With the ardour of the early Saracens, they assumed a military appearance, and prepared to assail at once the consciences and the property of men. On the summons of their chief, the Wahabees assembled at Draaiya (400 miles eastward of Medina), completely armed and provided for war. They contributed a tenth of their flocks and fruits to their leader, but supported the contest at their own expense, or rather by their religious pillages. The pachas of Bagdad, and the scheriff of Mecca, in vain attempted their destruction; the cries of the provincials pierced the seraglio, and the sultan trembled at the name of Abdol Aziz. The caravans from Damascus no longer performed their usual journies; Constantinople was deprived of her supplies of coffee, and the pious Mussulmen heard with horror that the shrines of Mohammedan saints in Arabia had been violated, and the chapels at Mecca, consecrated to the memory of the prophet and his family, had been levelled with the ground. But the army of the Othmans recaptured the sacred city; and the appearance at this critical conjuncture (A. D. 1803) of the plague and small-pox among the Wahabees, saved the mighty fabric of Islamism. Abdol Aziz was assassinated—perhaps by the commands of the timid and cruel court of Constantinople. His son Saoud had already distinguished himself in the field. A second attempt on Medina was successful, and he

extended his power on the Persian Gulph. In 1805, the great caravan from Damascus could not obtain a passage but by heavy sacrifices; and Saoud declared it should hereafter consist of pilgrims alone, unaccompanied by the pride and pomp of a religious procession. Two years afterwards, when the Spanish Mussulman was on his pilgrimage at Mecca, the Wahabees entered the city. Their zeal to perform their religious duties knew no bounds: they pressed to the black stone with tumultuous haste; the lamps round the Caaba were broken by their guns; the ropes and buckets of Zemzem were destroyed, and the attendants of the well abandoned their posts. The city was well provisioned and fortified, but no attempt was made, and the moderation of the Wahabees, and the negociations of the scherriff rendered these precautions needless. During the pilgrimage to Mount Arafat, the Wahabees appeared in the valley, in number 45,000, mounted on camels and dromedaries, with 1000 other camels carrying the provisions of the camp.

Masters of the strong places on the shores of the Red Sea, and of all the Arabias (except Mokha, and some walled towns in Yemen), the Wahabees were powerful neighbours to the pacha of Egypt. Mohammed Ali had already displayed his military abilities, by driving the Mamelukes beyond the cataracts into Dongola, and now prepared his troops to scourge the rebels in Arabia. It is said he was supplied by the English with arms, and that the Wahabees received the same assistance from the French, at that time in possession of the Isle of France. The campaign in 1812 terminated in favour of the Wahabees; but in the early part of the following year the pacha defeated them, and the authority of the grand signor was re-established in Medina, Jodda, and Mecca. These events broke the martial and fanatical spirit of the Wahabees. They are still dreaded as plunderers. but they have not caused again any great national convulsion.

The most sincere and zealous disciples of Mohammed are found in Egypt, Syria, and every part of the vast Turkish empire. The Turks most rigidly adhere in their faith and practice to the religion itself as represented in the Koran. The faith of the Turkish Mohammedans

respecting the unity of God, and the divine mission of the Arabian prophet, is the same as others; but they differ on several other points of theology from other modern interpreters of the Koran. Supported by the authority of the ancient imams, the muftis of Turkey declare, that whoever denies the free agency of man, sins against religion, and is worthy of death; but, in spite of this sound doctrine, the Turks still adhere with rigid austerity to the doctrines of fatalism and predestination.

The Turk is keen and wise in his ordinary worldly transactions, and exercises the powers of his mind in promoting his interest; but when he is oppressed with difficulty or doubt, and a new and troubled scene is opened, he makes no effort to disperse the cloud of his misfortunes, but considers it impious to oppose the decrees of heaven. Fatal as this doctrine is to all improvement, yet it is practically useful in the hour of adversity. Does the Mohammedan suffer by any misfortune? Is he plundered? Is he ruined? He calmly says, "It was written," and submits without a murmur to the most unexpected transition from opulence to poverty. Even on the bed of death nothing disturbs his tranquillity: he makes his ablution; repeats his prayers; professes his belief in God and his prophet; and, in a last calm appeal to the aid of affection, he says to his son, "turn my head towards Mecca," and dies in peace.

The purifications prescribed by the law of the Koran are performed by the Mussulmen of every nation in Turkey with all possible strictness. No religious act is praiseworthy with God, unless the body is previously placed in a state of purity. But it is a calumny to say that the external ablutions supersede the necessity of internal purification. The professed object of the ceremonial is, the rendering of the body fit for the decorous discharge of religious duties; and so scrupulous are the Turks, that if in the course of their daily prayers they chance to receive any pollution from dirt, they suspend their devotion, until the impurity is removed by water, or other necessary means. The fountains which are placed round all the mosques, and the baths which crowd every city, enable the Mussulmen to prepare themselves for the five daily prayers.

At the appointed time, the Maazeen, with their faces generally turned towards Mecca, with closed eyes, and upraised hands, pace the little gallery of the minarets, and proclaim in Arabic, (which is also the Mussulmen's language of prayer), that the hour of devotion is arrived. The profound humility of the Turks is testified by every traveller. Immediately that the clear and solemn voice of the crier is heard, the Mussulman, whatever may be his rank, or employment in life, gives himself up to prayer. The ministers of state suspend the transaction of public business, and prostrate themselves on the floor. The tradesman forgets his dealings with his customer, and converts his shop into a mosque. "He is a good Mussulman, he never fails in the performance of his five namazs every day," is the highest praise which a Turk can receive; and so prejudicial in its consequences is the suspicion of irreligion, that even libertines neglect not attention to the external ritual. Twice, or thrice, in the course of the day, these devotions are performed in the mosque; for the mosques are always open. In a prostrate or erect position, the prayers are offered up, and Christians might be edified by the simple gravity and decorum of the Turks in the hour of devotion. Avowedly in opposition to the Jewish practice the Moslems keep on their boots and shoes in the mosque: they seldom lay aside their turbans. The women, in the seclusion of their chambers, cover themselves with a veil in these moments of communion with heaven. Verses of the Koran, the names, and personal descriptions of Mohammed, of Al^h and his sons, and other Moslem saints, are inscribed in letters of gold, round the walls of places of public worship: but there are no altars, pictures, or statues. Persons of every rank and degree cast themselves indiscriminately on the carpeted floor, exhibiting by this voluntary sacrifice of worldly distinction their belief in the equality of all mankind in the sight of the Creator. Infidels are prohibited from entering the mosques, and the order of the grand Sultan, or chief magistrate, can alone suspend the operation of the law.

Friday, the sabbath of the Mussulmen, is observed in a less rigorous manner than Sunday is by Protestant Christians. This consecrated period commences on the

Thursday evening, when an appearance of festivity is given to the cities by the illuminated minarets and colonnades of the mosques. At noon on Friday every species of employment is suspended, and the faithful repair to their temples. Prayers of particular importance and solemnity are read, which the people, making various prostrations and genuflexions, repeat after the imams. Sermons are preached by the sheik or vaiz. Points of morality, and not of controversial theology, are the general subjects of their discourses. In the warmth of their sincerity, they often declaim against political corruption and the depravity of the court. In times of public commotion, they irritate or appease the popular tumult, and the eloquence of a preacher in the mosque of Saint Sophia has made a weak and voluptuous sultan tear himself from the silken web of his harem, and lead his martial subjects to the plains of Hungary. The prayers and preaching being concluded, every body returns to his ordinary occupations or amusements. The day is, however, observed in the manner prescribed by the law by all ranks of persons, and the words of the prophet are never forgotten, that he, who without legitimate cause absents himself from public prayer for three successive Fridays, is considered to have abjured his religion. The Namaz, the prayer in general use, is chiefly a confession of the divine attributes and of the nothingness of man, a solemn act of homage and gratitude to the Eternal Majesty. The faithful are forbidden to ask of God the temporal blessings of this frail and perishable life; the only legitimate object of the supplicatory part of the Namaz is spiritual gifts and the ineffable advantages of eternal felicity. The Turks may pray, however, for the health of the sultan, the prosperity of the country, and division and wars among Christians.

In this religion of ceremonies and prayer, no sacred institution is more strictly and generally observed by the Turks than the fast of Ramadan. A violation of it by any individual subjects him to the character of an infidel and apostate; and the deposition of two witnesses to his offence renders him worthy of death. Perfect abstinence from every kind of support to the body, and even from the refreshment of perfumes, is observed from the rising

to the setting of the sun. The rich and pious Moslem passes the hours in meditation and prayer; the luxurious grandees sleep the tedious time away; but the industrious mechanic feels in his daily labour the rigour of the fast. When the month of Ramadan happens in the extremities of the seasons, the prescribed abstinence is almost intolerable, and is "more severe than the practice of any moral duty even to the most vicious and depraved of mankind." The business of worldly traffic is suspended through the day. At night, however, the mosques and bazaars are lighted with innumerable lamps; and travellers to Constantinople have expressed much admiration of the generally splendid appearance of the streets. The coffee-houses are not shut till the morning; and as both Christians and Jews conform to this midnight revelry, the streets are filled with a mixed concourse of people. Every night of this consecrated season is some appointed feast among the officers of the court. The Turkish individual divests himself of his usual reserve; and this is the only season of the year when friends and relations cement their union by social intercourse. Nocturnal banquets of a most sumptuous nature are prepared; and the amenity and conviviality would be perfect, if the law for the exclusion of women from the tables of the men were suspended.

The pilgrimage to Mecca is made an affair of state; and, although every individual furnishes his own viaticum, yet the grand sultan preserves the public ways, and the best soldiers of the empire are charged with the protection of the caravans. Every year from Damascus and Grand Cairo, the devout Moslems depart in solemn and magnificent procession; and the native band of the Turks is swelled in the desert by the Moors of every part of Africa and Asia. From the shores of the Atlantic on the one hand, and the most remote parts of the East on the other, the votaries of the prophet are seen in the roads to Mecca. The common horrors of the desert are despised by fanaticism, but the harassing depredations of the roving Arabs, who respect not the religion nor fear the sword of the pilgrims, almost exhaust the fidelity of the Moslems. On arriving at the precincts of the Holy Land, the devotees make a general ablution with water and sand.

repeat a prayer naked, and clothe themselves with the *Ihram* or sacred habit, which consists only of two colourless woollen cloths, and sandals defending the soles of the feet, but leaving the rest bare. They utter a particular invocation, and advance to Mecca. Spiritual meditation is now to be their employment, worldly occupations and pleasures are forbidden, and the Emperor Julian himself would delight in the ritual which permits any vermin on the body to wander with impunity. When arrived at Mecca the chief ceremonies begin. Like the Pagan Arabs of old, sometimes by running, and at other times by walking, they encircle the Caaba seven times. They repeat different prayers and drink copiously from the inexhaustible *Zemzem*. The sacred black stone is ardently kissed, and these chaste salutations have made it of a muscular appearance, and the part uncovered by silver has lost nearly twelve lines of its thickness. They walk between *Saffa* and *Moreva* seven times. Their heads are then shaved, and even this simple ceremony is sanctified by prayer. The Caaba is open three days. On the first and second, the men and women alternately offer up their devotions; and on the third, the *scherrif* of Mecca, the chiefs of the tribes, and the illustrious strangers in the city wash and sweep the temple. The water, foul with the dirt of the Caaba, is eagerly caught and drunk by the surrounding fanatics. The brooms of palm leaves are treasured as relics. The purification is completed by cutting off that part of the black cloth that surrounds the door and bottom of the building, and dividing it among the pilgrims. A visit to the neighbouring mountain of *Arafat* is the next part of the duty. This visit is called the feast of sacrifice, and can only be performed at a certain time (two months and ten days) after the fast of *Ramadan*. The best of supplications, say the traditions, is on this day, whether offered at *Arafat* or elsewhere. The afternoon prayer is repeated in the tents, and the pilgrims repair to the foot of the mountain to watch the setting of the sun. At the instant it disappears, the multitude leave the place, and with the utmost haste endeavour to reach a small chapel, called *Mosdeiiifa*, before the last moment of twilight, in order to repeat the prayer of the setting sun and the night prayer at the same time. "It

is in the valley round Mount Arafat," says Ali Bey, "that the grand spectacle of the pilgrimage must be seen: an innumerable crowd of men from all nations, and of all colours, coming from the extremities of the earth, through a thousand dangers, to adore the same God. The native of Circassia presents his hand in a friendly manner to the Ethiopian or the Negro of Guinea; the Indian and the Persian embrace the inhabitant of Barbary and Morocco; all looking upon each other as brothers, or individuals of the same family united by the bands of religion; and the greater part speaking or understanding more or less the same language, the language of Arabia." On the morning after the journey to Mount Arafat, the pilgrims go to Mina, near whose fountain the devil built himself a house. A few small stones, (an uneven number), which each of the pilgrims had collected the preceding evening at Mosdelifa, they cast at the house, not so much with a view to injure the building as to shew their detestation of its owner. Two pillars erected by or to the devil are likewise assailed. A sacrifice of a goat, a camel, or a cow, is then made, in commemoration of Abraham's obedience to the divine command by the intended sacrifice of his son. In the intervals between this religious rite and other ceremonies the pious Moslem turns to Mecca, kisses the sacred stone, and circumambulates the Caaba. The pilgrims stay three days in the valley of Mina, then return to Mecca, and speedily depart for their several countries.

Mr. Mills then proceeds to describe the Turkish Mohammedans, as to their notions and practices relative to interdicted meats, wine, the use of opium, gaming, proselytism, &c. He says, that in every part of Turkey Christianity is tolerated on certain pecuniary conditions; and that the insatiable avarice of the Turks is the potent preservative of such Christians and Jews as dwell among them. Considerable religious tyranny, however, is practised by them, though greatly abated in favour of one particular sect of Christians—the Maronites, a branch of the Greek Church.

Alms-giving, hospitality, and benevolence, are the great characteristics of the Turkish nation.

The benevolence of the Mussulmen extends to the

animal creation, and it is an established article in the Moslem's belief, that the irrational animals will be judged on the last day, and have mutual vengeance for the injuries they have done each other in this life. From feelings of compassion, hunting is held in abhorrence by the Turks, and birds are seldom deprived of their liberty. According to popular tradition, Mohammed was kind to the domestic animal the cat. Its gravity of deportment and independent indifference well accord with the sullen solemnity and pride of the Turks. Though they are far too cleanly to admit them to touch their persons, yet they are received in their houses; the dog is not treated with the same benevolent attention. The prejudices of the Asiatic against him frequently appear in the Scriptures of the Jews: his touch is deemed contagious, and his very name is the Turk's bitterest expression of contempt. But, although he is not allowed to approach within the precincts of their houses, or the courts of the mosques, yet thousands disturb the peace and the cleanliness of the streets. They are fed by the liberal inhabitants, and Tournefort even assures us, that testamentary donations are often made for their support. They are more kindly cherished in the country than in the capital, and are admitted to a companionship with the shepherds and wandering tribes. They watch their flocks, guard their tents, and aid them in their field sports.*

* It does not, however, appear that this benevolent feeling towards the brute part of the creation is carried by these Turkish Mussulmen to the same extent to which it was anciently carried by the Pythagoreans, or in modern times by certain Christians of our own country. The following "Reasons for not eating animal food, or any thing that has enjoyed sensitive life," were published by Sir Richard Phillips, in the year 1814; and at Manchester, and some other places, this benevolent species of abstinence has numerous observers:---

1. Because, being mortal himself, and holding his life on the same uncertain and precarious tenure as all other sensitive beings, he does not feel himself justified by any supposed superiority, or inequality of condition, in destroying the vital enjoyment of any other mortal, except in the necessary defence of his own life.

2. Because the desire of life is so paramount, and so affectingly cherished in all sensitive beings, that he cannot reconcile it to his feelings to destroy, or become a voluntary party in the destruction, of any living creature, however much in his power, or apparently insignificant.

Mr. Mills thus speaks of the Turkish clergy :—

As the Koran was supposed to be the treasure of divine and human laws, and as the caliphs were the depositaries of this treasure, they became at once pontiffs, legislators,

3. Because he feels an utter and unconquerable repugnance against receiving into his stomach the flesh or juices of deceased animal organization.

4. Because he feels the same abhorrence against devouring flesh in general, that he bears carnivorous persons express against eating human flesh, or the flesh of dogs, cats, horses, or other animals, which in some countries it is not customary for the carnivorous to devour.

5. Because nature appears to have made a superabundant provision for the nourishment of animals in the saccharine matter of roots and fruits ; in the farinaceous matter of grain, seed, and pulse ; and in the oleaginous matter of the stalks, leaves, and pericarps, of numerous vegetables.

6. Because the destruction of the mechanical organization of vegetables inflicts no sensitive suffering, nor violates any moral feeling ; while vegetables serve to render his own health, strength, and spirits, better than those of most carnivorous men.

7. Because during thirty-four years of rigid abstinence from the flesh and juices of deceased sensitive beings, he finds that he has not suffered a week's serious illness ; that his animal strength and vigour have been equal, or superior to that of other men ; and that his mind has been fully equal to numerous shocks, which it has had to encounter from acts of turpitude in his fellow-men.

8. Because, observing that carnivorous propensities among animals are accompanied by a total want of sympathetic feelings, and humane sentiments, as in the hyæna, the tyger, the vulture, the eagle, the crocodile, and the shark, he conceives that the practices of these carnivorous brutes afford no worthy example for the imitation or justification of rational, reflecting, and conscientious beings.

9. Because he observes that carnivorous men, unrestrained by reflection or sentiment, even refine on the cruel practices of the most savage animal ; and apply their resources of mind and art to prolong the miseries of the victims of their appetite, skinning, roasting, and boiling animals alive, and torturing them without reservation or remorse, if they add thereby to the variety or the delicacy of their carnivorous gluttonies.

10. Because the natural sentiments and sympathies of human beings, in regard to the killing of other animals, are generally so averse from the practice, that few men or women could devour the animals which they might be obliged themselves to kill ; yet they forget, or affect to forget, the living endearments or dying sufferings of the creature, while they are wantoning over his remains.

11. Because the human stomach appears to be naturally so averse from receiving the remains of animals, that few could partake of them

and judges; and the sacerdotal, regal, and judicial officers were united in their persons. The Grand Sultan is also stiled the *Sultandin*, the protector of the faith, the *Padishah-Islam*, or emperor of Islamism, and the *Zil-Ullah*, or shadow of God. The administrators of the various powers which are centered in the sultan's person form the body of the

if they were not disguised and flavoured by culinary preparation; yet rational creatures ought to feel that the prepared substances are not the less what they truly are, and that no disguise of food, in itself loathsome, ought to delude the unsophisticated perceptions of a considerate mind.

12. Because the forty-seven millions of acres in England and Wales would maintain in abundance as many human inhabitants, if they lived wholly on grain, fruits, and vegetables; but they sustain only twelve millions scantily, while animal food is made the basis of human subsistence.

13. Because animals do not present or contain the substance of food in mass, like vegetables; every part of their economy being subservient to their mere existence, and their entire frames being solely composed of blood necessary for life, of bones for strength, of muscles for motion, and of nerves for sensation.

14. Because the practice of killing and devouring animals can be justified by no moral plea, by no physical benefit, nor by any allegation of necessity, in countries where there is abundance of vegetable food; and where the arts of gardening and husbandry are favoured by social protection, and by the genial character of the soil and climate.

15. Because whenever the number and hostility of predatory land animals might so tend to prevent the cultivation of vegetable food, as to render it necessary to destroy, and perhaps to eat them, there could in that case exist no necessity for destroying the animated existences of the distinct elements of air and water; and, as in most civilized countries there exists no land animals besides those which are purposely bred for slaughter or luxury, of course the destruction of animals, birds, and fish, in such countries, must be ascribed either to unthinking wantonness or carnivorous gluttony.

16. Because the stomachs of locomotive beings appear to have been provided for the purpose of conveying about, with the moving animal, nutritive substances, analogous in effect to the soil in which are fixed the roots of plants, and consequently nothing ought to be introduced into the stomach for digestion and for absorption by the lacteals, or roots of the animal system, but the natural bases of simple nutrition, as the saccharine, the oleaginous, and the farinaceous matter of the vegetable kingdom.

To these ingenious sophisms the reflecting Christian may answer, "Jesus ate a animal food: had it been wrong, he would have prohibited the practice."

learned men called the Oulema. Three descriptions of persons constitute this assembly. The first are the ministers of religion, called the imams; the second the expounders of the law, called the muftis; and the third the ministers of justice, called the cadis. The chief imams are part of the Oulema; the inferior clergy are not. The immediate ministers of religion are of five descriptions: 1st. The sheiks, or ordinary preachers in the mosques; 2d. The khatibs, readers or deacons, who, in imitation of the prophet or caliphs, and in the name, and under the sacerdotal authority of the sultan, discharge the function of an imam or high priesthood, and read the prayers on Fridays; 3d. The imams, a general title for the priests, who perform the service in the mosque on ordinary days, and who consecrate the ceremonies of circumcision, marriage, and burial; 4th. The maazeens, or criers; 5th. The cayims or common attendants of the mosque.

The numbers of the priests attached to the different mosques are various. The imperial temples have one sheik, one khatib, two, three, or four imams, twelve maazeens, and twenty cayims. Except in the fourteen principal mosques of Constantinople, the khatibs enjoy a pre-eminence over the rest of the clergy. The ministers are appointed by the founders of the temple, subject to confirmation by the muftis in the capital, and by the representative of the grand sultan in the provinces. The oulemas enjoy various privileges; for more than three centuries they have been free from taxation and arbitrary confiscation. The ministers of religion throughout the Turkish empire are subordinate to the civil magistrate, who exercises over them the power of a diocesan. He has the privilege of superseding and removing those whose conduct is reproachable, or who are unequal to the dignified discharge of the duties of their office. The magistrates themselves may perform all the sacerdotal functions; and it is in virtue of this prerogative, joined to the influence which they derive from their judicial power and riches, that they have so marked a pre-eminence, and so preponderant an authority, as they actually enjoy, over the ministers of public worship. The priests in their habits of life are not distinguishable from other citizens; they mix in the same society, engage in similar

pursuits, and their conduct is not characterized by greater austerity than marks the behaviour of other Mussulmen. Their influence on the secular members of the church is entirely dependent on their reputation for learning and talents, or gravity and moral conduct. They are seldom the professed instructors of youth, much less of men, and by no means are they considered as the directors of consciences. They merely chaunt aloud the public service, and perform offices which the master of a family can also discharge. The Turks know nothing of those expiatory ceremonies which give so much influence to the Catholic priesthood: all the practices of their religion can be, and often are, performed without the interference of priests.

Islamism, as well as Christianity, has its fanatics. This opprobrious title was, in the early days of Moslem history, applicable to all the followers of Mohammed; but in these times, fanaticism supports not so much the religion itself, as various deviations from it. Under the name of Sooffees, Fakirs, and Dervishes, the enthusiasts of Mohammedanism are spread from the Atlantic to the Ganges. The holy mendicants of the Turkish empire are divided into thirty two sects. They pass their days and nights in prayer, fasting, and in every species of bodily pain and mortification. Ceremonies similar to incantations, violent dances, frightful gesticulations, repetitions of the name of Allah, for hours, nay days together, impress the vulgar with a sense of their spiritual superiority. The Turkish Sultans have attempted their suppression; but a reverence for them is so closely interwoven with the prejudices of the nation, that in this instance, it has been shewn, despotism has its limits. If the subject were to be closely examined, it would be found that enthusiasm in all religions, and in every system of philosophy, is nearly the same. Pretensions to a familiar intercourse with the Deity constitute its very essence. The philosophers of Greece, the disciples of mystical theology, and the Mohammedan Fakir, all claim a sublime spirituality above natural feelings and visible objects. It would be impossible to trace a perfect picture of Mohammedan fanaticism, yet as the disciples of the Arabian prophet have often adopted the doctrines

of the Sooffees of Persia, a general notion of the subject may be gained by considering the principles of Sooffeeism.

Dr. Clarke gives the following account of the *Dancing Dervishes*, which the accompanying cut will assist to illustrate :

As we entered the mosque, says Dr. Clarke, we observed twelve or fourteen Dervishes, walking slowly round before the superior, in a small space surrounded with rails, beneath the dome of the building. Several spectators were standing on the outside of the railing; and being, as usual, ordered to take off our shoes, we joined the party. Presently, the Dervishes, crossing their arms over their breasts, and with each of their hands grasping their shoulders, began obeisance to the superior, who stood with his back against the wall, facing the door of the mosque. Then each in succession, as he passed the superior, having fashioned his bow, began to turn round, first slowly, but afterwards with such velocity, that his long garments flying out in the rotatory motion, the whole party appeared spinning and turning like so many umbrellas upon their handles.

As they began, their hands were disengaged from their shoulders, and raised gradually above their heads. At length, as the velocity of the whirl increased, they were all seen with their arms extended horizontally, and their eyes closed, turning with inconceivable rapidity. The music, accompanied by voices, served to animate them; while a steady old fellow in a green pelisse, continued to walk among them with a fixed countenance, and expressing as much care and watchfulness, as if his life would expire with the slightest failure in the ceremony.

I noticed, continues the Doctor, a method they observed in the exhibition; it was that of turning one of their feet, with the foot as much inwards as possible. The older of these Dervishes appeared to perform the task with so little labour or exertion, that although their bodies were in violent agitation, their countenances resembled those of persons in an easy sleep. The younger part of the dancers moved with no less velocity than the others; but it seemed in them a less mechanical operation. This motion continued for the space of fifteen minutes. Sud

denly, on a signal given by the directors of the dance; unobserved by the spectators, the Dervishes all stopped at the same instant, like the wheels of a machine; and, what is more extraordinary, all in a circle, with their faces invariably turned towards the centre, crossing their arms on their breasts, and grasping their shoulders, as before, bowing together, with the utmost regularity, at the same instant, almost to the ground.

After this they began to walk, as at first, each following the other within the railing, and passing the superior, as before. As soon as their obeisance had been made, they began to turn again. This second exhibition lasted as long as the first, and was similarly concluded. They then began to turn for the third time; and, as the dance lengthened, the music grew louder and more animating. Perspiration became evident on the faces of the Dervishes; the extended garments of some of them began to droop; and little accidents occurred, such as their striking against each other: they nevertheless persevered, until large drops of sweat, falling from their bodies upon the floor, such a degree of friction was thereby occasioned, that the noise of their feet rubbing the floor was heard by the spectators. Upon this the third and last signal was made to them to halt, and the dance ended.

Besides these dancing Dervishes there are some called howling Dervishes, who set up a constant howling of prayers, &c., sufficient to deafen the hearers, but which they pretend has something supernatural and even miraculous in it.

We must not draw this article on the religion of the Mohammedans to a conclusion, till we have given Mr. Mills's account of the Sooffees of Persia.

The necessity of an unceasing adoration of the Deity, and an ardent desire of a perfect union with him, are constantly inculcated by the Sooffees. The great Creator is, according to their belief, diffused over all his creation: he exists every where, and in every thing. They compare the emanations of his divine essence, or spirit, to the rays of the sun; which are, they conceive, continually darted forth and re-absorbed. It is for this re-absorption in the divine essence, to which their immortal part belongs, that they continually sigh. They believe

that the soul of man, and that the principle of life, which exists throughout nature, are not *from* God, but *of* God. Hence an equality of nature between the creature and the Creator. A long course of discipline and contemplation is necessary, before the Sooffee disciple can reach the state of divine beatitude: a strict conformity to the established religion, and the practice of every social virtue, are required of the candidates for initiation. When habits of mental devotion have been gained, he may exchange what they call practical, for spiritual worship, and abandon the observance of all religious forms and ceremonies. He afterwards is supposed to become inspired, and to reach the state of the angels. He then arrives at truth, his corporeal veil is removed, and his emancipated soul mixes again with the glorious essence from which it has been partially separated. A blind submission to inspired teachers (mark the union of enthusiasm and priest-craft) is particularly inculcated, and the possibility, through fervent piety and enthusiastic devotion, of attaining for the soul, even while the body inhabits the earth, a state of celestial beatitude. The life of the Sooffees of Persia, though generally austere, is not rendered miserable, by the practice of those dreadful severities which are common among the visionary devotees in Hindoostan. The most celebrated teachers of the Sooffee tenets in Persia have been famed for their knowledge, as well as for their piety. Among the men of genius who have illustrated the sect, poets have been conspicuous. The natives of Persia are enthusiastically devoted to the charms of poetry. The meanest artisan of the principal cities of that kingdom can read or repeat the choicest poems of the most admired writers, and even the rude and unlettered soldier quits his tent to listen with rapture to the minstrel who sings a mystic song of divine love, or recites the tale of a battle of his forefathers. The very essence of Sooffeeism is poetry. The extravagant raptures of genius, expatiating on an inexhaustible subject, are deemed inspirations from heaven, by those who believe that the emancipated soul can unite itself with the Creator. The Musnavi of Jella-u-Deen, which teaches in the sweetest strains that all nature abounds with a divine love, which causes even the lowest

plant to seek the sublime object of its desire ; the works of the celebrated Jami, which breathe in every line the most extatic rapture ; the moral lessons of Sadi, and the lyric and mystic odes of Hafiz, may, with many other poems, all be termed the scriptures of the Sooffees of Persia. It is to them that they continually refer ; and the gravest writers who have defended their doctrine take their proofs from the pages of those poets, whom they deem to have been inspired by their holy theme. The Sooffees inculcate forbearance, abstemiousness, and universal benevolence. They are unqualified predestinarians. They believe that the emanating principle, proceeding from God, can do nothing without his will, or refrain from nothing which he instigates. Some of them deny the existence of evil, because, they say, every thing proceeds from God, and therefore must be good. The doctrine of reward and punishment is denied too by those, who carry to the greatest length the ideas of the re-absorption of the soul in the divine essence.

In every country of the East where Sooffeism has been preached, the Mohammedan doctors have deplored its influence on the human mind. Those who are in the first ranks of this mystic faith conform to the established religion ; and the gradual manner in which men are led into infidelity is justly stated by Moslem divines to be one of the greatest dangers that attend this delusive doctrine. Sovereigns have often been called upon to defend the true faith from the attacks of popular teachers ; who, from the sanctity of their lives, and the captivating nature of their doctrines, acquired an alarming popularity. The free opinions of the Sooffees respecting the dogmas of Islamism, and their claims to a distinct communion with the Deity, are calculated to subvert that belief for which an outward respect is shewn by them.

The ceremony has already been briefly noticed ; but the following is somewhat more minute in its details :—

In Ireland are still remaining many temples called Gollán, used by the ancient Irish. They are circular, denoting the revolutions of the planets : within them is round the Barchearon or pillar stone, representing the Deus Maximus, though sometimes it was placed at a small distance from the circle. The term Barchearon sig-

nities *fastigium capitis*, *Dominus Dominorum*, and was an epithet of the *Deus Maximus*: it is the Achbar of the idolatrous Arabs still subsisting in the Caaba at Mecca. Mohammed, finding he could not conquer the ancient superstition of the Arabians for this stone, caused to be written thereon that Allah (God) was Achbar (that is Maximus.)

The custom of dancing round this stone is still kept up by the Turks at Mecca, where the Theasol is performed annually round the Achbar. We subjoin Ali Bey's description of the ceremony.

When the pilgrims enter Mecca they must go directly to the temple, saluting it at entering with "Allah Achbar." They then proceed to the black stone, on which some say Abraham descended from his camel; others, that here he threw dust on his head, &c.; then with uplifted hands they again repeat "Allah Achbar," and if they do not incommode their companions they kiss the stone, or touch it with their hands, and rub their faces to it, or else they touch it with something held in the hand, or make a sign that they would willingly kiss it; always saying "Allah Achbar."

Then going round the temple begin the procession called the Inafal kedum, or the procession of good luck, which must begin from the right hand side of the gate (Irish Thecasol); they then proceed to the low wall which reaches no higher than the centre of the body; then they go round seven times with short quick steps, shaking their shoulders in the first three circuits, in *manifestationem certaminis contræ associatores*, (i. e. Christianos); in the four last circuits they proceed with a slow pace, and as often as they pass the black stone always salute it, and finish the procession by kissing and embracing it. This description could only be given by a Mussulman, or one, as in this case, who assumed the character of one; for it is death for a Christian to be seen at their rites.

CHAP. IX.

OF JUDAISM, OR THE RELIGION OF THE JEWS.

JESUS CHRIST was a Jew : the very name is, therefore, rendered sacred in the lips of every good Christian. He lived and died a Jew ; and a pious Jew procured for his crucified body its temporary abode. To this nation we owe our knowledge of the one living and true God, the father of Jesus, and of all mankind. They are the descendants of Abraham, *The Friend of God*—the chosen people—the repositories of Divine Truth—the original stock into which, by the goodness and mercy of God, we Gentiles have been grafted. Let us then approach them with reverence and with gratitude ; and not, as is too often the case, spurn them as a nation, because they are at present “ a people peeled and trodden upon ”—because, for the sins of their fathers, their “ harps hang upon the willows,” and the pious amongst them are doomed, for a season, to “ sing the Lord’s song in strange lands.” The time is approaching when they shall again hear the voice of JEHOVAH, crying out to them : “ Hear, O Jacob, my servant ! and Israel, whom I have chosen ! Thus saith the LORD that made thee, and formed thee from the womb, and will help thee.—Fear not, O Jacob, my servant ; and thou Jerusalem, whom I have chosen ; I will pour water upon him that is thirsty, and floods upon the dry ground : and I will pour my spirit upon thy seed, and my blessing upon thine offspring ; and they shall spring up as among the grass, as willows by the water courses. One shall say I am the LORD’s, and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel !”

This voice has already been heard : some listened to it, and to them it was glad tidings of great joy ; others rejected it, and a long captivity and degradation has been the consequence ; but it was made “ to all people ;”

and when the day of full redemption shall come, then will the remnant be gathered; and Israel will again worship the God and Father of Jesus Christ in spirit and in truth. In whatever sense we are to understand the numerous predictions relative to the restoration of the Jews, most assuredly the day will come, when that desired event shall take place, "for the Lord hath spoken." The triumphs of the cross, accelerated by the lights of reason and philosophy, are hastening to their completion, when prejudice and superstition, tyranny and oppression, ignorance and bigotry, shall fall, like Dagon before the ark, and "the nations learn war no more."

Jesus shall reign where'er the sun
Doth his successive journies run.

The term *Jews* is the appropriate denomination of the descendants of Judah, which soon included under it the Benjamites, who joined themselves to the tribe of Judah, on the revolt of the other ten tribes from the house of David. After the Babylonish captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the term *Jews* included them also, or rather was then extended to all the descendants of Israel who retained the Jewish religion, whether they belonged to the *two* or to the *ten* tribes, whether they returned into Judea or not. Hence, not only all the Israelites of future times have been called *Jews*, but all the descendants of Jacob are frequently so called by us at present, and we speak even of their original dispensation as the Jewish dispensation.

The expectation of the promised Messiah is the leading tenet of the religion of the modern Jews; and in this they differ widely from Christians, who believe that the Messiah has already come, and that in Christ Jesus all the Jewish prophecies respecting him were accomplished. Infatuated with the idea of a temporal Messiah and deliverer, who is to subdue the world, and re-instate them in their own land, the Jews still wait for his appearance: but they have not fixed either the place whence, or the time when, he is to come. Finding it difficult to evade the force of certain texts in Isaiah, &c. which speak of a suffering Messiah, some have had recourse to the idea of

two Messiahs, who are to succeed each other; Ben Joseph, of the tribe of Ephraim, in a state of humiliation and suffering; and Ben David, of the tribe of Judah, in a state of glory, magnificence, and power. As to the character and mission of their Messiah, he is to be of the tribe of Judah, the lineal descendant of David, and called by his name, and to be endued with the spirit of prophecy; and his especial mission is, to restore the dispersed sheep of Israel, plant them safely in their own land, subdue their enemies, and by that means bring the whole world to the knowledge of the one true God. The Jews say, that his coming and their restoration have not yet taken place, because they are still unworthy to be redeemed, and have not repented, or have not yet received the full measure of their punishment. Yet, they insist that their redemption is not conditional, but will take place at the *appointed time*, though they should not repent; that God will not redeem and restore them for any merit of their own, but for his name's sake, for the sake of the few righteous, and also in consideration of what they will be after their redemption, when they will all be good and righteous. They believe that Judea will be the seat of those wars which will precede their redemption; and that, after due vengeance 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. Though they profess to know nothing of the abode, or present state, of the ten tribes, yet they believe that they are lost only in name, and shall be restored together with Judah and Benjamin; that all those Jews who have embraced Christianity or Mohammedanism, shall then return to the religion of their fathers; and that their nation, thus restored and united, shall never again go into captivity, nor ever be in subjection to any power; but that all the nations of the world shall thenceforward be subject to them. Judea will then again become fruitful; Jerusalem "will be built on its ancient ground-plot;" and the real descendants of the priests and Levites will be reinstated in their respective offices; though they may have been forced to

apostatize. Then also will be restored the spirit of prophecy, the ark and cherubim, fire from heaven, &c., as formerly, in the tabernacle, in the wilderness, and in Solomon's temple. In fine, then will idolatry wholly cease in the earth, and all men will acknowledge the unity of God, and his kingdom, (Zech. xiv. 9). Such are the expectations of the modern Jews, with respect to the Messiah and his kingdom, which they still avow to be not of a spiritual, but of a temporal nature.

The Jewish economy, as contained in the Pentateuch, is so much directed to *temporal* rewards and punishments, that it has been questioned whether the Jews had any knowledge of a future state. Bishop Warburton, in his "*Divine Legation of Moses*," and Dr. Russel, in his "*Ancient Europe*," have defended this opinion; but it has been controverted by bishop Sherlock, Drs. Sykes, Jortin, Priestley, and other distinguished authors. The modern Jews are also decidedly against it, and Mr. Levi believes not only that "Moses inculcated the doctrine of a future state in his dispensation," but also that the "Jews were certainly well acquainted with the doctrine of the resurrection in the days of Isaiah, who lived almost eight hundred years before the incarnation."

After this general description of the Jews, which is mostly copied from David Levi's *Letters to Dr. Priestley*, Levi's *Dissertations on the Prophecies*, and Adam's *Religious World Displayed*, as severally cited by Dr. Robinson, we may proceed to more minute details of the faith and ceremonies of the Hebrew nation.

The Jews are scattered over the face of the whole earth, wherever at least there can be found the least traffic of a profitable nature, connected with what are called civilized nations.

The early history of the Jews is to be found in the books of the Old Testament; and the Pentateuch particularly should be consulted for a complete system of Judaism.

The religious tenets of the modern Jews are to be found in the celebrated confession of faith drawn up by Maunonides at the close of the eleventh century. It is as follows.

1. I believe with a true and perfect faith, that God is

the Creator (whose name be blessed), governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work, for ever.—2. I believe, with perfect faith, that the Creator (whose name be blessed) is one; and that such an unity as is in him can be found in none other; and that he alone hath been our God, is, and for ever shall be.—3. I believe, with a perfect faith, that the Creator (whose name be blessed) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essence that can be likened unto him.—4. I believe, with a perfect faith, the Creator (whose name be blessed) to be the first and the last, that nothing was before him, and that he shall abide the last for ever.—5. I believe, with a perfect faith, that the Creator (whose name be blessed) is to be worshipped, and none else.—6. I believe, with a perfect faith, that all the words of the prophets are true.—7. I believe, with a perfect faith, that the prophecies of Moses our master. (may he rest in peace!) were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him.—8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master Moses, (God's peace be with him).—9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given us of God (whose name be blessed).—10. I believe, &c. that God (whose name be blessed) understandeth all the works and thoughts of men, as it is written in the prophets; he fashioneth their hearts alike, he understandeth all their works.—11. I believe, &c. that God will recompense good to them that keep his commandments, and will punish them who transgress them.—12. I believe, &c. that the Messiah is yet to come; and although he retard his coming, yet I will wait for him till he come.—13. I believe, &c. that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated world without end. Amen.)

It is observable that in these articles, the seventh affirms the authenticity, and the eighth the genuineness of the books of Moses.

But the great and distinguishing doctrine of the Jews, like that of Mohammedans, is that there is but **ONE** God. Some well meaning Christians, however, fancy that they discover in the Cabbala of the Jews, what Basnage appropriately terms, "the abyss of the trinity;" but which he himself declares not to be found in the Cabbala.

Every intelligent Jew the author has hitherto met with utterly disclaims any notion of a trinity of persons in the Godhead; and many of them have asserted that this doctrine is the greatest bar to the conversion of the Jews to the Christian faith. The chief, however, of the conversions that have as yet taken place amongst the Jews, have been from the unitarianism of the ancient Jewish doctrine to the trinitarianism of modern Christians.

Although the modern rabbis denounce the most dreadful anathemas against all who presume to calculate the time of the Messiah's appearance, the expectation of this great event is a leading tenet of their faith. Numbers of them are still buoyant with expectations of a temporal monarch, who shall lead them in triumph to their native land, as they deem Palestine to be.

According to Mr. Levi, "all those that shall be restored shall serve God together in unity; for then there shall be no separation of the tribes, no division of the kingdom, and no calves in Dan and Bethel; and on account of the great and stupendous miracles which will then be wrought by God for the deliverance of the nation, all nations will sanctify him as a great and holy God."

The Jews believe that two great ends are to be effected by the resurrection, the one particular, and the other general.

"The first great end," says David Levi, "which I call a particular one, as it is for the Jewish nation only, is to effect, that those who have been persecuted and slain, during this long and dreadful captivity, for adhering to the true faith, may enjoy the salvation of the Lord, according to what the prophet says, (Isaiah xxvi. 19, and lxvi. 10.) The second great end, which I call a general one, because it affects all mankind, whether Jews, Gentiles, or Christians, is to bring all nations to the knowledge of the true God, and to effect, that the firm belie-

of his unity may be so unalterably fixed in their hearts, as that they may attain the end for which they were created, to honour and glorify God, as the prophet observes, Isaiah xliii. 7."

Several other doctrines are maintained by the Jews, which are not contained in the thirteen articles already given. The rabbis acknowledged, that there is in man a fund of corruption; and the Talmud speaks of original sin thus: "We ought not to be surprised that the sin of Adam and Eve was so deeply engraven, and that it was sealed as it were with the king's signet, that it might be thereby transmitted to all their posterity; it was because all things were finished the day that Adam was created, and he was the perfection and consummation of the world, so that when he sinned, all the world sinned with him. We partake of his sin, and share in the punishment of it, but not in the sins of his descendants."

The rabbis teach, that the evils in which men were involved by sin will be removed by the Messiah. They do not, however, entertain the idea that this illustrious personage will make an *atonement* for sin; this they suppose is done by the fulfilling of the law and circumcision. They pray God to remember unto them the merits of their ancestors, Abraham, Isaac, Jacob, and Moses.

The Jews maintain, that the souls of the righteous enjoy the beatific vision of God in Paradise, and that the souls of the wicked are tormented in hell with fire and other punishments. They suppose, that the sufferings of the most atrocious criminals are of eternal duration, while others remain only for a limited time in purgatory, which does not differ from hell with respect to the place, but to the duration. They pray for the souls of the dead, and imagine that many are delivered from purgatory on the great day of expiation.

They suppose that no Jew, unless guilty of heresy, or certain crimes specified by the rabbis, shall continue in purgatory above a year; and that there are but few who suffer eternal punishment. Maimonides, Abarbanel, and other celebrated Jewish writers, maintain the annihilation of the wicked. Others suppose, that the sufferings

of all have the power of purifying souls and expiating sin.

Some eminent Jewish writers assert, that it is a mistake to suppose that their nation are intolerant. "They hold, indeed, that all men are obliged to observe what are called the Noachides, or seven precepts of the sons of Noah; but it is the unanimous opinion of their rabbis, that the Sinaite covenant, or law of Moses, is obligatory on those of their nation only." They say "It was a covenant between God and the Jews, that they therefore are bound to the observance of it; but that it is not binding to the rest of mankind; for if they do but keep the law of nature, that is, the precepts of the Noachides, they maintain that they thereby perform all that God requires of them, and will certainly by this service render themselves acceptable to him, and be partakers of eternal life."

Mr. Schott, director of the institute at Seezen, pronounced a discourse at the dedication of the temple in that place, July 17th, 1810, in which he declares, "Our religion is not the only one which conducts to eternal happiness; those who profess another are neither heretics, nor reprobates. We are far from entertaining this horrid idea."

It appears from authentic accounts, that many Jews at the present day have imbibed the principles of infidelity, and no longer receive the writings of the Old Testament as divinely inspired, or expect the coming of the Messiah. A modern author, the senator Gregoire, author of *Histoire des Sectes Religieuses*, who has deeply investigated their history, and is well versed in their opinions, observes, that "many of the Israelites are disgusted with the follies of the Talmud; but not distinguishing between the absurd tales which good sense reproves, and the truths which enlightened reason reveres, they have involved the absurdities of the rabbins and the revelation from heaven in one common proscription.

"The spirit of infidelity is exhibited among the Jews of Leghorn, of Holland, and Germany, and especially of Berlin, where the greatest part do not attend the synagogues."

In 1798, a large number of Jews in Berlin, heads of families of respectable character, subscribed and published a letter to Dr. Teller, provost of the upper consistory, (the department which had the superintendance of ecclesiastical affairs), in which they declare, that being convinced the laws of Moses are no longer binding upon them, as not being adapted to their circumstances at this day, they are willing and ready to become Christians, as far as relates to the moral doctrines of Christianity, provided they shall not be required to believe the miraculous part of the Christian creed, and above all, *the divinity of Jesus Christ*; and provided they may be admitted to enjoy all the rights and privileges enjoyed by the members of the established religion.

They ask Dr. Teller's advice on this plan, and whether he thinks it practicable? This gentleman has published an answer, in which he informs them, that they do well to believe as much of Christianity as they can, and that if they cannot in conscience believe more, they do well to profess it; but as to the question whether their fragment of faith ought to entitle them to share the civil and political privileges enjoyed exclusively by entire Christians, it is not in his province, but belongs to the civil authority of the country to decide.

Mr. de Luc, a celebrated chemist and theologian, has published a letter to these Jews, in which he boldly advances to meet them on the ground Dr. Teller eludes; he tells them that, "far from scrupling points of Christian doctrine, they ought not even to abandon the standard of Moses; that the history of the earth, and its present appearance, are the strongest of all possible testimonies to the truth of the Mosaic History; and that if they would only take pains to be better natural philosophers, they will not be so ready to renounce their faith as Jews." There have been numerous other pamphlets written and published upon this subject, which made, as the French term it, a great sensation in the north of Germany.

The accusation of infidelity is confirmed by a distinguished Jewish writer, David Levi, who complains, that there are two different parties in the nation who slight the prophecies which speak of their future restoration, and

ridicule the idea of a Messiah coming to redeem them. The one consists of such as call themselves philosophers, enlightened men, who, says he, "are perfect deists, not believing a syllable of revelation, and not ascribing our sufferings to the immediate providence of God, but to a concatenation of causes in a political light." The other party are such, as either through the length of the captivity, or the easy circumstances that they are in, and the splendid and voluptuous manner in which they live, neither look for nor desire a restoration.

The same author remarks, that "both these parties, nevertheless, adhere to the body of the nation, and outwardly conform to the Jewish rites; they thus remain Jews; are denominated God's people, the same as the true believers of the nation; and in like manner bear God's covenant in the flesh." "Even those of the nation that have not the least spark of religion in them, would yet be highly offended at being called Christians, Gentiles, or apostates."

An ancient Jewish writer numbers among the children of Israel four sects, viz. the Rabbinists, the Caraites, the Samaritans, and the disciples of Anan; but the account which he gives of the last contains no particulars; they appear to hold the middle rank between the Caraites and Talmudists.

The Rabbinists, or modern Pharisees, form the bulk of this nation. The two branches of Portuguese and German Jews, are of this denomination, which includes all who admit traditions, &c. They, however, differ in practice from the ancient Pharisees, as they are far from affecting such an extraordinary sanctity.

The Caraites reject the Talmudic traditions, and for that reason they are detested by those who admit them. In the last age a Caraites was at Frankfort on the Maine, and narrowly escaped being assassinated by the Jews of that city. A few of this denomination may be found in Turkey, in Europe, in Poland, and in the Ukraine, where they cultivate the land. There is a very ancient and interesting body of Caraites, in a fortress called Dschoufai Kale, near Bahchisaray, in the Crimea, who possess, and often use, a translation of the Old Testament in Jagatai Tartar. An approximate calculation,

made about the middle of the seventeenth century, gives only 4,430 for their total number.

The sect of the Sadducees have made but little figure since the destruction of Jerusalem. A few indeed are said still to subsist in Africa, and some other places; but they are rarely found, at least there are but few that declare themselves of these opinions, and they are held by the other Jews as heretics.

Such are the principal tenets of the modern Jews, as stated by Mr. Adam, Mr. David Levi, Basnage, Gregoire, Ficart, and other respectable writers, cited by Mrs. Hannah Adams.

From the same sources, particularly Mr. Levi's work on the Ceremonies of the Jews, we collect the following information concerning their rites, ceremonies, synagogue worship, sabbath, fasts, festivals, government, and discipline.

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 being local, and confined to the promised land. Such, for instance, as the offering of the sheaf of the first fruits of barley harvest on the morrow of the passover; the two wave loaves made of fine flour, which were the first of the wheat harvest, and offered on the morning of the feast of Pentecost; the basket of all the first fruits of the earth, with the offering of him who brings it; the cities of refuge; the tythes to the priests and Levites, and to the poor; the sabbatical year for the land to rest; and also the year of jubilee, when there was to be a general release of lands, servants, pledges, &c.; the cleansing of the leper; with various other local ceremonies too numerous to be mentioned.

There are other directions respecting their political state and government, contained in their code of laws in the 21st and 23d chapters of Exodus, which concerned both their civil and criminal jurisprudence, that cannot be observed by the Jews since their dispersion. Not having any jurisdiction, either civil or criminal, they are obliged to be governed by the laws and policy of the countries under which they live.

The modern Jews, however, still adhere as closely to the Mosaic dispensation as their dispersed condition will permit them. Their religious worship consists chiefly in reading the law and prophecies in their synagogues, together with a variety of prayers. As formerly, while they enjoyed an established religion, they still have liturgies, in which are all the prescribed forms of their synagogue worship; "and those who have not time to go to the synagogue must say their prayers at home three times every day, i. e. in the morning, in the afternoon, and at night." 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.

At the east end of every synagogue is an ark, or press, in commemoration of the ark of the covenant, which was in the temple. Here the Pentateuch is deposited, written on a volume or roll of parchment with the utmost exactness, and wrapped up in silk curiously embroidered. When the Jews say their prayers in the morning they put on a talith or vail over their other clothes, and a robe with fringes at the four corners, with tassels, called Tzitzith; and also the tephilin or phylacteries. "It is an article of faith among us," says David Levi, "that every Jew must every morning, during the time of reading the Shema, and saying the nineteen prayers, at least, have on the phylacteries, because it is a sign of our acknowledging the Almighty to be the Creator of all things, and that he has power to do as he pleases; and therefore on the sabbath, and other festivals, we do not put on the phylacteries, because the duly observing of them is a sufficient sign of itself, as expressed in Exodus xxxi. 18."

All the rites, precepts, and ceremonies of the Jews

which are not contained in the Pentateuch, are founded upon and derive their authority from the Talmud. There is, however, some variation in their customs and ceremonies, and in the liturgies which the nation have made use of at different times, and in various countries. The German, Polish, and Russian Jews follow the same ritual; but the Spanish and Portuguese have another, which still varies from that of the Italian and Levantine Jews, those of Jerusalem, China, and some other places. But in the principal points of belief and observance they all agree. There are three divisions or classes of modern Jews, who are variously denominated from the countries where the arrangements of their liturgies took place, and are known by the designations of German, Portuguese, and Avignon or Italian Jews.

In the synagogue worship, the cohen or priest leads the devotional exercises by chaunting prayers; but laymen are admitted to read the book of the law to the people; the precedence is, however, given to the priest. After prayers the rabbis frequently deliver a sermon; but their discourses are not composed in Hebrew, which few of the Jews at present perfectly understand, but in the language of the country where they reside. The passages of Scripture and sentences from the doctors are, however, quoted in the Hebrew, and explained.

The Jews venerate the sabbath above all other festivals, and observe it with the utmost strictness on account of its being enjoined in various parts of Scripture, particularly in the decalogue. 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, in a carriage, going by water, or walking above a mile from the city or place where they reside, or playing upon any musical instrument. Vocal music is very common in their synagogues, but instrumental music is seldom used; yet not because it is deemed improper, for the synagogue in Prague had an organ; but because it cannot be performed on the sabbath or holidays. They are likewise forbidden to inter their dead, or mourn, or fast on the sabbath; but are sometimes permitted to cir-

circumcise a child, because that ceremony must be performed exactly on the eighth day.

The sabbath begins on Friday, an hour before sun-set, both summer and winter, for they suppose the day commences from the preceding evening, according to Genesis i. 5, and "the evening and the morning were the first day." As soon as the time arrives they leave all manner of work, and, having cleansed and decorated themselves in honour of the holy day, repair to the evening service. The women are bound to light a lamp with seven cotton wicks, in remembrance of the days of the week, saying, "Blessed art thou, O Lord, our God! King of the Universe, who has sanctified us with his commandments, and commanded us to light the lamp of the sabbath." 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 their 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 (for on the Friday they had a double portion) on the sabbath. When they are placed at table, the master of the family takes a cup of wine, repeating the three first verses in the 2nd chapter of Genesis, and, after giving God thanks, and enjoining them to observe the sabbath, he blesses the wine, drinks, and gives some to the rest of the family. He then blesses and distributes the bread. They repeat the usual grace after supper, with the addition of making mention of the sabbath.

In the morning they repair to the synagogue later than usual on the week days, where, after the accustomed prayers, besides others which are appropriate to the day, they read a lesson from the law, and afterwards a corresponding portion from the prophets. When the reading is concluded, they pray for the peace and prosperity of the government under which they live, in observance of the direction in Jeremiah xxix. 7. Then the law is put into the ark. They then pray that God would be pleased to deliver them from captivity, and bring them

to the holy land, where they should be able to perform the offerings of the sabbath according to the law. After some other prayers the morning service is concluded.

The religious rites observed at dinner are similar to those used at supper. They frequently have sermons either in the morning or afternoon, the subject of which is taken from the lesson read that day in the Pentateuch. They make three meals on the sabbath, one on Friday evening and two the next day, in honour of the festival. On this holy day they beseech God to be merciful, and grant them an inheritance in that day which is all sabbath, and eternal rest; meaning the kingdom of the Messiah; for they suppose that the world is to continue six thousand years, (according to the six days of the creation) and the seventh to be that of the Messiah. It is that which is here alluded to, as being the day which is all an entire sabbath. In the evening, as soon as the stars appear, they suppose the sabbath is ended, and that it is lawful to do any work after they have attended the evening prayers at the synagogue.

The Jewish year is either civil, or ecclesiastical. The civil year commences in the month Tishri, or September. The Jews have a tradition that the world was created on the first day of this month, and from this epoch they compute the age of the world, and make use of this date in all their civil acts. The ecclesiastical year commences about the vernal equinox, in the month Nisan, which answers to part of March and April. All the religious rites and ceremonies are regulated by the ecclesiastical year. The Jews call the seventh month of the civil, the first of the ecclesiastical year, because at the departure of the children of Israel from Egypt, it is enjoined, that "this month shall be unto them the beginning of months, and the first month in the year."—Exodus xii. 2. On the first of every month they celebrate the feast of the new moon, praying God to restore them to the holy city, and erect the temple at Jerusalem, where they could render the offering for the feast according to the law Numbers xxviii. 11.

On the fourteenth day of the month Nisan, the celebration of the passover commences, and immediately after the feast of unleavened bread; the whole includes eight

days. On the evening preceding the festival, the first born of every family observes a fast, in remembrance of God's mercy in protecting the nation. During the whole of this feast the Jews are obliged to eat only unleavened bread, and refrain from servile labour. They begin the passover with carefully searching the house, and removing every thing which has had leaven in it. The two first and two last days are kept as strictly as the sabbath, only they permit fires to be kindled, and prepare food. As they cannot now offer the paschal sacrifice, the passover cakes are placed on the table with some bitter herbs, and they eat a piece of unleavened bread instead of the paschal lamb. The festival concludes with psalms and thanksgiving to God for their great deliverance, and petitions that he would put a period to their captivity, and bring them to Jerusalem.

The feast of Pentecost commences seven weeks after the passover, hence it is called the feast of weeks. It is also styled in Scripture, the day of the first fruits, because on that day they offered the first of their fruits in the temple. At present this festival is observed two days, during which time all servile labour is prohibited. As it was instituted to recall the remembrance of the law's being given at Sinai, that part of Scripture, which declares the delivery of the decalogue, is solemnly read in the synagogue, and all those passages from the prophets which correspond with the subject. They generally have a sermon delivered in praise of the law. Their prayers are suitable to the occasion, concluding with petitions for their deliverance from captivity, and for the welfare of the government under which they dwell.

The feast of trumpets is observed on the first and second of Tishri, or September, the seventh of the ecclesiastical and first of the civil year; hence the first of this month is called new year's day. On this festival, besides a portion from the law and prophets, part of the two first chapters of the first of Samuel are read. They then pray for the protection of the government under which they reside, and blow the trumpet, which is made of a ram's horn, saying, "Blessed be thou, O Lord, our God! King of the Universe, who has sanctified us with his commandments, and commanded us to hear the

sound of the trumpet." The trumpet is made of a ram's horn in remembrance of Abraham's seeing a ram caught by the horns in a thicket, which he took and offered for a burnt offering to the Lord instead of his son.—Genesis xxii. 12—15. After this ceremony, they repeat with a loud voice the following verse, "Happy are the people who hear the joyful sound; they shall walk, O Lord, in the light of thy countenance."

On the morning of the second day they repair to the synagogue, and repeat nearly the same prayers as on the preceding day. They then read the 22d chapter of Genesis, which gives an account of Abraham's offering his son Isaac, and God's blessing him and his seed for ever. For, according to their received tradition, that great event took place on that day. They, therefore, beseech the Almighty through the merits of this memorable event to bless them. After reading the law and prophets, they blow the trumpet, and pray as usual, that God would gather them from their dispersion, and conduct them to Jerusalem.

The feast of tabernacles is observed on the fifteenth of the month Tishri, and lasts nine days. Each person at the commencement of the festival erects an arbour, which is covered with green boughs, and decked with a variety of ornaments, in remembrance of their miraculous preservation in the wilderness. The two first and two last days are kept with great solemnity, but the intermediate time is not observed with equal strictness. On the first day they take branches of palm, myrtle, willow, and citron bound together, and go round the altar, or pulpit, singing psalms, because formerly they used to perform this ceremony in the temple.

The Jews chiefly reside in their respective tabernacles during the feast, both night and day, if the weather will permit. At every meal, during seven days, they are obliged to repeat the following grace: "Blessed art thou, O Lord, our God! King of the Universe, who has sanctified us with his commandments, and commanded us to dwell in tabernacles." During the feast they beseech the Lord to be merciful, and erect for them the tabernacle of David which is fallen; and portions of the law and prophets are read in their synagogues.

On the seventh day of the festival, they take seven of the laws from out of the ark and carry them to the altar, and those who are possessed of the palm branch, &c., with the reader at their head, go seven times round the altar, in remembrance of the sabbatical years, singing the 29th Psalm. On the evening of this day the feast of solemn assembly commences, which being a time of rejoicing, they assemble and entertain their friends; but are strictly enjoined not to do any servile labour. They read passages from the law and prophets, and entreat the Lord to be propitious to them, and deliver them from captivity. On the ninth day they repeat several prayers in honour of the law, and bless God for his mercy and goodness in giving it to them by his servant Moses, and read that part of Scripture which makes mention of his death. After going to the synagogue in the evening, and saying the usual prayers, the festival is concluded.

On the fourteenth of Adar, or March, the Jews celebrate the feast of Purim, in commemoration of their deliverance from the destruction designed by Haman. This festival is observed two days, and derives its name from Esther ix. "Therefore they called these days Purim." Previous to the feast, a solemn fast is observed in remembrance of Esther's fasting. The whole book of Esther, written on parchment, is repeatedly read during the feast; and as often as the name of Haman is mentioned, it is customary for the children (who have little wooden hammers) to knock against the wall, as a memorial that they should endeavour to destroy the race of Amalek. Part of the first day is spent in feasting and rejoicing, sending presents to each other, giving liberally to the poor, in visiting their friends, and entertaining them by all kinds of diversions.

The Jews, at the present day, observe many festivals which are not appointed by Moses. In particular they celebrate the dedication of the altar, which was instituted by the Maccabees, in remembrance of the victory they obtained over Antiochus Epiphanus. This tyrant, having profaned the temple, reduced them to the necessity of cleansing and dedicating it anew. The festival is observed in a splendid manner, and lasts eight days; and is appointed to be kept by lighting lamps. The reason

they assign for this ceremony is, that, after they had purified and dedicated the temple, there was only enough of pure oil left to burn one night, which miraculously lasted eight nights, till they were able to obtain a fresh supply.

The great day of expiation is observed by the Jews, though they have no high priest to officiate, nor temple wherein to offer the sacrifice. Before the fast commences, they think it a duty incumbent upon them to ask pardon of those they have offended; to make restitution to those whom they have defrauded of any property; to forgive those who have offended them; and, in short, to do every thing which may serve to evince the sincerity of their repentance. This great fast is observed on the tenth day of the month Tishri, or September. In the preceding evening they repair to the synagogue, where they remain saying prayers upwards of three hours; and when they return from the synagogue they may not taste any kind of sustenance, and are even prohibited from taking one drop of water. They are also forbidden to do any kind of labour, even to kindle a fire, and observe this day as strictly as the sabbath. All the commanded ordinary fasts of the Jews begin in the evening, and they neither eat nor drink till they can see the stars the following evening.

At six in the morning they attend the synagogue, and offer those prayers and supplications for the pardon of their sins, which are peculiar to the occasion. In the course of the service various portions of Scripture are read, particularly part of Leviticus xxvi., Numbers xxix., and Isaiah lvii. They mention in their prayers the additional sacrifice of the day, and entreat God to rebuild their sanctuary, to gather their dispersions among the Gentiles, and conduct them to Jerusalem, where they may offer the sacrifice of atonement agreeably to the Mosaic law. In the afternoon service, besides portions from the law and prophets, the greatest part of the book of Jonah is read in the synagogues. They beseech God to be propitious, and forgive their sins. The fast continues from morning to night, for upwards of twelve hours, without intermission.

In Awb, which answers to July or August, in the fifth

month of the ecclesiastical year, the Jews observe a strict fast, occasioned by the destruction of the first temple by Nebuchadnezzar. On this day also the second temple was burnt by the Romans. During this fast they not only abstain from all food, but do not even taste a drop of water. In the evening they go to the synagogue, and after their usual prayers, the book of Jeremiah is read in a low mournful voice. In the morning they attend the synagogue early, and read a portion of the law, and part of the 8th and 9th chapters of Jeremiah. They go to the synagogue again in the afternoon, and read passages from the law and the prophets suitable to the occasion. All their prayers on this day tend to remind them of their captivity, and the destruction of their temple, which deprived them of offering the daily sacrifice by which an atonement was made for their sins.

Besides the public fasts, which the Jews are commanded to observe, there are some others peculiar to the nation in different countries. The German Jews, for instance, both after the passover and the feast of tabernacles, keep three fasts, viz. on Monday, Tuesday, and the following Monday. The reason assigned for this practice is, that they might, during the preceding feasts, have committed some offence against God. They fast also on the vigil of the new year, and some on that of every new month. Several other fasts and festivals have been instituted, but not generally received, and are not observed at present.

The Jewish church is, at present, governed by a presiding rabbi in the city or town where they may be settled, who attaches to himself two other rabbis, and these three combined form a kind of tribunal in sacred or religious cases, and frequently determine private disputes. This tribunal is termed Beth Din, or the house of justice. As the priesthood is at present totally abrogated, having ceased with the temple, the term high priest is an exploded one, no presiding rabbi now exercising the functions of this pontiff, which were only applicable to the temple. Hence the choice of rabbi is not confined to the tribe of Levi; although that tribe is the only one that they conceive can now be at all distinguished. Its members are all at present considered as laymen. They have

notwithstanding some trifling distinctions paid them in the synagogue service; for those among them that are descended from the priests, who are called Cohen, or, in the plural, Cohenim, perform the benediction, and are called first to the law. They also personate the priest in the ceremony of redeeming the first born, and have some other complimentary precedencies paid them. The Levites, i. e. those who are descendants from the singers in the temple, are second in rank, and are called next to the law, and wash the hands of the Cohenim before they go to the benediction, &c. With all this the rabbi has nothing to do, unless he be of this tribe. The ministry of a presiding rabbi, elected for that purpose from the general mass of learned rabbis in the congregation, whose head he is, consists of nothing more than that, as a spiritual director, he solves questions which arise in the ceremonial observances; occasionally preaches, marries, superintends divorces, and the ceremony of throwing the shoe, called *Chalitzah**, &c. He is generally allowed a competent salary, which, together with perquisites, renders it unnecessary for him to engage in any secular business, nor is it thought honourable; although it is said, that, in a few instances, some presiding rabbis in Germany and Italy have been engaged in trade, through the medium of some intervening friend.

Other rabbis may follow any worldly occupation, as the title of rabbi is merely honorary, and does not confer any priestly ordination, or sacred character.

The marriages of the Jews are always celebrated with great pomp and ceremony. In London they are usually celebrated at some of the principal taverns or coffee-houses. The author, two or three years ago, attended at the wedding of a Jewish friend's daughter at the City of London tavern: the ceremony itself was solemn and imposing, and the company extremely numerous and respectable. After some time spent in an anti-room, where sat the intended bride and bridegroom, receiv-

* Marriage, in all regular societies, is always performed by the presiding rabbi, or by some one deputed by him: but a marriage solemnized with the due ceremonies by any other orthodox Jew is valid. The ceremony of throwing the shoe takes place when a Jew refuses to marry his brother's widow, and is grounded on Deuteronomy xxv. 9.

ing the compliments and caresses of their particular friends, and during which the truly venerable and presiding rabbi of the German Jews in London, Dr. Solomon Hirschel, assisted by others, at intervals, but apparently without order, uttered some prayers, or repeated some texts of Scripture, and the necessary marriage articles were signed by the parents of the young couple, we were ushered into the large room of that very elegant tavern. In the midst of the room, a portion was marked out by a thick red cord fastened to four posts. In the centre of this stood the presiding rabbi and his assistants, or readers, under a rich canopy of crimson velvet, supported by four gentlemen, who held long poles to which it was fastened at the four corners.

At length, after some preliminaries, the bridegroom was solemnly led into the room by his friends, and placed under the canopy. Then followed, in a slow and lingering step, supported by her mother, and other friends, and covered almost from head to foot with a rich muslin white veil, the bride, who was directed to take her stand by the side of her intended husband. The marriage service now commenced, consisting of words nearly similar to those used among Christians. A small glass of wine was given to the bridegroom, and another to the bride. They each drank a small portion. After this an empty wine glass was held up by one of the persons employed in the ceremony; and certain words, implying a vow of constancy being uttered, the glass was cast upon the floor, trod upon, and broken to pieces; by which was meant to be conveyed a wish, that till those pieces should be reunited, the marriage between the parties might never be dissolved.

The whole company then retired to another room: ceremonies and caresses in abundance followed; a most costly dinner was provided for a numerous retinue of ladies and gentlemen, and the evening, with sacred vocal music, religious invocations, &c. &c., was spent in great harmony and delight.

The *funerals* of the Jews are generally numerously attended; but not having attended any, I am not able accurately to describe them. They have, however, nothing very peculiar in them as to ceremony.

The rite of *circumcision* is invariably practised ; and it is a season of great joy and merriment.

Their manner of solemnly *exposing* or *exhibiting the law* to the people, who, it may be observed, do not perform their public worship uncovered, after the manner of most Christian churches, will be sufficiently elucidated by the accompanying cut of that ceremony.

The same may also be said of the outward forms and attitudes observed in the ceremony of *blessing the people*.

This account of Judaism shall close with some description of the *frontlets* and *phylacteries* worn by the Jews.

The frontlets are thus described by Leo, of Modena :—

The Jews, says he, take four pieces of parchment, and write, with an ink made on purpose, and in square letters, these four passages, one on each piece : 1. " Sanctify unto me all the first-born," &c. (Exod. xiii. to verse 10.) ; 2. " And when the Lord shall bring thee into the land of the Canaanites," &c. (from verse 11 to 16) ; 3. " Hear, O Israel, the Lord our God is one Lord," &c. (Deut. vi. 4—9) ; 4. " If you shall hearken diligently unto my commandments," &c. (Deut. xi. 13—21). This they do in obedience to these words of Moses : " These commandments shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."

These four little pieces of parchment are fastened together, and a square formed of them, on which the Hebrew letter *Schin* is written ; then a little square of hard calf's skin is put upon the top, out of which come two leathern strings an inch wide, and a cubit and a half, or thereabouts, in length. This square is put on the middle of the forehead, and the strings being girt about the head make a knot in the form of the letter γ ; they then are brought before, and fall on the breast. It is called *Teffila-Schel-Rosch*, or the *Tephila* of the head. The most devout Jews put it on both at morning and noon-day prayer ; but the generality of the Jews wear it only at morning prayer. Only the chanter of the synagogue is obliged to put it on at noon as well as morning.

It is a question whether the use of frontlets, and other phylacteries, was literally ordained by Moses. They who believe their use to be binding observe, that the text of Moses speaks as positively of this as of other precepts ;

he requires the commandments of God to be written on the doors of houses, as a sign on their hands, and as an ornament on their foreheads. If there be any obligation to write these commandments on their doors, as the text intimates, there is the same for writing them on their hands and foreheads. The use of them was common in the time of our Saviour, not only in Judea, but also among the Indian Jews, the Persians, and Babylonians, according to Jerome. Long before, the doctors, whom the high priest Eleazar sent to Ptolemy Philadelphus, king of Egypt, spoke of these phylacteries as at all times received among them, and referred the beginning of them to Moses. It is added, that in the time of Moses the Heathens carried abundance of charms and superstitious preservatives about them, and even some immodest things; that he, to cure his people of these bad customs, or to prevent them, enjoined them to wear on their hands and foreheads the sacred words of his ordinances.

The almost general custom in the east of wearing phylacteries and frontlets determines nothing for the antiquity or usefulness of this practice. Jesus Christ did not absolutely condemn them; but he condemned the abuse of them in the Pharisees, who wore them with affectation, and larger than other Jews. The Caraité Jews, who adhere to the letter of the law, and despise traditions, call the Rabbinical Jews *bridled asses*, because they wear these tephilim and frontlets. The word *phylactery* is derived from the Greek, and properly denotes a *preservative*, such as the Pagans carried about them to preserve them from evils, diseases, or dangers; for example, they wore stones, or pieces of metal, engraved under certain aspects of the planets. Jesus Christ, in the Gospel, says, the Scribes and Pharisees made broad their phylacteries, and enlarged the borders of their garments. These phylacteries were little boxes, or rolls of parchment, in which were written certain words of the law. These they wore upon their foreheads, and upon the wrist of the left arm. They founded this custom upon the following words, "And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes;" and (ibid 16) "it shall be for a token upon thine hand, and for frontlets between thine eyes."

CHAP. X.

OF PAGANISM AND IDOLATRY IN GENERAL.

ON the great separation of the people, after the confusion of tongues at Babel, those speaking the same language collected themselves together, and feeling the inconvenience of strange unintelligible sounds, removed into remote and distant regions: and there, more intent on fixing themselves, of adding to their stock, and fertilizing the soil, they neglected the usages and practices which had been familiar with them in the country they quitted. As knowledge was neglected to be transmitted, ignorance increased; successive generations fell into grosser errors, until their posterity finally became barbarous, and but one remove from the savage brutes of the field. Yet lost, sunk as they were, they retained a few feeble conceptions of the deity; but he had ceased to be spiritual; he was conceived to be in the roaring thunder, in the furious storm, or the impetuous whirlwind. Others, inclined by their fears, created other deities; and these were increased as often as apprehension, alarm, or wonder was excited. Hence arose polytheism; men readily worshipped what they feared; and a plurality of gods was almost universally admitted. None but Deists, Jews, Christians, and Mohammedans, have ever acknowledged an uncreated, sole, self-existing deity. The religion of the Chinese, even the sublime morality of Confucius, in addition to some vague notions of a Supreme Power, teaches the worship of numberless inferior deities. That of the Grand Lama, of which the Chinese appears to be a branch, is of the same character; nor is this observation less true of the curious, and in many respects, beautiful, theory of the Indian Brahmins. "Gods many, and Lords many," are the distinguishing characteristics of all these systems, mixed as they often are with the purer theism of Judaism and Islamism.

The Hindoos, the Chinese, the Grand Lama, or religion

of Thibet, the Magians, and Sabians are the chief sects of existing Pagans. To which, perhaps, may be added the idolaters of the South Sea Islands, and the North and South American Indians.

THE HINDOOS

Are the most interesting and curious, both as it respects their opinions, their deities, and modes of worship.

These are scattered over a vast extent of the Asiatic continent, but are chiefly confined to that part of the East Indies known by the general name of *Hindoostan*.

The number of the Hindoo gods and goddesses amount to 330,000,000; yet they have not names for all but they say that God performs all his works by their instrumentality, and that all human actions, as well as all the elements, have their tutelar deities. Thus they consider, somewhat after the ancient Platonic notion, that the Supreme God derives much of his greatness and magnificence, not from the consideration of his superiority over all created intelligences, but as being the God of gods. Yet, to this one God, they have no temple, neither do they appear to pay him any worship.

The Hindoos, however, profess to believe in the doctrine of Divine Unity: "One Brumhu without a second," is a phrase commonly used by them when conversing upon the nature of God.

They believe, also, that God is almighty, all-wise, omnipotent, omniscient, &c. and they frequently speak of him as embracing in his government the happiness of the good, and the subjection or punishment of the bad. Yet they have no idea of God's performing any act, either of creation or providence, except through the gods; but these auxiliary deities bear not the least resemblance to the one true God in any of the moral qualities attributed to them.

The Hindoos, nevertheless, have some very enlarged views of the divine influence; they believe that it diffuses its vivifying energies over the entire universe; instilling its life-giving powers into every portion of animated matter.

It is related of a learned Brahmin, that on hearing the following lines from Pope's Essay on Man, he started from

his seat; begged for a copy of them; and declared that the author must have been a Hindoo:

“ All are but parts of one stupendous whole;
Whose body Nature is, and God the soul;
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

This may serve to shew the opinions which the Hindoos entertain of the universal energy and operation of the Deity. This energy is said to have created the universe; and, therefore, this is the object of worship. Some of them assert that Brumhu, after he had entered the world, divided himself into male and female.

From the notion of God being the soul of the world; and the world itself, being God, under various forms, has arisen the Hindoo practice of paying divine adorations to the heavens collectively;—to the sun, moon, the stars, the sea, great rivers, and all extraordinary appearances in nature. Even the divine energy itself has been personified, as a sort of holy spirit, and worshipped under different names.

Many Hindoos are denominated Shaktus, as devoted to the worship of this shuktee, or energy, and all their addresses are called the energies of their lords, as well as matres, or mothers.

The universe being full of the Divine Majesty, a deity has been consecrated as the regent of every element; and even the Bramhu and the devout mendicant, as sharing more largely of the in-dwelling Deity than others, have received the adoration of the multitude. Thus it appears, that the Hindoo system of theology is a kind of polytheistical Sabellianism, making all things to be gods in which the the Supreme Godhead or energy is supposed eminently to dwell.

The same principle is exhibited in the bodily powers of the different images worshipped by the Hindoos. Ununtu has a thousand heads; Brumha four faces; Indru is full of eyes; Doorso has ten; and Shavunu, the giant, a hundred arms. The formidable weapons of the Gods, too, have evidently the same allusion, as well as their symbols

and vehicles: among them are the eagle,* the serpent, the lion, the tiger, the elephant, the bull, the buffalo, &c.

After this general description of the Hindoo theology, we may next enter into a more minute detail of some of their principal deities; this description is borrowed from Mr. Ward's "View of the History, &c. of the Hindoos."

1. *Brumha*.—This god may be properly noticed first, as he is called the *creator*, and the grandfather of gods and men; in the latter designation, he resembles Jupiter, in the lasciviousness of his conduct, having betrayed a criminal passion towards his own daughter. Brumha's image is never worshipped, nor even made; but the Chundu describes it as that of a red man with four faces. He is red, as a mark of his being full of the *ruju goonu*; he has four faces, to remind the worshippers that the vedus proceeded from his four mouths. In one hand he has a string of beads, to shew that his power as creator was derived from his devotion: the pan of water in his left hand, denotes that all things sprang from water. This deity, thus pre-eminent, is yet entirely destitute of a temple and worshippers.

2. *Vishnoo*.—This is the image of a black man, with four arms, sitting on *Gurooru*, a creature half-bird, half-man, and holding in his hands the sacred shell, the *chukru*, the lotus, and a club. His colour (black) is that of the destroyer; which is intended to show, that Shiva and he are one: he has four hands, as the representative of the male and female powers: the shell (blown on days of rejoicing) implies that Vishnoo is a friendly deity: the *chukru* is to teach that he is wise to protect; the lotus to remind the worshipper of the nature of final emancipation; that, as the flower is raised from the muddy soil, and after rising by degrees from immersion in the waters, expands itself above the surface to the admiration of all, so man is emancipated from the chains of human birth: the club shews that he chastises

* "Vishnoo riding upon his *Gurooru*, or eagle," says the ingenious Mr. Maurice in his "Indian Antiquities" puts us in mind of the thunder-bearing eagle of the Grecian Jupiter."

the wicked. Garooru is a portion of Shivu; his body represents the vedu. Vishnoo is distinguished, as being the source of most of the Hindoo incarnations; and he commands the worship of the greatest division of the Hindoo population. There are no temples nor festivals in honour of Vishnoo. He is called the *Preserver*; but the actions ascribed to him under this character, are referred to other forms and names. The Shalgramu, a stone, is a form of Vishnoo. During four months of the year, all the forms of this god are laid to sleep.

3. *Shivu*.—This is a white man with five faces and four arms, riding on a bull. In one hand he holds an axe, as the destroyer of the wicked; in another a deer, alluding to a sacrifice, when the deer, fleeing from the sacrificial knife, took refuge with Shivu; with another hand he is bestowing a blessing; and with the last forbidding fear. Four of his faces are designed to point out the sixty-four tuntrus; and the other a different tuntru. The bull is a form of Vishnoo, as the personification of religion; its four feet are, religious austerities, purity, compassion, and truth. In some particulars, this god strongly reminds us of Vulcan and Bacchus. The few Hindoos in Bengal who adopt Shivu as their guardian deity, are Soivyus; except those of the Lingu and Panchanunu, very few temples exist in honour of any other form of Shivu; and none of his form riding on a bull. Before the Lingu, Shivu is however daily worshipped under eight separate names, answering to the sun, moon, wind, fire, water, earth, air, and an officiating priest at a sacrifice. The filthy appearance of Shivu as a mendicant, covered with ashes, and his quarrels with Doorga, his wife, have given rise to several ludicrous stories found in the Pooranus. This marriage excited the same surprise as from that betwixt Venus and Vulcan; and seems an unaccountable event, unless it was intended to illustrate the gross idea of the Tuntru writers respecting the origin of the universe. Shivu has three eyes like Jupiter; wears a tiger's skin like Bacchus; and like him wandered about when on earth as a bloated mendicant, accompanied by satyrs; Bacchus wore a deer's skin; and Shivu is represented as holding a deer in his hand. The worship of the Lingu, also, strongly resembles the worship of the

Phallus in honour of Bacchus; and the Sunyasee festival in honour of Shivu appears to resemble the orgies of Bacchus; especially in the behaviour of the devotees, who are said to have run up and down the streets with their hair dishevelled, and with lighted torches in their hands. In the months Voishakhu and Kartiku, the Lingu (an indecent motion) is worshipped daily in the numerous temples dedicated to this abomination throughout Bengal. It is difficult to restrain indignation at the shocking violation of every thing decent in this image; nor can it be ground of wonder, that a chaste woman, faithful to her husband, is scarcely to be found among all the millions of Hindoos; their very temples are polluted with filthy images; and their acts of worship tend to inflame the mind with licentious ideas. Another form of Shivu is that of *Kals-Bhoirvu*; in this form he cuts off Brumha's head, and it is seen in one of his hands. A set of mendicants, called Yogubhoguvadees, who wear a large stone inserted through an incision in each ear, live at the temples of this god; and are sometimes seen with a prostitute in one hand, and a pan of hot coals in the other, with each of which (the representatives of pleasure and pain) they profess to be equally pleased. Another form of this god is that of *Muha-kalu*, in which he appears as the *destroyer*. 'Muha kalu, as represented in the caverns of Elephanta,' says Mr. Patterson, 'has eight arms; in one hand he holds a human figure; in another, a sword, or sacrificial ate; in a third, a basin of blood; and with a fourth, he rings over it the sacrificial bell; two other arms are broken off, but with the remaining he is drawing behind him a veil, which extinguishes the sun, and involves the whole universe in one undistinguished ruin. In the hieroglyphic of the Muha Pruluyu, (or grand consummation of all things) Shivu is represented as trodden under foot by Muha Kalee, or Eternity. This is the famous image worshipped at Kalee-Ghatu, near Calcutta. He is deprived of his crescent, trident, and necklaces, to show that his dominion and powers are no more; and is blowing the tremendous horn, which announces the annihilation of all created things.'

4. *Indru*.—This is the king of heaven, and the infamous violator of the wife of his religious guide: he is painted

as a yellow man, sitting on an elephant, with a thunder-bolt in one hand and a club in the other; and, like Argus, is full of eyes. All the attributes of his image are only the signs of his office as a king. He has one annual festival, and is very famous in the Pooranus for the number of wars and intrigues in which he has been engaged. His throne changes masters at the end of seventy-one yoogus of the gods. Jupiter was called the king of heaven, and the Fulminator: Indru's names, Divus-Putee and Vujree, are significant of similar offices.

5. *Yumu*.—The Indian Pluto, is a dark green man, clothed in red, with inflamed eyes; he sits upon a buffalo; has a crown on his head, and holds in his right hand a club with which he drives out the soul from the body, and punishes the wicked. This is his form of terror, as a king of the souls of the dead; but he is also worshipped in a form less terrific, which he is said to assume when he passes a sentence of happiness on the meritorious. Besides this annual festival, he is worshipped on other occasions, and receives the homage of the Hindoos in their daily ablutions. There are several remarkable coincidences between Yumu and Pluto.

6. *Gunéshu*.—A fat short red man, with four arms and an elephant's head, sitting on a rat; his corpulency is a type of Brumha, as the aggregate of all things. In one hand he holds a bell, which is the pattern of a temple, and also points out that this god banishes fear; in another he holds a serpent-weapon, to show that he throws impediments in the way of the wicked; another grasps the hock by which elephants are guided, which points out that he guides the mind; and with the other he forbids fear. His elephant's head is a sign of the mystical sound *Om*; and the trunk is the type of the instrument with which clarified butter is poured on the fire of a sacrifice. Every act of worship (*pooja*) is preceded by an invocation to *Gunéshu* and men in business paint his image over the doors of their shops, or suspend it amongst their merchandize, to insure prosperity.) *Gunéshu* has been complimented as the god of wisdom; but the Hindoo deity presiding over knowledge, or wisdom, is *Suruswutee*, a goddess. *Gunéshu* receives many honours from the Hindoos, and is considered as bountiful in bestowing

wisdom and other favours; though there are no temples erected to his honour in Bengal. Those who adopt him as their guardian deity are called Ganuputyus. Of this god the images are not quite all alike.

7. *Kartikéyu*—is the Indian Mars, or commander in chief to the gods. He has in some images one, and in others six faces; is of a yellow colour, and rides on the peacock, an incarnation of Indra. In one hand he holds a bow, and in the other an arrow. He is worshipped as the giver of bodily strength.

8. *Sooryu*, (the sun).—The Hindoos, in a most indelicate fable respecting this god, have described the twelve signs of the zodiac. Yumu, the regent of death, is his son, and Chaya, a shadow, the name of one of his wives. The image of Sooryu is that of a dark-red man; from his body issues a thousand streams of light: he has three eyes, and four arms; in each of two of his hands he holds a water-lily, with another he is bestowing a blessing, and with the last forbidding fear. He sits on a red lotus, in a chariot drawn by seven horses. He is painted red, to show that his glory is like flame; his three eyes represent the day, evening, and night; and his four arms indicate that in him are united Prukretee and Poorooshu, or matter and spirit. One lotus explains the nature of emancipation; and the other, upon which the rays of Sooryu are reflected, is a type of sound, and some Hindoo philosophers believe it to be eternal. The red lotus represents the earth; his chariot the measure of time; and the seven horses the seven poetical measures of the vedus. The image of this god is never made, but the sun itself is worshipped daily; the Shalgramu is also his constant representative in the Brahminical worship. The disciples of this god are called Sourus.

9. *Ugnée*, the regent of fire, is represented as a corpulent man, riding on a goat, with copper-coloured eye-brows, beard, hair, and eyes; his belly is the colour of the dawn; he holds a spear in his right hand, and a bead-roll in his left; from his body issues a thousand streams of glory, and he has seven flaming tongues. His corpulency points out that he grants the desires of his worshippers; the colour of his eye-brows, &c. represents the flame of the burnt-offering when it ascends of a cov-

per-colour; at which time he who desires secular blessings offers his clarified butter; but he who desires emancipation, pours his offering on the fire when its colour is like that of the dawn. The goat teaches, that Ugnée devours all things; his spear, that he is almighty; and his bead-roll, that he is propitious. The rays of glory are to encourage the worshipper to expect that he shall obtain the greatest blessings from this god. Ugnée has neither temples nor images consecrated to him; but he has a service in the daily ceremonies of the Bramhuns; and one class of his worshippers, called Sagniku Bramhuns, preserve a perpetual fire, like the vestal virgins. There seems to be no order of females among the Hindoos resembling these virgins; but many Hindoo women, at the total wane of the moon, to fulfil a vow, watch for twenty-four hours over a lamp made with clarified butter, and prevent its being extinguished till the time for the appearance of the new moon. Ugnée presides over sacrifices, and is called the mouth of the gods.

10. *Puvvuu*, the god of the winds, and the messenger of the gods, is represented as a white man, sitting on a deer, holding in his right hand the hook, used by the driver of an elephant. He is painted white, to shew that he preserves life; the deer represents the swiftness of his flight; the elephant driver's hook explains his power over the body; he is worshipped daily; but has neither separate festival, image, nor temple.

11. *Vuroonu*, the Indian Neptune, is a white man, sitting on a sea animal, having a serpent-weapon in his right hand. He is painted white, to shew that he satisfies the living; and he wields a terrific weapon, to point out, that he is approached with fear by the worshipper. His name is repeated in the daily worship of the bramhuns; but he has neither public festival nor temple.

12. *Sumoodru*, the sea, is worshipped by the Hindoos when they visit the sea; as well as at the different festivals; and on the sixth day after the birth of a child.

13. *Prit'hivee*, the earth, is worshipped daily by the Hindoos. She is a form of Bhuguvutee, and may be called the Indian Ceres. The Hindoos have divided the earth into ten parts, and assigned a deity to each.

These are, Indru, Ugnée, Yumu, Noiritu, Vurooné, Vayoo, Kooveru, Eeshu, Brumha, and Ununtu.

14. *The Heavenly Bodies.* Almost all heathen nations worship the heavenly bodies perhaps the evident influence which the sun and moon have over the seasons and the vegetable kingdom, might in the primeval ages lead men to make them objects of worship. After the introduction of judicial astrology, this species of idolatry becomes less surprising. Whatever may be the antiquity of the vedus, it is very plain, that the worship of the sun, moon, and other planets, is there inculcated: many of the forms of praise and petition in those books, are addressed to the heavenly bodies; and to this day the worship of all the planets in one service, and of different planets on separate occasions, has place among the Hindoos.

Rucee, or Sooryu, the sun; Somu, the moon. The Hindoo feasts are regulated by the revolutions of the moon; but Somu is not greatly honoured in the Hindoo mythology, being esteemed a malignant planet; as is also called *Mungulu, or Mars.* *Booddhu, or Mercury,* is a fortunate planet; and so is *Vrihusputee, or Jupiter,* who is the preceptor of the gods. *Shookru, or Venus,* preceptor to the giants, is also a fortunate planet: this god is represented as blind of one eye. *Shunee, or Saturn,* the son of Sooryu, an evil planet. *Rahoo and Ketoo, the ascending and descending nodes.* The planets are not honoured with temples, images, or festivals, in Bengal. When hope or fear, respecting their benign or malignant influence, is excited in the mind of a Hindoo, he is drawn or driven to worship them.

15. *Doorga.* The image of this goddess, and that of *Minerva,* in one or two instances, exhibit a pretty strong resemblance; both are described as fond of arms; and Doorga derives her name from the giant Doorgu, whom she slew; as Pallas (Minerva) obtained hers from the giant Pallas, whom she destroyed: she resembles Minerva also as a goddess difficult of access, which is one signification of the name Doorga. Sir W. Jones says, As the mountain-born goddess, or Parvutee, she has many properties of the Olympian Juno: her majestic deportment, high spirit, and general attributes are the same; and we find her both on Mount Koilasu, and at the ban-

quets of the deities, uniformly the companion of her husband. One circumstance in the parallel is extremely singular: she is usually attended by her son Kartikéyu, who rides on a peacock; and in some drawings, his own robe seems to be spangled with eyes: to which must be added, that in some of her temples, a peacock, without a rider, stands near her image! The image of Doorga is that of a yellow female with ten arms, sitting on a bier: the weapons she wields, the trident, the scimitar, the discus, the arrow, the spear, the club, the bow, the serpent-weapon, the hook for guiding an elephant, and an axe, are to point out, that with these ten arms and weapons she protects the ten points. She has one foot on Muhésku, a giant, to shew that she subdues the enemies of her worshippers; and she sits on a lion, a form of Vishnoo, as the giver of success to her worshippers, and as exciting fear in their enemies. The quarrels of this goddess with Shivu, her husband, strongly remind us of those betwixt Jupiter and Juno, arising from the jealousy of the latter. The festivals in honour of Doorga and of Krishnu, draw the whole Hindoo population to the temples; while those in honour of other gods are comparatively neglected. Before the temples of this goddess, thousands of victims are annually slaughtered, and offered to her image: she is not merely honoured as Doorga, but, under other names, distinct temples, images, festivals, and ceremonies have been instituted. Doorga is also the representative of matter in the creation of the universe; and in this character she is called Prukutee, literally, the chief, or nature. Her wars with the giants also add to her fame, and make her extremely popular among the Hindoos: she is adopted by many, who take the name of *Shaktus*, as their guardian deity. In Bengal, the greater number of Brahmins are *Shaktus*: in the western and southern provinces this sect is not so numerous.

16. *Kalee*,—the Indian Diana Taurica. This is another form of Doorga. The dark image of this goddess is a truly horrid figure: her hair is dishevelled; her tongue hangs out; she holds in one hand a scimitar; in another, a giant's skull; with another, she forbids fear; and with the last is bestowing a blessing. Her colour is that by which time is designated; and she stands upon her hus-

band, the destroyer, to keep him in subjection till the time of the universal conflagration; when, with the eye in the centre of the forehead, he will burn the universe. Her four arms represent the four védus; the two inspiring terror, point out these portions of the védu which relate to the destruction of enemies, and the government of the world; and the other two allude to those parts of the védu which belong to devotion; her dishevelled hair represents the clouds, and intimates too that time has neither beginning nor end; her tongue is the representative of lightning; she exhibits, altogether, the appearance of a drunken, frantic fury: yet this is the goddess whom thousands adore; on whose altars thousands of victims annually bleed; and whose temple at Kales-ghata, near Calcutta, is the resort of Hindoos from all parts of India. This temple, it is said, frequently receives presents from persons of the highest rank; and not unfrequently from persons called Christians. There are two things respecting Kalee which remind us of Laverna: she is the protectress of thieves; and her image at Kalee-ghatu, is a head without a body. Another form of this goddess, under the name of Siddheshwuree, is to be seen in clay temples all over Bengal. Human victims, it is said, have often been immolated on the altars of Kalee, and Siddheshwuree.

17. *Lukshmee*.—The goddess of fortune, is the wife of Vishnoo: she is said to have been produced at the churning of the sea, as Venus was said to be born of the froth of the sea: at her birth, all the gods were enamoured with her. She is painted yellow, with a water lily in her right hand; in which form she is worshipped frequently by Hindoo women; but no bloody sacrifices are offered to her.

18. *Suraswutee*.—The goddess of learning, another wife of Vishnoo. She is painted white, and stands on the water lily. In some images, she is seen holding a lute; and in others, possessed of three eyes, with a fan in one hand and a book in the other. Her colour is to point out, that she is the source of wisdom; the lute reminds the worshipper that she is the author of melody; her three eyes represent the three védus; the book and pen obviously belong to her character as the goddess of learn-

ng. She has an annual festival, when clay images are set up, and worshipped all over Bengal. Some of her worshippers, on the last day of the festival, dance naked before the procession of the image through the streets; even prostitutes, at this festival, make an image of this goddess, and set it up near their houses, to draw the spectators to their brothels. On this day students, merchants, and others, refuse to touch a pen; for the Hindoos ascribe their ability to read, write, and even speak, to the favour of Suruswutee.

19. *Sheetula*,—The goddess who cools the body when afflicted with the small-pox, receives the honours from the lower orders of the Hindoos, among whom the ravages of the small-pox are often dreadful. This goddess is also worshipped to procure the removal of cutaneous diseases.

20. *Munusa*,—The queen of the snakes, or she who protects men from their fatal bite. The lower orders crowd to the three annual festivals held in honour of this goddess.

21. *Shuakt'hee*,—The goddess of fecundity. She is honoured with six annual festivals, celebrated chiefly by females. Her image is that of a yellow woman, sitting on a cat, and nursing a child; though, in general, a rough stone, painted on the top, and placed under a tree, is the object worshipped.

These may be considered as the *celestial deities* worshipped by the Hindoos. The *terrestrial goddesses* are, Seeta, the wife of Ramu; Radha, the mistress of Krishnu; Rookminee and Sutyu-bhama, the wives of Krishnu; and Soobhudra, the sister of Jugunnathu. The *terrestrial gods* are the following:—

1. *Krishnu*—resembles Apollo in his licentious intrigues; in his being a herdsman, and an archer; in his destroying a dreadful serpent; in his love of music; and in the celebrity to which he attained. Krishnu's image is that of a black man, with a flute in his hand. His colour points out, that he fills the mind with sensual desires. Apollo had in one hand a harp, and in the other a shield of arrows. Several festivals, in honour of this god, are held annually; at which times the greatest licentiousness prevails among all ranks. A great proportion of the Hindoo

population in Bengal, are devoted to Krishnu : his intrigues with the milk maids, and especially with Radha, his favorite mistress, are familiar to any Hindoo, being incorporated into their popular songs, and the image of Radha being placed by that of Krishnu in many of the temples. Under several other names Krishnu is worshipped, to each form a separate temple has been erected ; among the rest to Gopalu, the herdsman ; to Valu-gopalu, the infant Gopalu ; to Gopee-nat-hu, the lord of the milk-maids.

2. *Jugunnat'-hu*.—Another deified hero, complimented with the title of lord of the world, a form of Vishnoo. He is honoured with several annual festivals, but the car-festival is the most popular. Imitations of his ponderous car abound in many of the large towns in Bengal : that in Prissa, connected with the ancient temple erected in honour of this god, has crushed to death hundreds of victims, perhaps thousands ; and immolates a number every year. This god receives the homage of pilgrims from all parts of India ; for whose accommodation, roads have been cut and lodging houses erected. Such however, is the great mortality among the pilgrims, that a Hindoo of property always makes his will before he sets out on the journey, and takes a most affecting farewell of his disconsolate relations.

3. *Ramu*,—a deified monarch, and the hero of the Raymayunu, comes in for a considerable share of the wretched devotion of the Hindoos, especially in the western provinces. He is adored as the seventh Hindoo incarnation ; has an annual festival ; and is daily worshipped in the temples dedicated to him, his brother, and his friend Hunoomanu. In these temples, he appears as a green man, with a bow and arrow in his hands, sitting on a throne, having Seeta on his left : his brother Lukshmunu holds a white umbrella over his head, and Hunoomanu stands before him as a servant with joined hands. He is considered as a beneficent deity. Some think that Ramu was deified on account of a successful attack on Ceylon, when he was king of Mut'hoora.

4. *Choitunyu*,—i. e. The Wise, a form of Krishnu : the god of a sect of voivagees, whose leader was a religious mendicant. His most famous temple in Bengal is at

Ugru-dweepu, where an annual festival is held, and to which crowds resort from all parts of Bengal. The Bramhuns despise this sect.

5. *Vishwu-kurmu*,—the son of Brumha, as architect of the gods, may be regarded as the Hindoo Vulcan. He is worshipped at an annual festival, the implements of each artificer being the representative of the god. He employs no Cyclops with one eye; but has a workman named Mayu, a giant, who is capable of exhibiting all manner of illusive edifices.

6. *Kamu-devu*,—the Indian Cupid. This god is also said to be the son of Brumha: he is painted as a beautiful youth, carrying a bow and arrow of flowers. He has an annual festival, but his image is not made; nor does this festival command much celebrity. Petitions are addressed to him by the bride and bridegroom anxious for offspring.

7. *Sutyu Narayunu*.—This name implies that he is the true Vishnoo. He is worshipped frequently in the houses of the rich, from the desire of insuring prosperity.

8. *Punchaunnu*,—a form of Shivu, worshipped by the lower orders, who consider him as the destroyer of children. The image used as his representative is a misshapen stone, anointed, painted, and placed under the vat and other trees.

9. *Dhurmut'-hakooru*,—another form of Shivu, held in much the same estimation as Panchanunu.

10. *Kaloo-rayu*,—the god of forests, another form of Shivu. He is painted as sitting on a tiger, and carrying a bow and arrow; and is worshipped by the wood-cutter, in the forests, to insure protection from wild beasts.

11. *Deified Beings in strange shapes*.—*Urdhu-nareeshwuru*. This compound deity is Shivu and Doorga united in one body. Religious worship is paid to this idol. *Krishnu-kalée*. In this image of Krishu and Kalee united in one body, vice itself is personified and worshipped. *Huree-Huru*. Another compound deity, Vishnoo and Shivu. The worship paid to these idols appears to owe its origin to stories in the Pooranus; but the original idea, meant to be conveyed by two of them, no doubt was, that the Great Spirit and matter are one.

12. *The Worship of Human Beings.* The Hindoos worship their spiritual guides; also, Brahmuns, and their wives and daughters: and, among the Vamacharees, women of the lowest cast, and even prostitutes, are worshipped, with rites too abominable to be recorded.

13. *The Worship of Beasts.* The cow, as a form of Bhugavutee, is an object of worship, and receives the homage of the Hindoos at an annual festival. The very dung of the cow is eaten as an atonement for sin; and, with its urine, is used in worship. A Hindoo does not carry any thing out of his house in the morning, till he has rubbed his door-way with cow-dung. Notwithstanding this reverence, the bullocks employed in carrying burdens, and at the plough, are used more cruelly by the Hindoos than any other animals. *Hunoomanu*, the *Monkey*, has also been placed among the gods, as a form of Shivu. Temples of this god are to be seen, and in some places his image is worshipped daily; he is even chosen by many as their guardian deity. *Hunoomanu* bears some resemblance to Pan; and, like him, owes his birth to the god of the winds. The *dog*, the *jackal*, and a number of other animals, have also places among the Hindoo deities, though they are not greatly honoured.

14. *Worship of Birds.* Gurooru, the carrier of Vishnoo, half a bird and half a man, has received deification, as well as his brother Uroonu, the charioteer of Vishnoo. Jutayoo, another bird, the friend of Ramu, receives divine honours; as do the eagle of Coromandel, (said to be an incarnation of Doorga), the wag-tail, the peacock, the goose, and the owl; but the honours they receive are not of the highest kind.

15. *Worship of Trees.* The Hindoos do not seem ever to have consecrated groves, but several trees they esteem sacred. Toolusee, a female raised to deity by Vishnoo, was cursed by Lukshmee, his wife, in a fit of jealousy, and turned into a tree of this name; which the Hindoos preserve with great care near their houses, and erect pillars to its honour. The heads of these pillars, which commonly open like a cup, are filled with earth, and the plant is placed in them. Its leaves and wood are esteemed sacred; and, with the latter they make their beads, with which they repeat the names of their guardian deities. Several

other trees receive almost an equal homage. It is considered as a great sin among the Hindoos for any member of a family to cut down trees planted by an ancestor: and the misfortunes of many a family have been ascribed to such an act of indiscretion.

16. *River Worship.* The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But Gunga, (the Ganges) both in their poems, their Pooranas, and in the superstitious customs of the natives, appears to rank highest among the river deities. She is declared to have descended from Vishnoo's heaven; an anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the Pooranus respecting the purifying nature of these waters; and several works have been written to extol the saving properties of the Ganges. Its waters are carried to immense distances; every thing they touch becomes purified; crouds of Hindoos perform their worship on the river daily, after purifying themselves in the stream; the sick are laid on its banks, expecting recovery from the mere sight of this goddess; and it is reckoned a great calamity not to die within sight of Gunga. Many other rivers receive the honours of divine worship.

17. *Worship of Fish.* Even the finny tribes are honoured by the Hindoos, though the worship paid to them is of an inferior sort.

18. *The Worship of Books* is very common among this people. The lower orders have such a profound respect for a book, that they think every thing in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the form used before the most popular idol.

19. *Worship of Stones.* The Shalugramu, as a form of Vishnoo, is more frequently worshipped than any other idol in India, not excepting the Lingu itself; which perhaps ought to be placed next, and which is also a stone. The representatives of Panchanunu and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped.

20. *A Log of Wood.* The pedal with which rice is

cleansed from the husk has also been raised to godship by the Hindoos.

Some other particulars may be added, respecting the WORSHIP of these gods; and of the heavens appropriated to some of them, as the reward of their respective worshippers: *Vishnoo* has no public festival, yet he is worshipped at the offering of a burnt sacrifice; in the form of meditation used daily by the Brahmuns, at the time when "the five gods" are worshipped; and also at the commencement of each shraddhu.

The offerings presented to him consist of fruits, flowers, clarified butter, &c.

The following is given in their books as a description of *VISHNOO'S HEAVENS*: This heaven, called *Voikoont'hu**, is entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of *Droovu*, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in *Voikoont'hu*. Here are also fine pools of water, containing blue, red, and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand; gardens of nymphœas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is *Vishnoo*, and on his right hand the goddess *Lukshmee*. From the body of *Lukshmee* the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The devurshees, rajurshees, and sapturshees constantly celebrate the praise of *Vishnoo* and *Lukshmee*, and meditate on their divine forms. The brumburshees chant the vedus. The glorified voishnavus approach *Vishnoo*, and constantly serve him. The gods are also frequently employed in celebrating the praises of

* The work called *Kurmu-Vipaku* says, that the heavens of *Vishnoo*, *Brunha*, and *Shivu* are upon three peaks of the mountain *Soomerra*, and that at the bottom of these peaks are the heavens of twenty-one other gods.

of Vishnoo; and Gurooru, the bird-god, is the door-keeper.^a

Shivu. The worship paid to this deity is beyond description indecent; yet Mr. Ward informs us, that temples innumerable have arisen in India, and a Shivu lingu placed in each of them, and worshipped as a god. These temples, indeed, in Bengal and many parts of Hindoost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

Worship is performed daily at the temples of the lingu; when offerings of various kinds are presented to this image. If the temple belong to a shoodru, a Bramhun is employed, who receives a small annual gratuity, and the daily offerings. These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ Bramhuns at Benares to perform the worship of the lingu in temples which they have built there.

Every year, in the month Phalguoonu, the Hindoos make the image of Shivu, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Shivu with five faces, or that with one face. In the month Maghu also, a festival in honour of Shivu is held for one day, when the image of this god, sitting on a bull, with Parvutee on his knee, is worshipped. This form of Shivu is called Huru-Gouree.

In the month Choitru an abominable festival in honour of this god is celebrated; when many Hindoos, assuming the name of sunyasees, inflict on themselves the greatest cruelties. Some of the chief sunyasees purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Shivu, and there eating only once a day, abstaining from certain gratifications, repeating the name of Shivu, dancing before his image, &c. Other sunyasees perform these preparatory ceremonies for fifteen, and others for only ten days; during

which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c. and a long piece of false hair mixed with mud wrapped round the head like a turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sunyasees cast themselves from a bamboo stage with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down instead of entering his body. There are instances however, of persons being killed, and others wounded; but they are very rare. A few years ago, a person at Kidurpooru, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day; the second time, (which was fatal,) to gratify a prostitute with whom he lived.— In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes in one day, in the presence of great crowds of people. The worshippers of Shivu make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sunyasees lying about Shivu's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Shivu's temple; and when the burnt wood has been formed into a great heap, one of the chief sunyasees, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sunyasees spread the fire about, walk across it, dance upon it, and then cast the embers into the air, and at each other.

The next morning early the work of piercing the tongues and sides commences. Mr. Ward describes their abominable ceremonies in the following manner: 'In the year 1806 I went to Kaleeghatu, in company with two or three friends, to witness these practices; at which place we arrived about five o'clock in the morning. We overtook numerous companies who were proceeding thither, having

with them drums and other instruments of music; also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ancles were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great that we could with difficulty get our vehicles along, and at last were completely blocked up. We then alighted, and went amongst the crowd. But who can describe a scene like this?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads;—there, others were carrying their offerings to the goddess: above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them: some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women; and others had on a hat, to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kalee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. We went up to the door-way, when a Bramhun, who was one of the owners of the idol, addressed one of my companions in broken English:—“Money—money—for black mother.” My friend, not much liking the looks of his black mother, declared he should give her nothing. From this spot we went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivu. The first man seemed reluctant to hold out his tongue; but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next

next person, whose tongue we saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying. After seeing the operation performed on one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this? He said, he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow: a bye-stander added, it was an act of holiness, or merit. Passing from this group, we saw a man dancing backwards and forwards with two caues run through his sides as thick as a man's little finger. In returning to Calcutta we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of self-torture struck me much: his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called *vanu-phora**. The person had made a vow to Shivu thus to pierce his body, praying the god to remove some evil from him.

“ Some sunyasees at this festival put swords through the holes in their tongues; others spears; others thick pieces of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as

* Piercing with arrows.

living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ankle ornaments in the slit of his tongue. Another year, a man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this day, some sunyasees pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Shivu's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Shivu in verse.

“ On the following day, in the afternoon, the ceremony called Churuku, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs; they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivu, when two pigeons are let loose, or slain. In other parts, *i. e.* in the neighbourhood of Calcutta, the worship of Shivu is performed at his temple; after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostitutes himself before the tree, and a person, with his

dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin on the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more: I have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapt round the body underneath the hooks, lest the flesh should tear, and the wretch fall, and be dashed to pieces; but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smook while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. I have heard of a person's having a monkey's collar run into his hinder parts, in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him, should the flesh of his back tear. On some occasions, these sunyasees have hooks run through their thighs as well as backs. About the year 1800, five women swung in this manner, with hooks through their backs and thighs, at Kidurpooru, near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. A few years ago, a man fell from the post at Kidurpooru, while whirling round with great rapidity; and falling on a poor woman who was selling parched rice, killed her on the spot; the man died the next day. At a village near

Bujbuj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and whirled round again, as though nothing had happened. I have heard of one man's swinging three times in one day on different trees; and a Bramhun assured me, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

“On the day of swinging, in some places, a sunyasee is laid before the temple of Shivu as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies, after which the supposed dead sunyasee arises, when they dance around him, proclaiming the name of Shivu.

“The next morning the sunyasees go to Shivu's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.”

Each day of the festival the sunyasees worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating muntrus.

THE HEAVEN of Shivu is very resplendent, with gems, pearls, coral, gold, silver, &c. Here reside numerous gods, giants, heavenly choiristers, dancers, *courtezans*, and sages. Flowers of every season are constantly in bloom here; whilst the waters of the heavenly Ganges glide along in purling streams. The seasons are uninterruptedly enjoyed; and on a golden throne, adorned with jewels, sit Shivu and Doorga engaged in eternal conversation.

Brumha.—The Bramhuns, in their morning and evening worship, repeat an incantation, containing a description of the image of Brumha; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower; at the time of a burnt offering clarified butter is presented to Brumha. In the month of Maghu, at the full moon, an earthen image of this god is worshipped, with that of Shivu on his right hand, and that of Vishnoo on his left. This festival lasts only one

day, and the three gods are, the next day, thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Brumha is most frequently celebrated by a number of young men of the baser sort, who defray the expenses by a subscription.—Bloody sacrifices are never offered to Brumha.

THE HEAVEN of Brumha is 800 miles long, 400 broad, and 40 high. Narudu, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Brumha on earth, from the smallest insect to the largest animal, was to be found here.

Indru.—The worship of Indru is celebrated annually, in the day time, on the 14th of the lunar month Bhadru. The usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women; in whose names the ceremonies are performed by officiating Bramhuns. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied by the greatest festivities, is celebrated all over Bengal; each one repeating it annually during fourteen years. On the day of worship, a few blades of doorva grass are tied round the right arm of a man, and the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruits, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in Indru's heaven.

Indru is supposed to preside over the elements, so that in times of drought prayers are addressed to him as the giver of rain.

INDRU'S HEAVEN is thus described:—This heaven was made by Vishwu-kurma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold: its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, cry-

solite, sapphire, emeralds, &c. that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests, containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven. In the pleasure-grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, the winds, clouds, Olravutu, (Indru's elephant,) and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.

Sooryu, the sun, is worshipped daily by the Bramhuns, when flowers, &c. are offered, accompanied with incantations.

On a Sunday, at the rising of the sun, in any month, but especially in the month of Maghu, a number of persons, chiefly women, perform the worship of Sooryu:—The sun is annually worshipped on the first Sunday in the month Maghu. The name of this worship is called Dhurmu-bhaoo, or Sooryu-bhaoo. The ceremonies vary in different places, but in the district of Calcutta the women appear to be the principal actors, though none are excluded; and even Musulmans are so far Hindooized as to join in the idolatry. "I saw it once," says a friend of Mr. Ward's, "thus conducted:—at the dawn of the morning a great number of offerings were carried into the open field, and placed in a row. The offerings consisted of fruits, sweetmeats, pigeons, and kids. A small pot was placed by each person's offering, containing about a pint and a half of water. A device made of water-plant, a species of *Millingtonia*, intended to represent the sun, was placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it, put into it, as people in England keep flowers. The pot with all its appendages represented the sun perhaps as the vivifier of nature. By each offering also was placed (what shall I call it?) an in-

cense-altar, or censer called dhoonachee. It resembled a chafing-dish, made of copper, and stood upon a pedestal about a foot long. It contained coals of fire; and a kind of incense from time to time, was thrown into it, principally the pitch of the salu-tree, called dhoona. Near each offering was placed a lamp, which was kept burning all day. The women also took their station near the offerings. At sun-rise they walked four times round the whole row of offerings, with the right hand towards them. and the smoking dhoonachees placed on their heads; after which they resumed their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a little incense into the dhoonachee. Towards evening the Bramhun who attended the ceremony threw the pigeons up into the air; which, being young, could not fly too far, and were scrambled for and carried away by the crowd. The officiating bramhun perforated the ears of the kids with a needle; after which they were seized by the first person who touched them. About sunset the officers again took up the smoking dhoonachees, and made three circuits round the rows of offerings. After this the offerings and lighted lamps were taken away by their respective owners, who threw the lamps into a pool of water."

Guneshu.—At the full moon in the month Maghu, some persons make or buy a clay image, and perform the worship of Guneshu; when the officiating Bramhun performs the ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding as well as when the bride is presented to the bridegroom. Great numbers, especially from the western and southern provinces, celebrate the worship of Guneshu on the 4th of the new moon in Bhadru, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Guneshu, place it by the side of the shalgramu, and worship it daily. At other times a burnt offering of clarified butter is presented to this idol. Stone images of Guneshu are worshipped daily in the temples by the sides of the Ganges, at Benares.

Varoonu.—Varoonu's name is repeated daily in the

worship of the Bramhuns; but his image is never made for worship, nor has he any public festival or temple in Bengal. He is worshipped, however, as one of the guardian deities of the earth, and also by those who farm the lakes in Bengal, before they go out a fishing: and in times of drought people repeat his name to obtain rain.

THE HEAVEN of this god, called Vuroonu-loku, is 800 miles in circumference, and was formed by Vishwukurma, the divine architect. In the centre is a grand canal of pure water. Vuroonu, and his queen Varoonee, sit on a throne of diamonds; and around them the court, among whom are Sumoodru, Gunga, and other river gods and goddesses*; the twelve Adityus, and other deities; the hydras; Oiravutu; the doityus; the danuvus, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indru and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

Yumu.—On the first of the month Kartiku, a curious ceremony takes place in every part of Bengal:—the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree; they also plant other branches in the midst of the pit. The place being thus prepared, every morning, for a month, these girls, after putting on clean apparel, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yumu by the side of this small pit, repeating an incantation. Each day they put a single kouroe in an earthen pot, and at the end of the ceremony present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yumu either husbands, or sons, or happiness, and also that they may escape punishment after death.

THE HEAVEN of this god is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind; the climate is mild and salubri-

* Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

ous; and each one is rewarded in kind, according to his works: thus he, who has given much away on earth, receives a far greater quantity of the same things in heaven; he who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are here heaped up into mountains. To this heaven have been raised a great number of Hindoo kings, whose names are given in the *Muhabharatu*. The pleasures of this heaven are like those of *Indru-pooru*: the senses are satiated with gratifications as gross as the writer of this *pooranu*, the licentious *Vyasu*, could make them.

We shall close these descriptions of Hindoo worship, by the following account of the ceremonies performed at the worship of the goddess *Doorga*.

Mr. Ward thus describes a festival celebrated in the month *Ashwinu*, the most popular of all the annual feasts held in Bengal.

On the 9th day of the decrease of the moon this festival begins, when the ceremony called *sunkulpu* is performed, by the officiating *Bramhun's* taking into his joined hands a metal *kosha*, (which contains water, flowers, fruits, *sesamum*, rice, and a blade of *kooshu grass*,) reading an incantation, and promising that on the succeeding days such a person will perform the worship of *Doorga*. After this, *Doorga* is worshipped before a pan of water with the accustomed formularies.

On the 10th, 11th, 12th, 13th, 14th, and 15th days of the moon, the same ceremonies are performed before the pan of water; and, with some trifling variations in the offerings, continued to the 16th, 17th, 18th, 19th, and 20th.

On the 21st day of the moon, at the close of the worship, what is called *udhivasu* is performed. This also is a preliminary ceremony, and consists in taking rice, fruits, &c. and touching with them a pan of water, and afterwards the forehead of the image, at intervals repeating incantations.

On the 23d, early in the morning, the officiating *Bramhun* consecrates the image, placing it on the spot prepared for it in the temple, and repeating the proper formulas. After this the principal ceremonies before the

image begin. First, the business of giving eyes and life to the images is performed; when they become objects of worship. In this curious ceremony, the officiating Bramhun touches with the two fore-fingers of his right hand the breast, the two cheeks, the eyes, and the forehead of the image. When he touches these places he says, 'Let the soul of Doorga long continue in happiness in this image.' After this, he takes a leaf of the vilwu tree, rubs it with clarified butter, and holds it over a burning lamp till it be covered with soot; of which he takes a little on the stalk of another vilwu leaf, and touches the eyes, filling up with the soot a small white place left in the pupil of the eye.

The worship of Guneshu and other gods is now performed; then that of the demi-goddesses, the companions of Doorga in her wars, who are represented by the dots of paint on the canopy which covers the image of the goddess. The offerings presented to them consist of very small slices of plantains, on each of which are stuck two or three grains of rice, &c. Then follows the worship of other images set up with that of Doorga; to which succeeds the principal worship, that of Doorga. First, the officiating Bramhun performs dhyanu; in which, sitting before the image, he closes his eyes, and repeats the proper formulas, meditating on the form of the goddess, and repeating to himself, 'I present to the goddess all these flowers, fruits, &c [here he goes over all the offerings;] I slay all these animals,' &c. He then calls the goddess, saying, 'O goddess, come here, come here; stay here, stay here. Take up thine abode here, and receive my worship.' The priest next places before the image a small piece of square gold or silver, for the goddess to sit upon, and asks if she has arrived happily; adding the answer himself, 'Very happily.' After this, water for washing the feet is offered, by taking it with a spoon from one vessel, and pouring it out into another. while the incantation is repeated. Ten or fifteen blades of doorvu grass, a yuva flower, sandal powder, rice, &c. are then offered with an incantation, and laid at the feet of Doorga. Next follows water to wash the mouth; curds, sugar, and a lighted lamp. Then water to wash the mouth, and to bathe; then cloth, or garments; then

jewels, or ornaments for the feet, arms, fingers, nose, ears, &c. with sandal wood, and red or white lead; then flowers of different kinds, one at a time, with a separate incantation for each flower; also a vilvu leaf, with some powder of sandal wood put upon it. Then are offered thrice successively two handfuls of flowers of different kinds; afterwards incense, a lighted lamp, and meat offerings. At the close, the Bramhun walks round the image seven times, repeating forms of petition and praise.

Now the bloody sacrifices are offered. If the animal be a sheep or a goat, as is always the case on the first day, the officiating Bramhun, after bathing it either in the river or in the house, puts his left hand on its forehead, marks its horns and forehead with red lead, and reads an incantation, in which he offers it up to the goddess thus: 'O goddess, I sacrifice this goat to thee, that I may live in thy heaven to the end of ten years.' He then reads an incantation in its ear, and puts flowers, and sprinkles water, on its head. The instrument by which the animal is killed is consecrated by placing upon it flowers, red lead, &c. and writing on it the incantation which is given to the disciples of Doorga. The officiating Bramhun next puts the instrument of death on the neck of the animal, and, after presenting him with a flower as a blessing, then into the hand of the person appointed to slay the animal, who is generally the blacksmith, but sometimes a Bramhun. The assistants put the goat's neck into an upright post, excavated at the top so as to admit the neck betwixt its two sides; the body remaining on one side of the post, and the head on the other. An earthen vessel containing a plantain is placed upon a plantain leaf; after which the blacksmith cuts off the head at one blow, and another person holds up the body, and drains out the blood upon the plantain in the basin. If the person who performs the sacrifice does not intend to offer the flesh to Doorga, the slayer cuts only a small morsel from the neck, and puts it on the plantain; when some one carries it, and the head, and places them before the image, putting on the head a lighted lamp. After all the animals have been thus killed, and some of the flesh and the heads carried before

the image, the officiating bramhun repeats certain prayers over these offerings, and presents them to the goddess, with the blood which fell on the plantains: then, taking the blood from the bason, he puts it on a plantain leaf, and cuts it into four parts, presenting it to the four goddesses who attend upon Doorga.

Offerings of rice, plantains, sugar, sweetmeats, sour milk, curds, pulse of different sorts, lime, fruits, &c. are next presented with prayers. Now the names of Doorga are repeated by the priest, who afterwards presents camphorated water to the goddess; then betle-nut, limes, spices, &c. made into what is called panu. After repeating a number of forms of praise, this part of the service closes with the prostration of the officiating bramhun before the idol. Next, food is presented with many prayers to the goddess; which food consists of what is called khechurue, fried fruits, fried fish and flesh, &c. About four in the afternoon, large quantities of food are presented to the goddess; amongst which are, prepared greens of three or four kinds; prepared peas of three or four kinds; fried fruits, sweet potatoes, &c.; fried fish, with fruits of four or five different sorts, the flesh of sheep and goats, stewed in two or three ways. preparations of tamarinds, two or three sorts; rice boiled in milk, two or three sorts; fifteen or sixteen sorts of sweetmeats, &c.; all which are offered with separate prayers; after which water, betle, &c. are presented.

The bramhuns are entertained either with sweetmeats, or prepared food, by the person at whose house the worship is performed: some of them are expressly invited, and others attend to see the ceremonies. The food which has been presented to the goddess, being considered almost as ambrosia, is given to the guests with a sparing hand; some of whom (mothers) beg to take a morsel home to cure their children, or relatives, of diseases. Food is also sent to the neighbours, and persons of inferior cast carry away great quantities.

In the evening, the officiating Bramhun waves a brass candlestick, or lamp with five lights, before the goddess, repeating incantations; afterwards a shell with water in it, and then a piece of cloth. At night, the temple is lighted up, and, about eight o'clock, unleavened bread,

butter, fruits, sweetmeats, curds, milk, &c. are presented to the goddess. At midnight some persons repeat the worship; but in this case the offerings are few, and there are no bloody sacrifices.

After the worship of the day, many rich men engage a number of prostitutes, richly dressed and almost covered with ornaments, to dance and sing before the idol. The songs are exceedingly obscene; the dances highly indecent; and the dress of the dancing women no less so; their clothing being so fine as scarcely to deserve the name of a covering. The tresses of some are thrown loose, hanging down to the waist. During the dances, the doors are shut to keep out the crowd, as well as Europeans, who are carefully excluded. Six, seven, or eight women thus dance together, assisted by music, for about four hours. Rich spectators, when remarkably pleased with a part of the song, throw to the singer as much as four, eight, or sixteen roopees; besides which, those who engage these women make them presents of garments, and of considerable sums of money. The sons of the rich natives are highly pleased with these dances.

On the second day, the worship and sacrifices are much the same as on the first, except that the bathing of the goddess, called the great suanu, is attended with more ceremonies. In this ceremony the priest first brings some earth said to have been thrown up by the teeth of a wild hog, and, mixing it with water, presents it with prayers to the goddess, to be used as soap. Then, in succession, earth from before the door of the king, or lord of the soil; from before that of a courtesan; from the side of the Ganges; earth raised by ants: and, lastly, earth from any river side, not the Ganges, is presented with the same ceremonies. After this, turmeric, fruits, and spices; the water of the cocoa-nut, and of the water melon; the juice of the sugar cane; honey, clarified butter, sour milk, milk cow's urine, cow-dung, sugar, treacle, and different sorts of oil, are presented in succession, with the necessary formulas. While the officiating Bramhun is going through these ceremonies, he resolves in his mind that he is making these gifts to assist the goddess in bathing. At the close, he presents some water of the Ganges, and after this, the water of four

seas; or, if unable to obtain this, the water of the Ganges again, and then the water of some other river. The bathing ceremonies are closed by a present of cloth for the loins. In the evenings, or else in the night, according to the conjunction of the stars, worship is again performed, in which only one bloody sacrifice is offered; and in some cases none. Widows fast on this day, particularly a widow with children; the latter deriving great benefits from the meritorious actions of the mother.

On the third day, the goddess is worshipped only once, but the offerings and sacrifices are many; buffaloes are offered only on this day. A respectable native once told Mr. Ward, that he had seen one hundred and eight buffaloes sacrificed by one Hindoo at this festival: the number slain in the whole country must therefore be very great. Formerly some of the Hindoo kings killed a thousand animals on these occasions. The males only are sacrificed; and they are in general young and tame, costing from five to sixteen roopees each. None of the Hindoos eat the sacrificed buffaloes, except the shoemakers. Each animal is bathed before it is slain; after which the officiating bramhun puts red lead on its horns, and, with a red string, ties a piece of wool smeared with red lead on the forepart of the breast: he also puts a piece of cloth covered over with turmeric on his back, and a necklace of vilwu leaves on his neck, repeating prayers during these actions. The ceremony of cutting off the heads of the buffaloes, and presenting them to the goddess, is similar to those already described respecting the sacrifice of goats and sheep.

After the beasts are all slain, the multitude, rich and poor, daub their bodies all over with the mud formed with the blood which has collected where the animals are slain. and dance like furies on the spot; after which they go into the street, dancing and singing indecent songs, and visit those houses where images of the goddess have been set up.

At the close of the whole, the officiating bramhun presents a burnt offering, and gives to the goddess a sum of money, commonly about four roopees: some indeed give one hundred, and others as much as a thousand roopees;

which they at length return into the hands of the officiating bramhun."

Such are the gods and the worship paid to them, of the Hindoo Pantheon; and such, to use the language of Mr. Ward, is the deplorable state into which the mind continues to sink, after it has once renounced the doctrine of the unity of God! Neither is the worship paid to these wretched deities of a more pure or dignified character. The Bacchanals of the ancients were not so licentious as the rites of the Hindoo religion. These pages must not, however, be polluted by a recital of the shocking indecencies practised on those occasions. One or two instances more, from other writers, of the cruelties of these eastern modes of conciliating their deities may be noticed; together with some account of the four chief sects, or tribes into which they are divided. Forbes, Mrs. Graham, and other writers, besides Mr. Ward, have described these at some length. From these authors we learn, that the Hindoos have, from all antiquity, been divided into four great tribes, each of which comprehends a variety of inferior castes.

The first, and most noble tribe, are the Bramhuns, who are the priesthood. They are not excluded from government, trade, or agriculture, though they are strictly prohibited from all menial offices. They derive their name from Bramha, who they allegorically say, produced the Brahmins from his head, when he created the world.

The second in order is the Sittri tribe, who, according to their original constitution, ought to be all military men; because Bramha is said to have produced them from his heart, as an emblem of that courage which warriors should possess.

The name of Beise is given to the third tribe. These are for the most part merchants, bankers, and shopkeepers, and are said to have sprung from the belly of Bramha, the word Beish signifying a provider or nourisher.

The fourth tribe is that of Sudder, who are menial servants, incapable of raising themselves to any superior rank; they are supposed to have sprung from the feet of Bramha.

If any one of the four tribes be excommunicated, he and

his posterity are for ever shut out from the society of every person in the nation, excepting that of the Haricasts, who are held in utter detestation by the other tribes, and are employed only in the meanest and vilest offices. This circumstance renders excommunication so dreadful, that any Hindoo will suffer torture, and even death, rather than deviate from one article of his faith.

The devotion of the Hindoos to the Supreme Being, and the inferior deities, consists in a regular attendance at the dowels, or temples, especially at the solemn festivals; in performing particular religious ceremonies in their own houses; in prayers, ablutions, fastings, and penances; but especially in oblations, which consist chiefly of spices, incense, rice, fruits, and flowers; and although they have been in former times accused of offering human sacrifices, but they now, as some assert, very rarely shed even the blood of an animal in their religious services.

Burial Service.—During the funeral ceremony, which is solemn and affecting, the Brahmins address the respective elements in words to the following purport, although there may be a different mode of performing these religious rites in other parts of Hindoostan :

O EARTH! to thee we commend our brother; of thee he was formed; by thee he was sustained; and unto thee he now returns!

O FIRE! thou hadst a claim in our brother; during his life he subsisted by thy influence in nature; to thee we commit his body; thou emblem of purity, may his spirit be purified on entering a new state of existence!

O AIR! while the breath of life continued, our brother respired by thee; his last breath is now departed; to thee we yield him!

O WATER! thou didst contribute to the life of our brother: thou wert one of his sustaining elements. His remains are now dispersed; receive thy share of him, who has now taken an everlasting flight.

Fakeers.—The fakeers, or yogeas, of the Senassee tribe, are a set of mendicant philosophers, who travel all over Hindoostan, and live on the charity of the other castes of Hindoos. They are generally entirely naked, most of them robust, handsome men: they admit proselytes from the others tribes, especially youth of bright parts, and take

great pains to instruct them in their mysteries. These Gymnosophists often unite in large armed bodies, and perform pilgrimages to the sacred rivers and celebrated temples; but they are more like an army marching through a province, than an assembly of saints in procession to a temple; and often lay the countries through which they pass under contribution.

Many yogees, and similar professors, are devotees of the strictest order, carrying their superstition and enthusiasm far beyond any thing we are acquainted with in Europe: even the austerities of La Trappe are light in comparison with the voluntary penances of these philosophers; they reside in holes and caves, or remain under the banian trees near the temple. They imagine the expiation of their own sins, and sometimes those of others, consists in the most rigorous penances and mortifications. Some of them enter into a solemn vow to continue for life in one unvaried posture; others undertake to carry a cumbrous load, or drag a heavy chain; some crawl on their hands and knees for years, around an extensive empire; and others roll their bodies on the earth, from the shores of the Indus to the banks of the Ganges, and in that humiliating posture, collect money to enable them either to build a temple, to dig a well, or to atone for some particular sin. Some swing during their whole life, in this torrid clime, before a slow fire; others suspend themselves, with their heads downwards, for a certain time, over the fiercest flames.

I have seen, says Mr. Forbes, a man who had made a vow to hold up his arms in a perpendicular manner above his head, and never to suspend them; at length he totally lost the power of moving them at all. He was one of the Gymnosophists, who wear no kind of covering, and seemed more like a wild beast than a man: his arms, from having been so long in one posture, were become withered, and dried up; while his outstretched fingers, with long nails of twenty years' growth, gave them the appearance of extraordinary horns; his hair, full of dust, and never combed, hung over him in a savage manner; and, except in his erect posture, there appeared nothing human about him. This man was travelling throughout Hindostan, and being unable to

help himself with food, women of distinction among the Hindoos contended for the honour of feeding this holy person wherever he appeared.

Other Fanatics.---A set of very extraordinary Hindoo fanatics are to be met with in different parts of the country: particular villages are appropriated for the ceremony of swinging, where the swingers assemble at stated seasons. In the centre of an area, surrounded by numerous spectators, is erected a pole, from twenty to thirty feet in height, on which is placed a long horizontal beam, with a rope run over a pulley at the extremity; to this rope they fix an iron hook, which being drawn through the integuments of the devoted swinger, he is suspended aloft in the air, amidst the acclamations of the multitude; the longer he is capable of this painful exertion, and the more violently he swings himself round, the greater the merit; from the flesh giving way, the performer sometimes falls from this towering height, and breaks a limb; if he escape that accident, from the usual temperance of the Hindoos, the wound soon heals: this penance is generally voluntary, in performance of a religious vow, or inflicted for the expiation of sins committed, either by himself, or some of his family. It will be seen how exactly this account agrees with the instances before given from Mr. Ward.

The Pooleahs and Pariars.---The degraded Pooleahs are an abject and unfortunate race, who, by cruel laws and tyrannical customs, are reduced to a wretched state; while the monkeys are adored as sylvan deities, and in some parts of Malabar, have temples and daily sacrifices. I have often, says Forbes, lamented the treatment of the poor Pooleahs, and the cruel difference made by human laws between them and the pampered Brahmins. Banished from society, they have neither houses nor lands, but retire to solitary places, hide themselves in ditches, and climb into umbrageous trees for shelter; they are not permitted to breathe the same air with the other castes, nor to travel on a public road: if by accident they should be there, and perceive a Brahmin or Nair at a distance, they must instantly make a loud howling, to warn him from approaching until they have retired, or climbed up the nearest tree. If a Nair accidentally meets a Pooleah on the highway, he cuts him down with as little ceremony as others destroy a noxious animal; even the lowest of other

castes will have no communication with a Pooleah. Hunger sometimes compels them to approach the villagers, to exchange baskets, fruit, or such commodities as they may have for a little grain having called aloud to the peasants, they tell their wants, leave their barter on the ground, and retiring to a distance, trust to the honesty of the villagers to place a measure of corn equal in value to the barter, which the Pooleahs afterwards take away. Constant poverty and accumulated misery have entirely debased the human form, and given a squalid and savage appearance to these unhappy beings.

Yet, debased and oppressed as the Pooleahs are, there exists throughout India, a caste called Pariars, still more abject and wretched. If a Pooleah, by any accident, touches a Pariar, he must perform a variety of ceremonies, and go through many ablutions, before he can be cleansed from the impurity. With such ideas of defilement, no marriages are contracted between the Pooleahs and Pariars, nor do they eat together, although the only difference in their epicurean banquet is, that the Pooleahs eat of all animal food, except beef, and sometimes of that which dies of itself; the Pariars not only feast upon dead carcasses, but eat beef and carrion of every kind. The Brahmins of Malabar have thought proper to place Christians in the same rank with the Pariars.

Burning of a widow.—The following account of the burning of a Gentoo woman, on the funeral-pile of her deceased husband, is taken from the Voyages of Stavorinus, who was an eye-witness to the ceremony. “We found,” says M. Stavorinus, “the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel-leaves. The woman, who was to be the victim, sat upon the couch with her face turned to that of the deceased. She was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

“The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity

of dry straw, or reeds, besmeared with grease: this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

“The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favours for them when she joined her husband in the presence of Ram, or their highest god; and above all, that she would salute their deceased friends, whom she might meet in the celestial mansions, in their names.

“In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priests put some parched rice.

“She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the by-standers, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp to each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced with both her arms, a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relation, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch, and set the straw on fire, and in a moment the whole was in a flame. The noise of the drums, and the shouts of the spectators, were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard.’

From an official document it appears, that in the year 1815, between 400 and 500 widows, of the province of

Bengal, had voluntarily sacrificed themselves on the funeral piles of their husbands; in 1816, upwards of 600; and in 1817, 706.

Burying alive.---The cremation of Hindoo widows with the bodies of their deceased husbands is now no longer doubted; but it is more difficult to believe, that men in the prime of life, and surrounded by every blessing, should voluntarily desire to immolate themselves to their deities, and be buried alive; it is no uncommon sacrifice among the tribe of Gosannees, and other Hindoo devotees. "A short time before I took charge of Dhuboy," says Forbes, "a young man insisted on being interred alive near the temple at the Gate of Diamonds; and soon afterwards another performed the same sacrifice about half a mile without the English districts, because I refused him permission to do it in his native village; for neither is this self-immolation, the cremation of women, nor any other act of suicide, allowed within the Company's territories. These solemn sacrifices are always performed in the presence of many witnesses, and during the celebration of various religious rites and ceremonies by the Brahmins."

On such a sacrifice being announced, a large crowd assemble; a round pit is dug, of a depth sufficient for a man to stand upright, into which the self-devoted victim descends, and the earth is gradually thrown on, until it entirely covers him. A tomb of solid masonry is immediately erected over his head, and solemn rites and flowery offerings are performed at stated periods, in memory of a saint, who is supposed to have rendered an acceptable sacrifice to the destructive power, or some other deity in the Hindoo mythology.

The practice of destroying infants is very common in India, particularly amongst the inhabitants of Orissu, and of the eastern parts of Bengal, where they frequently offer their children to the goddess Gunga. Mr. Ward relates the following shocking custom as prevalent principally in the northern district of Bengal:—

If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants, or birds of

prev; but sometimes perishes by neglect, though fed and clothed daily. If it should not be dead at the expiration of three days, the mother receives it home again, and nurses it; but this seldom happens. The late Mr. Thomas, a missionary, once saved and restored to its mother, an infant which had fallen out of a basket, at Bholahatu, near Malda, at the moment a shakkal was running away with it. As this gentleman and Mr. Carey were afterwards passing under the same tree, they found a basket hanging in the branches containing the skeleton of another infant, which had been devoured by ants. The custom is unknown in many places; but, it is to be feared, is too common in others.

In the north western parts of Hindoost'hanu, the horrid practice of sacrificing female children as soon as born, has been known from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a Bramhun to Dweepu-singhu, a raju-pootu king, that his race would lose the sovereignty through one of his female posterity. Another opinion is, that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honours to the bridegroom; hence persons of high cast, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Punjab, and neighbouring districts, to a great extent, a cast of Silks, and the raju-pootus, as well as many of the Bramhuns and other casts, murder their female children as soon as born. Mr. Ward made particular enquiry into the extent of these murders; but, as the crime is perpetrated in secret, was not able to procure very exact information. A gentleman, whose information on Indian customs is very correct, informed him, that this practice was, if it is not at present, universal among all the raju-poots, who, he supposed, destroy all their daughters; he expressed his fears, that, notwithstanding their promises to the Government of Bombay, made in consequence of the very benevolent exertions of Mr. Duncan, the practice is almost generally continued.

But perhaps the most destructive practice observed by these wretched fanatics, is that of dying under the Wheels of Jugunnat'hu's Car. Mr. Ward observes, that, amongst the immense multitudes assembled at the draw-

ing of this car, are numbers afflicted with diseases, and others involved in worldly troubles, or worn out with age and neglect. It often happens that such persons, after offering up a prayer to the idol, that they may obtain happiness or riches in the next birth, cast themselves under the wheels of the car, and are instantly crushed to death. Great numbers of these cars are to be seen in Bengal; and every year, in some place or other, persons thus destroy themselves. At Jugunat'hu, in Orissa, several perish annually. Many are accidentally thrown down by the pressure of the crowd, and are crushed to death. The victims who devote themselves to death in these forms have an entire confidence that they shall, by this meritorious act of self-murder, attain to happiness.

We must pass over many other cruel and absurd ceremonies of the Hindoo Mythology, or barely mention them:—*Human* sacrifices; sacrifices of bulls, horses, asses, burnt and bloody sacrifices of various kind; ridiculous vows, extreme fasting; incessant repetitions of the name of some god; hanging lamps in the air; sitting on dead bodies; ceremonies for removing, subduing, and destroying enemies; voluntary suicides, drowning in the Ganges; persons casting themselves from precipices, hanging by hooks fastened into their sides; ascetics suffering themselves to be devoured by wild beasts in the forests; perishing in cold regions, &c. &c. all of which are related with great feeling and minuteness by Mr. Ward, who gives the following calculation relative to the number of Hindoos who annually perish, the victims of a blind and cruel superstition.

Widows burnt alive on the funeral pile, in Hindoosthanu	5000
Pilgrims perishing on the roads and at sacred places*	4000

* *Buddruck in Orissa. May 30th, 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 2000 in number, who have come from various parts of Northern India. Some old persons are among them, who wish to die

ns drowning themselves in the Ganges, or buried or burnt alive	500
Children immolated, including the daughters of the raju-pootis	500
Sick persons whose death is hastened on the banks of the Ganges†	500
Total.....	10,500

In addition to what has already been stated relative to the speculative theories of the Hindoo Mythology, we may add some account of their more practical and obvious doctrines. This account is also abridged chiefly from Mr. Ward, whose work is an invaluable treasury of information on those interesting subjects:

Of the Transmigration of Souls.—After death, the person is conveyed by the messengers of Yumu through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an aerial being or ghost; and then takes a body suited to his future condition, whether he ascend to the gods,

at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrims' caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey.

Juggernaut, 14th June. 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 be truly compared with the 'valley of Hinnun.' 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.

Juggernaut, 21st June. I have beheld another distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly 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. The said, 'they had no home but where their mother was.' O, there is no pity at Juggernaut! no tenderness of heart in Moloch's kingdom.' *Buchanan's Researches in India.*

A person who has lived several years near the temple of Jugunat'hu, in Orissa, in a letter to Mr. Ward, says, 'I cannot pronounce on the numbers who annually perish at Jugunat'hu, and on their way thither; in some years they do not amount to more than 200 perhaps; but in others they may exceed 2000.'

† A gentleman, whose opinion is of great weight, says, 'I believe this estimate is far below the truth.'

or suffer in a new body, or be hurled into some hell: this is the doctrine of several Poorunus. Others maintain, that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering; and then returns to the earth in some bodily form.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation; especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these:—‘What have I done, that I am thus grievously afflicted? When I examine my life from my childhood, I cannot see that I have done any harm. Why then does God thus afflict me? Why did he give me a child? Why did he take it away?’—She next vents her grief in a torrent of abuse on Yumu:—‘Oh! Yumu! What did I do to thee? I am sure I never injured thee. Thou knowest that I have none else: I am in this world like a blind creature; this child was my staff,—and thou hast taken him away. O thou wicked Yumu!—I will put a wisp of fire in thy face. I will flog thee with the broom.—My breast is rent with grief.’ Another female now joins her, and says, ‘Oh! sister! What! is your child gone? Ah! Ah! Ah!—that vile Yumu—he is full of injustice. If I could see him, I would cut him into a thousand pieces. He has taken all mine; but he has left you one. Ah! if I were stone, I should split into pieces; but I am earth—only flesh and blood, and therefore I am sunk into nothing. But why do I thus complain? I am not singular; every one’s house is plundered.’ Another person now comes in, and says, ‘Why do you blame Yumu? What fault has he done? In former births you must have committed many crimes; otherwise I cannot see why you should suffer in this dreadful manner; you have done nothing but works of merit in this birth. You must have injured some one’s child in a former birth, and now yours is taken from you. Yumu has done nothing wrong. He is justice itself. He never errs. Nor ought you to think it extraordinary that a person dies. It is more extraordinary that a person desires to live. If

you confine a bird in a cage, though you cherish him with the greatest care, if the door be open he flies away. But though there are nine openings in the body by which the soul may make its escape, and though the person be suffering the deepest distress, yet the soul is not willing to depart; this desire of life is more wonderful than death itself. When the soul has taken its flight, then, why should you think it such an extraordinary thing? You are suffering for the sins of many former births; which sins, like a shadow, will pursue you, go where you will, and assume whatever shape you may, till they be expiated by suffering. If this were not so, why is it that a good man suffers, while a wicked man is raised to the pinnacle of prosperity? If men suffered only for the sins of this life, the good would have nothing but happiness, and the wicked nothing but sorrow.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim:—‘Ah! how many sins must that creature have committed in a former birth!’ They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanquin, they say, ‘True, thou art born a dog, but some good works have made thy fate tolerable.’

Judgment of Men after death.—At the extremity of the earth southwards, floating on the waters, is Sungyumunee the residence of Yumu, the judge of the dead, and of his recorder Chitru-gooptu, and his messengers. Yumu has four arms, is of a dark colour, with his eyes like the petal of the water lily; in his hands he holds a shell, a discus, a club, and a lotus; he rides on Gurooru; wears a golden poita, and pearl ear-rings; and has a crown on his head, and a garland of flowers round his neck. Chitru-gooptu, the recorder, and Yumu’s attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yumu’s palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gundhurvus, &c. are heard chanting the praises of other gods; in others showers of flowers are falling from heaven; in other parts are houses containing cooling water, and excellent food; pools of water covered with nymphaeas; and trees, affording fragrance by their

blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them; or in palanqueens or chariots, fanned with the chamurus of the gods: while the dévurshees are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

Yumu receives the good with much affection, and, feasting them with excellent food, thus addresses them: — ‘Ye are truly meritorious in your deeds; ye are wise; by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions, he is my father, brother, and friend.’

The wicked have 688,000 miles to travel to the palace of Yumu, to receive judgment. In some places they pass over a pavement of fire; in others the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with thorns, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees, the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes; they meet tygers, jackals, rhinoceroses, elephants, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; their throat, lips, &c. are parched; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances; some are dragged along by leathern thongs tied round their necks, waists, or hands; others by cords passed through holes bored in their noses; others by the hair, the ears, the neck, or the heels: and others are carried, having their heads and legs tied together. On arriving at the palace, they behold Yumu clothed with terror, two hundred and forty miles in height; his eyes distended like a

lake of water; of a purple colour, with rays of glory issuing from his body; his voice is loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds from his mouth; the noise of the drawing of his breath is greater than the roaring of a tempest; his teeth are exceedingly long, and his nails like the fan for winnowing corn. In his right hand he holds an iron club; his garment is an animal's skin; and he rides on a terrific buffalo. Chitru-gooptu also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yumu orders the criminals into his presence, and thus addresses them:—'Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked? Knowing this, have you lived in sin? have you never heard that there are different hells for the punishment of the wicked? Have you never given your minds to religion? To-day, with your own eyes, you shall see the punishment of the wicked.—From yoogu to yoogu stay in these hells;—You have pleased yourselves in sinful practices: endure now the torments due to these sins. What will weeping avail?' Yumu next directs Chitru-gooptu to examine into the offences of the criminals, who now demand the names of the witnesses: let such, say they, appear, and give their evidence in our presence. Yumu smiling, though full of rage, commands Sooryu, (1) Chundru (2), Puvunu (3), Ugnée (4), Akashu (5), Prit'hivee (6), Vuroonu (7), Tit'hee (8), Didu (9), Ratree (10), Pratu-kulu (11), Sundhya-kalu (12), and Dhurmu (13), to appear against the prisoners, who, hearing the evidence, are struck dumb, and remain trembling and stupified with fear. Yumu, then gnashing his teeth, beats the prisoners with his iron club till they roar with anguish; after which he drives them to different hells.

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| (1) The Sun. | (2) The moon. | (3) Wind. |
| (4) Fire. | (5) Æther. | (6) Earth. |
| (7) Water. | (8) A lunar day. | (9) Day. |
| (10) Night. | (11) Morning. | (12) Evening. |
| (13) A representative of Yumu. | | |

All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

Of future happiness.—The shastrus teach that there are four kinds of happiness after death: 1. That possessed in the heavens of the gods;—2. That when the person is deified;—3. That which arises from dwelling in the presence of the gods;—and, 4. In absorption. In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works; the last by divine wisdom.

The descriptions which the Pooranus give of the heavens of the gods are truly in the eastern style: all things, even the beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired men: like the paradise of Mohammed, they are houses of ill-fame, rather than places of rewards for ‘the pure in heart.’ Here the vicious passions are personified, or rather deified:—the quarrels and licentious intrigues of the gods fill these places with perpetual uproar; while their importunities are described with the same literality and gross detail, as similar things are talked of among these idolators on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples; but the serious inquirer after truth will be struck with this additional proof that the Christian religion is ‘worthy of all acceptation.’

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness; one Hindoo travels to the south, another to the north, to obtain some salvation-giving charms: but, after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven. As a person’s continuance in heaven depends on the quantity of his merit, this may be another reason why an Hindoo performs so many different works to obtain the same thing.

Of future punishment.—The Shree-bhaguvutu contains the following account of the punishment endured in different hells:—The persons guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisru, and continually famished and beaten. He who defrauds others, is to be cast into a

hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Roorou. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the vedu and Bramhuns, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of a superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The Bramhuns, Bramhune, Brumhucharee, voishyu, a king, who drinks spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods; and he who devours any animal, without having slain it in sacrifice, are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramhun who commits adultery with the wife of a bramhun, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False witnesses are to be cast from rocks 800 miles high.

The number of Hindoo Mendicants is said to be very great. The regular sects are only three already noticed; but there some who are a kind of irregular tribes or casts, as the Bouddhus, the Joinus, the Shikhs, and the followers of Choit-unyu, &c. The religious notions of all these sects, are, in substance, the same—one great mass of idolatry and mysticism. The object of worship is the same throughout India, Tartary, China, Japan, the Birman Empire, Siam, and the Indian Isles, with only some unimportant variations in the forms. Some of

the Hindoo sects, however, have a few doctrines peculiar to themselves.

Mr. Ward gives the following Analysis of all the Hindoo sects, extracted from the Vidwanmodu-Turunginse, a work by Chirunjeeva:—

This work begins with the following invocation to Doorga:—‘ May she who removes the darkness of the mind, who is revealed from everlasting, who, though invisible, exists on the earth, who enlightens the ignorant, whose forehead is adorned with the crescent, the fixed rays of whose body resemble the lightning, whose body is like the clouds—descend into my mind.’

Then follows an account of the author’s family; after which the author introduces the reader to the court of Dukshu, king of Gouru, where the priest of the king, and a number of learned men, are assembled in the presence of the monarch.

In the first place, the master of the ceremonies announces to the monarch the approach of a Voishnavu, in the following words:—‘ May it please your Majesty, the person now approaching wears the mark of his sect, extending from the tip of his nose to the centre of his head; has the representations of the weapons of Vishnoo impressed on his body; is clothed in yellow garments, and wears a necklace of toolusee beads; he has purified his body by bathing, &c. and repeats the name Huree, Huree, as he comes.’ The Voishnavu now approaches the king, and says, ‘ May Vishnoo enter thy mind; he on whom Shivu and all the gods, sitting as yogeas, meditate; he who dwells in Voikoont’hu; he who fills the universe, but remains invisible; and whose body resembles that of Brumha.’—Saying this, he takes his seat in the assembly

The master of the ceremonies, seeing a Shoivu approaching, mentions him to the king in these words:—‘ The excellent person who is now coming, has his hair bound up as a turban round his head; is girt round the waist with a tiger’s skin; is covered with ashes; and his head, neck, and arms, are surrounded with roodraksha bead-rolls.’ The shoivu, entering the presence of the king, pronounces the following blessing:—‘ May Shun-kuru, who instructs the world; whose praises are cele-

brated in the vedas, tantras, and the pooranas; who is the object of meditation to the yogee; who directs the gods in the work of creation; who, though invisible, for the preservation of the world becomes visible; who meditates on his own qualities—may he preserve thee.' After which, he takes his place in the assembly.

The pundit next announces a Shaktu, thus:—'He who now approaches, comes like the full moon, with a java flower in the air, a garland of mullika flowers encircling his neck; a crescent, the mark of his sect, on his forehead; he comes meditating on Doorga.' The shaktu then addresses the king:—'May she, on whom Huree, Huru, and Brumha depend in the work of preservation, destruction, and creation; she who destroys the fear of future birth; who saves the three worlds; who destroys the enemies, and fulfils the desires, of her disciples—may this goddess preserve thee.' After this, he sits down.

The same person next announces a Huree-Hura-dwoitu-vadee:—'He who now advances, is adorned with a too-lusee necklace, is covered with ashes, meditates on Huree-Huru, and invites others, for the sake of their salvation, to become the disciples of this god.' He thus blesses the king:—'May both Shunkuru and Vishnoo dwell in their heart, the half of whom is engaged in the devotions of a yogee, and near the other half sits Lukeh-mee; he who encircles himself with Ununtu, (the king of serpents,) who rides on Gurooru—may he, entering thy mind, preserve thee.' Saying this he sits down.

A Noiyayiku and a Voisheshiku, come hand in hand, and are thus announced:—'These come viewing this assembly with the utmost contempt, the goddess of learning dancing on their tongues.' They then salute the king:—'May God preserve thee; he who, taking the forms of Brumha, Vishnoo, and Shivu, creates, preserves, and destroys the world; he who influences all to good and evil; he whose will, whose work, and whose wisdom, are irresistible; he who exists as separate from animal life, and who is fulness itself.'

The next person introduced is a Meemangsuku, who is thus described:—'This man approaches with the marks of vows and of a sacrificer upon him, teaching his dis-

ciples the forms of religion.' He thus blesses the monarch:—' May your Majesty always be engaged in religious services, which raised Indru to his throne, Soorya to be monarch over the hosts of heaven; and the merit of which indeed, descending to thee from a former birth, has now raised thee to a kingly throne.' Having pronounced this blessing, he sits down.

The master of the ceremonies next introduces a Vedantee thus:—' This person comes as one who has renounced all pleasure; his apparel is painted with earth from the mountains, and in his hand he holds a dundee's staff; having ascended the vessel which is to carry him across the ocean of this world, he approaches as though he were coming to preserve from destruction this whole assembly.' Addressing the king, the Vedantee says, ' May the glorious Being, who is wisdom and joy, who is omnipresent, the only one, the everlasting, who is free from passion, in whom the universe exists as a shadow of the sun in the water, may he give thee the knowledge, that thou art the same with him.' Having said this, he sits down.

The next persons announced, are followers of the Sankhyu, and another of the Patunjulu school. They are thus described:—' These come with bodies bulky towards the head, and lean at the extremities; professing similar sentiments, and meditating on realities. Being introduced, he of the Sankhyu sect thus addresses the the monarch:—' May nature, (unaffected by spirit, as the water-lilly by the water,) by whom, beginning with greatness, the universe was made, prosper thee.' The Patunjula thus blesses the king:—' May the king pursue pleasure communicated by the vein through which the soul of the yogee, ascended to the *bisilar suture*, from the body, and obtains final deliverance.' He then sits down.

A Pauraniku next approaches, and is thus described:—' Here come a person full of words, with a mind fixed on God, instructing others in religious duty.' He thus addresses the the king:—' May Narayunu preserve thee: he who in the form of a fish brought up the vedus; who in that of boar, saved the earth; in that of a tortoise supports the universe; in that of a lion, destroyed a giant; in that of a dwarf, carried Vamunu down to

Patalu; in that of **Purushoo-Ramu**, destroyed the **kshutrus**; in the form of **Ramu**, destroyed **Ravunu**; in that of **Bulu-Ramu**, called **Rohinee** mother; in that of **Booddhu**, declared the slaughter of animals in sacrifice to be unlawful; and who, in that of **Kulkee**, at the end of the iron age, will destroy the wicked, and restore the golden age.' He then takes his place in the assembly.

A **Jyotishu** next approaches the assembly, and is thus announced:—'Here comes a person acquainted with the fates of men; who can declare things past, present, and to come; and who meditates on the nine planets.' Addressing the king, he says, 'May **Sooryu** make thee glorious like himself; may **Chundru** make thee a dispenser of joy like himself; may **Mungulu** bestow a blessing on thee; may **Booddhu** give thee wisdom; may **Vrihusputee** endow thee with learning; may **Sookru** give thee knowledge of verse; may **Shunee** destroy thy incapacity; may **Rahoo** remove the wickedness of thy heart; may **Ketoo** erect for thee the standard of victory.' He then takes his seat.

Next a professor of the **Ayoor-vedu** draws near, who is thus described:—'Behold a **voidyu**; who by his medical knowledge removes the miseries of mankind; who gives joy to a patient, as the full moon to the spectators; he comes as the afflictor of affliction.' He thus blesses the king:—'May the king possess faith in the virtues of medicine, which renders the person emaciated by disease beautiful as a heavenly courtesan.' He sits down.

The next person introduced is a grammarian, who is mentioned as repeating the **Kalapu**, (a grammar;) and is announced as the very image of **Muha-devu**, an incarnation of **Ununtu**. He thus blesses the king:—'May thy glory, O king, be published through the world; be thou the helper of all; sitting on a firm seat, practice religion; compose differences.' He then retires to the circle, and sits amongst the learned men.

An **Ulunkaru** professor now appears, and is thus introduced:—'Here comes a man forming prose and verse with great ingenuity, causing his words to dance as he walks.' He thus blesses the king:—'Mayest thou spend thy days in the joy arising from pleasant conversation; conversation embracing amorous, heroic, tender, ludi-

crous, disgusting, wonderful, terrific, and wrathful subjects.' He also takes his place.

An atheist approaches next, and is thus announced :— ' Afraid of destroying life, here comes one who sweeps the ground on which he treads; and who has plucked off the hair from his head.' He thus blesses the king :— ' Mayest thou never be drawn aside by the words of deceivers, who worship the gods, and excite to religious ceremonies by the hopes of future rewards; who promise heaven to the sacrificers of animals; who talk of objects invisible.'—

Hearing these words of the atheist, all the assembly rise up, saying, ' Oh! thou wicked one!— Who art thou?— Whence comest thou?'

The unbeliever replies :— ' I am the sinner; ye are the holy; ye who fruitlessly destroy the lives of sentient beings!'

The Meemangsuku replies :— ' The animals which I destroy in sacrifice obtain heaven; the gods are pleased with sacrifices; the sacrificer likewise obtains his desire: that destruction of life therefore which is commanded by the shastrus, is not criminal.'

Unbeliever. Shocking! What words are these! Where is heaven? Where are the gods? Where are your pleasures and sorrows after death?

M. Dost thou vilify the doctrines of the vedus and pooranus?

Unbeliever. Shall we believe the words of the deceitful vedus and pooranus, which tell us of things which no eye has ever seen?

M. If there be neither works of merit nor demerit, how is the existence of happiness and misery to be accounted for?

Unbeliever. Where are thy works? Who has seen them, or imitated them? And if thou sayest, ' My sorrow or joy is the fruit of actions done in former birth,' I affirm, that such births never existed; and that as it respects joy and sorrow, they depart and return like the streams of a river. It is true, however, that the world is deceitful.

Vedantiku. Oh! thou atheist, in affirming that the world is deceitful, thou hast pronounced justly; but then

thou oughtest to acknowledge that there is one everlasting and true god: for if there be no truth, there can be no falsehood wearing the appearance of truth.

Unbeliever. Well, thy opinions resemble mine; but who is that Brumhu of whom thou speakest?

V. He remains in a state of inactivity; is invisible; destitute of qualities; omnipresent; glorious; the ever-blessed; indescribable, and unsearchable.

Unbeliever. If, as thou confessest, the world is false, what necessity for Brumhu, a God invisible and inactive? Where is the utility of such a being?

The vedantee, hearing this, remained silent. Perceiving the vedantee's silence, the whole assembly directed its attention to the Noiyayiku pundit, who filled with pride, thus began:—'What sayest thou? Why wilt thou attack others, when thou hast no system of thine own? People laugh at the man who without perceiving his own error, charges with error the opinions of others: he is like the blind man who reproves another on account of the speck in his eyes.'

Unbeliever. This man appears to be ingenious at objections: however, hear me. The Madyumiku philosopher says, that at the dissolution of the universe only vacuum remains; the Yogacharu contends, that two ideas cannot exist at once in the mind, the first being destroyed by the second; the Soutrantiku says, that ideas are the images of things; the Voivashiku, that all material things are frail; the Digumvurus affirm, that the soul is commensurate with the body; the Charvvakus, that man is composed only of body. I have described the opinions of these six sects, which are all thus summed up:—there is no heaven, no transmigration, no hell, no works of merit or demerit, no governor of the world, no creator, no preserver, no destroyer; no legitimate evidence of the truth of things but that of the senses; after death, there is neither joy nor sorrow. All these errors (of the popular belief) arise out of the ignorance of men. Forbearing to destroy animal life is the most excellent of virtues. Sin and pain are synonymous; mooktee, or deliverance, is nothing more than being independent of others; heaven consists in bodily comforts in this life; a religious teacher is therefore unnecessary.

The Noiyayiku (laughing) replies, If no evidence but that of the senses is to be regarded, why, when you are from home, does not your wife deem herself a widow ?

Unbeliever. We know that we shall never see the dead again ; for we see the lifeless body : but we have hope of seeing a person return from a foreign country.

N. Be it so, but the fact is placed in a state of uncertainty, and why do you not pronounce upon his death ?

Unbeliever. I can be assured of his existence by a written communication from him.

N. Well, then the evidence arising from inference and from sound is admitted : and indeed if the evidence of words be not regarded, all human intercourse is at an end, and men must preserve perpetual silence. But though thou rejectest the evidence of speech, thou art pleased with excellent words, and displeased with evil speech.

The unbeliever was put to silence for a short time by these observations ; at length he said, Well, I admit, for argument's sake, that we must receive the evidence arising from inference and from sound :—but why must we admit the existence of a God ?

N. From the works of creation we are constrained to infer that God exists. If you say there is no God, from whence arose creation ?

Unbeliever. Why art thou concerned about finding a creator for the world ? Does not a father beget a son, and an artificer, according to his ability, produce every kind of utensil ?

N. True, we see every thing produced by human ingenuity ; but how do the trees grow in a forest, where no human footsteps can be traced ?

Unbeliever. The trees of the forest spring from themselves, as insects and worms from a hot-bed.

N. Then the child may be born without a father.

Unbeliever. Some animals are born by the union of the sexes, as men, beasts, birds, &c. Other things are produced by the union of seeds with water or with the earth, as trees, &c. Seeds fall from the trees, and mixing with the earth, receive rain from the clouds, and vegetate. Thus nature, in various ways, gives existence to her different productions

N. True, I see you ascribe to nature the origin of things; but as there is a necessity for the trees of a garden to receive water by the hands of the gardener, so the trees of a forest, I see, are dependent on the agency of the clouds. But I wish to know what you mean by nature; is it something inherent in living substances, or distinct from them? If you say it is inherent, then it will appear that substances can form themselves; if you affirm, that it is distinct, you contradict your own principles, for you maintain that nothing exists distinct from matter; or if you say, that there is something beside matter, which is capable of all things, then known, that this is what we call God. Therefore you cannot maintain that there is any thing distinct from the body.

Unbeliever. You affirm then, that there is one God, who is from and to everlasting, separate from matter, almighty, the creator of all. I affirm, that nature is almighty, infinite, and separate from matter.

The Voiyayiku. Excellent!, Excellent! You make an endless number of works, and the creators numberless. I affirm, that numberless works have one creator. I leave you (unbeliever) to judge which is the most excellent of these opinions. To express your opinion requires as many letters as to express mine; you call the creator nature, and I call him God:—what do you gain then in rejecting a God?

Unbeliever, (a little abashed.) Well for the sake of the argument, I acknowledge that there is a God; but why is he to be eternal?

The Noiyayiku. If he be not eternal, then he must have a creator and a destroyer. If you deny his eternity, then I ask, who is his creator and destroyer?—and thus, without end, some being, who is from everlasting, must be sought; or you must fix on some one having this property, and then he shall become God. [Hearing this, the unbeliever remained silent, and the Noiyayiku continued:—]—God laying hold of religion and irreligion, created the world; seeing happiness and misery in the world, we form this opinion. If there be neither heaven nor hell, why do you go to the temples to worship; and why sweep the road, lest you should injure living creatures? If there be nothing to be desired or feared, there

can be neither desire nor fear: yet we see, that desire and fear have a great power over men; therefore we conclude, that in the future state there is a heaven and a hell. You must also admit, that the soul at death assumes another body, in order to partake of the joys or sorrows of this future state, since the animal soul without a body is incapable of suffering; for the same reason it must also be admitted, that the soul migrates through various bodies. Further, what is thus made evident by inference, is agreeable to the divine writings, and to all that has been written by those whose opinions agree with the vedus: the truth of the shastrus is confirmed by the correctness of their astronomical calculations. [The Bouddhu, involved in incorrect judgment and ignorance of God, was overcome, and] the Noiyayiku thus triumphed: 'The existence of God is proved! He is lord of all;—he presides over the work of creation, preservation, and destruction; he is everlasting;—he is all wise;—he is the author of salvation. Through his compassion, these proofs of his existence and authority have been established.'

Of the Vedas.—Mrs. Graham, in her interesting *Work on India*, has given the following account of the Vedas, the books of the Hindoos:—

Of all the writings left by the sages, the Vedas are the most interesting. Their existence was long doubted by the learned in Europe, perhaps owing in some degree to the unwillingness of the Brahmins to impart them to strangers. But early in the seventeenth century they had been partly translated for the use of the accomplished prince Cara Shekeh, into the Persian language, and considerable portions had been rendered into the Hindoo tongue. At length several English gentlemen, among whom the most distinguished was Sir William Jones, procured copies of valuable portions of the originals: but it is to Mr. Colebrooke that we are indebted for the most complete accounts of these ancient writings.

Some persons have hastily pronounced the Vedas to be modern forgeries; but Mr. Colebrooke has brought forward the most convincing arguments, corroborated by various proofs, that, notwithstanding the possible inaccuracy of a few passages, the great body of the Vedas as now

received, consists of the same compositions which under the title of Vedas have been revered by the Hindoos for hundreds, if not thousands of years.

These Vedas are four in number; the Rigveda, the Vajurveda, the Samaveda, and At'harva Veda; and some writers reckon the books It'hasa and the Puranas as a fifth or supplemental Veda. By the age of the Vedas is not meant the period at which they were actually composed, but that in which they were collected and arranged by the sage Dwapayana, surnamed Vyasa or the Compiler, or about fourteen centuries before the Christian era, and nine hundred years before Pisistratus performed the same office for the works of Homer, in danger of being lost, owing to the practice of the public rehearsers, who only declaimed detached passages and episodes.

The At'herban, or more properly At'herva Veda, is supposed to be more modern than the other three books, and indeed to be a compilation from them. The antiquity also of many of the puranas is questioned, but their real author and precise date is of little consequence; since the fact of their being really the sacred books of India is acknowledged.

The Vedas consist of a compilation of prayers of muntras and hymns, the complete collection of which is called Sanhita, and of precepts and maxims called Crahmana. The theology of Indian scripture, including the argumentative part or Yedanta, is contained in tracts called Upanishads; and to each Veda a treatise called Jyotish is annexed, explaining the adjustment of the calendar for religious purposes.

The Rigveda contains chiefly encomiastic muntras, and its name is derived from the verb Rich to land; these prayers are mostly in verse, and together with similar passages in any other Veda are called Rich. The authors of these hymns are various, some of them being ascribed to different deities male and female, others to kings and princes, or to sages and holy men.

The name of the Vajurveda signifies that it concerns oblations and sacrifices. Soon after it was compiled by Vyasa it became polluted, and a new revelation called the White Vajush was granted to Vajuyawalkya, while the remains of the former Yajush is distinguished by the title

of the Black Yajurveda. Some of the prayers called Rich are included in this Veda, but its own peculiar muntras are in prose.

A peculiar degree of holiness is attributed to the Samaveda, as its name signifies that which destroys sin. Its texts are usually chaunted, and I have occasionally been delighted with the solemn tones issuing from the domes of the native temples, at sunset, before the moment for the ceremonial ablutions had arrived,

The last, or At'harvan Veda, is chiefly used at rites for conciliating the deities, or for drawing down curses on enemies, and contains some prayers used at lustrations.

The better notions of the Vedas, and particularly those of the Aitareya Aranyaca are professedly the fundamental doctrines of the philosophers of the Vedanta sect, whose speculations appear to coincide nearly with those of Berkeley, and perhaps of Plato. The Sastra, which contains the doctrines of the Vedantas, is ascribed to Vyasa, and the commentator is Saucara, who explains and enlarges the very ancient and almost obsolete texts of this author. The opinions of this school concerning matter are, that it has no existence independent on mental perceptions, and consequently that existence and perceptibility are convertible terms. That external appearances and sensations are illusory, and would vanish into nothing if the divine energy, which alone sustains them, were suspended but for a moment.

Their notions concerning the human soul approach nearly to the Pantheism of some other philosophical sects, and may be understood from the following text. "That spirit from which these created beings proceed; through which, having proceeded from it, they live: toward which they read, and in which they are ultimately absorbed, that spirit study to know; that spirit is the great one."

The oldest philosophical sect in India appears, however, to have been that of the followers of Copila, inventor of the Sanc'hya or numeral philosophy, which Sir William Jones thought resembled the metaphysics of Pythagoras, who is said indeed to have travelled into India in search of knowledge, and who might possibly have adopted the tenets of the Brahmins his instructors. Next to the Sanc'hya, Gotama and Canada invented the Nyaya or

logical philosophy, admitting the actual existence of material substance in the popular sense of the word matter, and comprising a body of dialectics, with an artificial method of reasoning, with distinct names for the three parts of a proposition, and even for those of a regular syllogism.

The philosophy of the Bauddiha and Jaina religious sects is branded with the name of atheism by the orthodox Brahmins, who assert that they deny the existence of spirit independent of matter, and consequently that of the supreme intelligence. But we may, doubt how far the assertions of enemies and rivals are entitled to belief or regard.

Such is the religion of Hindoostan, and of a vast extent of territory throughout all Asia. The account has been abridged from Ward, Forbes, Graham, Sir William Jones, the Asiatic Researches, Buchanan, and other eastern travellers: but the author has been mostly indebted to Mr. Ward's very excellent Work, published by order of the Baptist Missionary Society, with the truly laudable and Christian view of exciting and encouraging in the hearts of European professors of the religion of Christ feelings of compassion for the mental darkness of our Asiatic fellow men. Their zeal and sincerity will be manifested by encouraging the Missionary labours of those worthy men who are anxious to teach the Hindoos "a more excellent way," of serving the great Father of Spirits, than by the horrid, ridiculous, and cruel rites of their present mythology.

Mr. Fraser's interesting "Tour through a part of the Snowy Range of the Himala Mountains, and the Sources of the Rivers Jumna and Ganges," furnishes many interesting particulars relative to the Religion of the Hindoos, and that of their immediate neighbours, who follow nearly the same religious practices.

OF THE RELIGION OF CHINA.

It has already been intimated, that the object of worship is the same in China, India, and some other eastern

countries. But the idolatry of China would seem not to be of such a gross and mysterious character as that of the Hindoos.

Confucius, the Apostle of the Chinese, taught a simple and excellent doctrine of moral philosophy; but, though the Chinese still hold his memory in great veneration, and affect to be guided by his precepts they have greatly departed from his practice, and the pure laws he laid down for their conduct in life.

This great and good man was contemporary with Pythagoras, and a little before Socrates. He was but three years old when he lost his father Tcho leang he, who had enjoyed the highest offices of the kingdom of Long; but left no other inheritance to his son, except the honour of descending from Ti ye, the 27th emperor of the second race of the Chang. His mother, whose name was Ching, and who sprung originally from the illustrious family of the Yen, lived 21 years after the death of her husband. Confucius did not grow in knowledge by degrees, as children ordinarily do, but seemed to arrive at reason and the perfect use of his faculties almost from his infancy. He took no delight in playing, running about, and such amusements as were proper for his age; he had a grave and serious deportment, which gained him respect, and plainly foretold what he would one day be. But what distinguished him most, was his unexampled and exalted piety. He honoured his relations; he endeavoured in all things to imitate his grandfather, who was then alive in China, a most holy man; and it was observable, that he never ate any thing, but he prostrated himself upon the ground, and offered it first to the supreme Lord of heaven. One day, while he was a child, he heard his grandfather fetch a deep sigh; and going up to him with many bowings and much reverence, "May I presume," said he, "without losing the respect I owe you, to inquire into the occasion of your grief? perhaps you fear that your posterity should degenerate from your virtue, and dishonour you by their vices." "What put this thought into your head, said Coum-tse to him, and where have you learnt to speak after this manner?" "From yourself," replied Confucius: "I attend diligently to you every time you speak; and I have often heard you say, that a

son, who does not by his virtue support the glory of his ancestors, does not deserve to bear their name. After his grandfather's death, he applied himself to Tsem-se, a celebrated doctor of his time; and under the direction of so great a master, soon made a surprising progress in antiquities, which he considered as the source from whence all general knowledge was to be drawn. This love for the antients very nearly cost him his life, when he was not more than sixteen years of age. Falling into discourse one day about the Chinese books with a person of high quality, who thought them obscure, and not worth the pains of searching into, "the books you despise," said Confucius, "are full of profound knowledge, which is not to be attained but by the wise and learned; and the people would think cheaply of them, could they comprehend them of themselves. This subordination of spirits, by which the ignorant are dependent upon the knowing, is very useful, and even necessary in society. Were all families equally rich and equally powerful, there could not subsist any form of government; but there would happen a yet stranger disorder, if mankind were all equally knowing: every one would be for governing, and none would think themselves obliged to obey. "Some time ago," added Confucius, "an ordinary fellow made the same observation to me about the books as you have done, and from such a one indeed nothing better could be expected: but I wonder that you, a doctor, should thus be found speaking like one of the lowest of the people."

At the age of 19 years he took a wife, who brought him a son, called Pe yu. This son died at 50, but left behind him a son called Tsou-tse, who, in imitation of his grandfather, applied himself entirely to the study of wisdom, and by his merit arrived to the highest offices of the empire. Confucius was content with his wife only, so long as she lived with him; and never kept any concubines, as the custom of his country would have allowed him to have done, because he thought it contrary to the law of nature.

It seems, however, that he divorced her after some time, and for no other reason, say the Chinese, but that he might be free from all incumbrances and connexions, and at liberty to propagate his philosophy throughout the

empire. At the age of 23, when he had gained a considerable knowledge of antiquities, and acquainted himself with the laws and customs of his country, he began to project a scheme for a general reformation. All the petty kingdoms of the empire now depend upon the emperor; but every province was a distinct kingdom, which had its particular laws, and was governed by a prince of its own. Hence it often happened that the imperial authority was not sufficient to keep them within the bounds of their duty and allegiance; but especially at this time, when luxury, the love of pleasure, and a general dissolution of manners, prevailed in all those little courts.

Confucius, wisely persuaded that the people could never be happy, so long as avarice, ambition, voluptuousness, and false policy reigned amongst them, resolved to preach up a severe morality; and accordingly he began to enforce temperance, justice, and other virtues, to inspire a contempt of riches and outward pomp, to excite to magnanimity and a greatness of soul, which should make men incapable of dissimulation and insincerity; and used all the means he could think of, to redeem his countrymen from a life of pleasure to a life of reason. He was every where known, and as universally beloved. His extensive knowledge and great wisdom soon made him known: his integrity and the splendour of his virtues made him beloved. Kings were governed by his counsels, and the people revered him as a saint. He was offered several high offices in the magistracy, which he sometimes accepted; but never from a motive of ambition, which he was not at all concerned to gratify, but always with a view of reforming a corrupt state, and amending mankind; for he never failed to resign those offices, as soon as he perceived that he could be no longer useful in them. He corrected many frauds and abuses in the mercantile way, and reduced the weights and measures to their proper standard. He inculcated fidelity and candour amongst the men, and exhorted the women to chastity and a simplicity of manners. By such methods he wrought a general reformation, and established every where such concord and unanimity, that the whole kingdom seemed as if it were but one great family.

The neighbouring princes began to be jealous. They

easily perceived, that a king, under the counsels of such a man as Confucius, would quickly render himself too powerful. Alarmed at this, the king of Tsi assembled his ministers to consider of methods which might put a stop to the career of this new government; and, after some deliberation, the following expedient was resolved upon. They got together a great number of young girls of extraordinary beauty, who had been instructed from their infancy in singing and dancing, and were perfectly mistresses of all those charms and accomplishments which might please and captivate the heart. These, under the pretext of an embassy, they presented to the king of Lou, and to the grandees of his court. The present was joyfully received, and had its desired effect. The arts of good government were immediately neglected, and nothing was thought of but inventing new pleasures for the entertainment of the fair strangers. In short, nothing was regarded for some months but feasting, dancing, shows, &c. and the court was entirely involved in luxury and pleasure. Confucius had foreseen all this, and endeavoured to prevent it by advising the refusal of the present; and he now laboured to take off the delusion they were fallen into, and to bring them back to reason and their duty. But all his endeavours proved ineffectual: there was nothing to be done: the severity of the philosopher, was obliged to give way to the overbearing fashion of the court. Upon which he immediately quitted his employment, exiling himself at the same time from his native country; to try if he could find in other kingdoms, minds and dispositions more fit to relish and pursue his maxims.

He passed through the kingdoms of Tsi, Guci, and Tson, but met with insurmountable difficulties every where. He had the misfortune to live in times when rebellion, wars and tumults raged through the empire. Men had no time to listen to his philosophy. They had even less inclination to do it; for they were ambitious, avaricious, and voluptuous. Hence he often met with ill treatment and reproachful language, and it is said that conspiracies were formed against his life; to which may be added, that his neglect of his own interests had reduced him to the extremest poverty.

Some philosophers among his contemporaries were so affected with the terrible state of things, that they had rusticated themselves into the mountains and deserts, as the only places where happiness could be found; and would have persuaded Confucius to have followed them. But, "I am a man," said Confucius, "and cannot exclude myself from the society of men, and consort with beasts. Bad as the times are, I shall do all I can to recall men to virtue: for in virtue are all things, and if mankind would but once embrace it, and submit themselves to its discipline and laws, they would not want me or any body else to instruct them. It is the duty of a good man, first to perfect himself, and then to perfect others. Human nature," he added, "came to us from heaven pure and perfect; but in process of time ignorance, the passions, and evil examples corrupted it. All consists in restoring it to its primitive beauty; and to be perfect, we must reascend to that point from which we have fallen. Obey heaven, and follow the orders of him who governs it. Love your neighbour as yourself. Let your reason, and not your senses, be the rule of your conduct: for reason will teach you to think wisely, to speak prudently, and to behave yourself worthily upon all occasions."

Confucius in the mean time, though he had withdrawn himself from kings and palaces, did not cease to travel about and do what good he could among the people, and among mankind in general. He had often in his mouth the maxims and examples of their antient heroes, Yao, Chun, Yu, Tischen tang, Ven fan, so that they were thought to be all revived in the person of this great man. No wonder, therefore, that he proselyted great numbers, who were inviolably attached to his person. He is said to have had at least 3000 disciples; 72 of whom were distinguished above the rest by their superior attainments, and 10 above them all by their comprehensive view and perfect knowledge of his whole philosophy and doctrines. He divided his disciples into four classes, who applied themselves to cultivate and propagate his philosophy, each according to his particular distinction. The first class were to improve their minds by meditation, and to purify their hearts by virtue. The most famous of this

class were Men Tsee Ac kien, Gen pe micou, Chung kong Yen yuen. The second were to cultivate the arts of reasoning justly, and of composing elegant and persuasive discourses: the most admired among these were, Tsai ngo, and Tsou kong. The study of the third class was, to learn the rules of good government, to give an idea of it to the mandarins, and to enable them to fill the public offices with honour: Gen yeu and Ki lou excelled herein. The last class were concerned in delivering the principles of morality in a concise and polished style to the people: and among these, Tsou yeu and Tsou hia deserved the highest praise. These 10 chosen disciples were, as it were, the flower of Confucius's school.

He sent 600 of his disciples into different parts of the empire, to reform the manners of the people; and, not satisfied with benefiting his own country only, he made frequent resolutions to pass the seas, and propagate his doctrine to the farthest parts of the world. Hardly any thing can be added to the purity of his morality. He seems rather to speak like a doctor of a revealed law, than a man who had no light but what the law of nature afforded him: and, as an evidence of his sincerity, he taught as forcibly by example as by precept. In short, his gravity and sobriety, his rigorous abstinence, his contempt of riches, and what are commonly called the goods of this life, his continual attention and watchfulness over his actions, and, above all, that modesty and humility which are not to be found among the Grecian sages. He is said to have lived secretly three years, and to have spent the latter part of his life in sorrow. A few days before his last illness, he told his disciples with tears in his eyes, that he was overcome with grief at the sight of the disorders which prevailed in the empire: "The mountain," said he, "is fallen, the high machine is demolished and the sages are all fled." His meaning was, that the edifice of perfection, which he had endeavoured to raise, was entirely overthrown. He began to languish from that time; and the 7th day before his death he said, "The kings reject my maxims; and since I am no longer useful on the earth, I may as well leave it. After these words he fell into a lethargy, and at the end of seven days expired in the arms of his disciples, in his 73d

year. Upon the first hearing of his death, Ngai cong, who then reigned in the kingdom of Lou, could not refrain from tears: "The Tien is not satisfied with me," cried he, "since it has taken away my Confucius." Confucius was lamented by the whole empire, which from that very moment began to honour him as a saint; and established such a veneration for his memory, as will probably last for ever in those parts of the world. Kings have built palaces for him in all the provinces, whither the learned go at certain times to pay him homage. There are to be seen upon several edifices, raised in honour of him, inscriptions in large characters, "To the great master." "To the head doctor." "To the saint." "To the teacher of emperors and kings." They built his sepulchre near the city Kio fou, on the banks of the river Su, where he was wont to assemble his disciples; and they have since inclosed it with walls, which look like a small city to this day.

Confucius did not trust altogether to the memory of his disciples for the preservation of his philosophy; but composed several books: and though these books were greatly admired for the doctrines they contained, and the fine principles of morality they taught, yet such was the unparalleled modesty of this philosopher, that he never assumed the least honour about them. He ingenuously confessed, that the doctrine was not his own, but was much more antient; and that he had done nothing more than collect it from those wise translators Yao and Chun, who lived 1500 years before him. These books are held in the highest esteem and veneration, because they contain all that he had collected relating to the antient laws, which are looked upon as the most perfect rule of government. The number of these classical and canonical books for so it seems they are called, is four. The first is intituled, "Ta Hio, the Grand Science, or the School of the Adults." It is this that beginners ought to study first, because it is, as it were, the porch of the temple of wisdom and virtue. It treats of the care we ought to take in governing ourselves, that we may be able afterwards to govern others: and of perseverance in the chief good, which, according to him, is nothing but a conformity of our actions to right reason. The author calls this book "Ta

Hio, or the Grand Science," because it was chiefly designed for princes and grandees, who ought to govern their people wisely. "The whole science of princes," says Confucius, "consists in cultivating and perfecting the reasonable nature they have received from Tien, and in restoring that light and primitive clearness of judgment, which has been weakened and obscured by various passions, that it may be afterwards in a capacity to labour for the perfection of others. "To succeed then," says he, "we should begin within ourselves; and to this end it is necessary to have an insight into the nature of things, and to gain the knowledge of good and evil; to determine the will towards a love of this good, and hatred of this evil: to preserve integrity of heart, and to regulate the manners according to reason. When a man has thus renewed himself, there will be less difficulty in renewing others: by this means concord and union reign in families, kingdoms are governed according to the laws, and the whole empire enjoys peace and tranquillity."

The second classical or canonical book is called "Tchong Yong, or the Immutable Mean;" and treats of the mean which ought to be observed in all things. Tchong signifies *mean*, and by Yong is understood that which is constant, eternal, immutable. He undertakes to prove, that every wise man, and chiefly those who have the care of governing the world, should follow this mean, which is the essence of virtue. He enters upon his subject by defining human nature, and its passions; then he brings several examples of virtue and piety, as fortitude, prudence, and filial duty, which are proposed as so many patterns to be imitated in keeping this mean. In the next place he shews, that this mean, and the practice of it, is the right and true path which a wise man should pursue, in order to attain the highest pitch of virtue. The third book "Yun Lu, or the Book of Maxims," is a collection of sententious and moral discourses, and is divided into 20 articles, containing only the questions, answers, and sayings of Confucius and his disciples, on virtue, good works, and the art of governing well; the tenth article excepted, in which the disciples of Confucius particularly describe the outward deportment of their master. There are some maxims and moral sentences in this collection, equal to

those of the seven wise men of Greece, which have always been so much admired.—The fourth book gives an idea of a perfect government; it is called “Meng Tsee, or the Book of Montius;” because, though numbered among the classical and canonical books, it is more properly the work of his disciple Montius. To these four books they add two others, which have almost an equal reputation; the first is called “Hiao King,” that is, “of Filial Reverence,” and contains the answers which Confucius made to his disciple Tseng, concerning the respect which is due to parents. The second is called “Sia Hio,” that is, “the Science, or the School of Children;” which is a collection of sentences and examples taken from ancient and modern authors.

There is a tradition in China, that when Confucius was complimented upon the excellency of his philosophy, and his own conformity thereto, he modestly declined the honour that was done him, and said, that “he greatly fell short of the most perfect degree of virtue, but that in the west the *most holy* was to be found.” Most of the missionaries who relate this are firmly persuaded that Confucius foresaw the coming of the Messiah, and meant to predict it in this short sentence; but whether he did or not, it is certain that it has always made a very strong impression upon the learned in China: and the emperor Mimiti, who reigned 65 years after the birth of Christ, was so touched with this saying of Confucius, together with a dream, in which he saw the image of a holy person coming from the west, that he fitted out a fleet, with orders to sail till they had found him, and to bring back at least his image and his writings. The persons sent upon this expedition, not daring to venture farther, went a-shore upon a little island not far from the Red Sea, where they found the statue of Fo, who had infected the Indies with his doctrines 300 years before the birth of Confucius. This they carried back to China, together with the metempsychosis, and the reveries of this Indian philosopher. The disciples of Confucius at first opposed these newly imported doctrines with all the vigour imaginable, inveighing vehemently against Mimiti, who introduced them, and denouncing the judgment of heaven on

such emperors as should support them. But all their endeavours were vain; the torrent bore hard against them; and the pure religion and sound morality of Confucius were soon corrupted, and in a manner overwhelmed, by the prevailing idolatries and superstitions which were introduced with the idol Fo.

From the pure system of morals laid down by Confucius common people of China, however, at length wholly departed. Yet we have the authority of Mr. Bell for the assertion, that in that fine country there is still a most respectable sect of Theists, who worship the one God, whom they call Zin, the Heaven, or Highest Lord, and pay no religious homage to the images of their countrymen. This sect has existed, says he, longer than Christianity, and is still most in vogue: being embraced by the Emperor himself, and most of the grandees and men of learning. But the common people are generally idolators.

There is a very inconsiderable sect, called Cross-Worshippers, who pay divine adoration to the holy cross, though they have lost all other marks of Christianity. When Mr. Bell published his Travels in 1762, the Christians in China were supposed to amount to one hundred thousand of both sexes. He was told the Chinese had some atheists among them.

The Chinese have, however, fallen in with many of the common errors and practices of idolatry. Captain Hamilton in his quaint style and manner thus describes the gods, clergy, and devotion of the Chinese:—

Their temples are built all after one form; but, as in other countries, very different in beauty and magnitude. Their josses, or demi-gods, are some of human shape, some of monstrous figures; but, in the province of Fokien they are more devoted to the worship of goddesses than gods. Quanheim has the most votaries. She is placed in state, sitting on a cushion with rich robes, and her little son standing before her, with a charged trident in his right hand, ready to throw at the offenders of the laws of humanity and nature, and also at those who make no free-will offerings to his mother. The Chinese who have seen the Roman Catholic churches and worship, say, that she is the Chinese Virgin Mary.

There is another goddess, called Matson, who swam

from a far country, through many seas, and came in one night to China, and took up her residence there. She sits on a platform, with a cushion laid on it, and her head is covered with blue wool instead of hair. She is the protectress of navigation; for which reason none go a voyage, but they first make a sacrifice of boiled hogs' heads, and bread baked in the steam of boiling water. It is set before the image when reeking hot, and kept before her till it is cold. On their return from a voyage, they compliment her with a play, either acted on board of the ship, or before one of her temples.

They have another goddess, in the form of a virgin, called Quonin, who has many votaries, but is mostly worshipped in the province of Pekin and Manking, but being a virgin, she has many lovers all over China.

They have one temple, called *The Temple of Apes*, in which are numerous ill-shaped images of that animal

The god Fo, has a human shape, except his head, which has the figure of an eagle. Gan has a broad face, and a prodigious great belly. Fo is a very majestic god and is always placed with a great number of little gods to attend him. Minifo, in Fokin, Mr. Hamilton takes to be the god Miglect at Canton, being alike in shape and countenance: he is called the god of pleasure. Passa is set cross-legged on a cushion, bespangled with flowers and stars, and she has eight or nine arms and hands on each side, and two before, that she holds in a praying posture. In every one of her hands (except the two that are dedicated to prayer) she bears something emblematical, as an axe, a sword, a flower, &c. On the great God, that made heaven and earth, they bestow a human shape like a young man in strength and vigour, quite opposite to the church of Rome, who make his picture like *Salvadore*, withered, old, cold and heavy. Mr. Hamilton saw many more, whose names he forgot; some with human bodies, and dragons; lions, tigers, and dogs' heads; and one he saw, like *Stour Yonker*, in Finland, with a man's body and clothes, and with eagles' feet, and talons instead of hands.

The Priesthood are in no great esteem among the people, being generally of low extraction. They have many different orders among them, which are distinguished by badges, colour of habit, or the fashions of their

capas. They are all obliged to celibacy while they continue in orders, and that is no longer than they please. But while they continue in orders, and should, chance to be convicted of fornication, they must expiate their crime with their lives; except their high priest, who is called Chiam, and he always keeps near the Emperor's person, and is in very great repute, and he has liberty to marry because the high priesthood must always continue in one family, as Aaron's did for a long while, but not half so long as it has in this family, who has kept up the custom above a thousand years successively, without the intrusion of interlopers.

There are no persons of figure that care to have their children consecrated to serve at the altar, so that the priests, who can have no issue of their own, are obliged to buy novices of such mean persons as necessity forces to sell their children; and their study being in the large legends of their divinity, and not having the benefit of conversation with men of letters or polity, they are generally ignorant of the affairs of the world, which makes them contemptible among so polite a people as the ingenious and conversible Chinese laity are.

Confucius, or as the Chinese call him, Confuce, was the prince of the philosophers. He was near contemporary with Artaxerxes, Nehemiah, and Malachi, about 150 years before our Saviour, Jesus Christ. He both taught and practised moral philosophy to perfection, and acquired so great a veneration among his countrymen, that his sentences are taken for postulata to this day, no one since having offered to contradict any thing that he has left behind in writing. They have another doctor of philosophy, called Tansine, who was almost as ancient as Confucius, and wrote many excellent tracts of a virtuous life; and the methods to attain it, but his character is inferior to Confucius.

Their preachers take some apophthegms out of those great men's writings for texts to comment and expatiate on. They live very abstemiously, and rise early before day to pray. Every temple has a cloister or convent annexed to it, and has a certain stipend allowed by the Emperor to support the priests and novices, but they get much more by letting lodgings to travellers, who gene-

rally lodge in their cells, than the Emperor's allowance; besides, they have a genteel way of begging from strangers, by bringing tea and sweetmeats to regale them.

The Chinese do not bury in or near their temples; but in the fields, and when a *houzi*, or priest, tells a rich dying person, that such a piece of ground is holy, and that the infernal spirits have no power to haunt such ground, they will persuade the poor man, thus distempered both in body and mind, to buy it at any rate to be buried in, and sometimes they will pay a thousand *tayels* for ten yards square of such holy ground.

Such is the account which Captain Hamilton has given us of the Chinese religion. It is only from the meagre gleanings of travellers, who, in China, have such little access to the interior that scarcely any glimpse can be had of the opinions and habits of this singular people.

The near relation, however, which the religion of China has to that of some parts of Hindoostan, and still more to the religion of the Grand Lama; and the Japanese, enables us to ascertain with tolerable accuracy, what are their general views on this most important of all subjects.

In strict propriety, the Chinese religion cannot be fairly ranked with that of gross idolatry.

The primitive worship of the Chinese, that is of the most enlightened amongst them, has continued, like their dress, invariably the same through a long succession of ages down to the present time. We are informed by one of the most learned and respectable French Jesuits, who took great pains in investigating the Chinese religion, "that the Chinese are a distinct people, who have preserved the characteristic marks of their first origin, whose primitive doctrine will be found to agree, in the essential parts, with that of the chosen people the Jews, before Moses had consigned the explanation of it to the sacred records, and whose traditional knowledge may be traced back even to the renewal of the human race by the grandson of Noah."

The canonical books of the Chinese set forth the idea, and enforce the belief of a supreme Being, the creator and preserver of all things. They mention him under distinct names, corresponding to those which we use when we

speak of God, the Lord, the Almighty, and the Most High. These books assert that the Supreme Being is the principle of every thing that exists; that he is eternal, unchangeable, and independent, that his power knows no bounds; that his knowledge comprehends the past, present, and future; and that he is the witness of whatever passes in the recesses of men's hearts. They acknowledge his universal providence, his approbation of virtue and goodness, and his abhorrence of vice, which he punishes with parental compassion to induce his creatures to reform and amend their lives.

Upon these general principles the Chinese refer every remarkable event to the appointment and dispensation of the Deity. If destruction threatens their crops, or alarming sickness endangers the life of a virtuous emperor, sacrifices and prayers are offered up to God. If a wicked prince has been suddenly taken away by accident, they attribute it to his just and avenging arm. Upon these same principles one of the ancient emperors gave his orders to the priest; "the Supreme Being," says he, "is entitled to our homage and adoration. Compose, therefore, a calendar, and let religion receive from man those times and seasons which are its just due."

Another emperor, when he was invested with his office, and had distributed the various employments to the persons under him, exhorted them to a faithful discharge of the duties incumbent upon them, and concluded with these words: "Never shut your ears against the voice of religion: let every moment redouble your diligence in serving God." And a priest, addressing himself to an emperor, said, "Think on eternity, if you are desirous of improving your mind, and of adding new virtue to it."

In another period of Chinese history we are told, that the fear of the Supreme Being was alone sufficient to restrain all the subjects of the empire, and to confine them within the bounds of duty. Honesty was so prevalent at that time, that it was not necessary to intimidate the people by exercising the severity of penal laws. Imprisonment was the only punishment inflicted on the guilty. The doors of the goals were thrown open in the morning:

the prisoners went out to labour, and they returned again thither in the evening without compulsion.

These facts, and their results, he multiplied, almost without end, v. c. 20 to prove that the religion of China is founded on the basis of the existence and attributes of the Supreme Being; and it is asserted, upon good authority, that there is not to be found a single vestige of idolatry upon their most sacred mountains.

The first sacrifices of this people were instituted in honour of the Supreme God, and were offered on the *tan*, or heap of stones, in the open fields, or upon some mountain. Around the *tan* was raised a double fence, composed of turf and branches of trees; and between the fences were erected two smaller altars, upon which, after the greater sacrifice, they offered others in honour of superior spirits of every rank, and of their virtuous ancestors, among whom was Coarctatus. To the sovereign alone it was permitted to sacrifice on the *tan*: to the Supreme Deity they offer their prayers, but from their ancestors and superior spirits they only seek for protection and mediation.

In the early ages of the empire a single mountain was set apart for sacrifices; afterwards there was four consecrated to those purposes, to which the prince went successively every year. To the first he repaired at the vernal equinox, to inquire heaven to watch over the seed committed to the earth. At the summer solstice he went to the second, to ask for the warmth and heat necessary to bring forward to crops. He sacrificed on the third at the autumnal equinox, in the hope of averting blights, excessive moisture, winds, and injuries from the air, which might destroy the rising hopes of the labourer. And on the fourth mountain he sacrificed at the winter solstice, in gratitude for all the mercies of the past year, and to solicit a continuance of them through that which was about to commence.

This institution, which subjected the emperor to regular journeys, was attended with many inconveniences. Sometimes important deliberations required his attendance in the city when he was performing sacrifices at a distance from it. At other times old age, severe weather, and bad roads, present obstacles to the business. Means were

therefore devised to obviate these difficulties, by erecting a temple in the city, where these sacrifices might be offered up.

The principal Chinese temple contained within its circumference five separate halls, appropriated for different purposes. They had neither paintings nor ornaments of any kind; one of them was the place of sacrifice: the other four contained all those things which were necessary for the ceremony. The edifice had four gates covered with fine moss, representing the branches of which the double fence about the tan was made. This fine moss covered also the ridge of the roof, and the whole building was encompassed by a canal, which was filled with water at the time sacrifices were offered.

Pekin contains two principal temples, in the construction of which the Chinese have displayed all the elegance of their architecture. These are dedicated to the Deity under different titles; in the one he is adored as the *Eternal Spirit*; in the other, as the Spirit that created and preserves the world. The ceremonies with which modern sacrifices are accompanied are greatly multiplied, and nothing can exceed the splendour and magnificence with which the emperor is surrounded when he performs this solemn part of his duty, which he does in the name of all his people. Some time before the day fixed for this important business, the monarch, and all persons qualified to assist him, prepare themselves by retirement, fasting, and continence. During this period the emperor gives no audience; the tribunals are all shut; marriages, funerals, and festivals of all kinds are then prohibited. On the day appointed for sacrifice; the emperor appears with all the pomp and magnificence of power, to which every thing in the temple corresponds. All the vessels are of gold, and never used in any other place. Notwithstanding this grandeur the monarch appears to the last degree humble and dejected. He rolls in the dust, and applies to himself terms of the most abject submission, thereby exhibiting, in the most striking manner, the infinite distance that there is between the Supreme Being and man.

Another religious ceremony performed by the emperor, is that of ploughing the earth with his own hands. By

some writers this act has been thought merely political, for the sake of encouraging agriculture. But in one of the canonical books it is asserted, that he tills the earth to the Deity, that he may have it in his power to present a part of the grain to him in sacrifice. The empress and princesses manage silk worms, in order to make vestments for sacrificing in. Therefore, if the emperor and princes till the ground, or the empress breeds silk worms, it is to shew that respect and veneration which they entertain for the spirit who rules the universe.

Staunton, in his narrative of Lord Macartney's embassy to China, asserts that there is no state-religion acknowledged or encouraged in China. The faith of most of the common people is that of Fo; many of the Mandarins have another, and that of the emperor different from theirs. But the temples, consecrated to religious worship, are scarcely distinguishable from common dwelling houses. The circular lofty structures, called by Europeans Pagodas, are of various kinds, appropriated to various uses, but none for religious worship. In many instances there is a similarity in the exterior forms of the religion of Fo, and that of the Roman church. Upon the altars of the Chinese temples were placed, behind a screen, an image of *Shin-moo*, or the holy mother, sitting with a child in her arms, in an alcove, with rays of glory round her head, and tapers constantly burning before her.

The temples of Fo, contain more images than are met with in most Christian churches. There was one female figure particularly prayed to by unmarried women who desire a husband, and by married women who wish for children. But as the doctrine of Fo admits of a subordinate deity, propitious to every wish that can be formed in the human mind; as the government of the country never interferes with mere opinions, nor prohibits any belief which may not affect the peace of society; it is no wonder it should spread among those classes of the people who are dissatisfied with the ordinary events of nature. Thus from extreme superstition, the temples are particularly frequented, and the superintendant deity first consulted, previous to the undertaking of any thing of importance; whether it be to enter into the matrimonial

state, to set out on a journey, to make or conclude a bargain, or any other momentous event. There are various methods of doing this, one of which is a piece of wood, of six or eight equal sides or surfaces, each having its particular mark, is thrown into the air; the side which is uppermost, after reaching the ground, is examined and referred by the priest to its correspondent mark in the book of fate. If the first throw accord with the wishes of him who made it, he prostrates himself in gratitude, and cheerfully undertakes the business. If the throw be unpropitious he makes a second trial; but the third throw must decide the question. The temples are always accessible to consult the will of heaven; and their adoration consists more in giving thanks than offering prayers.

Concerning the *Chinese Funerary Rites*, it is said, by travellers that all people of fashion in China cause their coffins to be provided, and their tombs to be built during their lifetime; and each family has a particular burying-place. The burying-places of the common people are without the city, none being allowed within the walls. The rich frequently spend a thousand crowns to have a coffin of precious wood, carved and ornamented with different colours.

When a man of fortune dies, the nearest relation informs all his friends of it; they assemble, wash, and perfume the corpse, and dress it in the best clothes he used to wear. Then placing the dead body, thus dressed, in a chair; the wives, children, and relations, prostrate themselves before it, passionately bewailing their loss; the third day the body is put into a coffin, covered with a piece of silk, and placed in a large room hung with white, an altar being erected in the middle of it, with a picture or statue of the deceased. The relations are again introduced with wax lights and incense. The sons of the deceased, clothed in linen, and girt about the middle with a cord, stand on one side of the coffin in a mournful posture, while the mothers and daughters stand on the other side, behind a curtain, lamenting their loss; and the priests are the whole time singing mournful songs.

Those who enter the room salute the coffin in the same manner as if the person it contains were still alive. When they have paid their respects, they are conducted into

another apartment, in which they have tea and dried sweetmeats

Persons who live in the neighbourhood go to pay their respects to the deceased, but those who are indisposed or live at too great a distance, send a note of excuse. These visits are afterwards returned by the eldest son of the deceased: but complimentary billets are generally substituted for real visits. The custom is, not to be at home when he calls.

The relations and friends of the deceased are informed of the day fixed for performing the funeral rites, and few of them fail of attending. The procession commences by a troop of men carrying different figures made of paste-board, representing slaves, lions, tygers, horses, elephants, &c. Other troops follow, carrying standards, censers filled with perfumes, while some are employed in playing melancholy airs on different musical instruments. These musicians precede the coffin, which is covered with a canopy, in form of a dome, and composed of violet coloured silk. The coffin is placed upon the bottom of this machine, and is carried by sixty-four men. The eldest son, clothed in a canvas frock, and his body bent, and leaning on a staff, follows near the coffin, and behind him his brothers and nephews. Next come the relations and friends, clad in mourning, followed by the female slaves of the deceased, who exhibit particular marks of sorrow, and make the air resound with their cries.

When they arrive at the burying place, the coffin is deposited in a tomb appropriated for it, not far from which there are tables ranged in different halls, prepared for the purpose of giving a repast to the assistants, which is served up with the greatest splendour.

During the time of keeping the corpse there are tables well furnished every morning, and the priest is butler at night. A sheet of paper is hung over the gate expressing the name and quality, and giving a short detail of the life and great actions of the deceased.

If the deceased had been a grandee of the empire, a certain number of his relations never leave the tomb for one or two months. There they reside, in apartments which have been previously prepared for them; and they renew the marks of their grief and sorrow every day.

The magnificence of these funeral ceremonies is augmented in proportion to the dignity and riches of the deceased. In the procession which attended the corpse of the eldest brother of the Emperor *Khang-hi*, there were more than sixteen thousand persons, all of whom had particular offices assigned to them.

The form of the Chinese tombs is various, but the most common is that of the vault, in which the coffin is shut up; over the vault is raised a pyramid of earth, about twelve feet in height, and ten feet in diameter, and around it pines and cypresses are usually planted. A large table of white marble, well polished, is placed before it, upon the centre of which are candlesticks, vases, and a censor of exquisite workmanship.

Mourning continues in China three years, during which the mourners abstain from the use of flesh and wine; they can assist at no entertainment of ceremony, nor frequent any public assembly.

THE RELIGION OF THIBET,

Or the Grand Lama;

AND ALSO OF THE HEATHEN TARTARS IN GENERAL.

The name of the Grand Lama is given to the sovereign pontiff, or high-priest, of the Thibetian Tartars, who reside at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments around the mountain; and, according to their respective qualities, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correa, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to

absolutely regard him as the Deity himself, and call him *God, the everlasting Father of Heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgements to him in his religious capacity; and he actually entertains, at a great expense in the palace of Pekin, an inferior Lama, deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked in every part with gold and precious stones; where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the Lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the Grand Lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior Lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and, besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that, when the Grand Lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better: and it is discovered again in the body of some child by certain tokens, known only to the Lamas or Priests, in which order he always appears.

Almost all the nations of the east, except the Mohammedans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Monguls and Kalmucks, who changed the religion of Schamanism for the worship of the Grand Lama. According to the doctrine of this metempsychosis, the soul is always in action, and never at rest: for no sooner does she leave her old habitation, than she enters a new one. The Dalay being a divine person, can find no better lodging than the body of his successor; or the *Fo*, residing in the Dalay Lama, which passes to his successor; and this being a god, to whom all things are known, the Dalay Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time, nor the influence of men, has had the power of shaking the authority of the Grand Lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the Lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose the Grand Lama is animated by the god Shaka, or *Fo*, who at the decease of one Lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of Lamas is continued down from him in fixed degrees of sanctity: so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which

that religion inculcates, consists in monastic confidence, absence of thought, and the perfect repose of nonentity.

To give as clear an account as possible of this religion, little more is required than to extract the ample account given of it in a description of Thibet, published in Green's Collection of Voyages, and re-published in Pinkerton.

The religion of Thibet is the same with that professed in China by the sect of Fo. The missionaries, who have been in the country, such as Grueber the Jesuit, Desideri, and Horace de la Penna, prefect of the Capuchin mission, formerly established there, having done little more than pointed out the resemblance that they found between the religion of Thibet, and their own.

Several missionaries have imagined, that in the ancient books of the Lamas, some traces remain of the Christian religion; which as they think, was preached there in the time of the Apostles. Their conjectures are founded upon,—

1. The dress of the Lamas, which is not unlike that of the apostles in ancient paintings.

2. Their subordination, which has some affinity to the ecclesiastical hierarchy.

3. A resemblance between some of their ceremonies and the Romish.

4. Their notion of an incarnation: and,

5. Their maxims of morality. But no certainty can be had in this matter, without being well acquainted with their ancient books; which according to the Lamas of greatest learning, relate only to the transmigration of the soul.

Nothing can be inferred from the resemblance of some of their ceremonies to ours, says the same Jesuit; but that, like all other nations, they have some notion of religion. The apostles dressed according to the fashions of the countries wherein they resided, or to which they belonged; and a subordination is found amongst the priests of other religions, Mohammedans, as well as idolatrous. From hence, one would be apt to think, the resemblance between the religion of Tibet and Rome is very trifling: but if any credit is to be given to other missionaries, it is very glaring, and runs through almost all the doctrines of the Romish church, as well as the ceremonies. Gerbillon mentions some of these ceremonies.

1. Holy-water.

2. Singing-service

3. Praying for the dead.

4. Their dress is like that in which the apostles are painted, and they wear the mitre and cap, like the bishops.

5. Their Great Lama nearly the same among them, as the Sovereign Pontiff among Romanists.

Grueber goes much farther: he affirms, that although no European or Christian was ever there before, yet their religion agrees with the Romish in all essential points. Thus, they celebrate the sacrifice of the mass with bread and wine; give extreme unction; bless married folks; say prayers over the sick; make processions; honour the reliques of idols (he should have said saints); have monasteries and nunneries: sing in the service of the choir, like the Romish monks; observe divers fasts during the year; undergo most severe penances, and among the rest, whippings; consecrate bishops; and send out missionaries, who live in extreme poverty, and travel bare-foot through the deserts, as far as China. These things, adds Grueber, I was an eye witness of.

Friar Horace says, that in the main the religion of Thibet is the counterpart of the Romish. They believe in one God, and a trinity, but full of errors; a paradise, hell, and purgatory, but full of errors also. They make suffrages, alms, prayers, and sacrifices for the dead; have a vast number of convents filled with monks and friars, amounting to thirty thousand; who, besides the three vows of poverty, obedience, and chastity, make several others. They have their confessors, who are chosen by their superiors, and receive their licences from their Lama, as a bishop, without which they cannot hear confessions, or impose penances. They have the same form of hierarchy as in the Romish Church; for they have their inferior Lamas, chosen by the Grand Lama, who act as bishops in their respective dioceses, having under them simple Lamas, who are the religious. To these may be added, the use of holy water, crosses, beads, and other matters.

The chief object of worship in this country, is the same which in China is called Fo, but by the Lamas in Thibet, *as*. This prince, who was born one thousand and

twenty-six years before Christ, and reigned in a part of India, called Chantyen-cho, or, as others say, Si-tyen, gave himself out to be God, assuming human flesh; and when he died, it was pretended, that he only withdrew for a while, and would appear again in a determinate time; as he actually did, if the testimony of his devout disciples, the writings of the primitive fathers amongst them, and, in short, the tradition and authority of the whole church, from age to age, down to the present, are at all to be regarded in proof. And this imposture has been practiced since as often as there has been occasion for it: So that the god La, still lives, and is corporally present in the person of the Dalay Lama. In which respect, the church of Thibet has infinitely the advantage of the Romish, in as much as the visible head of it is considered to be God himself, not his vicar, or deputy; and the incarnate deity, who is the object of divine worship, appears alive in human shape to receive the people's adorations: not in the form of a senseless bit of bread, or playing at bo-peep in a diminutive wafer, which would be too gross a cheat to impose on the understandings of the Thibetians, however ignorant and superstitious the missionaries, to their own shame represent them.

The priests account for the several incarnations of their deity, from the doctrine of the soul's transmigration, or passing from one body to another, of which La was the first inventor. They solve, after the same manner, every thing that concerns their principal images; such as Menippe, which has several heads of different forms. Grueber (who calls it Menipe) says, those heads are nine in number, and so placed, as to terminate in a cone of monstrous height. This is the chief of all images, before which the people perform their sacred rites, with many odd gesticulations and dances, often repeating, O Manipe Mi-hum, O Manipe Mi-hum! that is, O Manipe, save us! They frequently set divers sorts of meats before this image, in order to appease the deity.

The same author mentions a most detestable custom, which has been introduced into the kingdoms of Tangut, and Barantola. They chuse a lusty youth, to whom they grant liberty, on set days of the year, to kill, without distinction, whomsoever he meeteth; supposing, that they

who are thus slain, as if consecrated by Menipe, immediately obtain eternal happiness. This youth, whom they call Fut, that is, the slayer, dressed in a very gay habit, decked with little banners, and armed with a sword, quiver, and arrows, at the time appointed, sallies furiously out of the house (being, says the author, possessed with the demon to whom he is consecrated,) and wandering through the ways and streets, kill people at his pleasure, none making any resistance.

The Great Lama, who, as we said before, is La, or Fo incarnate, is, according to Grueber, called in the country, Lama, Konju, or the Eternal Father. He is also stiled Dalay Lama. The same author says, in another letter, that Great Lama signifies the Great High Priest, and Lama of Lamas; as he is also stiled, the High Priest of High Priests. These last titles regard only his office, or degree, in his ecclesiastical or religious capacity; but with respect to his divine nature, or quality, which intitles him to be adored as God, they term him likewise the heavenly Father, ascribing to him all the attributes of the true deity; as, that he is omniscient, and that all things are open to his view, even the secrets of the heart. If, at any time, he asks questions, it is not, say they, for sake of information, but to remove the scruples, of the incredulous and disaffected. They believe that Fo (or La) lives in him: hence those of his religion in China call him Ho-fo, or the living Fo. In consequence of this persuasion, he is held to be immortal, and that when in appearance he dies, he only changes his abode; that he is born again in an entire body, and the happy place of his residence is revealed by certain pretended tokens, which the Tartarian princes themselves are obliged to learn of the other Lamas; who only know the child appointed by the preceding Grand Lama to succeed him.

To keep up this opinion of his immortality, the Lamas after his death, seek, throughout the whole kingdom, for another person, as like unto him, in all respects, as may be, to supply his place; and thus he has undergone a new resurrection, or incarnation, seven times since his first appearance. Bernier relates the matter thus, as he had it from a Lama physician. When the Great Lama is old, and ready to die, he assembles his council, and declares

to them, that now he was passing into the body of a little child, lately born; that when this child, who was bred up with great care, was six or seven years of age, they (by way of trial) laid before him a parcel of household-goods mixed with his own, which yet he could distinguish from the rest: and this, he said, was a manifest proof of the transmigration.

Grueber says, that this belief is propagated by the policy of their kings, and those who are in the secret of this cheat, in conjunction with the Lama Konju. The missionaries rail heavily at this imposture, calling it wicked and diabolical, as if besides transubstantiation, which is worse, they had no other impostures in their own religion. But it is done, doubtless, out of envy; because they have none which redounds so much to the honour and wealth of themselves.

Grueber says, the Great Lama sitteth, in a remote apartment of his palace, adorned with gold and silver, and illuminated with lamps, in a lofty place like a couch, covered with costly tapestry. In approaching him, his votaries fall prostrate with their heads to the ground, and kiss him with incredible veneration. Thus, adds the Jesuit, hath the devil, through his innate malignity, transferred to the worship of this people that veneration which is due only to the Pope of Rome, Christ's vicar, in the same manner as he hath done all the other mysteries of the Christian religion.

The same author farther observes, that he always appears with his face covered; letting none see it but those who are in the secret: that he acts his part extremely well, while the Lamas, or priests, who are perpetually about him, attend him with great assiduity, and expound the oracles that are taken from his mouth. Here it must be noted, that Grueber learns all he writes concerning the Great Lama from the citizens of Barantola; for the missionaries could not see him, no Christian being admitted into his presence, nor, indeed, any body of a different religion, without adoring the pretended deity: however, they took an exact copy of his picture, as it was exposed to view in the entrance of the palace; to which they paid the same veneration as to himself in person.

Bentink tells us, that at the foot of the high mountain

near Putala, whereon the Dalay Lama resides, about twenty thousand Lamas dwell in several circles round it, according as the rank and dignities which they possess, render them more worthy to approach the person of their sovereign pontiff

According to the account transmitted by Regis, the Grand Lama sits cross-legged on a kind of altar, with a large and magnificent cushion under him; where he receives the compliments, or rather adorations, not only of his own subjects, but of prodigious multitudes of strangers; who make long journies to offer him their homage, and obtain his blessing. Some even travel there from India, who never fail to enlarge before him upon their own merit, and magnify the sufferings they have undergone in their painful pilgrimage. But next to the people of Thibet, the Tartars are most devoted to the Grand Lama, some of whom resort to Lasa from the most distant corners. When the Eluths-Dsongari invaded Thibet, the sister of Ayuki, Khan, of the Eluths-Toigauti, with her son, was at Lassa upon the like errand.

Princes are no more excused from this servile adoration than the meanest of their subjects; nor do they meet with more respect from the Grand Lama, who never moves from his cushion, nor any other way returns the salute. He only lays his hand upon the head of the worshippers, who then think all their sins pardoned. The Lamas who drew the map observed, that in receiving the Emperor's ambassador, he did not kneel like the Tartar princes; but when he inquired after Kang-ki's health, resting upon one hand, he only made a small motion, as if he intended to rise from his seat. He was at that same time dressed in a red habit of woollen frize, such as the common Lamas wear, with a yellow hat gilt.

Grueber assures us that the grandees of the kingdom are very eager to procure the excrements of this divinity, which they usually wear about their necks as relics. In another place, he says that the Lamas make a great advantage by the large presents they receive for helping the grandees to some of his excrements, or urine; for by wearing the first about their necks, and mixing the latter with their victuals, they imagine themselves to be secure against all bodily infirmities. In confirmation of this Ger-

billon informs us, that the Mongols wear his excrements pulverized in little bags about their necks, as precious reliques, capable of preserving them from all misfortunes, and curing them of all sorts of distempers. When this Jesuit was on his second journey into Western Tartary, a deputy from one of the principal Lamas, offered the Emperor's uncle a certain powder, contained in a little packet of very white paper, neatly wrapped up in a scarf of very white taffety: but that prince told him, that as it was not the custom of the Manchews to make use of such things, he durst not receive it. The author took this powder to be either some of the Great Lama's excrements, or the ashes of something that had been used by him.

Trophies are erected on the tops of the mountains in honour of the Great Lama, for the preservation of men and cattle. All the Kings, who profess the religion of the Great Lama, before they are inaugurated, send ambassadors, with very rich presents, to crave his benediction, as a means to render their reigns happy.

Formerly, the Dalay Lama, was a mere spiritual prince; but he is now become a temporal one also, with a large patrimony; the Chian of the Eluths, who conquered it in the 17th century, having made him a present of it, which is a much larger patrimony than that called St. Peter's, usurped by the Popes. Yet for all this, Bentink informs us, that he does not meddle, in any sort, with the temporality of his dominions, or suffer any of his Lamas to meddle with it; but puts all secular matters under the government of two Khans of the Kalmuoks, who are to furnish him with all things necessary for the maintenance of his family. When he has any political affairs to transact, it is the Deva (or Tipa, a sort of plenipotentiary,) who acts under his orders.

The religion of the Great Lama seems to be more extended than any other in the world: for besides Thibet, which is its native seat, it has spread itself over all the Indies, China, and Western Tartary, from one end to the other. It is true, the provinces of the Indies and China, have many ages ago thrown off his jurisdiction, and set up chief priests of their own, who have modelled the religion of their respective countries, according to their different fancies, or interest. But Thibet, and the greater

part of Tartary, are still subject to him in spirituals. The better to govern this vast dominion he constitutes deputies, or vicars, to officiate in his stead. These are called Hutuktus, or Khutuktus; which, according to Regis, are chosen from among the disciples of the Great Lama. It is esteemed a real happiness to be admitted into the number of these last, which never exceeds two hundred; and, they on whom the honour of Hutuktu is conferred, are considered as so many lesser Fos; they are neither confined to the pagods, nor limited to Thibet, but settle where they please; and soon acquire great riches, by the offerings of their numerous worshippers. One of them who resided among the Kalka Mongols, about the beginning of the last century, set up for himself, in opposition to his master, assuming all the privileges and powers which the Grand Lama pretends to; and, in all likelihood, others from time to time will follow his example.

For keeping up discipline and order in ecclesiastical matters there is a kind of hierarchy in Thibet, consisting of church officers, answering to the archbishops, bishops, and priests. They have also their priors, abbots, and abbesses, superiors, provincials, or such like degrees, for ordering what concerns the regular clergy. The Lamas, or priests, who preside over the temples throughout the country, are sent from the college of the Lama's disciples before mentioned. The other Lamas officiate as assistants at divine service in the churches and monasteries; or go abroad on the mission into foreign countries.

Regis says, the Lamas generally wear a woollen frize like ours, but narrower, and not so close; yet is lasting, and retains its colour. They use, besides the hat, different kinds of bonnets, according to their several dignities; one of which is somewhat remarkable, as it resembles our bishops' mitres, but they wear the slit before.

The Great Lama's colour is red; but as the Emperor of China has gained some footing in Thibet, those of his party, as well as all the Mongol and Kalka Lamas, wear yellow. Bentink, speaking of these latter, observes, that they go habited in long yellow robes, with great sleeves, which they bind about their waist with a girdle of the same colour, two fingers broad. They have the head

and beard shaved very close, and wear yellow hats. They always carry a great pair of beads of coral, or yellow amber, in their hands, which they turn incessantly between their fingers, saying prayers to themselves after their manner. The nuns wear very nearly the same dress, excepting that they wear bonnets edged with fur, instead of hats, which the Lamas wear.

There are several princes in Thibet, who assume the Lama habit, and under the titles of the Grand Lama's principal officers, act almost independently of him. The dignity of Lama is not limited to the natives of Thibet alone. The Tartars and Chinese, who are equally ambitious of this honour, go to Lassa to obtain it.

The multitude of Lamas in Thibet is incredible, hardly a family being without one, either out of their devotion, or expectations of preferment in the Grand Lama's service. The rules of the Lamas are too many and burdensome, to be observed by one Lama; therefore they divide the load among them, one confining himself to this particular duty, and another to that; but they are all obliged to conform to celibacy, as well as to renounce worldly grandeur and employments.

As to their character, if you will take it from their greatest adversaries, the missionaries, most of them are debauched; yet they govern Princes, who give them the chief place in assemblies, and are blindly followed by their votaries, who give the best of what they have. Some of them are tolerably skilled in medicine; others have some notion of astronomy, and can calculate eclipses. Bernier met with one of these Lama physicians at Kashmir, who came in the train of an ambassador from Great Thibet. He had with him a book of recipes, which he would by no means part with.

Regis represents them as very ignorant, affirming that few of them can read or understand their ancient books, or even say their prayers, which are in an ancient tongue and character, no longer spoken or known. But this charge must be unjust, if other writers may be credited. Besides Friar Horace declares, that there are in Thibet universities and colleges for teaching the things relating to their law or religion.

Bentink gives a different account of the Lamas in Tar-

tary. He says, they both teach and practise the three great fundamental duties of honouring God, offending nobody, and giving to every one what belongs to him: that the lives which both they and the Kalmuks, or Eluths lead, incontestably prove the two last points; and that he was informed by some travellers of credit, that they strenuously protest against adoring more than one God: that the Dalay Lama, and Khutuktus, are his servants, with whom he communicates for the instruction and good of men: that the images which they honour are no more than representations of the Deity, or some holy men; and that they expose them to the view of the people, only to put them in mind of their duty.

The most powerful among the Lamas are those called by the Chinese, Mong-fan, who possess a wide territory in Thibet, north of Li-kyang-tu-fu in Yun-nan, between the rivers Kincha-kyang and Vu-lyang-ho. This country was ceded to them by U-san-ghey, (whom the Manchews made King of Yun-nan,) to engage them in his interest.

Although the religion of the Great Lama is spread through China, yet he seems to have no jurisdiction there; at least the missionaries are silent as to this article of his supremacy, reckoned so important in their own church. The Lamas, however, have from time to time attempted to get footing in the empire, perhaps with a view to establish their master's authority there; but have never been able to compass their design, owing, in great measure, doubtless, to the opposition of the Ho-shang, or Bonzas, who probably, assert the freedom, or independence of their church, as the Gallican formerly did in France.

Gaubil tells us, that the Chinese history first speaks of Lamas being employed by the Mongols, and erecting monasteries among them, in the reign of Keyuk Khan, grandson of Jenghiz Khan. But as they came in great numbers, and were very chargeable to the people, going among them from house to house, Tayting, sixth Emperor of the Ywen, forbid them to enter China. However, their authority continued there while that family possessed the throne, whose ruin is attributed to the encouragement given them by Shunti, the last of it: but Hong-vu having restored the dominion of the Chinese, expelled the Lamas along with the Mongols.

They recovered their credit in China when the Manchews got possession: for although they were formerly no friends to the Lamas, yet when they began to invade their neighbours, they politically favoured them: and and when Shun-chi became master of the empire, the Grand Lama omitted no measure that might secure his interest in that Prince, not disdainning even to leave Lassa, and travel to Pekin, to congratulate the Emperor, and bless his family. After this, the Empress erected a magnificent temple for the Lamas, whose example was imitated by the Princes, Princesses, and others; which encouragement soon multiplied their number in China. They are very wealthy, and dress in fine yellow, or red satin, and the choicest furs; they appear well mounted, and attended with retinues, more or less numerous, according to their degree of Mandarinship; which honour the Emperor frequently confers upon them. Thus, on his side, he endeavours politically to ingratiate himself with the Grand Lama, whose power, he knows, is very great among the Tartars, carrying on his intrigues even in Thibet itself.

Hence it came to pass, that a division happened in Thibet, amongst the Lamas. One party adhered to the red hat, the colour used by the Grand Lama; the other assumed the yellow hat, to denote their attachment to the present imperial family of China, whose interest has increased since Tse-vang-raptan's troops, which had ravaged the country, were defeated there in 1720, by the Chinese army.

OF THE RELIGION OF THE JAPANESE.

Kempfer's History of Japan furnishes us with the most ample details respecting the religion of the Japanese. From that writer's extensive sources of information the following facts and descriptions have been selected:

Liberty of conscience, according to Kempfer, so far as it does not interfere with the secular government, or affect the peace and tranquillity of the empire, has been at all times allowed in Japan, as it is in most other countries

of Asia. Hence it is, that foreign religions were introduced with ease, and propagated with success, to the great prejudice of that which was established in the country from remotest antiquity. There were formerly four religions, considerable for the number of their adherents :

1. Sinto, the old religion, or idol worship, of the Japanese

2. Budso, the worship of foreign idols, brought over into Japan, from the kingdom of Siam, and the empire of China.

3. Siuto, the doctrine of their moralists and philosophers.

4. Deivus, or 'Kiristando, that is the way of God and Christ, or Christian religion.

Of the three chief religions which now flourish and are tolerated in Japan, the *Sintos* must be considered in the first place, more for its antiquity and long standing, than for the number of its adherents.

Sinto, which is also called Sinsju, and Kamimits' is the idol-worship, as of old established in the country. Sin and Kami denote the idols which are the object of this worship. Jo and Mitsi, signify the way or method of worshipping these idols. Sin signifies faith, or religion. Sinsja, in the plural Sinsju, the persons who adhere to this religion.

The more immediate end which the followers of this religion propose to themselves, is a state of happiness in this world. They have indeed some, though but obscure and imperfect, notions of the immortality of the soul, and a future state of bliss or misery. And yet, little mindful as they are of what will become of them in that future state, so great is their care and attention to worship those gods whom they believe to have a peculiar share in the government and management of this world, with a more immediate influence, each according to his functions, over the occurrences and necessities of human life. And although they acknowledge a Supreme Being, who, as they believe, dwells in the highest heaven, and though they likewise admit of some inferior gods, whom they place among the stars, they do not worship and adore them, nor have they any festivals sacred to them, think-

ing, that beings, which are so much above us, will little concern themselves about our affairs.

However, they swear by these superior gods, whose names are constantly inserted in the form of their oath: but they worship and invoke those gods, whom they believe to have the sovereign command of their country, and the supreme direction of its produce, its elements, water, animals, and other things, and who by virtue of this power, can more immediately affect their present condition, and make them either happy or miserable in this life. They are the more attentive in paying a due worship to these divinities, as they seem to be persuaded, that this alone is sufficient to cleanse and to purify their hearts, and that doubtless by their assistance and intercession, they will obtain in the future life rewards proportionable to their behaviour in this. This religion seems to be nearly as ancient as the nation itself.

The priests teach their system of divinity to others for a proper consideration, and under an obligation of secrecy; particularly when they come to the last article, which relates to the beginning of all things, they take special care not to reveal the same to the disciple, till he has obliged himself with an oath signed with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and incredulous laity. The original text of this mysterious doctrine is contained in the following words taken out of a book, which they call Odaiki; "Kai fakuno fasime Dsjusio Fuso Tatojaba Jujono sui soni ukunga Gotosi Tentsijno utsijni Itsi butsu wo seosu Katats Igeno gotosi fenquas te sin to nar kuni toko datsno Mikotto to goos:" that is, "In the beginning of the opening of all things, a chaos floated, as fishes swim in the water for pleasure. Out of this chaos arose a thing like a prickle, moveable and transformable; this thing became a soul or spirit, and this spirit is called Kunitokodatsno Mikotto."

The Sinsju, that is, the adherents of the Sintos religion call their temples, or churches, mia, which word signifies dwelling places of immortal souls. They come nearest to the fana of the ancient Romans, as they are, generally speaking, so many lasting monuments erected to the mo-

memory of great men. They call them also *jasijro*, and *sia*, or *sinsja*, which last takes in the whole court of the *mia*, with all other buildings and dependencies belonging to it. The gods, who are the subject of their worship, they call *Sin* and *Cami*, souls or spirits. Sometimes also they honour them with the epithet of *Miosin*, sublime, illustrious, holy; and *Gongen*, just, severe, jealous.

The adherents of other religions call the convents of their religious men, and the places of their worship, *sisia tira*, that is, temples, and the gods themselves, which they adore, *Fotoge*. All other foreign idols, the worship of whom was brought into Japan from beyond sea, are comprehended under one general name of *Bosatz*, or *Budz*.

The *mias*, as indeed all convents and religious houses in general, as well of this as of their other sects, are seated in the pleasantest parts of the country, on the best spots of ground, and commonly within or near great cities, towns, villages, and other inhabited places.

A broad and spacious walk, planted with rows of fine cypress trees, leads strait to the *mia*, or else to the temple-court, on which there are sometimes several *mias* standing together, and in this case the walk leads directly to that, which is reckoned the chief. The *mias* are, generally speaking, seated in a pleasant wood, or on the ascent of a fine green hill, and have neat stone stair-cases leading up to them. Next to the highway, at the entry of the walk, which leads to the temple, stands, for distinction's sake from common roads, singularly formed gates, called *torij*, built either of stone or wood.

The structure of these gates is but very mean and simple, consisting of two perpendicular posts or pillars, with two beams laid across, the uppermost of which is, for ornament's sake, depressed in the middle, the two extremities standing upwards. Between the two cross beams is placed a square table, commonly of stone, whereon is engraved the name of the god, to whom the *mia* is consecrated, in golden characters. Sometimes such another gate stands before the *mia* itself, or before the temple-court, if there are several *mias* built together in one court.

Not far from the *mia* is a bason, commonly of stone, and

full of water, in which those who go to worship to wash themselves. Close to the mia stands a great wooden alms-chest. The mia itself is neither a splendid nor a magnificent building, but very mean and simple, commonly quadrangular, and built of wood, the beams being strong and neat. It seldom exceeds twice or thrice a man's height, and two or three fathoms in breadth. It is raised about a yard, or upwards, from the ground, being supported by short wooden posts. There is a small walk, or gallery, to go round it, and a few steps lead up to this walk. The front of the mia is as simple as the rest, consisting only of one or two grated windows, through which the worshippers look, bowing towards the chief place within. It is shut at all times, and often left without any body to take care of it. Other mias are somewhat larger, sometimes with an anti-chamber, and two side rooms, wherein the keepers of the mia sit, in honour of the Cami, richly clad in their fine ecclesiastical gowns. All these several rooms have grated windows and doors, and the floor is covered with curious mats. Generally speaking, three sides of the temple are shut with deal-boards, there being no opening left but in the front. The roof is covered with tiles of stone, or shavings of wood, and jets out on all sides to a considerable distance, to cover the walk, which goes round the temple. It differs from other buildings by its being curiously bent, and composed of several layers of fine wooden beams, which jetting out underneath make it look very singular. At the top of the roof there is sometimes a strong wooden beam, bigger than the rest, laid lengthways, at the extremities of which two other beams stand up, crossing each other; sometimes a third one is laid athwart behind them.

This structure is in imitation as well as in memory of the first Isje temple, which though simple, was yet very ingeniously and almost inimitably contrived, so that the weight and connection of these several beams keep the whole building standing. Over the temple-door hangs sometimes a wide flat bell, and a strong, long, knotted rope, wherewith those that come to worship, strike the bell, as it were, to give notice to the gods of

their presence. This custom, however, is not very ancient, nor did it originally belong to the Sintos religion, for it was borrowed from the Budso or foreign idol-worship. Within the temple is hung up white paper, cut into small bits, the intent of which is to make people sensible of the purity of the place. Sometimes a large looking glass is placed in the middle, in which worshippers may see themselves, and consider, that as distinctly as the spots of their face appear in the looking-glass, so conspicuous are the secret spots and frauds of their hearts in the eyes of the immortal gods.

These temples are very often without any idols, or images of the Cami, to whom they are consecrated. Nor indeed do they keep any images at all in their temples, unless they deserve it on a particular account, either for the reputation and holiness of the carver, or because of some extraordinary miracles wrought by them. In this case a particular box is contrived at the chief and upper end of the temple, opposite to its grated front; it is called *longu*, that is, the real, true temple. In this box, which the worshippers bow to, the idol is locked up, and never taken out, but upon the great festival day of the Cami, whom it represents, which is celebrated but once in a hundred years. In the same shrine are likewise locked up what relics there have of the bones, habits, swords, or handy-works of the same god.

The chief *mia* of every place has one or more *mikosi*, as they call them, belonging to it, being square, or six, or eight cornered sacella, or smaller temples, curiously lacquered, adorned without with gilt cornices, within with looking-glasses, cut white paper, and other ornaments, and hanging on two poles in order to be carried about upon proper occasions, which is done with great pomp and solemnity, when upon the *Jennitz*, that is, the chief festival day of the god, to whom the *mia* itself is consecrated, the *Canusi* or officers of the temple celebrate the *Matsuri*. Sometimes the idol of the Cami, to whom the *mia* is dedicated, or such of his relics as there are kept, and carried about in these *mikosis* upon the same solemn occasion. The chief of the *Canusis* takes them out of the shrine of the temple, where they are kept in curious white boxes, carries them upon his back to

the mikosi, and places them backwards into the same, the people in the mean time retiring out of the way, as being too impure and unworthy a race to behold these sacred things. The outside of the mia, or the anti-chamber, and other rooms built close to it, are commonly hung with divers ornaments, scimiters curiously carved, models of ships, images of different sorts, or other uncommon curiosities, affording an agreeable amusement for the idle spectators, who come to view and to worship in these temples upon their holidays.

These several ornaments are called jemma, and are generally speaking free gifts to the temple, given by the adherents of this religion, pursuant to vows, which they made, either for themselves, or for their relations and friends, when taken ill of some violent sickness, or labouring under some other misfortunes, and which they afterwards very scrupulously put in execution, to shew the power of the gods, whose assistance they implored, and their own deep sense of gratitude for the blessings received from them. The same custom is likewise observed by the adherents of the Bosatz, or Budsdo-religion.

They have one temple which they call the *Temple of Apec*, as exhibited in the annexed cut.

These mias, or Sintos temples, are not attended by spiritual persons, but by secular married men, who are called Negi, and Canusi, and Siannin, and are maintained, either by the legacies left by the founder of the mia, by subsidies granted them by the Mikaddo, or by the charitable contributions of pious well-disposed persons, who come to worship there. Mikaddo, according to the literal sense of the word, signifies the Sublime Porte, Mi being the same with on, goo, oo, gio, high, mighty, illustrious, supreme, sublime, and kado, signifying a port, gate, or door. These Canusis, or secular priests, when they go abroad, are, for distinction's sake, clad in large gowns, commonly white, sometimes yellow, sometimes of other colours, made much after the fashion of the Mikaddo's court. However, they wear their common secular dress under these gowns. They shave their beards, but let their hair grow. They wear a stiff, oblong, lacquered cap, in shape not unlike a ship, standing out over their forehead, and tied under their chins with twisted silk strings, from which hang down fringed knots, longer or shorter,

according to the office or quality of the person that wears them, who is not obliged to bow down lower to persons of a superior rank, than is sufficient to make the ends of these knots touch the floor.

Their superiors have their hair twisted up under a black gauze, or crape, in a very particular manner, and have their ears covered by a particular sort of a lap, about a span and a half long, and two or three inches broad, standing out by their cheeks, or hanging down, more or less according to the dignities, or honourable titles, conferred upon them by the Mikaddo.

In spiritual affairs, they are under the absolute jurisdiction of the Mikaddo; but in temporalities, they, and all other ecclesiastical persons in the empire, stand under the command of two Dsi Sin Bugios, as they call them, or imperial temple-judges, appointed by the secular monarch. They are haughty and proud, beyond expression, fancying themselves to be of a far better make, and nobler extraction than other people. When they appear in a secular dress, they wear two scimiters, after the fashion of noblemen.

Though secular persons themselves, yet they think it their duty and becoming their station, to abstain religiously from all communication and intimacy with the common people. Nay, some carry their scrupulous conceits about their own purity and holiness so far, that they avoid conversing, even with other religious persons, who are not of the same sect. As to this conduct, however, something may be said in their behalf, inasmuch as this uncommon carriage, and religious abstinence from all sort of communication with other people, seems to be the best means of concealing their gross ignorance, and the enormity and inconsistency of their system of divinity, which could not but be very much ridiculed, if in conversation the discourse should happen to fall upon religious affairs. The whole Sintos religion is so mean and simple, that besides a heap of fabulous and romantic stories of their gods, demi-gods, and heroes, inconsistent with reason and common sense, their divines have nothing, neither in their sacred books, nor by tradition, to satisfy the inquiries of curious persons, about the nature and essence of their gods, their power and government, the future state of the soul, and such other points, con-

cerning which other heathen systems of divinity are not altogether silent.

For this reason it was, that when the foreign Pagan Budsdo religion came to be introduced in Japan, it spread not only quickly, and with surprising success, but soon occasioned a difference and schism even between those who remained constant and faithful to the religion of their ancestors, by giving birth to two sects, into which the Sintoists are now divided.

The first of these sects is called Juitz. The orthodox adherents of this continued so firm and constant in the religion and customs of their ancestors, that they would not yield in the least point, how insignificant soever; but they are so very inconsiderable in number, that the Cananis, or priests, themselves make up the largest portion.

The other sect is that of the Riobus. These are a sort of syncretists, who for their own satisfaction, and for the sake of a more extensive knowledge in religious matters, particularly with regard to the future state of the soul, endeavoured to reconcile, if possible, the foreign Pagan religion, with that of their ancestors. In order to this they suppose, that the soul of Amida, whom the Budsdoists adore as their Saviour, dwelt by transmigracion in the greatest of their gods, Ten Sio Dai Sin, the essence, as they call him, of light and the sun. Most Sintoists confess themselves of this sect. Even the Dairi, or the Ecclesiastical Hereditary Emperor's whole court, perhaps sensible enough of the falsity and inconsistency of the religion which they profess, and convinced how poor and weak their arguments are, whereby they endeavour to support the almost divine majesty and holiness, which their master arrogates to himself, seem to incline to this syncretism. Nay they have shewn, that they are no great enemies even to the foreign Pagan worship, for they once conferred the archbishopric, and the two bishoprics of the Ikosiu, the richest and most numerous sect of the Budsdoists, upon princes of the imperial blood.

The Secular Monarch professes the religion of his forefathers, and pays his respect and duty once a year to the Mikaddo, though at present not in person, as was done formerly, but by a solemn embassy and rich presents. He visits in person the tombs of his imperial predecessors,

and frequents also the chief temples, and religious houses, where they are worshipped.

Many perhaps the greatest part of those, who in their life-time constantly professed the Sintos religion, and even some of the Siutosjus, or moralists, recommend their souls on their death-bed to the care of the Budso clergy, desiring that the namanda might be sung for them, and their bodies burnt and buried, after the manner of the Budsoists.

The adherents of the Sintos religion do not believe the Pythagorean doctrine of the transmigration of souls, although almost universally received by the eastern nations. However they abstain from killing and eating those beasts which are serviceable to mankind, thinking it an act of cruelty and ungratefulness. They believe that their souls, after their departure from the bodies, migrate to a place of happiness, seated just beneath the thirty-three heavens and dwelling places of their gods, which, on this account, they call Tkamanofarra, which signifies, "high and sub-celestial fields;" that the souls of those who have led a good life in this world are admitted without delay; but that the souls of the bad and impious are denied entrance and condemned to err, without a time sufficient to expiate their crimes. This is all they know of a future state of bliss.

They admit no hell, no places of torment, no Cimmerian darkness, no unfortunate state attending our souls in a world to come. Nor do they know of any other devil, but that which they suppose to animate the fox; a very mischievous animal in this country, and so much dreaded, that some are of opinion, that the impious after their death are transformed into foxes; which their priests call Ma, that is, evil spirits.

The chief points of the Sintos religion are,

1. Inward purity of heart,
2. A religious abstinence from whatever makes a man impure
3. A diligent observance of the solemn festivals and holy days,
4. Pilgrimages to the holy places at Isie. To these some very religious people add,

5. Chastising and mortifying their bodies.

Let us speak of these severally:—To begin, therefore, with inward purity of heart, which consist in doing, or omitting those things which they are ordered to do, or to avoid; either by the law of nature, the dictates of reason, or the more immediate and special command of civil magistrates. The law of external purity is the only one, and the observance is most strictly recommended to the followers of this religion. They have no other laws given them, neither by divine nor ecclesiastical authority, to direct and to regulate them in their outward behaviour. Hence, it would be but natural to think, that they would abandon themselves to all manner of voluptuousness, and sinful pleasures, and allow themselves without restraint, whatever can gratify their wishes and desires, as being free from fear of acting contrary to the will of the gods, and little apprehensive of the effects of their anger and displeasure. And this, perhaps, would be the miserable case of a nation in this condition, were it not for a more powerful ruler within their hearts, natural reason,* which here exerts itself with full force, and is of itself capable enough to restrain from indulging their vices, and to win over to the dominion of virtue, all those that will but hearken to its dictates.

As to external purity, the observance whereof, though less material in itself, has yet been more strictly commanded. It consists in abstaining from blood; from eating flesh, and from dead bodies. Those who have rendered themselves impure by any of these things are thereby disabled from going to the temples; from visiting holy places, and in general from appearing in the presence of the gods. Whoever is stained with his own, or other blood, is fusio for seven days, that is, impure and unfit to approach holy places. If, in building a *mia*, or temple, one of the workmen should happen to be hurt, so as to bleed in any part of his body, it is reckoned a very great misfortune, and makes him altogether incapable of work-

* Kempfer, had he been a Quaker, would with more truth have called this the Spirit of God.

ing for the future on that sacred building. If the same accident should happen in building or repairing any of the temples of Tensio Dai Sin at Isje, the misfortune does not affect the workman alone; but the temple itself must be pulled down, and rebuilt. No woman must come to the temple during her monthly terms. It is commonly believed, that in the holy pilgrimage to Isje, the monthly terms do for that time entirely cease; which, if true, must be owing either to the fatigues of a long and tedious journey, or to their taking great pains to conceal it, for fear their labour and expences should thereby become useless. Whoever eats the flesh of any four-footed beast, deer only excepted, is fusio for thirty days. On the contrary, whoever eats a fowl wild or tame, water fowls, pheasants, and cranes excepted, is fusio but a Japanese hour, which is equal to two of ours. Whoever kills a beast, or is present at an execution, or attends a dying person, or comes into a house where a dead body lies, is fusio that day.

But of all the things which make us impure, none is reckoned so very contagious as the death of parents and near relations. The nearer you are related to the dead person, so much the greater the impurity. All ceremonies to be observed on this occasion, the time of mourning, and the like, are determined by this rule. By not observing these precepts, people make themselves guilty of external impurity, which is detested by the gods, and become unfit to approach their temples. Over scrupulous people, who would be looked upon as great saints, strain things still further, and fancy that even the impurities of others will affect them in three different ways, viz. by the eyes, which see impure things; by the mouth, which speaks of them; and by the ears, which hear them. These three ways to sin and impurity are represented by the emblem of three monkees sitting at the feet of Dsijso, and shutting with their fore-feet, one, both his eyes, the other, his mouth, the third, his ears. This emblem is to be seen in most temples of the Budodists, from whom it has been borrowed.

The celebration of solemn festivals and holidays, which is the third essential point of the Sintos religion, consists in what they call Majiru; that is, in going to the mias and

temples of the gods, and deceased great men. This may be done at any time, but ought not to be neglected on those days particularly consecrated to their worship, unless the faithful be in a state of impurity, and not duly qualified to appear in the presence of the immortal gods, who detest all uncleanness. Scrupulous adorers carry things still further, and think it unbecoming to appear in the presence of the gods, even when the thoughts, or memory, of their misfortunes, possess their mind. For, as these immortal beings dwell in an uninterrupted state of bliss and happiness, such objects, it is thought, would be offensive and displeasing to them, as the addresses and supplications of people, whose hearts, the very inmost of which is laid open to their penetrating sight, labour under deep sorrow and affliction.

They perform their devotions at the temple in the following manner: the worshippers having first washed and cleaned themselves, put on the very best cloaths they have, with a kamisijno, as they call it, or a garment of ceremony, every one according to his ability.

Thus clad they walk with a composed and grave countenance to the temple-court, and, in the first place, to the basin of water, there to wash their hands, if needful, for which purpose a pail is hung by the side of it; then casting down their eyes, they move on, with great reverence and submission, towards the mia itself; and having got up the few steps which lead to the walk round the temple, and are placed opposite to the grated windows of the mia, and the looking glass within, they fall down upon their knees, bow the head quite to the ground, slowly, and with great humility; then lift it up again, still kneeling, and turning their eyes towards the looking-glass, make a short prayer, wherein they expose to the gods their desires and necessities, or say a takamano farokami jodomari, and then throw some putjes, or small pieces of money, by way of an offering to the gods and charity to the priests, either through the grates upon the floor of the mia, or into the alms-box, which stands close by; all this being done, they strike the bell thrice, which is hung up over the door of the mai, for the diversion of the gods, whom they believe to be highly delighted with the sound of musical instruments; and so retire to divert them-

selves the remaining part of the day, with walking, exercises, eating or drinking, and treating one another in the very best manner they are able.

This plain and simple act of devotion, which may be repeated at any time, even when they are not clad in their best clothes, is on the solemn festivals performed by all the Sintos worshippers, at the temple of one or more gods, whom they more particularly confide in, either for being the patrons of the profession they follow, or because otherwise they have it in their power to assist and to forward them in their private undertakings. They have no settled rites and church ceremonies; no beads, nor any stated forms of prayer. Every one is at liberty to set forth his necessities to the gods, in what words, and after what manner he pleases. Nay, there are among them, who think it needless to do it in any at all, upon a supposition, that the very inmost of their hearts, all their thoughts, wishes and desires, are known to the immortal gods, as distinctly as their faces are seen in the looking-glass. Nor is it in the least requisite, that, by any particular mortification of their bodies, or other act of devotion, they should prepare themselves worthily to celebrate their festival days, ordinary and extraordinary, or the days of commemoration of deceased parents, or nearest relations. Even on those days which are more particularly consecrated to commemorate the death of their parents, and which they observe very religiously, they may eat or drink any thing they please, provided it be not otherwise contrary to the customs of the country.

It is observable in general, that their festivals and holidays are days sacred rather to mutual compliments and civilities, than to acts of holiness and devotion; for which reason also they call them *rebis*, which generally means visiting-days. It is true, indeed, that they think it a duty incumbent on them, on those days, to go to the temple of *Tensio Dai Sin*, the first and principal object of their worship, and the temples of their other gods and deceased great men. And although they are scrupulous enough in the observance of this duty, yet the best part of their time is spent in visiting and complimenting their superiors, friends and relations.

Their feasts, weddings, audiences, great entertainments,

and in general all manner of public and private rejoicings, are made on these days preference to others; not only because they are then more at leisure, but chiefly because they fancy that their gods themselves are very much delighted, when men allow themselves reasonable pleasures and diversions. All their rebis, or holidays in general, are unmoveable, being fixed to certain days. Some are monthly, others yearly.

The monthly holidays are three in number. The first is called Tsitatz, and is the first day of each month. It deserves rather to be called a day of compliments and mutual civilities, than a Sabbath. The Japanese on this day rise early in the morning, and pass their time in going from house to house to see their superiors, friends, and relations; to pay their respects and compliments to them; and to wish them medito, or joy on the happy return of the new moon.

The remainder of the day is spent about the temples, and in other pleasant places where there is agreeable walking. Some divert themselves with drinking soccana, a sort of liquor peculiar to this country. Others pass the afternoon in company with women. In short, every one follows that day what pleasures and diversions he likes best. And this custom is grown so universal, that not only the Sintoists, but the Japanese in general, of all ranks and religions, observe it as a custom derived down to them from their ancestors, and worthy, were it but on this sole account, that some regard should be paid to it.

The second monthly holiday is the fifteenth of each month, being the day of the full moon. The gods of the country have a greater share in the visits the Japanese make on this day, than their friends and relations.

Their third monthly holiday is the twenty-eighth of each month, being the day before the new moon, or the last day of the decreasing moon. Not near so much regard is had to this, than to either of the two former; and the Sintos temples are then very little crowded. There is a greater concourse of people on this day at the Budso's temples, it being one of the monthly holidays sacred to Amida.

They have five great yearly rebi, or sekf, that is, festivities; which, from their number, are called

gosokf, that is, the five solemn festivals. They are purposely held upon those days which are judged to be the most unfortunate; and they have also borrowed their names from thence. They are,

1. Songuatz, or the new-year's day.
2. Sanguatz sannitz, the third day of the third month.
3. Goguatz gonitz, the fifth day of the fifth month.
4. Sitsiguatz fanuka, the seventh day of the seventh month; and,
5. Kuguatz kunitz, the ninth day of the ninth month.

But these five great yearly festivals are, also, little else the *festa politica*, days of universal rejoicings.

Besides these five great yearly festivals, there are many more holidays observed in Japan, of less note, and sacred to particular gods and idols, in whose honour they are celebrated, either universally and throughout the empire, or only in some particular places, which in a more peculiar manner acknowledge their favour and protection.

Tensio Dai Sin is the supreme of all the gods of the Japanese, and acknowledged as patron and protector of the whole empire. His annual festival falls upon the sixteenth day of the ninth month, and is celebrated in all cities and villages throughout the empire, among other things, with solemn matsuris, as they call them, or processions and public shows in honour, and often in the presence of his idol and priests. It is a custom which obtains in all cities and villages, to have two such matsuris celebrated every year with great pomp and solemnity in honour of that god, to whose more particular care and protection they have devoted themselves. Dai Sin Tensio, besides the great yearly festival, which is on the sixteenth day of the ninth month, the sixteenth, twenty-first, and twenty-sixth days of every month are likewise sacred to him, but not celebrated with any great solemnity.

The ninth (common people add the nineteenth and twenty-ninth) of every month is sacred to Suwa. All lovers of hunting, and such persons as recommend themselves to Suwa's more immediate protection, never fail on these days to pay their duty and worship to him at his temples. His annual festival is celebrated with more than ordinary pomp and solemnity, on the ninth day of the

sixth month. The Canusis on this day make all those who come to worship at Suwa's temples creep through a circle, or hoop, made of bamboos, and wound about with linen, in memory of a certain accident, which is said to have happened to the saint in his life-time. But the greatest of his yearly festivals is celebrated at Nagasaki on the ninth day of the ninth month. This city has a particular veneration for Suwa; and the matsuris, and other public and private rejoicings made on this occasion, last three days successively.

Tensii has two yearly festivals, one on the twenty-fifth day of the second month, the other on the twenty-fifth day of the eighth month, which last is celebrated with much greater solemnity than the first. His chief temple is at Saif, the place of his banishment. He has another at Miaco, where he manifested himself by many miracles. His adorers resort in pilgrimage to these two places from all parts of the empire, chiefly on the twenty-fifth day of the eighth month. He has also a private monthly holiday, every twenty-fifth day of the month.

The festival of Fatzman, a brother of Tensio Dai Sin, is likewise celebrated on the twenty-fifth day of the eighth month. He was in his lifetime called Oosin, and was the sixteenth Emperor of Japan.

The festival of Mori Saki Dai Gongen, is on the eleventh day of the third month.

Gotsutenno, or Giwon, has his festival at Nagasaki on the fiteenth day of the sixth month. His monthly holiday is the same with Fatzman's, but little regarded.

Inai Dai Miosin, is the great god of the foxes. His yearly festival is on the eighth day of the eleventh month, and his monthly holiday every eighth day of the month.

Idsumo no O Jasijro, that is, O Jasijro of the province Idsumo, is another god, for whom they have a great respect. Amongst several glorious exploits he killed a mischievous terrible dragon. He is called also Osjuwo ni no Mikotto.

Kassino Dai Miosin. She was Empress of Japan, and in her life-time called Singukoga.

Bensaiten. Her festival is on the seventh day of the eighth month.

Kumano Gongen. Naniwa Takakuno Mai Kokfirano Dai Miosin was the seventeenth Emperor of Japan, and in his life time called Nintoku.

Askano Dai Miosin, was the twenty-seventh Emperor of Japan, and when alive called Kei Tei.

Kimbo Senno Gogin, was in his life time called Ankan, and was the twenty-eighth Emperor of Japan.

The merchants worship and devote themselves in a more peculiar manner to the four following gods, as gods of fortune and prosperity.

1. Jebisu was Tensio Dai Sin's brother, but by him disgraced and banished into an uninhabited island. It is said of him that he could live two or three days under water. He is, as it were, the Neptune of the country, and the protector of fishermen, and sea-faring people. They represent him sitting on a rock, with an angling-rod in one hand, or the celebrated fish tai, in the other.

2. Daikoku, is said to have the power, that wherever he knocks with his hammer he can fetch out from thence any thing he wants, as for instance, rice, victuals, cloth, money, &c. He is commonly represented sitting on a bale of rice, with his fortunate hammer in his right hand, and a bag laid by him, in which he put whatever he knocks out.

3. Tossitoku; and by some called Kurokusi. The Japanese worship him at the beginning of the new year, in order to obtain from his assistance, success and prosperity in their undertakings. He is represented standing clad in a large gown with long sleeves, a long beard, a huge monstrous forehead, and large ears, and a fan in his right hand.

4. Fottei, by some called Miroku, is represented with a great huge belly. His worshippers expect from his benevolent assistance, among other good things, health, riches, and children.

These are the greatest of the Japanese gods, and the festival days sacred to them. There are many more saints and great men, whose memory is celebrated on particular days, because of their noble actions, and great services done to their country. But they are confined to particular places, being called the saints of such and such a place, and were never canonized by the Mikaddo, who alone can make

saints, nor are they honoured with an *okurina*, as they call it, or illustrious title, which is usually given to new gods and saints.

The Japanese are very much addicted to pilgrimages to their temples and sacred places in various remote parts of the country.

Those who wish to see these temples, and what is remarkable in and about them, without being conducted by a *Canusis*, or his servants, must observe the following rules: They go, in the first place, to the river *Mijangawa*, which runs by the village *Isje*, opposite to the temples, there to wash and to clean themselves. Thence walking towards the houses of the *Canusis*, and other merchants, which are about the length of three or four streets distant from the banks of the river, and passing these houses, they come to a broad gravelly walk, which leads them straight to the *Geku Mia*. Here they worship in the first place, and then go round to view the inferior temples, beginning on the right hand, and so going on till they come again to the same temple, from whence they proceed straight forward to the second, called *Naiku*, where they worship as before, and see the *Massias* round it. From this second temple they proceed further up a neighbouring hill, situate not far from the coast; and having walked the length of about fifteen streets, they came to a small cavern, called *Awano Matta*, that is the coast of heaven, which is not above twenty ikins distant from the sea. It was in this cavern the great *Tensio Dai Sin* hid himself, and thereby depriving the world, sun and stars, of their light, shewing that he alone is the lord and fountain of light, and the Supreme of all the gods. This cavern is about a mat and a half large, with a small temple or chapel, wherein they keep a *cami* or idol sitting on a cow, and called *Dainitz no rai*, that is the great representation of the sun. Hard by live some *Canusis* in two houses built upon the coasts, which are hereabouts very steep and rocky. The pilgrim performs his devotions also at this cavern and temple, and then presents the *Canusis* with a few *Putjes*, desiring them withal to plant a *sugi*-plant in memory of his having been there. From the top of this hill, a large island is seen at a distance, lying about a mile and a half off the coast, which they say arose out of the ocean in

the times of Tensio Dai Sin. These are the most remarkable things to be seen at Isje. Curious pilgrims before they return to Isje, go a couple of miles further to see a stately Budsdo temple, called Asamadaki, where they worship a Quanwon, called Kokusobosatz.

Of the Jammabos, or Mountain-Priests, and other Religious Orders.—The superstitious Japanese are no less inclined to make religious vows, than they are to visit in pilgrimage holy places. Many among them, and those in particular who aim at a quick unhindered passage into their Elysian Fields, or a more eminent place in these stations of happiness, devote themselves to enter into a certain religious order of hermits, called Jammabos in the country language. Others, who labour under some temporal misfortune, or are upon the point of going about some affair of consequence, frequently make a vow, that in case of delivery from present danger, or good success in their undertakings, they will, out of respect and gratitude to the gods, go to worship at certain temples, or keep to a rigorous abstinence on certain days, or build temples, or make valuable presents to the priests, and extensive charities to the poor, and the like.

Jammabos signifies properly speaking, a mountain soldier. They are a sort of hermits, who pretend to abandon the temporal for the sake of the spiritual and eternal; to exchange an easy and commodious way of life for an austere and rigorous one; pleasures for mortifications; spending most of their time in going up and down holy mountains, and frequently washing themselves with water, even in the midst of the winter. The richer among them, who are more at their ease, live in their own houses. The poorer go strolling and begging about the country, particularly in the province of Syriga, in the neighbourhood of the high mountain Fusi Jamma; to the top whereof they are by the rules of their order obliged to climb every year, in the sixth month. Some few have mias, or temples, but, generally speaking, so ill provided for, that they can scarce get a livelihood by them.

The founder of this order was one Gienna Giossa, who lived about 1100 years ago. They can give no manner of account of his birth, parents and relations. Nor had he any issue. He was the first that chose this solitary way

of life for the mortification of his body. He spent all his time wandering through desert, wild, and uninhabited places, which in the end proved no inconsiderable service to his country, insomuch, as thereby he discovered the situation and nature of such places, which nobody before him ventured to view, or to pass through, because of their roughness and wild aspect. By these means he found out new, easier, and shorter roads, from places to places, to the great advantage of travellers. His followers, in success of time, split into two different orders. One is called *Tosanfa*. Those who embrace this, must once a year climb up to the top of *Fikoosan*, a very high mountain in the province *Cusen*, upon the confines of *Tsikusen*, a journey of no small difficulty and danger, by reason of the height and steepness of this mountain, and the many precipices all round it, but much more, because, as they pretend, it hath this singular quality, that all those who presume to ascend it, when fusios, that is, labouring under any degree of impurity, are by way of punishment for their impious rashness possessed with the fox (others would say, the devil) and turn stark mad. The second order is called, *Fonsanfa*. Those who enter into this, must visit in pilgrimage, once a year, the grave of their founder at the top of a high mountain in the province *Jostsijno*, which by reason of its height is called *Omine*, that is, the top of the high mountain.

It is said to be excessively cold at the top of this mountain, the steepness and precipices whereof make its ascent no less dangerous, than that of the other mentioned above. Should any one presume to undertake this journey, without having first duly purified and prepared himself for it, he would run the hazard of being thrown down the horrid precipices, and dashed to pieces, or at least by a lingering sickness, or some other considerable misfortune, pay for his folly, and the contempt of the just anger of the gods: And yet notwithstanding all these dangers and difficulties, all persons, who enter into any of these two orders, must undertake this journey once a year. In order to this they qualify themselves by a previous mortification, by virtue whereof they must for some time abstain from their wives, from impure food, and other things, by the use of which they might contract any degree of impurity,

though never so small, not forgetting frequently to bathe and to wash themselves in cold water. As long as they are upon the journey, they must live only upon what roots and plants they find on the mountain.

If they return safe home from this hazardous pilgrimage, they repair forthwith, each to the general of his order, who resides at Miaco, make him a small present in money, which if poor, they must get by begging, and receive from him a more honourable title and higher dignity, which occasions some alteration in their dress, and increases the respect that must be shewn them by their brethren of the same order. So far is ambition from being banished out of these religious societies.

The religious of this order wear the common habit of secular persons, with some additional ornaments, by the statutes of the order, each of which has a peculiar name and meaning:—They are, *Wakisasi*, a scimeter of *Fudo*, which they wear stuck in their girdle on the left side. It is somewhat shorter than a *katanna*, and kept in a flat sheath

Sakkudsio, a small staff of the god *Dsiso*, with a copper head, to which are fastened four rings, likewise of copper. They rattle this staff in their prayers upon uttering certain words.

Foranokai, a large shell, which will hold about a pint of water, and is wound like a *buccinum*, or trumpet, smooth, and white, with beautiful red spots and lines. It is found chiefly about *Array*, in low water. It hangs down from their girdle, and serves them in the nature of a trumpet; having for this purpose a tube fastened to the end, through which they blow upon the approach of travellers, to beg their charity. It sounds not unlike a cowherd's horn.

Dsusukake, a twisted band or scarf, with fringes at the end. They wear it about the neck. By the length of this scarf, as also by the shape and size of the fringes, it is known what titles and dignities they have been raised to by their superiors.

Foki, a cap or head-dress, which they wear on the forehead. It is peculiar only to some few among them.

Oji, a bag wherein they keep a book, some money, and cloth. They carry it upon their backs.

Jatzuwono warandzie, are their shoes or sandals, which

are twisted of straw, and the stalks of the tarate flower: a plant in great repute of holiness amongst them. They wear them chiefly in their penitential pilgrimages to the tops of the two holy mountains above mentioned.

Iza Taka no Dsiusu, is their rosary or string of beads, by which they say their prayers. It is made of rough bails. The invention and use of it are of a later date than the institution of the order, accordingly there is no mention made of it in their statutes. Kongo Dsuje, a thick strong staff, a very useful instrument for their journey to the top of the mountains.

The most eminent among them have the hair cut off short behind their heads. Others let it grow, and tie it together. Many shave themselves close, as do in particular the novices upon their entering the order, in imitation of the Budso priests, of whom they have borrowed this custom.

One of their chief and most mysterious sins, as they call them, or charms, is when holding up both hands, and twisting the fingers, as it were, one within another, they represent the Si Tensi O, that is, the four most powerful gods of the thirty-third and last heaven. The position into which they put their fingers is thus: they hold up the two middle fingers, one against another, almost perpendicularly, and make the two next fingers, on each side, cross one another in such a manner, that they point towards four different corners of the world in representation of the four gods, whom they call Tammonden, Tsigokten, Sofio-ten, and Camokten. The two middle fingers held up, almost perpendicularly, serve them, as they pretend, in the nature of a spy-glass, whereby to spy out the spirits and distempers, to see the kitz or fox, and the ma, or evil spirit, lodged in person's bodies, and to find out precisely what sort they are, in order afterwards to square their charms and ceremonious superstitions to the more effectual driving of them out. But this position of the middle fingers with regard to the rest is to represent besides Fudo mio wo, that is, the holy great Fudo, formerly a Giosia, a mighty devotee of their order, who, among other extraordinary mortifications, sat down daily in the midst of a large fire, without receiving any hurt;

and by whose powerful assistance they believe, on this account, to be able, not only to destroy the burning quality of fire when they please, but also to make it serve at command to what purposes they think fit. A lamp filled with an oil made of a certain black venomous water lizard, called inari, is kept continually burning before the idol of Fudo.

There are many more religious orders and societies established in this country, but they are too numerous for insertion.

Of the Budso, or Foreign Pagan Worship, and its Founder.—Foreign idols, for distinction's sake from the Kami, or Sin, which were worshipped in the country in the most ancient times, are called Budso and Footoke. The characters, also, whereby these two words are expressed, differ from those of Sin and Kami. Budso, in the literal sense, signifies the way of foreign idols, that is, the way of worshipping foreign idols. The origin of this religion, which quickly spread through most Asiatic countries to the very extremities of the East (not unlike the Indian fig-tree, which propagates itself, and spreads far round, by sending down new roots from the extremities of its branches), must be looked for among the Brahmins. There are strong reasons to believe, both from the affinity of the name, and the very nature of this religion, that its author and founder is the very same person, whom the Brahmins call Budha, and believe to be an essential part of Vishnoo, or their Deity, who made its ninth appearance in the world under this name, and in the shape of this man. The Chinese and Japanese call him Buds and Siaka. These two names indeed became in process of time a common epithet of all gods and idols in general, the worship of which was brought over from other countries: sometimes also they were given to the saints and great men who preached these new doctrines. The common people in Siam call him Prah Pudi Dsau, that is, the Holy Lord, and the learned among them, in their pali, or holy language, Sammona Khodum. The Paguans call him Samman a Kkutama.

He lived seventy-nine years, and died on the fifteenth day of the second month, in the year before Christ 950.

The most essential points of his doctrine are as follow :—

The souls of men and animals are immortal : both are of the same substance, and differ only according to the different objects they are placed in.

The souls of men, after their departure from their bodies, are rewarded in a place of happiness or misery, according to their behaviour in this life.

The place of happiness is called Gokurakf, that is, a place of eternal pleasures. As the gods differ in their nature, and the souls of men in the merit of their past actions, so do likewise the degrees of pleasure and happiness in their Elysian fields, that every one may be rewarded as he deserves. However the whole place is so thoroughly filled with bliss and pleasure, that each happy inhabitant thinks his portion the best, and far from envying the happier state of others, wishes only for ever to enjoy his own.

Amida is the sovereign commander of these heavenly stations. He is looked upon as the general patron and protector of human souls, but more particularly as the god and father of those who happily transmigrate into these places of bliss. Through his sole mediation, men are to obtain absolution from their sins, and a portion of happiness in a future life.

Leading a virtuous life, and doing nothing that is contrary to the commandments of the law of Siaka, is the only way to become agreeable to Amida, and worthy of eternal happiness.

The five commandments of the doctrine of Siaka, the standing rule of the life and behaviour of all his faithful adherents, are called Gokai, which implies as much as the five cautions, or warnings : they are,

Se Seo, the law not to kill any thing that hath life in it.

Tsu To, the law not to steal.

Sijain, the law not to whore.

Mago, the law not to lie.

Onsiu, the law not to drink strong liquors ; a law which Siaka most earnestly recommended to his disciples, to be by them strictly observed.

Next to these five chief and general commandments, which contain in substance the whole law of Siaka, follow ten Sikkai, as they call them, that is, counsels or admonitions, being nothing else but the five first laws branched out, and applied to more particular actions, and tending to a stricter observance of virtue. For the sake of the learned, and such as aim at a more than ordinary state of virtue and perfection, even in this world, a still further subdivision has been contrived into Gofiakkai, that is, five hundred counsels and admonitions, wherein are specified, and determined with the utmost exactness and particularity, whatever actions have, according to their notions, the least tendency to virtue and vice, and ought on this account to be done or omitted.

The number of these Gofiakkai being so very extensive, it is no wonder that those, who will oblige themselves to a strict observance thereof, are as few in proportion; the rather, since they tend to such a thorough mortification of their bodies, as to measure and prescribe the very minutest parts of their diet, allowing scarce so much as is necessary to keep them from starving. Nothing but the ambition of acquiring a great repute of perfection and sanctity in this world, and the desire of being raised to a more eminent station of happiness in the next, can prompt any body to undergo such a rude and severe discipline as is prescribed by the Gofiakkai, and few there are, even among the best part of their clergy, who, for the sake of a greater portion of happiness in a future world, would willingly renounce the very least pleasures of this.

All persons, secular or ecclesiastical, who by their sinful life and vicious actions, have rendered themselves unworthy of the pleasures prepared for the virtuous, are sent after their death to a place of misery, called Dsigokf, there to be confined and tormented, not indeed for ever, but only during a certain undetermined time. As the pleasures of the Elysian fields differ in degrees, so do likewise the torments in these infernal places. Justice requires that every one should be punished, according to the nature and number of his crimes, the number of years he lived in the world, the station he lived in, and the opportunities he had to be virtuous and good. Jemma, or

with a more majestic character, Jemma O (by which same name he is known also to the Brahmins, Siamites, and Chinese), is the severe judge and sovereign commander of this place of darkness and misery. All the vicious actions of mankind appear to him in all their horror and heinousness, by the means of a large looking-glass, placed before him, and called *ssofariuo kagami*, or the looking-glass of knowledge. The miseries of the poor unhappy souls confined to these prisons of darkness are not so considerable and lasting, but that great relief may be expected from the virtuous life and good actions of their family, friends, and relations, whom they left behind. But nothing is so conducive to this desirable end, as the prayers and offerings of the priests to the great and good Amida, who by his powerful intercession, can prevail so far upon the almost inexorable judge of this infernal place, as to oblige him to remit from the severity of his sentence, to treat the unhappy imprisoned souls with kindness, at least so far as it is not inconsistent with his justice, and the punishment their crimes deserve, and last of all, to send them abroad into the world again as soon as possible.

When the miserable souls have been confined in these prisons of darkness a time sufficient to expiate their crimes, they are, by virtue of the sentence of Jemma O, sent back into the world, to animate, not indeed the bodies of men, but of such vile creatures whose natures and properties are nearly related to their former sinful inclinations, such as, for instance, serpents, toads, insects, birds, fishes, quadrupeds, and the like. From the vilest of these, transmigrating by degrees into others, and nobler, they at last are suffered again to enter human bodies, by which means it is put in their power, either by a good and virtuous life to render themselves worthy of a future uninterrupted state of happiness, or by a new course of vices to expose themselves once more to undergo all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.

These are the most essential points of the doctrine of Siaka.

THE RELIGION OF THE CHINESE AND RUSSIAN TARTAR TRIBES,

Is a mixture of Lamaism, Islamism, and Gentoicism, partaking, in some cases, also of a resemblance of the corruptions of the Greek and Roman churches. The idolatrous tribes principally follow the worship of the Grand Lama; but even a grosser species of Idolatry is followed by some of the Tartars, particularly some of the Cossacks, who inhabit the borders of China.

Some of them are the grossest idolaters, and worship little rude images, which generally consist of a small bit of wood a few inches in length; the upper part is rounded off, and adorned with some rude marks to resemble the human features, and being thus prepared, the figure is dressed up in rags. In fine weather and prosperous seasons, they caress these ragged deities, but are apt to treat them very roughly when the contrary happens.

Others of the Tartars profess a belief in the existence of one supreme God, the Creator of all things, who has divided the government of the world, and the destiny of men, among a great number of subaltern divinities, who are left to act according to their own pleasure, and consequently whose favour it is necessary to obtain by special acts of homage and attention.

It is the custom among some of the Tartar nations to burn their dead, and inter their ashes on an eminence, upon which they raise a heap of stones, and place on it little banners; but the greater part of the Pagan Tartars bury their dead, and with each man his best horse and moveables, for his use in the other world. Others, however, throw their dead into open fields, to be devoured by the dogs, of which many run wild, and some are kept for this purpose. If the bodies are thus devoured by any number exceeding six, they think honourably of the deceased; otherwise he is a disgrace to his relations.

On some of the skirts of the villages are seen tombs, which are larger and better built than the houses; each of them encloses three, four or five biers of a neat workman-

ship, ornamented with Chinese staffs, some pieces of which are brocade. Bows, arrows, lances, and, in general, the most valuable articles belonging to these people, are suspended in the interior of the monuments, the wooden door of which is closed with a bar, supported at its extremities by two props.

Although no external distinction seems to exist between the living inhabitants, yet the same cannot be said of the dead, whose ashes repose in a style of greater or less magnificence, according to their wealth; it is probable that the labour of a long life would scarcely defray the expense of one of these sumptuous mansions; which, however, bear no comparison with the monuments of more civilized people. The bodies of the poorest inhabitants are exposed in the open air, on a bier, placed upon a stage, supported by stakes. They all appear to hold their dead in great veneration, and to employ the whole of their industry and ingenuity in procuring them an honourable burial. They are interred with their clothes on, and the arms and implements that they made use of when alive; and it would probably be esteemed sacrilege to take any of these away.

The *Moegols* on the frontiers of China have built several temples in the countries which they inhabit: one of these is near the river Tchikoi. It was formerly their principal temple, and the lama who officiated there had the superintendance of all the others. There is another spacious edifice of this kind, twenty-five werris from the town of Selinginsk, to the south-west of the lake of Kulling Noor. which possesses the supremacy over four others.

The *Bouratis* and *Bowritza*, of *Moegol* origin, were not known till the 17th century, the period of the conquest of the west part of Siberia by the Russians. They also reside on the frontiers of China, in the government of Irkutsk, along the Angara and the Lena, to the south of Lake Baikal, and in Daouria. Their number is estimated at ninety-three thousand. Still attached to a roving life, they have no other habitations than huts made with poles, and covered with pieces of felt tied with hair ropes. The centre of each family

form a small village. Their furniture is very simple: broad benches serve for a bed; they have a pillow of hair or feathers, under which they put the casket containing their most valuable effects.

The religion of the Bouraits is a mixture of Lamaism and Shamanism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's skin: and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect that he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present. The priests preside at a sacrifice: a sheep is commonly chosen for the victim, which they slaughter by ripping open the belly; the heart is then taken out, and the Shaman places a small flock of wool cut from the back in the lungs, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed and set before the idols, where it is left the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priest sets up a flesh song, much more obstreperous than the first, accompanied with shivering, leaping, and howling, pronouncing the names of different demons, which makes the Bouraits believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasion of a journey, sickness, or accident.

Under this head may be briefly noticed the Religion of the *Kamtschadales*.

The Christian religion was introduced into this country by their conquerors, but the inhabitants know little more of it than the ceremony of baptism. They are ignorant of the very first principles of christianity. As to their inclinations, they follow the impulse of their passions.

Many of them, both men and women, are *chamans*, or believers in the witchcraft of those pretended sorcerers. They dread the Russian priests, and do all they can to avoid meeting them, which, if they are not able to effect, they act the hypocrite, till they can find a convenient opportunity to make an escape. They pay a secret homage to their god *Koutka*, and place in him so entire a confidence, that they address their prayers to him when they are desirous of obtaining any boon, or of engaging in any enterprize. When they go to the chase they abstain from washing themselves, and are careful not to make the sign of the cross; they invoke their *Koutka*, and the first animal they catch is sacrificed to him. After this act of devotion they conceive that their chase will be successful; on the contrary, if they were to cross themselves, they would despair of catching any thing. To the same deity they consecrate their newborn children, who are destined to become chamans.

The great veneration of these people for sorcerers can scarcely be conceived, it approaches to insanity, and is really to be pitied; for the extravagant and wild absurdities by which these magicians keep alive the credulity of their friends, excite the indignation rather than the laughter of eye-witnesses. This superstition is confined to but a small part of the Kamtschadales, who do not now profess it openly, nor give the same splendour they once did to their necromancy.

THE RELIGION OF CEYLON.

The religion followed in the ISLAND of CEYLON so much resembles either that of the Gentoos, or what is sometimes called the Religion of Boodh, that very little need be said concerning it. This religion is followed by the natives of Ceylon, who inhabit the interior of the island. The images of Boodh appear with short and crisped hair, because it is believed that he cut it with a golden sword, which produced that effect. Their priests manifest a much greater degree of intellect than the Brahmins of Hindoostan. Two of their priests, converted to the Christian religion, by the pious exertions of the Wesleyan Me-

hodist Missions, recently visited London, and are at present engaged in learning our language, qualifying themselves for missionaries and teachers in their own country on their return.

Indeed, there are already several converted Budhu priests employed as schoolmasters and catechists, and other native preachers, who are described as very useful in assisting the European Missionaries, and in the translation of the scriptures.

Of the means employed by the unconverted priests to deter men from sin, or to induce them to perform some act, the reader has only to cast his eye over the adjoining cuts, representing Ceylonese hills, in which flames and tortures of the most frightful description are seen employed to punish the damned. On the other hand, the Heavens of the Boodhists are little inferior to the luxurious descriptions of the Heavens of Vishnoo or Bramha.

The Marriage Ceremony is extremely simple:—The priest joins the parties together by placing their thumbs together, uttering a few words, then sprinkling them with water, covers them with a sheet. They separate as soon and as often as they think proper.

THE RELIGION OF THE LAPLANDERS.

Although great pains have been taken by the Danes and Swedes, to inform the minds of the Laplanders on the subject of religion, yet the majority of them continue to practise superstitions and idolatries, as gross as any that are to be met with among Pagans. Augury and witchcraft are practised among them; and they have been considered by many of our modern traders as very skilful in magic and divination. They are professedly Christians of the Lutheran persuasion, but so superstitious, that if they meet any thing in the morning esteemed ominous, they return home, and do not stir out the whole day: they pray to their ancient idols for the increase and safety of their herds.

Their magicians make use of what they call a drum, an

instrument not very dissimilar to the tambourine. On this they draw the figures of their own gods, as well as those of Jesus Christ, the apostles, the sun, the moon, stars, birds, and rivers. On different parts of this instrument and its ornaments are placed small brass rings, which, when the drum is beaten with a little hammer, dance over the figures, and, according to their progress, the sorcerer prognosticates. When he has gone through all his manœuvres, he informs his audience what they desire to know.

These operations are generally performed for gain; and the northern ship-masters are such dupes to the delusions of these impostors, that they often purchase of them a magic cord, which contains a number of knots; by opening of which, according to the magician's directions, they expect to gain any wind they want.

The Laplanders still retain the worship of many of the Teutonic gods, and have among them considerable remains of druidical institutions. They frequently sacrifice to the trunk of a tree, which they cut into something like a human face, as may be seen in the cuts annexed. They believe in the transmigration of the soul, and have festivals set apart for the worship of certain spirits, who, they imagine, inhabit the air, and have power over human actions; but being without form or substance, they assign to them neither images nor statues. They also follow the practice of *invoking the dead*.

A black cat in each house, is reckoned as one of the most valuable appendages; they talk to it as a rational creature, and in hunting and fishing parties it is their usual attendant. To this animal the Danish Laplanders communicate their secrets; they consult it on all important occasions; such as whether this day should or should not be employed in hunting or fishing, and are governed by its accidental conduct. Among the Swedish Laplanders, a drum is kept in every family, for the purpose of consulting with the devil!

When a Laplander intends to marry, he or his friends court the father with presents of brandy: if he gains admittance to the fair one, he offers her some eatable, which she rejects before company, but readily accepts in private.

Every visit to the lady is purchased from the father with a bottle of brandy, and this prolongs the courtship sometimes for two or three years. The priest of the parish at last celebrates the nuptials; but the bridegroom is obliged to serve his father-in-law for four years after marriage. He then carries home his wife and her fortune, which consists of a few sheep, a kettle, and some trifling articles. It is a part of the ceremony at a Lapland wedding to adorn the bride with a crown, ornamented with a variety of gaudy trinkets; and on these occasions the baubles are generally borrowed of their neighbours.

When a Laplander is supposed to be approaching his dissolution, his friends exhort him to die in the faith of Christ. They are, however, unwilling to attend him in his last moments; and, as soon as he expires, quit the place with the utmost precipitation, apprehending some injury from his ghost, which they believe remains in the corpse, and delights in doing mischief to the living.

A Laplander's funeral is thus described by an eye-witness—"Coming to the house of the deceased, we saw the corpse taken from the bear-skins on which it lay, and removed into a wooden coffin by six of his most intimate friends, after being first wrapped in linen, the face and hands alone being bare.

"In one hand they put a purse with some money, to pay the fee of the porter at the gate of paradise; in the other a certificate, signed by the priest, directed for St. Peter, to witness that the defunct was a good christian, and deserved admission into heaven. At the head of the coffin was placed a picture of St. Nicholas, a saint greatly revered in all parts of Russia, on account of his supposed friendship for the dead. They also put into the coffin some brandy, dried fish, and venison, that he might not starve on the road.

"This being done, they lighted some fir-tree roots, piled up at a convenient distance from the coffin, and then wept, howled, and exhibited a variety of strange gestures and contortions, expressive of the violence of their grief. When they were fatigued with noise and gesticulations, they made several processions round the corpse, asking the deceased why he died? whether he

was angry with his wife? whether he was in want of food or raiment? if he had been unsuccessful in hunting and fishing? After these interrogatories, they renewed their howling. One of the priests frequently sprinkled holy water on the corpse, as well as the mourners."

The sepulchre is no other than an old sledge, which is turned bottom upwards over the spot where the body lies buried. Before their conversion to christianity, they used to place an axe, with a tinder-box, by the side of the corpse, if it was that of man; and if a woman's, her scissars and needles, supposing that these implements might be of use to them in the other world. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage to the other world: the tinder-box is for the purpose of striking a light, should he find himself in the dark at the day of judgment. For the first three years after the decease of a friend or relation, they were accustomed, from time to time, to dig holes by the side of the grave, and to deposit in them either a small quantity of tobacco, or something that the deceased was fondest of when living. They supposed that the felicity of a future state would consist in smoking, drinking brandy, &c. and that the reindeer, and other animals, would be equal partakers of their joys.

THE RELIGION OF THE IDOLATROUS AFRICAN TRIBES.

The Idolatry of all entirely uncivilized nations or tribes is so much the same, that little need be said under this head.

The *Shangala*, near Abyssinia, worship trees and serpents, and the moon and stars in certain positions. They have diviners who foretel unlucky events, and pretend to afflict their enemies with sickness at a distance.

It has been said that the *Galla* have no religion; but the *Wansey* tree under which their kings are crowned, is avowedly worshipped as a god in every tribe. The moon,

particularly the new moon, some of the stars, and even certain stones, are also objects of their devotion. All of them believe that after death they shall live again, in the same body and with the same friends as in the present life; but they are to be infinitely more perfect, to suffer neither sorrow, pain, nor trouble, and to die no more.

The *Kaussa Caffres* of Southern Africa, believe there is an invisible being that sometimes brings good and sometimes evil; that causes men to die suddenly, or before they come to maturity; that raises the wind and makes the thunder and lightning; that leads the sun across the world in a day, and the moon in a night; and that made every thing they cannot understand or imitate. This, though expressed in other words, is not far distant from our "Almighty Maker of heaven and earth, the sea, and all that in them is."

Male children are circumcised, but the *Thoussas* give no other reason for this practice than, that "it was the custom of our fathers."

The *Hottentots* believe that God made all things, and never did harm to any, and that he lived far above the moon. They also believe that there is an evil being, the author of all mischief, and they wheedle and coax him that he may do them no injury. They have a great veneration for a particular insect, which they imagine brought a blessing on the village it first appeared in; and they believe that the destruction of their cattle would ensue if they were to kill it.

The *Negroes of Congo* believe in a good and an evil principle, which are both supposed to reside in the sky. The former sends rain, the latter withholds it; but they do not seem to consider either of them as possessing any influence over human affairs. After death they all take their place in the sky, and enjoy a happy existence, without any regard being paid to their good or bad actions while here below.

Each town has a grand *kissey*, or presiding divinity. It is the figure of a man, the body stuck with feathers, rags, and bits of iron, and resembles nothing so much as one of our scarecrows. The *chenoo* of *Cooloo* had a *kissey* so redoubtable that if any person attempted to

shoot at it he would fall down dead, and the flint would drop out of the musket. This powerful divinity was the figure of a man, about two feet high, rudely carved in wood, and covered with rags.

Each house has also its particular divinities, which are invoked on all occasions, and are included in the term fetish. When a man applies to a gangam, or priest, for a domestic fetish, he is told from what sorts of food he must abstain. Children are forbidden to eat the food that is fetished to their fathers. Women are not to eat meat the day that it is killed.

Once a year the different tribes of the *Agows* meet at the source of the Nile, and sacrifice a black heifer that has never borne a calf. The head of the animal is wrapped in its skin, and what becomes of it is not known. The carcase, after having been washed at the fountain is divided among the tribes and eaten raw; the only beverage allowed is from the spring; the bones are piled up and burnt. The church of St. Michael Gean is never opened and the people are privately hastening its decay, while they pray to the spirit residing in the river, and call it "Father of the universe," "Light of the world," "Saviour of the world," "Everlasting God," and "God of peace."

The richer sort of the *Agows* keep serpents of a particular kind in their houses, which they consult, before they undertake a journey, or an affair of any consequence. They hunt this animal from his retreat, and place butter and milk, of which he is extravagantly fond, before him: if he do not eat, misfortune is at hand. Before an invasion of the Galla or the inroad of any other enemy, they say that these serpents disappear, and are not to be feared.

The *Nuba* pay adoration to the moon, and testify great joy at its first appearance. They also worship a tree and a stone, but it is a tree and a stone of their own country, not of *Sonnaar*.

The inhabitants of *Cacongo* believe in a Supreme Being, the Creator of all that is good and beautiful, just, and a lover of justice, and severely punishing fraud and perjury. They call him *Zambi*. They also believe in

another being whom they call Zumbi-a-n'bi, the god of wickedness, the author of crimes and misfortunes, and the destroyer of the good things created by the other. They think the good being requires no propitiation, and they endeavour to appease the wrath of the evil by offering him some banana trees, which they leave to perish, with the fruit untouched.

These secondary divinities are imitations of the human figure, rudely carved in wood, and placed in houses like their own, or in woods or unfrequented places. If any thing considerable be stolen, one of these is brought into the market-place, with much ceremony, to discover the thief; and so much are thieves afraid of the penetration of these wooden deities, that they frequently restore in private the thing taken, rather than expose themselves to the risk of being detected in public.

The third rank of divinities are bones of monkeys, teeth of fishes, and feathers of birds, which are worn to preserve their owners from particular accidents and misfortunes. To keep sterility from their fields, they stick into the ground broken pots, and the branches of trees. If they are to be long absent from home, they place the same centinels before the door of their house, and the most determined thief would not dare to pass the threshold, if it were guarded by these mysterious agents.

When a sick man has drawn his last breath, the gangas and musicians, by whom he was attended, retire, and the nearest relations place the body on a scaffold, under which they make a fire emitting a thick smoke. When the corpse is sufficiently smoked, it is exposed to the air for some days, with a person by its side to keep off the flies. It is then wrapped in a prodigious quantity of stuffs; the riches of the heirs being estimated by the quality of the envelop, and their regard for the deceased by its size. It is then exposed in public, at least several months, and often a year, according to the rank of the deceased. During this time the friends, the relations, and above all, the wives of the dead, who erect their houses near to that in which the corpse is placed, assemble every evening to weep, sing, and dance around it.

On the eve of the day appointed for the funeral, the

corpse is shut up in a coffin in the form of a cask, and the next day it is put on a sort of car, and drawn by men, to the place of interment. The roads are levelled for the occasion; or if the deceased was a prince, new ones are made thirty or forty feet wide.

The attendants make the greatest noise possible, dancing, singing, and playing on instruments; and it is not unusual for the same person to dance, sing, and weep, at the same time. When they reach the place of interment, which is often at a great distance from the town or village, the coffin is deposited in a hole, resembling a well, about fifteen feet in depth, and with it are interred the most valuable effects of the deceased.

It cannot be doubted that the multitude of garments are intended for the wardrobe of the departed friend in the other world, his effects either for his use or ornament, and the provisions, which are frequently added, for his refreshment by the way. The missionaries deny human sacrifices in Cacongo; but it must be remembered, first, that they did not witness the funeral of a king; and, second, that wherever Europeans are established, the negroes are very desirous to conceal such sacrifices from them.

The people of *Benin* believe in an invisible deity, who created heaven and earth, and governs them with absolute power; but they conceive it needless to worship him, because he is always doing good without their services. They also believe in a malignant deity, to whom they sacrifice men and animals, to satiate his thirst of blood, and prevent him from doing them mischief. But they have innumerable objects of worship; as elephants' teeth, claws, bones, dead men's heads, or any trifle that chance throws in their way, to which they make a daily offering of a few boiled yams, mixed with palm oil. On great occasions they sacrifice a cock, treating the divinity with the blood only, and reserving the flesh for themselves. Persons of high rank give an annual feast to their gods, at which multitudes of cattle are offered to the idols and eaten by the people. Each offers his own sacrifices, without giving the priests any sort of trouble.

The people of *Whydah* believe in an Almighty and Omnipresent Creator of the universe; but he is not an object

of their worship, as they think him too highly exalted above them to trouble himself about the affairs of mankind.

When they undertake any matter of importance, they commit its success to the first object that appears on their going out of the house; a dog, a cat, or any other animal; and in default of these, a tree, a stone, or a piece of wood. The newly constituted deity is presented with an offering, accompanied with a solemn vow, that, if he will prosper the undertaking, he shall be revered as a god. If the affair prove successful, the vow is fulfilled, and the divinity is presented with daily offerings; if otherwise he is rejected and returned to his primitive estate.

The people of Whydah have three public objects of devotion: some lofty trees, the sea, and a certain sort of snake. The chief of these is the snake; the trees and the sea not interfering with his government, but being subject to his superintendance and reproof. The snake is invoked in all excesses of the seasons, in all difficulties of the state, in all diseases of the cattle, in all circumstances not committed to the above-mentioned deities of chance.

The priests of the snake have sometimes exacted so many offerings from the king, in order to attain a good crop of grain, that his majesty's patience has been exhausted. Finding him, says Bosman, on one of these occasions in a passion, the traders ventured to ask him what had discomposed him, he replied, "I have sent much larger offerings to the snake-house this year than usual; and now the priests threaten me with a barren season if I do not send more! I will send no more; and if the snake will not bestow a plentiful harvest, he may let it alone. I cannot be more injured than I am; for the greatest part of my corn is rotten in the field already."

The snake-house is situated about two miles distant from the king's village, under the shade of a beautiful tree. The deity that resides in it is the chief and longest of all snakes, he is said to be as thick as a man, and of an immeasurable length: he is also one of the oldest of snakes: for the priests report that a great number of years before, being disgusted with the wickedness of man, he left his own country and came to them. He was wel-

comed by every expressible sign of reverence, and carried on a silken carpet to the snake-house, where he has resided to the present time.

It is affirmed that the great snake went out to take the air at different times, and that at these times every young woman he touched became distracted. It is certain that in every large village there is a house appropriated to the reception of these young maniacs, where they are boarded, lodged, and restored to reason by the priests, at a considerable expence to their fathers and husbands: and it is observable, that no women are touched by the snake whose friends cannot afford this expence. An intelligent negro, the interpreter of a slave-merchant, mentioned by Bosman, whose wife had been touched by the snake gave the following account of this miracle:—

He says, “ the priests, kept their eye upon those young ladies who had not yet seen the snake; and having fixed upon one for the present occasion, they gave her the necessary instructions and tempted her by threats, to follow them. The woman then went into the street, and watching an opportunity when no person was in sight, cried, “ The snake! the snake!” Before any one could come to her assistance, she had been touched, and the snake had vanished. The lady was raving mad, and was conducted to the asylum for religious lunatics. When the cure was effected, she was set at liberty; and present and everlasting vengeance denounced against her if she betrayed the secret.”

The wife of a merchant's interpreter having been touched by the snake, began by breaking to pieces every utensil in the house. The husband who, from having lived a good deal with Europeans, suspected from whence the malady proceeded, led her gently by the hand, as if he were going to take her to the snake-house; instead of which, he took her to the residence of some European store-merchants, who were then at Whydah, purchasing slaves, intending to sell her. The lady, finding him in earnest, was instantly cured of her madness, fell on her knees, confessed the trick, and implored his forgiveness. This was a bold attempt: and had the priests discovered it, the death of the husband would have been the consequence.

A negro from the gold coast, says Bosman, who was interpreter to the English merchants at Whydah, was less fortunate than the interpreter of the Dutchman; for having a wife seized with frenzy, he put her in irons; and when she was released, she privately informed the priests of the transaction. The man being a stranger, they did not choose openly to attack him; but he was soon afterwards poisoned.

While the Dutch slave-merchant was at Whydah, one of the daughters of the king was touched by the snake; but the confinement of the princess was short, and instead of money being disbursed at her liberation, she sat during four days at her father's gate, receiving presents from all the principal persons in the kingdom.

Besides the great snake, who has a house allotted him to reside in, and men and women servants, that is, priests and priestesses, appointed to attend him, his species is held in great veneration throughout the country. If a negro hurt one of these snakes, or even touch it with a stick, he is condemned to the flames. An English captain, having killed one of them in his house, shewed it to the natives, believing he had done them a service by destroying an enemy; but the people were so incensed, that they murdered all the English, and burnt their house and goods. Since that time, no European has dared to destroy one of these snakes; though, in hot weather, they have visited their dwellings, five or six at a time creeping on the benches, chairs, tables, and beds; and, if they are not disturbed, will sometimes continue under the beds for seven or eight days, and bring forth their young.

The negroes would, at the request of the Europeans, gently carry their divinities out of the house; but when they stationed themselves among the timbers of the roof, they were obliged to let them remain till they chose to descend. They were, however, perfectly inoffensive. They were streaked with white, yellow, and brown; and the longest seen by the merchant was two yards long, and as thick as a man's arm. They are fond of rats. If a snake was in the roof, and a rat passed along the floor, the snake impatiently hissed, and used all possible diligence to dis-

engage itself; while the rat, conscious that the time this would take was his security, looked undaunted on his dreadful adversary, and escaped at his leisure. When caught the snake is more than an hour in swallowing its prey; his throat being at first too narrow, and distending by degrees.

From this circumstance it appears that the people of Whydah do not worship the snake, and protect him in their houses, without a motive; for if snakes had not eaten rats, rats might have devoured the harvest. In Popo, an adjoining territory, the rats were in such incredible numbers that the traders counselled the inhabitants to attack them in time, lest they should drive them out of the country, and take possession of it themselves.

The priests and priestesses shared the reverence of which the snake was the principal object. They were exempt from capital punishment; and as an ordinary woman was the slave of her husband, so the husband of a priestess was the slave of his wife.

A Capuchin friar said mass before the king while the merchant was at Whydah, and when he next saw him, he asked his majesty how he liked it. "Very well" replied the monarch; "*it was very fine*, but I will keep to my fetish."

The merchant afterwards met with the monk at the house of one of the chief officers; and he told his entertainer in a menacing manner, that if the people of Whydah continued in their present course of life, they would unavoidably go to hell, and burn with the devil. "Our fathers," said the officer, "lived as we do, and worshipped the same gods that we do: we are not better than our ancestors; and if they must burn, we shall comfort ourselves with their society."^o

The principal divinity of the *Dahomans* is an animal they call dabooay. It has nearly the form of a lizard, but is ten times as large, being about two feet in length; it is gentle, and not afraid of man. One of these animals has

a house near the European forts on the coast, where he is attended and fed by a number of women, under the superintendance of a grand fetish-man, or high priest, who is supposed to possess the power of appeasing the anger of the god, and of obtaining from him whatever the suppliants may desire, and who of course receives the offerings made to him. No man is permitted to touch the divinity, nor any woman, save the initiated, on pain of death. The white men are requested not to injure, or even to touch a dabooay, if any one be seen in their houses or their path, but to send for a fetish-woman to take charge of it.

Frenchmen have, however, occasionally taken up a dabooay, and placed it in the hands of one of these female servants, without being reprimanded; but no man should venture to kill one unless he would be stoned to death.

The household deities are rude mis-shapen images, stuck with feathers, and besmeared with palm oil, tinged with blood.

The *Ashantees* are perhaps the most polished nation of negroes to be met with in Western Africa. They are, however, gross idolators, and most lavish of human blood in sacrifices at their funerals and festivals. Bowdich relates several instances of this ferocious custom.

The decease of a person of consequence, says he, is announced by a discharge of musketry; and in an instant slaves are seen bursting out of the house, and running towards the bush, in order to escape, if possible, the being sacrificed. The body is handsomely drest in silk and gold, and laid on the bed, with the richest cloths beside it. One or two slaves are then sacrificed at the door of the house.

At the death of the mother of Quatchie Quofie, he adds, one of the four great men, the king, Quatchie Quofie, and Odumata, another of the great men, each sacrificed a young girl the moment the lady breathed her last, that she might not be without attendants in the other world, till a proper number could be dispatched to her. The king, and the adherents and retainers of the family, sent contributions of gold, gunpowder, rum, and cloth, for the

custom. This custom was an economical one; yet the quantity of powder amounted to nearly twelve barrels.

"I set out to be a spectator of the ceremony, and passed two headless bodies, scarcely cold, with vultures hovering over them, several troops of women, from fifty to a hundred in each, were dancing along, in a motion resembling skating, praising, and bewailing the deceased. Other troops carried on their heads bright brass pans, with the rich cloths and silks of the deceased twisted and stuffed into cones, crosses, globes, and other forms. The faces, arms, and breasts, of these women were daubed with red earth, to look like blood. Now and then a bleeding victim was hurried by; the exulting countenances of his persecutors forming a striking contrast with the apathy of his own. Quatchie Quofie passed me, plunging from side to side like a bacchanal, and regarding the victims with a savage eye, bordering on frenzy, while they looked at him with indifference.

"I followed to the market-place of Assafoo, one of the suburbs of Coomassie, where the king and the chiefs, in their usual splendour, and attended by their various retinues, were seated: a semicircular area of half a mile was left open. Thirteen victims, surrounded by their executioners, stood near the king; rum and palm wine were flowing copiously; horns and drums were sounding their loudest notes; when in an instant there was a burst of musketry near the king, which spread round the circle, and continued, without ceasing, for an hour. The greater the chief, the greater the charge of powder he is allowed to fire. On the death of his sister the king fired an ounce.

"The firing over, the libations of palm wine followed, and the ladies of Quatchie's family came forward to dance. Many of them were elegant figures, and very handsome; most of them were clad in yellow silk, and had a silver knife hanging from a chain round the neck. A few were dressed fantastically as fetish-women. The Ashantees dance elegantly, a man and a woman together, and the figure and movement approximate closely to the waltz.

"I saw the first victim sacrificed. His right hand was lopped off, and his head was severed from his body.

The twelve other victims were dragged forward; but the funeral customs of the Ashantees were not to my taste, and I made my way through the crowd, and retired to my quarters. Other sacrifices, principally females, were made in the bush, where the body was buried.

“It is usual to “wet the grave” with the blood of a free man. The heads of the victims being placed at the bottom of the grave, several of the unsuspecting lookers-on are called upon, in haste, by the retainers of the family to assist in placing the coffin or basket; and just as it rests upon the heads, a stone from behind stuns one of these assistants with a violent blow, which is followed by a deep cut in the back of the neck. The unfortunate man is then rolled into the grave, and it is immediately filled up.

“Blood and gunpowder are lavished at a funeral in proportion to the rank of the deceased, and the estimation in which he is held. On the death of a king, every funeral custom that has been made during his reign must be repeated, human sacrifices included, to add to the solemnity of his own. The brothers, sons, and nephews of the king, affecting a temporary insanity, rush forth, with their muskets, and fire promiscuously among the people. Few persons of rank quit their houses during the first two or three days; but they drive out their slaves and vassals, as a composition for their own absence. The king's favourite slaves, to the number of a hundred or more, and many of his women, are murdered on his tomb.

“I was assured that the custom for Saï Quamina, the late king, was celebrated weekly for three months, and that two hundred slaves were sacrificed, and twenty-five barrels of powder fired, each time. But the custom for the present king's mother, who was regent during his absence while in the Fantee war, was the most celebrated. The king himself devoted 3,000 victims, upwards of 2,000 of whom were Fantee prisoners; five of the principal towns contributed one hundred slaves, and twenty barrels of powder each, and most of the smaller towns ten, and two barrels of powder.

“The kings, and the kings only, are buried in the cemetery at Bantama, a village in the vicinity of the capital; and

their bones are afterwards deposited in an opposite building. To this is attached a large brass pan, five feet in diameter, which receives the blood of the human victims who are frequently sacrificed to "water the graves of the kings." This blood, mingled with a variety of animal and vegetable matter, fresh and putrid, produces invincible fetish.*

The Ashantees say that, at the beginning of the world, God created three black men and three white, with the same number of women, and placed before them a large box, or calabash, and a sealed paper. The black men had the privilege of choosing, and they took the box, expecting it contained every thing; but when they opened it, they found only gold, iron, and other metals, of which they did not know the use. The white men opened the paper, and told them every thing. This happened in Africa, where God left the black men in the bush. The white men he conducted to the water side, where he taught them to build a ship, which carried them to another country. From hence they returned, after a long period, with various merchandize to trade with the black men, who might have been the superior people if they had chosen right.

The kings and governors are believed to dwell with God after death, enjoying to eternity the luxuries and state they possessed on earth: the paradise of the poor affords only a cessation from labour.

There are two orders of men attached to the inferior deities, called fetishes. Every family has its domestic fetish to which they offer yams, &c: some of them are wooden figures; others are of fanciful forms, and different materials.

When the Ashantees drink, they spill a little of the liquor on the ground as an offering to the fetish; and when they rise from their chairs, or stools, their attendants hastily lay the seat on its side, to prevent the devil, or evil spirits, from slipping into their master's place. This evil spirit is supposed to be white; doubtless from the same

* Bowditch.

motive or feeling which induces Europeans to say that he is black: for, indeed, who would wish to resemble the devil, either in colour or shape, however some of us may not object to a resemblance to him in character?

The religion of the *Timmanees* and *Bulloms* at *Sierra Leone* consists in a belief in the Supreme Author of all things, too good to do harm, therefore not needing to be supplicated; in a number of inferior mischievous beings, inhabiting rocks, woods, and waters, whose evil intentions they avert by sacrifices, the best part however, of which they eat themselves; and, inferior to these, in a kind of tutelary spirits, that reside in or near their towns. They imagine that witches when they die, appear again in the form of a pigmy race, like our fairies, and that, divested of their former malignity, they quit their retreats at night and join in the revels of the people.

In the mountains of *Sierra Leone*, I have seen, says *Winterbottom*, many temples erected to the devil, consisting of trunks of trees planted in a circular form, with a roof of branches covered with leaves. In the middle of the circle was a square table, or altar, fitted with offerings; and the pillars of these rude edifices were ornamented with sacrifices and oblations.

This general sketch of the African idolatrous tribes has been gleaned from every respectable author who has published any thing on the subject, as quoted in *Miss Hutton's* excellent volumes, entitled, *The Tour of Africa*, &c.

RELIGION OF THE NORTH AMERICAN INDIANS.

Various causes may be mentioned, which have hitherto conspired to prevent, or to impede, an examination into the religion of the Indian tribes of North America. In the first place the horror, proceeding from the cruelties of their warfare, forbade the calmness of investigation. As long as those tribes were formidable, curiosity was overpowered by terror: and there was neither leisure, nor

inclination, to contemplate their character as a portion of the human family, "while the glare of conflagration reddened the midnight sky, and the yells of the savage, mingled with the shrieks of butchered victims, rode as portentous messengers, upon every gale." But although that state of things has long since ceased to exist, the contempt which has succeeded to fear in the minds of the Anglo-Americans, has operated in some degree to prevent or to retard inquiry into the religion of the native tribes. The Indians themselves also are not communicative on this subject; and it requires much familiar and unsuspected observation to obtain any knowledge respecting it. Hence many, who have been transiently resident among them, have very confidently pronounced that they have no religion;—an assertion, which subsequent and more accurate travellers have shown to be entirely unfounded. Again, those writers on whom we rely for information, have either been too little informed to know what they should observe, or they have been influenced by peculiar modes of thinking, which have given a tinge to all they have said upon the subject. Thus Adair, who had the greatest opportunities of obtaining knowledge, from forty years' residence among the Indian tribes North of America, has rendered his "History of the American Indians" comparatively of little use, by adopting the theory that they are descended from the ten tribes of Israel. Every thing is made subservient to this hypothesis; and the philosophic reader is led to suspect the fidelity of his statements, on finding that his judgment has lost its equipoise, and that he has seen every thing through a discoloured medium.

Among other arguments adduced by Adair for the identity of the North American Indians with the Hebrews, he has laid much stress upon the supposed use of the Hebrew words *Jehovah* and *Hallelujah* among the Indians. But Dr. Jarvis, who holds the office of Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church in the United States of North America, has shewn, that as to the former word the fact is not certain; and that even supposing the latter to be uttered, it proves nothing as the ancient Greeks had

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Dr. Jarvis has lately published an excellent Discourse on the Religions of the Indian Tribes of North America, he arranges his disquisition on this subject, under the following heads: viz. The Supreme Being,—A future State of Rewards and Punishments,—Expiatory Sacrifices for Sin,—their Priesthood,—and their Jongleurs or Jugglers.

1. *Of the Supreme Being.*—They acknowledge One Supreme Being, whom they denominate the Great Spirit, or the Master of Life, the Creator and the Governor of the World. According to Carlevoix, the Hurons call him Areskouï, and the Iroquois, by a slight variation, Agreskoue. He is with them the God of War: his name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle.

But, besides the Supreme Being, they believe in an infinite number of subaltern spirits, who are the objects of worship, and whom they divide into good and bad. The good spirits are called, by the Hurons, *Okkis*, and by the Algonquins, *Mannittos*; they suppose them to be the guardians of men, and that each has his own tutelary deity. In fact, with them, every thing in nature has its spirit, though all have not the same rank, nor the same influence. The animals they hunt have their spirits. If they do not understand any thing, they immediately say, *It is a spirit*. If any man performs a remarkable exploit or exhibits extraordinary talents, he is said to be a spirit; or, in other words, his tutelary deity is supposed to be of more than ordinary power.

It is remarkable, however, that these tutelary deities are not supposed to take men under their protection till something has been done to merit the favour. A parent who wishes to obtain a guardian spirit for his child, first blackens his face, and then causes him to fast for several days. During this time it is expected that the spirit will reveal himself in a dream; and on this account, the child is anxiously examined every morning with regard to the visions of the preceding night. Whatever the child happens to dream of the most frequently, even if it happen to be the head of a bird, the foot of an animal, or any thing of the most worthless nature, becomes the symbol or figure under which the *Okki* reveals himself.

With this figure, in the conceptions of his votary, the spirit becomes identified; the image is preserved with the greatest care—is the constant companion on all great and important occasions, and the constant object of consultation and worship.

Mr. Heckewelder describes the same custom under the name of *Initiation of Boys*,—a practice, he says, which is very common among the Indians, and indeed is universal among those nations that he had become acquainted with. By certain methods they put the mind of a boy into a state of perturbation, so as to excite dreams and visions; by means of which they pretend that the boy receives instructions from certain spirits or unknown agents as to his conduct in life, that he is informed of his future destination and of the wonders he is to perform in his future career through the world.

When a boy is to be thus *initiated*, he is put under an alternate course of physic and fasting, either taking no food whatever, or swallowing the most powerful and nauseous medicines; and occasionally he is made to drink decoctions of an intoxicating nature, until his mind becomes sufficiently bewildered, so that he sees or fancies that he sees visions, and has extraordinary dreams, for which, of course, he has been prepared before hand. He will fancy himself flying through the air, walking underground, stepping from one ridge or hill to the other across the valley beneath, fighting and conquering giants and monsters, and defeating whole hosts by his single arm. Then he has interviews with the Mannitte or with spirits, who inform him of what he was before he was born and what he will be after his death. His fate in this life is laid entirely open before him, the spirit tells him what is to be his future employment, whether he will be a valiant warrior, a mighty hunter, a doctor, a conjurer, or a prophet. There are even those who learn or pretend to learn in this way of the time and manner of their death.

When a boy has been thus initiated, a name is given to him analogous to the visions of that he has seen, and to the destiny that is supposed to be prepared for him. The boy, imagining all that happened to him while under perturbation, to have been real, sets out in the world with

lofty notions of himself, and animated with courage the most desperate undertakings.

This practice of blackening the face and fasting, together with the use of emetics, as a system of religious purification, for the purpose of obtaining a guardian spirit, appears to have existed formerly among the natives of Virginia and New England; though the first settlers were not always able to ascertain the real object of the ceremonies which they beheld.

As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage—to follow his advice communicated in dreams—to deserve his favours—to confide implicitly in his care—and to dread the consequences of his displeasure. For this reason, when the Huron or the Iroquois goes to battle or to the chase, the image of *his okki* is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning before he continues his course. The homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear.

The preceding account of the Hurons or Iroquois, by Charlevoix, is perfectly in unison with the relations given by the Moravian missionaries, not only concerning the Iroquois, but also of the Lenapes or Delaware Indians, and all the tribes derived from them. It is a part of their religious belief that there are inferior *mannittos*, to whom the great and good Being has given the rule and command over the elements; that, being so great, he (like their chiefs) must have his attendants to execute his supreme behests; that these subordinate spirits (something in their nature between God and man,) see and report to him what is doing upon earth; and that they look down particularly upon the Indians, to see whether they are in need of any assistance, and are ready at their call to assist and protect them against danger

“Thus,” says Mr. Heckewelder, “I have frequently

witnessed Indians, on the approach of a storm or thunder-gust, address the Mannitto of the air, to avert all danger from them; I have also seen the Chippeways, on the Lakes of Canada, pray to the Mannitto of the waters, that he might prevent the swells from rising too high, while they were passing over them. In both these instances, they expressed their acknowledgements, or shewed their willingness to be grateful, by throwing tobacco in the air, or strewing it on the waters.

“There are even some animals, which though they are not considered as invested with power over them, yet are believed to be placed as guardians over their lives, and of course entitled to some notice and to some tokens of gratitude. Thus, when in the night, an owl is heard sounding its note, or calling to its mate, some person in the camp will rise, and taking some *Glicanican*, or broken tobacco, will strew it on the fire, thinking that the ascending smoke will reach the bird, and that he will see that they are not unmindful of his services, and of his kindness to them and their ancestors. This custom originated from the following incident, which tradition has handed down to them.

“It happened at one time, when they were engaged in a war with a distant and powerful nation, that a body of their warriors was in the camp, fast asleep, no kind of danger at that moment being apprehended. Suddenly, the great ‘Sentinel over mankind,’ the *owl*, sounded the alarm; all the birds of the species were alert at their posts, all at once calling out, as if saying: ‘Up! up! Danger! Danger!’ Obedient to their call, every man jumped up in an instant; when, to their surprise, they found that their enemy was in the very act of surrounding them, and they would all have been killed in their sleep, if the owl had not given them this timely warning.

“But, amidst all these superstitious notions, the supreme Mannitto, the creator and preserver of heaven and earth, is the great object of their adoration. On him they rest their hopes, to him they address their prayers and make their solemn sacrifices.”

Similar notions obtain among the Indians who inhabit the country extending from Labrador, across the Continent, to the highlands which divide the waters on Lake

Superior from those of Hudson Bay; as also among the native inhabitants of the West Indian islands concerning whom we have any authentic accounts preserved. Whence it appears that, throughout this vast extent of country, including nations whose languages are radically different, nations unconnected with, and unknown to each other, the greatest uniformity of belief prevails, with regard to the Supreme Being, and the greatest harmony in their system of polytheism.

After this view, Dr. Jarvis observes,

“It is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America, than among the more civilized nations of Egypt, Greece, and Rome. The idea of the Divine Unity is much more perfectly preserved; the subordinate divinities are kept at a much more immeasurable distance from the Great Spirit; and, above all, there has been no attempt among them to degrade to the likeness of men, the invisible and incomprehensible Creator of the universe. In fact, theirs is exactly that milder form of idolatry which ‘prevailed every where from the days of Abraham, his single family excepted,’ and which, after the death of that patriarch and of his son Isaac, infected, from time to time, even the chosen family itself.

2. The belief of a *future state of rewards and punishments* has been kept alive among all heathen nations, by its connection with the sensible enjoyments and sufferings, and the consequent hopes and terrors of men. Its origin must have been in Divine Revelation; for it is impossible to conceive that the mind could attain to it by its own unaltered powers. The thought, when once communicated, would, in the shipwreck of dissolving nature, be clung to, with the grasp of expiring hope. Hence no nations have yet been found, however rude and barbarous, who have not agreed in the great and general principle of retributive immortality; but, when we descend to detail, and enquire into their peculiar notions, we find that their traditions are coloured by the nature of their earthly occupations, and by the opinions which they thence entertain on the subject of good and evil. This remark is fully verified by the history of the American Indians, among

whom the belief of the immortality of the soul is most firmly established.

They suppose, that when separated from the body, it preserves the same inclinations which it had when both were united. For this reason, they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body unless it be to inhabit another. This transmigrati6n, however, is peculiar to the souls of those who die in infancy, and who therefore have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains.

When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is therefore called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream in which many suffer shipwreck;—of a dog from which they, with difficulty, defend themselves;—of a place of suffering where they expiate their faults;—of another in which the souls of those prisoners who have been tortured are again tormented, and who therefore linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from the thirst of vengeance, the latter are careful to strike every place around them with a staff, and to utter such terrible cries as may oblige them to depart."

To be put to death as a captive is, therefore, an exclusion from the Indian Paradise: while, on the contrary, to have been a good hunter, brave in war, fortunate in enterprise, and victorious over many enemies, are the only

titles to enter their abodes of bliss, the happiness of which depends on the situation and circumstances of their respective tribes or nations. Thus, eternal spring, a never-failing supply of game and fish, and an abundance of every thing which can delight the senses without the labour of procuring it, constitute the paradise of those, who often return weary and hungry from the chase, who are frequently exposed to the inclemencies of a wintery sky, and who look upon all labour as unmanly and degrading employment. On the other hand, the Arrowauks, or natives of Cuba, Hispaniola, Porto Rico, Jamaica, and Trinidad, place their enjoyments in every thing that is opposite to the violence of a tropical climate; while their fierce enemies, the Charaibes, look forward to a paradise, in which the brave will be attended by their wives and captives.

Thus the ideas of the savage, with regard to the peculiar nature of future bliss or woe, are always modified by associations arising from his peculiar situations, his peculiar turn of thought, and the pains and pleasures of the senses. With regard to the question in what their happiness or misery will consist, they differ; but with regard to the existence of a future state, and that it will be a state of retribution for the deeds done in the body, they agree without exception, and their faith is bright and cloudless. 'Whether you are divinities or mortal men,' said an old man of Cuba to Columbus, 'we know not—but if you are men, subject to mortality like ourselves, you cannot be unapprised, that after this life there is another, wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe, with us, that every one is to be rewarded in a future state, according to his conduct in the present, you will do no hurt to those who do none to you.'

3. All who have been conversant with the worship of the American tribes, unite in the assertion that they offer *sacrifices and oblations* both to the Great Spirit and also to the subordinate or inferior divinities, to propitiate their protection, or to avert calamity, and also eutharistic sacrifices for success in war. In like manner, sacrifices were offered by all the inhabitants of the West Indies; and, among these, the Charaibes were accustomed to

immolate some of the captives who had been taken in battle. The Mexicans, it is also known, offered human sacrifices: but of this practice there are no traces among the *present* Indian tribes, unless the tormenting of their captives may be considered as a sacrifice to the god of war.

In some parts of Mexico, not yet brought immediately under the Spanish yoke, it is said, remains of the primitive forms and objects of worship are still preserved. The worship of the Sun, and of figures representing that glorious object, is still here and there to be met with. Picart mentions the Mercury and the Mars of the Mexican as in existence, when his great work was published. The annexed cuts may serve to convey some idea of these objects and forms of worship; but, modern travellers have not furnished us with much information respecting them at this time.

4. With sacrifices, the idea of a *priesthood* is naturally connected. On this subject the testimony of travellers is somewhat discordant; but Dr. Jarvis well remarks, that if a priest be one whose exclusive duty it is to celebrate the rites of religion, then it must be admitted that a priesthood exists among the Indians; for those who deny that they have priests, allow that in their public sacrifices, the chiefs are the only persons who are permitted to officiate, while in private the head of every family discharges the sacerdotal functions. The only difference then lies in this, whether the priesthood be or be not connected with the office of a magistrate

Among Christians, as among the Jews, the priesthood is distinct from the civil authority; but previous to the separation of the family of Aaron, these two offices were generally united. Melchizedeck was both king of Salem and priest of the most High God. Jethro was, at the same time, priest and prince of Midian; and Abraham himself, who is called a prince, performed the sacerdotal functions. We find this union of the regal and sacerdotal characters existing among heathen nations. Homer describes the aged Pylian King as performing religious rites; and Virgil tells of the Monarch of Delos, who was both priest and king.

Among the Greeks, and other Southern Indians, a monarchical form of government seems to prevail; among the Northern Indians, a republican. In both, the sacerdotal office may be united with civil authority, and therefore partake of its peculiar character. Among the one, it may be hereditary; among the other, elective. And if this be so, it will be seen that the religion of the Indians approaches much nearer to the patriarchal, than to that of the Jews. Their public sacerdotal offices are performed by their chiefs, and in their private, the head of every family is its priest.

5. But there is another office which exists among all the Indian tribes, though it has been confounded by many travellers with the priesthood, but concerning which there is no diversity in their statements. To this class of men the French missionaries give the name of *Jongleurs*, whence the English have derived that of *jugglers* or *conjurers*. Dr. Jarvis has collected several curious particulars relative to the frauds committed by these impostors, and their powerful influence on the superstitious minds of the untutored Indians. They are supposed to possess the power of curing diseases miraculously, of procuring rain and other temporal blessings in the same supernatural manner, of foretelling future events, and of miraculously inflicting punishment on the objects of their displeasure. The coincidence between the powers claimed by these impostors, and the external characteristics of the prophetic office, particularly in the patriarchal age, is noticed by Dr. Jarvis; and he considers it as strengthening the analogy, which subsists between the religion of the American Indians and that of the patriarchal times. The result of all his facts and reasonings is, that they are a primitive people, who, like the Chinese, must have been among the earliest emigrants of the descendants of Noah; that, like that singular nation, they advanced so far beyond the circle of human society as to become entirely separated from all other men; and that in this way they preserved a more distinct and homogeneous character than is to be found in any other portion of the globe. Whether they came *immediately* to the western continent, or arrived there by *gradual progression*, is a point that can never be ascertained at this distance of time, and is in fact an inquiry of

little moment. It is, however, probable, that, like the northern hordes, who descended upon Europe, and who constituted the basis of its present population, their numbers were great; and that from one vast reservoir, they flowed onward in successive surges, wave impelling wave, until they had covered the whole of the vast North American continent. At least this hypothesis may account for the singular fact which has lately been illustrated by Mr. Duponceau, (in his Report on the characters and terms of the Indian languages, addressed to the Historical and Literary Committee of the American Philosophical Society,) that these languages form a separate class in human speech, and that, in their plans of thought, the same systems extends from the coast of Labrador to the extremity of Cape Horn.

To this may be added the following facts and details, extracted from the first volume of the Transactions of the Historical and Literary Committee of the American Philosophical Society:—

The Indians consider the earth as their universal mother. They believe that they were created within its bosom, where for a long time they had their abode, before they came to live on its surface. They say that great, good, and all powerful Spirit, when he created them, undoubtedly meant at a proper time, to put them in the enjoyment of all the good things which he had prepared for them upon the earth, but he wisely ordained that their first stage of existence should be within it, as the infant is formed and takes its growth in the womb of its natural mother. This fabulous account of the creation of man needs only to be ascribed to the ancient Egyptians or to the Bramins of India, to be admired and extolled for the curious analogy which it observes between the general and individual creation.

The Indian Mythologists are not agreed as to the form under which they existed while in the bowels of the earth. Some assert that they lived there in the human shape, while others, with greater consistency, contend that their existence was in the form of certain terrestrial animals, such as the ground-hog, the rabbit, and the tortoise. This was their state of preparation, until they were per-

mitted to come out and take their station on this island* as the Lords of the rest of the creation.

Among the Delawares, those of the *Minsi*, or Wolf, tribe, say that in the beginning, they dwelt in the earth under a lake, and were fortunately extricated from this unpleasant abode by the discovery which one of their men made of a hole, through which he ascended to the surface; on which, as he was walking, he found a deer, which he carried back with him into his subterraneous habitation; that there the deer was killed, and he and his companions found the meat so good, that they unanimously determined to leave their dark abode, and remove to a place where they could enjoy the light of heaven and have such excellent game in abundance.

The other two tribes, the *Unamis* or Tortoise, and the *Unalachtigos* or Turkey, have much similar notions, but reject the story of the lake, which, seems peculiar to the *Minsi* tribe.

These notions must be very far extended among the Indians of North America generally, since we find that they prevail also among the Iroquois, a nation so opposed to the Delawares, and whose language is so different from theirs, that not two words, perhaps, similar or even analogous of signification may be found alike in both.

The following account of the traditions of that people concerning their original existence, was taken down by the late Rev. C. Pylæus, in January 1743, from the mouth of a respectable Mohawk chief, named *Sganarady*, who resided on the Mohawk river.

“*Traditio.*—That they had dwelt in the earth where it was dark and where no sun did shine. That though they followed hunting, they ate mice, which they caught with their hands. That *Ganawagahka* (one of them)

* The Indians call the American continent an island; believing it to be (as in fact, probably, it is) entirely surrounded with water.

* Mr. Pylæus lived long among the Iroquois and was well acquainted with their language. He was instructed in the Mohawk dialect by the celebrated interpreter Conrad Weiser. He has left behind him some manuscript grammatical works on that idiom, one of them is entitled: *Affixa nominum et verborum Linguae Macquicae*, and another; *Adjectiva, nomina et pronomina Linguae Macquicae*. These MSS. are in the library of the Society of the United Brethren.

having accidentally found a hole to get out of the earth at, he went out, and that in walking about on the earth he found a deer, which he took back with him, and that both on account of the meat tasting so very good, and the favourable description he had given them of the country above and on the earth, their mother, concluded it best for them all to come out; that accordingly they did so, and immediately set about planting corn, &c. That, however, the *Nocharaworsul*, that is, the *ground-hog*, would not come out, but had remained in the ground as before.

There was a time when the preachers and prophets of the Indians, by properly exerting the unbounded influence which the popular superstitions gave them, might have excited among those nations such a spirit of general resistance against the encroachments of the Europeans, as would have enabled them, at least, to make a noble stand against their invaders, and perhaps to recover the undisturbed possession of their country. Instead of following the obvious course which reason and nature pointed out: instead of uniting as one nation in defence of their natural rights, they gave ear to the artful insinuations of their enemies, who too well understood the art of sowing unnatural divisions among them. It was not until Canada, after repeated struggles, was finally conquered from the French by the united arms of Great Britain and her colonies, that they began to be sensible of their desperate situation—this whole northern continent being now in the possession of one great and powerful nation, against whom it was vain to attempt resistance. Yet it was at this moment that their prophets, impelled by ambitious motives, began to endeavour by their eloquence to bring them back to independent feelings, and create among them a genuine national spirit; but it was too late. The only rational resource that remained for them to prevent their total annihilation was to adopt the religion and manners of their conquerors, and abandon savage life for the comforts of civilized society; but of this but a few of them were sensible; in vain Missionaries were sent among them, who, through the greatest hardships and dangers exerted themselves to soften their misfortunes by the consolations of the Christian faith, and to point out to them the way of

salvation in this world and the next; the banner of Christ was comparatively followed but by small numbers, and these were persecuted by their friends, or, at least, those who ought to have been such, as well as their enemies. Among the obstacles which the Missionaries encountered, the strong opposition which was made to them by the prophets of the Indian nations was by no means the least.

In the year 1762, there was a famous preacher of the Delaware nation, who resided at *Cayahaga*, near Lake Erie, and travelled about the country, among the Indians, endeavouring to persuade them that he had been appointed by the great Spirit to instruct them in those things that were agreeable to him, and point out to them the offences by which they had drawn his displeasure on themselves, and the means by which they might recover his favour for the future. He had drawn, as he pretended, by the direction of the great Spirit, a kind of map on a piece of deer skin, somewhat dressed like parchment, which he called "The great Book, or Writing." This, he said, he had been ordered to shew to the Indians, that they might see the situation in which the Mannitto had originally placed them, the misery which they had brought upon themselves by neglecting their duty, and the only way that was now left them to regain what they had lost. This map he held before him while preaching, frequently pointing to particular marks and spots upon it, and giving explanations as he went along.

The size of this map was about fifteen inches square, or, perhaps, something more. An inside square was formed by lines drawn within it, of about eight inches each way, two of those lines, however, were not closed by about half an inch at the corners. Across these inside lines, others of about an inch in length were drawn with sundry other lines and marks, all which was intended to represent a strong inaccessible barrier, to prevent those without from entering the space within, otherwise than at the place appointed for that purpose. When the map was held as he directed, the corners which were not closed lay at the left hand side, directly opposite to each other, the one being at the south-east by south, and the nearest at the north-east by north. In explaining or describing the particular points on this map, with his fingers always

pointing to the place he was describing, he called the space within the inside lines "the heavenly regions," or the place destined by the great Spirit for the habitation of the Indians in future life; the space left open at the south-east corner, he called the "avenue," which had been intended for the Indians to enter into this heaven, but which was now in the possession of the white people; wherefore the great Spirit had since caused another "avenue" to be made on the opposite side, at which, however, it was both difficult and dangerous for them to enter, there being many impediments in their way, besides a large ditch leading to a gulf below, over which they had to leap; but the evil spirit kept at this very spot a continual watch for Indians, and whoever he laid hold of, never could get away from him again, but was carried to his regions, where there was nothing but extreme poverty; where the ground was parched up with heat for want of rain, no fruit came to perfection, the game was almost starved for want of pasture, and where the evil spirit, at his pleasure, transformed men into horses and dogs, to be ridden by him and follow him in his hunts and wherever he went.

The space on the outside of this interior square, was intended to represent the country given to the Indians to hunt, fish and dwell in while in this world; the east side of it was called the ocean or "great salt water Lake." Then the preacher, drawing the attention of his hearers particularly to the south-east avenue, would say to them. "Look here! See what we have lost by neglect and disobedience; by being remiss in the expression of our gratitude to the great Spirit, for what he has bestowed upon us; by neglecting to make to him sufficient sacrifices; by looking upon a people of a different colour from our own, who had come across a great lake, as if they were a part of ourselves; by suffering them to sit down by our side, and looking at them with indifference, while they were not only taking our country from us, but this, (pointing to the spot) this, our own avenue, leading into those beautiful regions which were destined for us. Such is the sad condition to which we are reduced. What is now to be done, and what remedy is to be applied? I will tell you, my friends. Hear what the great Spirit has ordered me to tell you! You are to make sacrifices, in the manne,

that I shall direct; to put off entirely from yourselves the customs which you have adopted since the white people came amongst us; you are to return to that former happy state, in which we lived in peace and plenty, before these strangers came to disturb us, and above all, you must abstain from drinking their deadly *beson*, which they have forced upon us, for the sake of increasing their gains and diminishing our numbers. Then will the great Spirit give success to our arms; then he will give us strength to conquer our enemies, to drive them from hence, and recover the passage to the heavenly regions which they have taken from us.'

Such was in general the substance of his discourses. After having dilated more or less on the various topics which are here mentioned, he commonly concluded in this manner: "And now my friends, in order that what I have told you may remain firmly impressed on your minds, and to refresh your memories from time to time, I advise you to preserve, in every family, at least, such a book or writing as this, which I will finish off for you, provided you bring me the price, which is only one buck-skin or two doe-skins a piece."* The price was of course brought, and the book purchased. In some of those maps, the figure of a deer or turkey, or both, was placed in the heavenly regions, and also in the dreary region of the evil spirit; the former, however, appeared fat and plump, while the latter seemed to have nothing but skin and bones."

* Of the value of one dollar.

RELIGION OF THE SOUTH SEA ISLANDS.

The pious and disinterested labours of the Missionary Societies of Great Britain have often called forth the scoffs of the infidel, and the sneers of the lukewarm Christian; but still they have persevered with a zeal the most laudable and a spirit the most christianlike and meritorious, till at length they have, in a very great degree, destroyed the power of opposition at home, and, what is still better, have nearly annihilated that of idolatry in many of the South Sea Islands.

Still, however, a field for Missionary labours is open in those remote parts of the world.

The following account of the gods, &c. of those islands is extracted chiefly from the "First Missionary Voyage," published in 1799.

The deities of Otaheite are nearly as numerous as the persons of the inhabitants. Every family has its *tee*, or guardian spirit, whom they set up, and worship at the morai: but they have a great god or gods of a superior order denominated FWHANOW PO, born of night.

The general name for deity, in all its ramifications, is EATOOA.

Three are held supreme; standing in a height of celestial dignity that no others can approach unto: and what is more extraordinary, the names are personal appellations:

1. Tane, te Medooa, *the Father.*
2. Oromattow, Tooa tee te Myde, *God in the Sun.*
3. Taroa, Mannoo te Hooa, *the Bird, the Spirit.*

To these, the *dii majores*, they only address their prayers in times of greatest distress, and seasons of peculiar exigency, supposing them too exalted to be troubled with matters of less moment than the illness of a chief, storms, devastations, war, or any great calamity. Indeed, fear and suffering seem to be more motives to worship than gratitude. The house of these *fwhanow po* is at Oparre: where the chief *earie rahie* resides.

The following names of other gods collected from the

same source — Orohho, Otoo, Tamaharro, Tey'eree, Orouhato, Oeharbow, Tamma, Toaheite, Vaveah.

For general worship they have an inferior race, a kind of dii penates. Each family has its *tee* or guardian spirit, he is supposed to be one of their departed relatives, who, for his superior excellencies, has been exalted to an *eatoaa*. They suppose this spirit can inflict sickness or remove it, and preserve them from a malignant deity who also bears the name of *tee*, and is always employed in mischief.

They have a tradition, that once in their anger the great gods broke the whole world in pieces; and that all the islands around them are but little parts of what was once *semooa noe*, the great land, of which their own island is the eminent part. A curious conversation held with Manne Manne, the high priest, and Taata Otero, the orator and oracle of the country for tradition, is as follows, interpreted by the Swede Andrew :

In the beginning, Tane took Taroa, and begat Aveye, fresh water; Atye, or Te Myde, the sea; also Awa, the water-spout; Matai, the wind; Arye, the sky; and Po, the night; then Mahanna, the sun, in the shape of a man called *Oeroa Tabooa*: when he was born, all his brethren and sisters turned to earth; only a daughter was left, by name Townoo; she became the wife of Geroa Tabooa, by whom she conceived thirteen children, who are the thirteen months: 1. Papeeree; 2. Ownoonon; 3. Paroromooa; 4. Paroromoree; 5. Mooreeha; 6. Heaiha; 7. Taooa; 8. Hoorororera; 9. Hoorecama; 10. Teayre; 11. Tetai; 12. Waeaho; 13. Weaha.

Townoo now returned to earth, and Oeroa Tabooa embraced a rock called Poppoharra Harreha, which conceived a son named Tetooboo amata hatoo; after which the rock returned to its original state, and the father of the months himself died, and went to dust. The son he left embraced the sand of the sea, which conceived a son of the name of Tee, and a daughter called Opeera; then he also died, and returned to the earth. Tee took his sister Opeera to wife, who produced a daughter Oheera, Reene, Moonooa; the mother died, and the father, survived: in her illness she entreated her husband to cure her, and she would do the same for him if he fell sick, and thus they might live for ever; but the husband

refused, and preferred her daughter, whom, on her decease, he took for his wife. The daughter bore him three sons and three daughters: the sons, Ora, Wanoo, Tytory; the daughters, Hennatoomorrooro, Henaroa, Noowya. The father and mother dying, the brothers said, Let us take our sisters to wife, and become many. So men began to multiply upon the earth.

Respecting a future state, they suppose no person perishes or becomes extinct. They allow no punishment after death, but degrees of eminence and felicity, as men have been here most pleasing to the deity. They regard the spirits of their ancestors, male and female, as exalted into eatooas, their favour to be secured by prayers and offerings. Every sickness and untoward accident they esteem as the hand of judgment for some offence committed; and therefore, if they have injured any person, they send their peace-offering, and make the matter up: and if sick, send for the priest to offer up prayers and sacrifices to pacify the offended eatooa; giving any thing the priests ask, as being very reluctant to die. But if they find their case desperate, they take leave of their friends, and commend them to the guardian spirits, exhorting them to be more careful of offending them than they themselves had been. When the spirit departs from the body, they have a notion it is swallowed by the eatooa bird, who frequents their burying-places and morais; and passes through him in order to be purified, and be united to the deity. And such are afterwards employed by him to attend other human beings, and to inflict punishment, or remove sickness, as shall be judged requisite.

The evil demon named *Tee* has no power but upon earth; and this he exercises by getting into them with their food, and causing madness or other diseases; but these they imagine their tutelar saints, if propitious, can prevent or remove.

They believe the stars were the children of the sun and moon, attributing every substance to procreative powers; and when the sun and moon are eclipsed, they suppose them in the act of copulation; and pretend to foretel, from their appearance at such times, the future events of war, sickness, or the like.

They imagine when a star shoots (as we call it), it is

the Eatooa: that in the moon there is a vast country with trees and fruits: that a bird of Otaheite once flew up thither, and ate of the fruits; and on his return, dropped some of the seeds, from which a great tree sprang, of which the bird still eats, and of no other.

With regard to their worship, Captain Cook does the Otaheiteans but justice in saying, they reproach many who bear the name of Christian. You see no instances of an Otaheitean drawing near the Eatooa with carelessness and inattention; he is all devotion; he approaches the place of worship with reverential awe; uncovers when he treads on sacred ground; and prays with a fervour that would do honour to a better profession. He firmly credits the traditions of his ancestors. None dares dispute the existence of deity. They put great confidence in dreams, and suppose in sleep the soul leaves the body under the care of the guardian angel, and moves at large through the regions of spirits. Thus they say, My soul was such a night in such a place, and saw such a spirit. When a person dies, they say his soul is fled away, *harre po*, gone to night. It is singular, that Pomarre declared to the missionaries that he had, before their arrival, been dreaming about the *speaking book*, which they should bring from the Eatooa.

They entertain a high idea of the power of spirits. In the beautiful and romantic view of Taloo harbour the remarkable peaked mountain is said to be but a part of the original one. Some spirits from Ulietea had broken off the other half, and were transporting it down the bay, in order to carry it away with them, but, being overtaken by the break of day, they were obliged to drop it near the mouth of the harbour where it now stands conspicuous as rock; for, like the elves and fairies of our ancestors, these spirits walk and work by night.

Their superstitious notions of this kind are endless; unhappily, their most unnatural and cruel customs are connected with them, and they are tenacious of the worst, fearing the neglect of these, though inadvertently, would bring down the displeasure of the Eatooa upon them, and expose them to sickness or death.

Priesthood and Sacrifices.—The priests at the Society Islands are a pretty numerous body; they are in every

district: Manne Manne seems to be the first among them for knowledge and traditionary information: he is also a monarch of Ulietea by right, though an exile. Temarre, the chief of Pappara, of the seed royal, is also high in the sacerdotal office. The priesthood is divided into two orders: the tahowta morai, and the tahowra Eatooa. As tahowra morai, they officiate in all the prayers and oblations made at the morais; these prayers are uttered in a chant that cannot be understood, and was supposed to be a peculiar sacred language; but that is now thought to be a mistake, and the obscurity owing to the mere manner of utterance. All the chiefs officiate as priests on some occasions, praying for their friends when sick, making offerings at the morai, and performing other religious ceremonies.

The priests have plenty of employment, being called in on all occasions, births or deaths, feast or sickness; and are the physicians as well as clergy of the country. They affect to possess extraordinary powers, to promote conception or abortion, to inflict diseases or remove them at their pleasure, and are greatly feared on that account. They are supposed to be able to pray the evil spirit into the food, by rubbing a human skull with a part of the provisions they eat; and sometimes to kill men outright. Thus Orepiah is supposed to have died by Manne Manne's conjuration. They acknowledge that over us they have no power, because they knew not the names of our God and our grand-father, which is necessary. They gave us a specimen of their conjurors in one of our visits to Temarre. A man presented himself in an old blue coat turned up with red, his head surrounded with numerous feathers, so as to hide his countenance entirely: he ran up to us with an unintelligible jargon, making a squeaking noise, and actions so wild, that we asked if the man was delirious. The natives not seeing us at all frightened, said it was Temarre's son, the *Etooa etc*, the little god, which killed Omiah and many others. Having with us a great dog, he fell upon the priest, who fled; at which the natives seemed terrified, and said he would kill us. After a while, the priest returned with a club in his hand, driving like a fury all before him, the women and children shrieking, and the natives trembling. On this one of the

brethren jumped up to protect the dog, against whom his rage was directed, and wresting the club from him, turned up the feathered cap, and discovered a well-known countenance, who had run away from Matavia after robbing Pyetea. He was charged with the theft; on this he changed countenance, and shewed the greatest terror. The natives interposing in his behalf, while we were telling them of the man and his imposture, he gave us the slip, and fled; so we saw no more of him.

He seems to have been one of those called tahowra Etooa, who affect inspiration. Of these, some pretend to belong to the particular deity, others to many: such as claim acquaintance with the three superior eatooas are the most consequential, and procure high reverence from the part they presume to act; indeed they do it with so much cunning and address, that the Swedes whom we found on the island, as well as the mariners who preceded them, really believe the appearances supernatural, and that the devil actually was the agent. When they are called upon to consult the deity, they assume an odd fantastic dress, enriched with red and black feathers: to which they say the Eatooa is so partial, that on their approach to him thus, he descends to the earth at their call in one of the sacred birds which frequent the morais and feed on the sacrifices. As soon as the bird lights on the morai, the Eatooa quits the bird and enters the priest. He instantly begins to stretch and yawn, and rub his arms, legs, thighs, and body, which begins to be inflated as if the skin of the abdomen would burst; his eyes are thrown into various contortions, sometimes staring wide, then half closed and sinking into stupor; while at other times, the whole frame is agitated, and appears to have undergone some sudden and surprising change. The speech now becomes low, the voice squeaking and interrupted; then on a sudden raised to an astonishing degree. He now speaks intelligibly, though affecting not to know what he saith, nor the persons of those around him; but his words are regarded as oracular, and whatever he asks for the deity, or himself, is never refused, if it can be possibly procured. Of this, however, the actor affects to have no consciousness; his colleague and assistant, nevertheless, takes care to minute the claims of the deity, and receives them

from the person on whose account the deity was so condescending as thus to appear: these requirements are generally very large.

When the deity quits the pretended inspired tahowra, he does it with such convulsions and violence as leave him motionless on the ground, and exhausted; and this is contrived to be at the moment when the sacred bird takes his flight from the morai. On coming to himself he utters a loud shriek, and seems to awake as from a profound sleep, unconscious of every thing which has passed.

The priests who superintend the lower orders of the people proceed nearly in the same manner, with variations only according to their craft and abilities: among these are women, who officiate, though not solely, for their own sex. They think it impossible that a child should come into the world without their assistance, though, in fact, they afford them none. People of property, when sick, will sometimes have half a dozen of these priests and priestesses praying around them, and making offerings for them; and whichever of these happens, in the estimation of the sick person, to be the happy cause of his recovery, is sure to be well rewarded, and ever after highly respected, to whatever class of the priesthood he may belong. Whenever a priest visits a person of consequence he carries a young plantain in his hand; and before he enters the house offers a prayer, sticks a leaf of the plantain in the thatch, and throws the remainder of the tree on the roof.

Their sacrifices and oblations are various and liberal. They offer to their gods all the products of their island, hogs, dogs, fowls, fish, and vegetables; and at every feast a portion is presented to the Eatooa before they presume to take their own repast. When a priest denounces the necessity of a human sacrifice, or, as on the inauguration of the king, custom requires such offerings, the manner of selecting them is by a council of the chief with the ratirras. The occasion is stated, and the victim pitched upon; he is usually a marked character, who has been guilty of blasphemy, or some enormous crime, or a stranger who has fled to the district for shelter from some other part on account of his ill conduct. The decision of this

council is kept a profound secret, and perhaps the only one which is so. They watch the opportunity of the night, when the culprit is asleep, and dispatch him, if possible with one blow of a stone on the nape of the neck, to prevent any disfigurement of the body; a bone of him must not be broken, nor the corpse mangled or mutilated. If a man has been bit and disfigured by a woman, he becomes noa, unclean for ever, and can never be offered in sacrifice. The victim is placed in a basket of cocoa-nut leaves fastened to a long pole, and carried in a sacred canoe to the morai, when the eye is offered to the king with great form and ceremony.

If the chief and ratirras, on the requisition of the priests, declare they can find none deserving death in their district, or refuse to provide a human sacrifice, they may substitute a hog in his place: and it is reported, as taking off something from the horror of the deed, that none are pitched upon whose lives have not been justly forfeited by their crimes. Where there is no law, nor regular administration of justice, this mode is substituted to dispatch a criminal, whom his friends might rescue; but being thus executed, it is supposed the choice was right, and no other notice is taken: but what a door does this open to partiality, private enmity, and revenge, is too evident and shocking. No woman is liable to be offered at the Society Islands, though they appear the chief victims at the Friendly Islands; nor may they, at Otaheite, be present at any of the religious assemblies, partake of the offerings at the morai, or tread the consecrated ground, except on a particular occasion; nor may they eat of any food which has been there, or touched by those who officiate at the altar; and all their male attendants are in the same state of uncleanness and seclusion.

The sacred ground around the morais affords a sanctuary for criminals. Thither, on any apprehension of danger, they flee, especially when numerous sacrifices are expected, and cannot thence be taken by force, though they are sometimes seduced to quit their asylum.

The gods of *Easter Island*, and, indeed, of all the islands in this part of the world, are chiefly made of wood or stone; and as to their notions of the deity, they are so rude and undefined as to render any accurate account of them impossible.

Such were, and alas! in some of these islands, such, in general still are, the gods and the superstitions of this part of the world. Christianity, however, has of late years made rapid progress in the South Seas; and at this time nearly the whole of Otaheite is converted to the worship of the true God, and to a knowledge of and belief in his Son Jesus Christ!

The ancient *Religion of the South American Indians*, in the neighbourhood of Peru, &c. is now nearly extinct; but then the *Peruvians*, like the *Mexicans*, formerly had very splendid temples dedicated to the Sun, in which they offered various costly sacrifices, and presented oblations of wine, fruits, and other products of their country. But there was nothing cruel in the religious rites of the *Peruvians*, if we except the sacrifices of small animals; and even they are now almost laid aside.

The *Religion of the Siberians*, and of some other remote parts of the world, is now greatly changed from what it formerly was; and is for the most part mixed up with so much of the Catholic rites and notions, as not to merit a distinct notice.

SUPPLEMENT,

IN

ALPHABETICAL ARRANGEMENT,

DESCRIBING

EXTINCT SECTS, OR THOSE OF LESS NOTE;
Also some of the principal RELIGIOUS ORDERS
 — OFFICES — DAYS — RITES — CUSTOMS —
 HABITS — CHARACTERS, &c.

WITH

An Explanation of certain OBSCURE WORDS and
 PHRASES, necessary to the right Understanding
 of many Subjects of **ECCLESIASTICAL**
STUDY.

A.

ABBA, a Syriac word which signifies *Father*.

Abelians, Abelonians, or Abeloites, a sect of heretics in Africa, not far from Hippo, whose distinguishing tenet and practice was to marry, and yet live with their wives without carnal knowledge of them. Authors are divided about the foundation of their practice; some say on 1 Cor. vii. 29.

Ablution, the act of washing. The cup given without consecration to the laity, in the Roman churches.

Abrahamites, a sect of heretics who renewed the error of the Paulicians.

Absolution, the Roman Catholics make absolution a part of the sacrament of penance; in that church the form of absolution is absolute; in the Greek Church, depre-

tory; and in the churches of the Reformed, declarative.

Abyssinians, a sect established in Abyssinia, who are a branch of the Copts, or Jacobites, admitting only one nature in Christ, and rejecting the council of Chalcedon. They are also called Monophysites and Euty-chians.

Acephali, *Acephalitæ*, the denomination of divers sects, viz. 1st, Of those who, in the council of Ephesus, refused to follow either St. Cyril or John of Antioch. 2dly, Of certain heretics of the 5th century, who at first followed Peter Mongus, but afterwards deserted him, and stuck to the errors of Eutyches. 3dly, Of the adherents of Severus of Antioch; and of all, in general, who refused to admit the council of Chalcedon.

Acoemata, or *Acoemoti*, a name given to certain monks in the ancient church, who flourished particularly in the East, so called because they had divine service continually, and without interruption, performed in the churches; being divided into three bodies which relieved each other.

Acoluthi, applied in the primitive times to those young persons who aspired to the ministry, and for this purpose continually attended the bishops. At Rome there are three kinds of Acoluthi or Acolythi, viz. *Palatini*, who wait on the Pope; *Stationarii*, who serve in churches; and *Regionarii*, who with the deacons officiate in other parts of the city.

Adamites, sometimes called Originists, a sect which sprung up in the second century, and who asserted, that since the death of Christ they were as innocent as Adam before his fall, and consequently went naked in their assemblies. They were revived in the 12th century, and in the 16th were found in Bohemia.

Adessenarians, a sect that believe the presence of Christ's body in the Eucharist. They were a branch of the Sacramentarians.

Adiaphorists, a name given, in the sixteenth century, to the moderate Lutherans, who adhered to the sentiments of Melancthon.

Adonists, a party among divines and biblical critics, who maintain that the Hebrew points commonly annexed to

the word *Jehovah* are not the natural points belonging to that word, nor express its true pronunciation. They consider them as the vowel points pertaining to *Adonai* and *Elohim*.

Adoptionists, a sect in the eighth century, who held that Jesus Christ was the son of God by adoption only.

Adrianists, a sect in the first century, consisting of two sorts; the first were a branch of the disciples and followers of Simon Magus. The second were followers of Adrian Hempstead, the Anabaptist.

Aerians, from Aerius, a sect in the reign of Constantine the Great, about the year 342, who held that there is no distinction founded in Scripture betwixt a Presbyter and a Bishop.

Eternales, those who maintained the eternity of the world *a parte post*, and that after the resurrection, it should continue the same as it now is.

Agapes, or *Agapæ*, Love Feasts, or Feasts of Charity, a religious festival celebrated in the ancient church, to keep up a harmony and concord amongst its members. On account of the disorders practised in them, they were condemned in the council of Carthage, anno 397.

Agapetæ, a name given to certain virgins and widows associated with, and attending on ecclesiastics, out of a motive of piety and charity.

Aginians, a sect about the end of the seventh century, who disallowed the use of certain meats, and condemned marriage; they had but few followers, and were soon suppressed.

Agnoetæ, a sect who sprung up about the year 370, who denied the omniscience of God, and affirmed that he knew things past by memory only, and things future by an uncertain prescience: they revived about the year 535, and held that Christ knew not the day of his coming.

Agnus Dei, in the Romish church, denotes a cake of wax, stamped with the figure of a lamb, supporting the banner of the cross, consecrated in due form by the Popes, to be distributed amongst the people.

Agonistici, a name given by Donatus to those of his sect whom he sent into the neighbouring places, fairs, markets, &c. to preach his doctrine.

Agonyclitæ, a sect in the seventh century, who never kneeled at their prayers, but offered them standing.

Alascani, a sect of Anti-Lutherans, who, in the sixteenth century, besides denying baptism, asserted, that the words, "This is my body," in the Eucharist, are not to be understood of the bread; but of the whole action of celebration of the Lord's Supper. They derive their name from Joannes Lisco, a Polish baron, then superintendant of the Polish church in England.

Alb, a very ancient priestly vestment, worn by ministers in the administration of the eucharist. The surplice, among us, answers to the Alb; for the first rubric of the common prayer enjoins, that whensoever the Bishop shall celebrate the holy communion in the church, or execute any other public ministrations, he shall put upon him, besides his rochette, a surplice, or Alb.

Albali, a Christian sect in 1399, who distinguished themselves by wearing white linen, and bewailing the evils and errors of the age: they usually carried a crucifix in their hand.

Albanenses, a sect which commenced about the year 796; they believed two principles, the one good, the other evil; denied the divinity of Jesus Christ, the resurrection of the body, and affirmed that the general judgment was past; they denied that there was any virtue or efficacy in baptism, and they believed that hell-torments were no other than the evils we feel here. They did not admit of original sin, nor administer baptism to infants; they denied free-will, held the eternity of the world, disallowed of marriage, and held it unlawful to take an oath.

Albigenses, or *Waldenses*, a sect of Reformers about Thoulouse and the Albigois, in Languedoc, who, in the twelfth century, became remarkable for their opposition to the discipline and ceremonies of the church of Rome. Peter Valdo was one of their principal leaders, who sold his goods and distributed to the poor, then recommended voluntary poverty, great abstemiousness of manners, baptised only the adult, and other things, opposition to the church. They suffered great persecutions.

- Alexandrian Manuscript*, a famous copy of the Holy Scriptures, in four folio volumes, supposed by some to have been written at Alexandria; but most probably in Egypt, sometime about the Council of Nice. This high antiquity, however, is disputed. It is now deposited in the British Museum.
- All Saints*, a feast of the church of Rome, particularly celebrated Nov. 1st, in honour of all the saints and martyrs.
- Almarists*, a sect that appeared in 1209, and held that every one is to be saved by the internal operation of the spirit, without any external acts of religion.
- Alogians*, a sect of Christians in the first century, who denied that Jesus Christ was the *logos* or word.
- Altar*, under the law, a place or pile whereon to offer sacrifices. Among Christians, the table where the communion is administered.
- Ambo*, or *Ambon*, a kind of pulpit or desk in the ancient churches, where the priests and deacons stood to read or sing part of the service, or to preach.
- Amictus*, the uppermost of the six garments worn by the priests; it was tied round the neck, and covered the breast and heart.
- Amsdorfians*, from Amsdorf, in the sixteenth century, who were rigid confessionists, and maintained that good works were unprofitable.
- Anathema*, a curse pronounced by ecclesiastical authority.
- Angelics*, an order of Italian nuns, who took the name of Angelics, that, by often hearing this name pronounced, they might be excited to imitate the purity of Angels. They wear the habit of the Dominicans, and carry on their breasts a wooden cross, and on their finger a gold ring, on which, instead of a precious stone, is the figure of a heart, and a crucifix engraven on it. On solemn days they wear on their heads crowns of thorns.
- Angelites* held, that the Father, Son, and Holy Ghost, are not the same, that none exists of himself, but that each is God by a participation of Deity. They believed the worlds were created by angels, and therefore worshipped them.
- Annates*, a years income, due anciently to the Popes, upon the death of any bishop, abbot, parish-priest, &c. to be paid by his successor.

Annunciation, a Christian festival, celebrated on the 25th of March, in memory of the annunciation or tidings brought by the angel Gabriel to the Virgin Mary of the incarnation of Christ.

Anomœans, such as denied any similitude between the essence of the Father and the Son.

Anthropomorphites. They who took the scriptures every where in a literal sense, that as God made man in his own image, so they imagined man in the same form.

Antidicomarcanites, held that Mary did not preserve her virginity, but had several children by Joseph.

Antinomians, from *anti* against, and *nomos*, the law. They originated with John Agricola, in 1538; and assert that the moral law is abolished, as far as regards the elect. It has since become a term of reproach against the Calvinists.

Antiphony, the answer made by one choir to another, when the psalm or anthem is sung between two.

Antitrinitarians, those who deny the Holy Trinity.

Aphtheropodocites imagined the body of Jesus Christ was impassable, and not capable of death or corruption: they were a branch of the Eutychians, and appeared about the year 535.

Apostolic Canons, rules or laws for the government of the Christian church, supposed by some to have been drawn up by the Apostles; but on much better authority to be a collection of rules and laws by some ancient council, preceding the council of Nice.

Apostolicks, an early sect of Christians, who professed to renounce the world, sold their possessions, embraced a voluntary poverty, and pretended to live more after the examples of the Apostles than other Christians.

Apotactica, a sect who renounced all worldly possessions.

Apputinarians denied that Jesus Christ assumed true flesh, or a rational human soul.

Aquarians, consecrated water in the Eucharist, instead of wine; they were extremely abstemious, and eat no flesh: but another branch of them approved of wine at the sacrament when received in the evening; they likewise mixed water with the wine.

Arabici, Christians, who sprung up in the third century, whose distinguished tenet was, that the soul and body died together, and rose again. Eusebius relates, that a council was called to stop the progress of it, when Origen assisted at it, and convinced this sect so fully of their error, that they abjured it.

Arminians, sometimes called Remonstrants, arose in Holland by a separation from the Calvinists, about the year 1600. Adherents to Arminius, a celebrated professor of divinity at Leyden. They looked upon the doctrine of the Trinity as a point not necessary to salvation; and acknowledged the supremacy of God. They believed that the assistance of the Holy Spirit of God for promoting faith and holiness is promised, and afforded on our sincere asking it; but that the scripture does not require us to pray to, nor pay adoration to the Holy Ghost. They also believe that Jesus Christ offered himself an acceptable sacrifice or oblation to God. They maintain that there is an universal grace given to all men that every man is a moral agent, at liberty to reject or embrace this grace. With the exception of the notions about the Trinity, the Wesleyan Methodists are Arminians.

Arnoldists, a kind of sectaries in the 12th century, so called from their chief, Arnold of Bresse, a great declaimer against the wealth and vices of the clergy. He was burnt at Rome in 1155, and his ashes cast into the Tiber.

Artotyrites, a sect of Christians, a branch of the Montanists, who used to eat bread and cheese at the sacrament.

Ascension Day, Whitsunday, observed in commemoration of that miraculous elevation of our saviour, when he ascended to heaven in the sight of the Apostles.

Ascetics, an antient appellation given to those who devoted themselves to piety and virtue in a retired life, prayer, abstinence, &c.

Asclepiodotæans, a sect who held that Christ was a mere man, A. D. 221.

Ascordrutes, in the second century, rejected the use of all symbols and sacraments, on this principle, that

incorporeal things cannot be communicated by things corporeal, nor divine mysteries by any thing visible.

Ash-Wednesday, the first day of Lent. It arose from a custom of the church, of sprinkling ashes on the heads of such as were then admitted to penance.

Assurians, a sect of Christians, in the reign of Constantius, A. D. 358, who were a branch of the Donatists. They held that the Son was inferior to the father, and the Holy Ghost to the Son: they re-baptised those who embraced their doctrines, and asserted that good men only were within the pale of the church.

Aulic Council, so called from the Latin, *aula*, a hall, it being in the hall of the university that this council is generally held; a superior court or council which has an universal jurisdiction, and without appeal, over all the subjects of the Empire in all processes entered therein. The name is likewise applied to the officers who preside or assist in it; it is composed of a president, who is a Catholic, a vice-chancellor, and eighteen assessors, viz. nine Catholics, and nine Protestants.

Auricular Confession, is that made in the ear privately, enjoined by Pope innocent III, passed into an article of faith in the Lateran council, 1215.

Autocephali, Bishops. This denomination was given to such bishops in the primitive church as were exempted from the jurisdiction of others.

Auto-de-fé, or Act of faith, is a solemn day held by the inquisition for the punishment of heretics, and the absolution of the innocent accused. They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe and regard, at least it is always on a Sunday. The criminals are first led to church, where their sentence is read to them. either condemnation or absolution. Those condemned to death are here delivered up to the secular power, with an earnest intreaty that no blood may be shed. But if they persist in their supposed errors, they are burnt alive. This now seldom if ever takes place, being contrary to the mild tenets of the Christian Faith, and the more enlightened spirit of modern times.

B.

Bagnolenses, a sect in the 8th century, who were mostly Manichees; and rejected the Old Testament and part of the New, held the world to be eternal, and that God did not create the soul, when he infused it into the body.

Baptistery, the place in which the ceremony of adult baptism is performed: in the ancient church it was generally a building separate and distinct from the church; it consisted of an ante-room, where the persons to be baptised made their confession of faith, and an inner room, where the ceremony of baptism was performed.

Barallots, a sect of heretics at Bologna, in Italy, who had all things, even their wives and children, in common.

Barbes, the name which the Vaudois, or Waldenses, a Protestant sect in Provence, Languedoc, &c. gave to their pastors. The term signifies in the Venetian language, an Elder: the reason why their ministers were called by this name, was, that they might thereby conceal their function in those parts, and times of persecution. The Barbes made the education of youth, and the superintendance of the public schools, an important branch of their employment. Out of these scholars they selected such as had the best capacities for the ministry; and, in order to form and fit them for that office, retained them for a time in their own houses.

Bardesanists, so denominated from their leader Bardesanes, a Syrian, of Edessa, in Mesopotamia. They believed that the actions of men depended altogether on fate, and that God himself is subject to necessity. They denied the resurrection of the body, and the incarnation and death of our Saviour.

St. Barnabas's Day, a Christian festival, celebrated on the 11th of June.

Barnabites, an order of religious, thus called from the church of St. Barnabas at Milan, where they were first established. The Barnabites are regular priests of the congregation of St. Paul. Their habit is black, and the same with that they wore when first established, in 1533,

by the express bulls of Pope Clement VII. Their office is to instruct, catechise, and serve in missions.

St. Bartholomew's Day, a festival of the Christian church, celebrated on the 24th of August.

Bartholomites, a religious order, founded at Genoa in the year 1307. In 1296, the Sultan of Egypt coming into Armenia, committed great cruelties in that country, and particularly persecuted the monks of St. Basil, settled at Monte Negro, many of whom suffered martyrdom, and others escaped it by flight.

Basil, St. order of, the most ancient of all the religious orders, taking its name from St. Basil, Bishop of Cæsarea, about the middle of the fourth century.

Basilidians, a sect so called from Basilides, in the second century, and contemporary with Saturninus, who flourished at Antioch, Basilides in Alexandria. The peculiar tenets he held were, that the supreme God, whom he stiled *Abraxas*, begot the *thais* or understanding; from the *thais* was the *Logos* derived, from the *Logos phrenesis*, or (as Tertullian translates it) *Providence*. from *phrenesis sophia*, and *dynamis*, i. e. wisdom and power; from *sophia* and *dynamis* sprung powers, principalities, and angels, whom he calls the first, by which angels were the first heaven created; and then from them other angels, by way of derivation, arose, who made and possessed another heaven; and the head of all these angels was the *God of the Jews, the Creator of our world*; that Jesus Christ was his first begotten, but that he did not become incarnate, only appeared in human form, &c. &c.

Beatification, in the church of Rome the act whereby the Pope declares the person happy after death. It differs from canonization; in the former, the Pope does not act as a judge in determining the state of the beatified, but only grants a privilege to certain persons to honour him by a particular religious worship, without incurring the penalty of superstitious worshippers; but in canonization, the Pope speaks as a judge, and determines *ex cathedra* upon the state of the canonized.

Beghardi, *Beguardi*, or *Begghardi*, the name of a sect in Germany, which sprung up towards the end of the 13th century. Their head was one Dulcinus. Their pri-

cipal tenets were, that man, in this life, might be impeccable, and that he might rise to a degree of perfection not to be exceeded; that this state is as happy as heaven, which, when once obtained, men are no longer obliged to observe the fasts of the church, nor obey their superiors; that every intellectual creature is self-happy; they disregarded good works, as of no avail to salvation, and took great pains to spread abroad their impious doctrines.

Beguins, devout societies of young women, established in several parts of Flanders, Picardy, and Lorraine, who maintain themselves by the work of their own hands, leading a middle kind of life, between the secular and religious, but make no vows.

Benedictins, or Benedictin order, is an order of monks, who profess to follow the rules of St Benedict. The Benedictins are those properly called *Monachi, monks*; the other orders may properly be denominated *friars*. In the canon law, the Benedictins are called *black monks*, being distinguished from the other orders by the colour of their habit, and not by the surname of their patriarch, St Benedict. Among us they were formerly denominated *black friars*.

Benedictions. The Jews under this name understand the presents which friends make to one another, in all probability because they are generally attended with blessings and compliments, both from those who give and those who receive them.

Benefice, beneficium, in an ecclesiastical sense, a church endowed with a revenue for the performance of divine service, or the revenue itself, assigned to an ecclesiastical person for life, in return for his performing the service of the church

Berengarians, a religious sect in the eleventh century, which adhered to the opinions of Berengarius, archdeacon of Angers, who, in the year 1035, asserted, that the bread and wine in the Lord's supper are not really and essentially, but only figuratively, changed into the body and blood of Christ. His followers were divided on the head of the eucharist, but they all agreed that the bread and wine were not essentially changed, some allowing that the body and blood of Christ were

contained in them, though concealed under an imposition; others denying any change at all.

Bernardins or *Bernardites*, a Christian sect, extended over a great part of Europe, being an improvement on the order of St. Benedict, first made by Robert, abbot de Moleme, and further reformed by St. Bernard, abbot de Clervaux, whence they take their name.—Their usual habit is a white gown, with a black scapulary; but when they officiate, they put on a large white cowl with great sleeves, and a hood of the same colour.—They differ very little from the Cistercians.

Bethlehemites, a Christian sect, called star-bearers, because they were distinguished by a red star, having five rays, which they wore on their breast, in memory of the star which appeared to the wise men, and conducted them to Bethlehem. Matthew Paris says, that in the year 1257 they obtained a settlement in England, which was at Cambridge, in Trumpington-street.

Bidelians, from John Biddle, a very pious school-master at Gloucester, and a Unitarian; but he admitted the personality of the Holy Ghost; and, denying only its divinity, asserted it to be no more than chief among the holy angels. He met with great opposition and persecution.

Bogomili, or Bogarmitæ, a sect which sprung from the Manichees, or Massalians, towards the close of the eleventh century; whose chief, Basil, was burnt alive by order of the Emperor Alexander Comnenus. They denied the Trinity, maintaining that God had a human form, that the world was created by evil angels, &c

Bons Fieux, in English, good sons, a congregation of religious, of the third order of St. Francis; it was founded at Armantieres, a little town of Flanders upon the Lis, in the year 1615, by five pious artisans, the oldest of whom was named Henry Pringuel, a native of that town; they lived in common, and formed a little community in a house belonging to Pringuel; their habit was black, and not distinguished from that of seculars; three of them spent their time in making linen cloth, one taught youth, and the fifth made lace: thus they lived till the year 1626, when they embraced the third rule of St. Francis, their order increased, and, in 1670,

it consisted of two congregations, that of *Armantieres*, and that of *Lisle*, in the diocese of *Tournay*: in 1679, they made a third settlement at *St. Venant*, in the diocese of *St. Omer*. *Lewis XIV.* gave them the direction of all his hospitals at *Dunkirk*, *Bruges*, and *Ypres*; their congregation is at present composed of about seven houses and hospitals, or rather seven families, according to their manner of speaking.

Breviary, the Roman Catholic common prayer book, generally in Latin. There are some in England, Latin and English.

Briefs (apostolical) denote letters which the Pope dispatches to princes and other magistrates touching any public affair. They are thus called, as being very concise, written on paper without preface or preamble, by which they are distinguished from bulls, which are more ample, and always written on parchment, and sealed with lead or green wax, and with the seal of the fisherman, or *St. Peter* in a boat, a seal never applied but in the Pope's presence.

Brothers, Lay Brothers, among the Catholics, are those pious, but illiterate persons, who devote themselves in some convent to the service of the religious.—A lay brother wears a different habit from that of the religious; he is not in any orders, nor makes any vow, except of constancy and obedience, he is employed in the temporal concerns of the convent, and has the care of the kitchen, gate, &c. In the nunneries, there are also lay sisters, who are retained in the convent for the service of the nuns, in like manner as the lay brothers are for the monks.

Budnæans, or *Budneists*, a sect in Poland, 1584, who disclaimed the worship of Christ, like those in *Transylvania*, met with much opposition, yet propagated their opinions at *Cracow*, in the reign of *Sigismund*.

Bull, a written letter, dispatched, by order of the Pope, from the Roman chancery, and sealed with lead. It is a kind of apostolical rescript, or edict, and is chiefly in use in matters of justice and grace. If the former be the intention of the bull, the lead is hung by a hempen cord; if the latter, by a silken thread. It is this pendent lead, or seal, which is, properly speaking,

the bull, and which is impressed on the one side with the head of St. Peter and St. Paul, and on the other with the name of the Pope, and the year of his pontificate. The bull is written in an old round Gothic letter, and is divided into five parts, the narrative of the fact, the conception, the clause, the date, and the salutation, in which the Pope styles himself *Seruus Seruorum*, the servant of servants.—These instruments, besides the lead hanging to them, have a cross, with some texts of scripture, or religious motto about it. Bulls are granted for the consecration of Bishops, the promotion of benefices, the celebration of jubilees, &c. Those brought into France are limited by the law and customs of the land, nor are they admitted, till they have been examined, and found to contain nothing contrary to the liberties of the Gallican church.

C.

CALIXTINS, a party or sect of Christians, in Bohemia and Moravia, in the 15th century. The principal point in which they differed from the church, was, the use of the chalice (calix) or communicating in both kinds. They were a branch of the Hussites, or followers of John Huss:

Calouers, a general name given to the monks of the Greek church. These religious consider St. Basil as their father and founder, and look upon it as a crime to follow any other rule than his. There are three degrees among them, the novices, who are called Archari; the ordinary professed, called Microchemi; and the more perfect, called Megalochemi. They are likewise divided into Cœnobites, Anchorets, and Recluse. In the monasteries, the religious rise at midnight, and repeat a particular office, called from thence Mesonycticon, which takes up the space of two hours; after which they retire to their cells, till five o'clock in the morning, when they return to the church to say matins. At nine o'clock, they repeat the terce, sexte, and mass; after which they repair to the refectory, where is a lecture read till dinner. At four o'clock in the afternoon they say vespers; and at six go to supper. After supper they say an office, from thence called

Apodipho, and, at eight, each monk retires to his chamber and bed till midnight. Every day, after matins, they confess their faults on their knees, to their superior.

Camaldolites, or *Camaldules*, an order founded in 1023, upon mount Appennine, by Romuald, an Italian fanatic. The manner of life he enjoined his disciples to observe was as follows: They dwelt in separate cells, and met together only at the time of prayer. Some of them during the two Lents in the year, and others for the space of a hundred days, observed an inviolable silence. On Sundays and Thursdays they fed on herbs; and the rest of the week on bread and water only.

Cameronians, or *Cameronites*, the denomination of a party of Calvinists in France, who asserted that the will of man is determined only by the practical judgment of the mind, that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them; and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment. They obtained this name from John Cameron, who was born at Glasgow, in 1580, and who was professor there, and afterwards at Bourdeaux, Sedan, and Saumur. The synod of Dort was severe against them; yet it seems the only difference was as follows:—The synod had defined that God not only illuminates the understanding, but gives motion to the will, by causing in it an internal change. Cameron admitted only the illumination by which the mind is morally moved; and he explained the sentiment of the synod of Dort so as to render the two opinions consistent.

Cameronians, is a name sometimes given to the old Presbyterian dissenters of Scotland, from the Rev. Richard Cameron, who fell at Airmoss, in Kyle, in 1680, by the sword of his bloody persecutors. They have been also called *Whigs*, a term often applied to the friends of civil and religious liberty: *Mountain-men*, on account of their adhering to the same cause with those who preached the gospel upon the mountains and moors of Scotland, during the persecution; and *M^r Millans*, from the name of the first minister who espoused their

cause after the revolution. But they have assumed to themselves the appellation of *Old Presbyterian Dissenters*, on account of the part which their forefathers acted at the revolution in 1688-9, in openly and candidly dissenting from the public deeds of those who acted as the nation's representatives, in both church and state; and because they are of a longer standing, as a distinct body, than any other denomination of Presbyterians that have separated from the established church.

The Old Dissenters contend only for the same opinions which were generally received by all ranks of men in the purest time of the reformation, between 1638 and 1649

The Old Dissenters are so far from being unfriendly to civil government as some have supposed, that they have uniformly and strenuously contended, that it is a valuable ordinance, instituted by the Creator of heaven and earth, and made known in the revelations of his will, for his own glory, the external protection of his church, and the good of mankind. They find no fault with the particular kind of government established in this country. They object only to the terms, or fundamental conditions, on which persons are admitted into places of power and trust in the nation. If they thought these agreeable to the revealed will of God, and consistent with the fundamental laws of the kingdom, in the purest times of that reformation, to which they wish still to adhere, they would feel a pleasure in concurring with the other inhabitants of Britain, in an acknowledgment of the civil powers. But believing that the present terms of advancement to power are of a different nature, and especially perceiving that an unwarranted supremacy over the church of Christ forms an essential part of the constitution, and the support of it the positively fixed and indispensable conditions on which persons are admitted into places of trust, the Old Dissenters cannot in judgment approve of these terms. On the contrary, they find themselves under the disagreeable necessity of openly entering their protest against national backsliding, in both church and state. They are strenuous advocates for the binding obligation of the

national covenant of Scotland, and of the solemn league and covenant of the three kingdoms, Scotland, England, and Ireland. Believing that the holy Scriptures warrant public vowing, or covenanting unto the Lord; and that either the church, a whole nation, or any other organized body of professing Christians, may, as well as the individual, bind their own souls, by solemn covenant to serve God, and keep his commandments, they conclude that such acts, when regulated by the revealed will of God, must be of perpetual obligation, and that such a society becomes a permanent society, which is not dissolved by the death of those who compose it, but continues with their posterity.

The Old Dissenters are strict presbyterians: they consider the Scriptures as their infallible standard; and in subordination to them, they adopt the form of presbyterian church-government, agreed on by the assembly at Westminster. They receive the form of sound words, delivered by Christ himself in the sacred oracles, as the rule of their doctrine. Subordinate to this, they adopt the Westminster Confession of Faith, with the Larger and Shorter Catechisms; which they consider as a well-digested summary of what ought to be taught in the church. Public prayers, with the heart and the understanding, and in a known tongue, but not in written or humanly prescribed forms; singing psalms of divine inspiration only; reading and expounding the Scriptures; preaching and hearing the word; administering and receiving the sacraments of baptism and the Lord's supper; together with public fasting and thanksgiving, as the circumstances of the church require; all these are considered by them as the divinely appointed ordinances of religious worship. At the same time, they reject all rites and ceremonies of human invention. They also follow in substance, as a subordinate rule, the Westminster Directory for Public Worship. For regulating their discipline, they wish carefully to attend to what the Spirit saith to the churches, especially in the New Testament. In conformity with this, they obtain what aid they can from the ancient books of discipline, of public authority, in the Church of Scotland, together with the acts and de-

cisions of Assembly, in the time of the reformation. With respect to the mode of proceeding in these matters, they observe nearly the same forms of process as the other presbyterian churches of Scotland. This account, copied from Robinson's Theological Dictionary, is evidently drawn up by one of the sect of Old Dissenters.

Canon. This term signifies rule, according to the import of the Greek. It is particularly used in the language of the church, to signify such rules as are prescribed by councils concerning faith, discipline, and manners. It is made use of likewise to denote those books of scripture which are received as inspired and canonical, and to distinguish them from either profane, apocryphal, or disputed books.

Canonisation, a declaration of the Pope, whereby, after a great deal of solemnity, they enter into the list of the saints some person who has lived an exemplary life, and wrought miracles. The name is from canon, in regard the primitive canonizations were only orders of the Popes or Bishops, whereby persons eminent for piety, &c. were inserted in the canon of the mass, that they might be commemorated in the service, for that in those days the use of martyrologies was unknown in the church. Mabillon distinguishes two kinds of canonization, a general and particular: the first made by a general council, or a Pope; the second by a Bishop, a particular church, or a provincial council. At first only martyrs were canonized; by degrees they came to confessors. It is disputed whether the martyrdom does not supply the want of miracles. Canonization anciently consisted in inserting the saint's name in the canon of saints; in appointing a proper office for invoking him, and erecting churches under his invocation, with altars for mass to be celebrated on; taking up the body from the first place of its burial, and the like ceremonies. By degrees, other formalities were added; procession made with the saint's image in triumph, the day of his death is declared a feast; and, to render the thing still more solemn, Honorius III. in 1225, added several days indulgence to a canonization.

Capuchins, religious of the order of St. Francis, in its strictest observance. The Capuchins are thus called,

from *capuce* or *capuchon*, a stuff cap or cowl, wherewith they cover their heads. They are clothed with brown or grey, always barefooted, are never to go in a coach, nor ever shave their beard

Cardinal, is particularly used for an ecclesiastic Prince, one who has a voice both active and passive in the Roman conclave, at the election of a Pope. The Cardinals compose the Pope's council or senate in the Vatican; are a constitution of Pope John, which regulates the rights and titles of Cardinals; in which he declares that as the Pope represents Moses, so the Cardinals represent the seventy disciples, who, under the Pontifical authority, decide private and particular differences. The term was first applied to them in the year 150; others say, under Pope Silvester, in the year 300. These Cardinals alone were allowed to baptise, and administer the eucharist. When the Cardinal priests became Bishops, their cardinalate became vacant, they being then supposed to be raised to a higher dignity. Under Pope Gregory, Cardinal priests and Cardinal deacons were only such priests or deacons as had a church or chapel under their care; and this was the original use of the word. Leo IV. in the council of Rome in 853, calls them *presbyteros suos cardinales*, and their church is *parochios cardinalis*. The Cardinals continued on this footing till the eleventh century; but as the grandeur of his state and Holiness became exceedingly augmented, he would have his council of Cardinals make a better figure than the ancient priests had done. It is true, they still preserved their ancient title; but the thing expressed by it was no more. It was a long time, however, ere they had the precedence over Bishops, or got the election of the Pope into their hands; but when they were once possessed of those privileges, they soon had the red hat and purple, and, growing still in authority, became at length superior to the Bishops, by the sole quality of being Cardinals.

Caputiati, a denomination that appeared in the twelfth century, and obtained their name from a singular kind of cap, by which their party was distinguished. They wore on their caps a leaden image of the Virgin Mary,

and publicly declared that their purpose was to level all distinctions, to abrogate magistracy, to remove all subordination among mankind, and to mature that natural equality which was the inestimable privilege of the first of mortals.

Carmelites, an order of religious, making one of the four tribes of Mendicants or begging friars, and taking both its name and original from Mount Carmel, in Syria, formerly inhabited by the prophets Elias and Elisha, and by the children of the prophets, from whom this order pretends to descend in an uninterrupted succession. Some among them pretend they are descendants from Jesus Christ; others go farther, and make Pythagoras a Carmelite, and the ancient Druids regular branches of their order.

Carpocrations, a branch of the ancient Gnostics, so called from Carpocrates, who owned one sole Principle and Father of all things, whose name, as well as nature, was unknown. The world, he taught, was created by angels, vastly inferior to the first principle. He opposed the divinity of Jesus Christ, making him a mere man, begotten carnally on the body of Mary by Joseph, though possessed of uncommon gifts, which set him above other creatures.

Carthusians, an order of religious, instituted by St. Bruno about the year 1086, remarkable for the austerity of their rule, which obliges them to a perpetual solitude, a total abstinence from flesh, even at the peril of their lives, and absolute silence, except at certain stated times. Their houses were usually built in deserts, their fare coarse, and discipline severe.

Catechumen, a person to be instructed, in order to his being admitted a member of the Christian church.

Celestines, a religious order in the thirteenth century. They derived their name from their founder, Peter Di Murone who was raised to the pontificate under the name of Celestine V. The austerity of his manners rendered this pontiff extremely disagreeable to a degenerate and licentious clergy, and he was obliged to abdicate the papacy three months after his election.

The Celestines rose two hours after midnight to say matins. ate no flesh except when sick, and often fasted.

Their habit consisted of a white gown, a capuce, a black scapulary, and shirts of serge.

Cerdonians, a sect of Christians in the first century, who asserted two principles, a good and a bad, the first called the father of Jesus Christ; the latter the Creator of the world. They denied the incarnation of Jesus Christ, and rejected the books of the Old Testament. They likewise denied the resurrection.

Cerinthians, ancient Christians, who denied the deity of Jesus Christ. They took their name from Cerinthus, a contemporary with St. John. Cerinthus was a zealous defender of the circumcision, as well as the Nazarenes and Ebionites. He believed that Jesus Christ was a mere man, born of Joseph and Mary, but that, in his baptism, a celestial virtue descended on him in form of a dove, by means whereof he was consecrated by the Holy Spirit, and made Christ. It was by this celestial virtue, therefore, that he wrought so many miracles, which, as he received it from heaven, quitted him after his passion, and returned to the place where he came; so that Jesus, whom he called a pure man, really died, and rose again; but that Christ, who was distinguished from Jesus, did not suffer at all.

Cesarius, or *Cæsarians*. A religious order, being a reform of that of St. Francis.

Cestertian Monks. A religious order founded in the 9th century, by St. Robert, a benedictin, and abbot of Moleme. Certain anchorets of a neighbouring forest, having heard of St. Robert (then abbot of St. Michael de la Tonnerre) intreated him to take upon him the direction of them; but the prior of his monastery, and some of the ancient monks, obstructed his complying with their request. Those monks of Tonnerre lived under so great a relaxation of discipline, that the abbot lost all hopes of reforming them, and therefore left them, and retired to the abbey of Montier-la-celle, in which he had formerly been a monk. Soon after he was chosen prior of the monastery of St. Augulphus, which was dependent on that Abbey; then it was that the afore-named anchorets applied themselves to the Pope, who granted them a brief which directed the Abbot of Montier-la-celle to deliver Robert to them,

they having made choice of him to govern them Robert was well pleased with the Pope's order, and accordingly joined these anchorets, whom he led into the forest of Moleme, where they built themselves little cells made of the boughs of trees, and a little oratory in honour of the Huly Trinity; but these hermits falling into relaxation, and Robert not being able to reclaim them, he left them, and retired to a desert, called Haur, where there were religious men who lived in much unity and simplicity of heart, and who chose him for their abbot; but those of Moleme made use of the authority of the Pope, to oblige him to return, and govern them as he had done before.

Chaldæans, were the philosophic or priestly order among the Babylonians, and were rather a tribe among a nation, than a nation of themselves. They were famous for their learning, and were priests, philosophers, astronomers, astrologers, soothsayers, &c. They gloried in having among them astronomical observations for 472,000 years; Cicero, says, 470,000; Epigenes, cited in Pliny, 720,000; but the longest date, which has any appearance of truth, is 1,903 years. In consequence of this pretended claim to learning and supernatural knowledge, the Chaldæans are distinguished from the Babylonians; and they are said to have inhabited a region peculiar to themselves, and situated next to the Arabians and the Persian gulfs.

Chalice, the cup or vessel used to administer the wine in, in the eucharist, and in the mass. Bede affirms, that the chalice, used by Jesus Christ at the supper, had two handles, and held just half a pint, which the ancients imitated. In modern times, they are generally made of silver or gold.

Chapter, Capitulum, a community of ecclesiastics belonging to a cathedral or collegiate church. The chief or head of the chapter is the dean; the body consists of, canons or prebendaries. The chapter has now no longer any share in the administration of the diocese, during the life of the bishop; but succeeds to the whole Episcopal jurisdiction during the vacancy of the see. The origin of the chapters is derived from hence; that anciently the Bishops had their clergy

residing with them in their cathedrals, to assist in performance of sacred offices, and in the government of the church; and even after parochial settlements were made, there were still a body of clerks who continued with the Bishops, and were indeed his family, maintained out of his income.

Charity of our Lady (Religious Hospitallers, of this Order). This order was founded about the end of the 13th century. The religious of this order observed the third rule of St. Francis.

Charity of St. Hippolytus (Religious Hospitallers of that Order). About the year 1585, in the pontificate of Gregory XIII. one Bernardin Alvarez, a Mexican, founded an hospital at a little distance from the city of Mexico, with the permission of the Archbishop, and dedicated it to the honour of St. Hippolytus the Martyr, Patron of the city of Mexico. Bernardin drew up constitutions for the government of those who joined themselves with him in the pious design of serving the poor, and got them approved by Pope Gregory XIII. Afterwards some other hospitals were built in imitation of this, the number of which increasing, they united, and formed a congregation, under the name of The Charity of St. Hippolytus; which still subsists.

Chazinzarians, a sect which arose in Armenia, in the seventh century. They are so called from the Armenian word *chazus*, which signifies a cross, because they are charged with adoring the cross; whence, in Greek, they are likewise called *staurolatræ*.

Childermas Day, called also *Innocents Day*, an anniversary feast of the church, held on the 28th of December, in memory of the children of Bethlehem, massacred by order of Herod

Chorepiscopi. In the ancient church, when the dioceses became enlarged by the conversion of Pagans in the country and villages at a great distance from the city-church, the Bishops appointed themselves certain assistants, whom they called *Chorepiscopi*, because by their office they were Bishops of the country.

Chrism, oil consecrated by the Bishop, and used in the Roman and Greek churches, in the administration of baptism, confirmation, ordination, and extreme unction,

The chrism is prepared on Holy Thursday with much ceremony. There are two kinds of chrism; the one prepared of oil and balsam, used in baptism, confirmation, and ordination; the other of oil alone, consecrated by the Bishop, used anciently for the catechumens, and still in extreme unction. The action of imposing the chrism is called *chrismation*. The chrismation in baptism is performed by the priest; that in confirmation by the Bishop; that in ordination, &c. is more usually stiled *unction*.

Christians of St. John, a very ancient sect of Christians, numerous in Bassora, and the neighbouring towns. They inhabited along the river Jordan, where St. John baptised, and from him they had their name. They hold an anniversary feast five days, during which they all go to their Bishop and are baptised. They have no canonical books, and deny the third person in the Trinity.

Christians of St. Thomas, or San Thoma, a sect of ancient Christians, found in the East Indies, and Abyssinia, when the Europeans touched at the port of Callicut, who pretend to be descended from those St. Thomas converted in the Indies; whence the name: the natives call them, by way of contempt, Nazarenes; their most honourable appellation is *Mappuleymer*.

Cocceians, a denomination that arose in the seventeenth century, and obtained its name from John Coccius, a native of Bremen, and professor of divinity in the university of Leyden. This man represented the whole history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the New Testament, and to the end of the world. He affirmed that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the sense of the words used in these predictions. He laid it down as a fundamental rule of interpretation, that the words and phrases of Scripture are to be understood in every sense of which they are susceptible;

or, in other words, that they signify in effect every thing which they can signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature with the new covenant obtained by the mediation of Jesus Christ.

Coenobites, an order of monks, in the fourth century. They lived together in a fixed habitation, and formed one large community under a chief, whom they called father or abbot.

Collegiants, a religious society that arose in 1619, when the disputes and tumults, which the Arminian system produced in Holland, were at the height. They meet twice a year at Rhinsberg, in the neighbourhood of Leyden, and are generally known by the name of Collegiants; or Collegians, from their assemblies being called colleges. All are admitted to the communion of this sect, who acknowledge the divinity of Scripture, and endeavour to live suitably to its precepts and doctrines, whatever may be their peculiar sentiments concerning minor points.

Collect, in the liturgy of the church of England, and the mass of the Roman Catholics, denotes a prayer accommodated for any particular day, occasion, or the like. In general, all the prayers in each office are called collects; either because the priest speaks in the name of the whole assembly, whose sentiments and desires he sums up by the word *oremus*, *let us pray*, as is observed by Pope Innocent III. or because those prayers are offered when the people are assembled together; which is the opinion of Pamelius on Tertullian. The Popes Gelasius and Gregory are said to have been the first who established collects.

Coluthians, a Christian sect, who rose about the beginning of the fourth century, on occasion of the indulgence shown to Arius by Alexander, patriarch of Alexandria. Several people being offended at so much condescension, and, among the rest, Coluthus, a priest of the same city, he hence took a pretence for holding separate assemblies, and by degrees proceeded to the ordination of priests, as if he had been a Bishop, pretending a necessity for this authority, in order to

oppose Arius. He also taught that God did not create the wicked, and that he was not author of the evils that befall men. He was condemned in a council held at Alexandria by Osius, in the year 335.

Collyridians, Arabian heretics in the fourth century, so denominated from idolizing the Virgin Mary, worshipping her as a goddess.

Collobium, a garment worn by Bishops and Presbyters in the primitive ages.

Commendam, in the canon or ecclesiastical law, is the charge, trust, or administration of a benefice, given either to a layman to hold by way of depositum for six months, in order for repairs, &c. or to another ecclesiastic, or beneficed person, to perform the pastoral duties thereof, till such time as the benefice is provided with a regular incumbent. *Commendam*, in the church of Rome, is likewise a real title of a regular benefice, such as an abbey or priory given by the Pope to a secular clerk, or even to a layman, with power to dispose of the fruits thereof during life; and, by the Pope's bulls, the commendatory abbot has the full authority of the regular abbot, to whom he is substituted, excepting only in *spiritualibus*, the direction of which is left to the claustral prior. Benefices in *commendam* are vested in the crown by a statute of Henry VIII. This right was contested in the reign of King James I. who designing to give in *commendam* a vacant church, it was disputed in the court of Common Pleas, not only whether the King might grant a *commendam* to a Bishop, either before or after his consecration; but also whether *commendams* were to be granted without necessity. The point was solemnly argued by the judges, who were severely reprimanded at the council-board by the King for daring to attack the prerogative royal.

Communion, the being united in doctrine and discipline. All the Christian churches were originally in communion with each other, having one common faith and discipline; in process of time a diversity of opinions prevailed, and occasioned some churches to separate from the rest, and to form the distinct communions into which the Christian church is at present divided. The three grand communions are that of the church of Rome,

that of the Greek church, and that of the Protestant churches.

Conclave, the place in which the Cardinals of the Roman church meet, and are shut up, in order to the election of a Pope. The ecclesiastical constitutions allow the Cardinals to chuse the place of the conclave: notwithstanding which, it is always held in the Vatican, on account of the spaciousness of the building, the convenience of its open square, and its galleries, which will hold a number of servants. The conclave is a range of small cells, ten feet square, made of wainscot; they are numbered, and drawn for by lot; they stand in a line along the galleries, and half the Vatican, with a small space between each. Such Cardinals as were created by the late Pope hang their cells with violet-coloured stuff, and the rest with green serge: each cell has the arms of the respective Cardinal. Strong guard is kept at the door of the Vatican, and round the conclave, and many precautions, with much ceremony, made use of to prevent any intelligence being conveyed, or interest, or bribery, &c.

Conferences, ecclesiastical, by order or with the consent of public authority, were, 1st, That of the dissenting brethren for diffusing greater harmony of sentiments and unity or friendship amongst differing societies or members at Marpuge, particularly on the eucharist, 1526. 2ndly, At Spire, where the name of Protestants was first used, in 1529. 3rdly, At Smalcalde, a city in Franconia, in Germany, where were present fifteen Princes, besides the deputies of 30 cities which had embraced the Augsburg confession, and renewed for ten years the league which the other Protestants had made for their own defence, at which the ambassadors from England and France gave attendance, and pursuant to instructions confirmed that league in 1535. This was held by adjournment in the year 1537, by the Protestant Princes and deputies of the Lutheran cities, who agreed vigorously to support themselves against any infringement of their Christian liberty, and eventually, after several sessions, obtained an establishment of the Protestant religion in Germany, the progressive steps to which are largely set forth by Hoffman, 1540. 4thly, Held at the

same place, when the Emperor Charles V. endeavoured to obtrude some articles of farther conciliation with the Protestants, which they rejected, 1548. 5thly, At Altemburgh, among the Lutherans, on the point of justification, 1569; and at a second session, held by the same members at Quintenburgh, on the ubiquity of God, 1573. 6thly, At Torgo, concerning divers articles of faith, 1576. Another session held at Bipent, and another at Hetzburgh, for compiling a book of Concord, 1578. This word is now used by the Wesleyan Methodists, to denote their annual meetings of Ministers.

Confirmation, or imposition of hands, is a rite of the Christian religion, which in the primitive Church used to be administered, or made use of immediately after baptism, if the Bishop was present at the solemnity. It is a sacrament of the church of Rome, but not of the Protestants; for confirmation with them is no sacrament, no federal rites are declared to belong to it; it is no new stipulation, but rather a ratification of their baptismal engagements.

Congregation, an assembly of several ecclesiastics, united so as to constitute a body. The term is principally used for assemblies of Cardinals, appointed by the Pope, and distributed into several chambers, for the discharge of certain functions and jurisdictions, after the manner of our offices and courts.—The first is the congregation of the holy office, or the inquisition; the second, that of jurisdiction over Bishops and regulars; the third, that of councils with power to interpret the council of Trent; the fourth, that of customs, ceremonies, precedencies, canonizations, called the congregation of rites; the fifth, that of St. Peter's fabric, which takes cognizance of all causes relating to piety and charity, part whereof is due to the church of St. Peter; the sixth, that of waters, rivers, roads; the seventh, that of fountains and streets, the eighth, that of the index, which examines the books to be printed or corrected, the ninth, that of the government of the whole state of the church; the tenth, *De bono regimine*, of which the Cardinal's nephew is chief; the eleventh, that of money; the twelfth, that of Bishops, wherein those who are to be

promoted to bishoprics in Italy are examined, this is held before the Pope; the thirteenth, that of consistorial matters, the chief whereof is Cardinal Dean. There is also a congregation of alms, which takes care of what relates to the subsistence of Rome and the state of the church.

Congregationalists, a denomination of protestants who reject all church government, except that of a single congregation under the direction of one pastor, with their elders, assistants, or managers.

The platform of church discipline drawn up in 1648, and agreed upon by the elders and messengers of the churches, assembled in the synod at Cambridge in New England, defines a congregational church to be, by the institution of Christ, a part of the militant visible church, consisting of a company of Saints by calling, united in one body by a holy covenant, for the public worship of God, and the mutual edification of each other in the fellowship of the Lord Jesus. According to this platform, those who are admitted members of churches ought to be first examined; for the eunuch of Ethiopia, before his admission, was examined by Philip whether he believed in Jesus Christ with all his heart. The officers are charged with the keeping of the doors of the church, and are therefore, in a special manner, to try the fitness of those who enter. The qualifications necessary to be found in all Church members, are repentance from sin, and faith in Jesus Christ. The confession of faith which was agreed upon by the synod at their second session, teaches the doctrine of the trinity, of predestination, total depravity, particular redemption, effectual grace, and final perseverance. In one particular, the Congregationalists differ from the Independents; the former invite councils which are advisory only; but the latter were accustomed to decide all difficulties within themselves.

Consistory, or Roman Consistory, denotes the college of Cardinals, or the Pope's senate and council, before whom judiciary causes are pleaded. The consistory is the first court or tribunal of Rome; it never meets but when the pope pleases to convoke it, and the Pope presides in it in person, mounted on a magnificent throne.

and habited in his pontificalia ; on the right are Cardinal bishops and priests, and on the left Cardinal deacons. The place where it is held, is a large hall, in the apostolical palace, where Princes and ambassadors of Kings are received. The other prelates, prothonotaries, auditors of rota, and other officers, are seated on the steps of the throne ; the courtiers sit on the ground, ambassadors on the right, and consistorial and fiscal advocates behind the Cardinals. Besides the public consistory, there is also a private one held in a retired chamber, called the chamber of Papegay, the Pope's throne here being only raised two steps high. Nobody is here admitted, but the Cardinals, whose opinions are collected, and called sentences. Here are first proposed and passed all bulls for bishoprics, abbeys, &c. Hence bishoprics and abbeys are said to be consistorial benefices, in regard they must be proposed to their consistory, the annates be paid to the Pope, and his bulls taken. Consistory was always the name of a court under Constantine, where he sat in person, and heard causes. The members of this court were called *Consites*. Consistory is also used among the reformed, for a council or assembly of ministers or elders, to regulate their affairs, discipline, &c.

Constitution, an establishment, ordinance, decision, regulation, or law, made by authority of a Prince, or other superior, ecclesiastical or civil. The constitutions of the Roman emperors make a part of the civil law ; the constitutions of the church make a part of the canon law. Some of the papal constitutions are in form of bulls, others of briefs. Apostolical constitutions denote a collection of regulations attributed to the Apostles, and supposed to have been collected by St. Clement, whose name they likewise bear. They are divided into eight books, consisting of a great numbers of rules and precepts relating to the duties of Christians, and particularly to the ceremonies and discipline of the Church. Authors are divided about their genuineness ; the generality hold them spurious, and endeavour to prove them posterior to the apostolical age, maintaining they were unknown till the fourth century.

Consubstantiation, a tenet of the Lutheran Church, with

respect to the manner of the change made in the bread and wine in the Eucharist. In contradiction to the other reformers, Luther only changed transubstantiation into consubstantiation, which means that the substance of Christ's body and blood is present in the holy sacrament with the substance of bread and wine. He attempted to illustrate the doctrine of consubstantiation by saying, that Jesus Christ "is in the bread, just as fire is in the red hot iron." His perseverance in this opinion was a principal cause of the division among the reformed churches.

Convocation, a general assembly of the clergy of a province, summoned by the King's writ, to consult of the more weighty affairs of the church, as oft as a parliament is convoked to consult of those of the state. The King's writ is directed to the Archbishop of each province, requiring him to summon all Bishops, Deans, Archdeacons, of cathedral, collegiate churches, &c. The power of the convocation is limited by a statute of King Henry VIII. They are not to make any canons, or ecclesiastical laws without the King's licence; nor when permitted to make any, can they put them in execution, but under these restrictions. 1. Such canons must not be contrary to the King's prerogative. 2. They must not contradict any statute, or the common law. 3. Nor must they alter any known custom of the realm. They have the examining and censuring all heretical and schismatical books and persons, &c. but there lies an appeal to the King in Chancery or to his delegates. The clergy in convocation and their servants, have the same privileges as members of parliament.

Cope, an ecclesiastical habit. By an act of King Edward VI. whensoever the bishop shall celebrate the holy communion in the church, he shall have upon him besides his rochet, a surplice or albe, and a cope, &c. The Greeks pretend it was first used in memory of the mock robe put upon our Saviour.

Copiotæ, a particular order of men, in the primitive Christian Church, whose business it was to inter the dead. They were so called, either from the pains they took, or else because they committed the bodies of the dead to the grave, a place of ease and rest. They were

instituted in the time of Constantine, or his son Constantius, in two of whose laws they are expressly mentioned. Their particular office was to prepare the graves, wrap up the bodies of the dead, and then bury them; and because this was ever accounted a work of piety and religion, therefore the Copiotæ, though not in holy orders, were considered as bearing a relation to the clergy, and vested with the same immunities.

Corporal, in the Christian church, is a fair linen cloth thrown over the consecrated elements, at the celebration of the eucharist. It was so called by the Latins, from being spread over the body of our Lord Jesus Christ; and, according to Isidore Pelusiola, was designed to represent the body of our Saviour being wrapt in fine linen by Joseph of Arimathea.

Coul, or *cowl*, a sort of monkish habit worn by the *Barnardines* and *Benedictines*. There are two kinds of couls, the one white, very large, wore in ceremony, and when they assist at the office: the other black, worn on ordinary occasions, in the streets, &c.

Council, primitive and ecclesiastical, is a free, public, ecclesiastical meeting, especially of bishops, and also of other doctors lawfully deputed by divers churches, for the examining of ecclesiastical causes, according to the scriptures, and those according to the power given by common suffrage, without favour of parties, to be determined, in matters of faith, by canons; in cases of practice, by precedents; in discipline, by decrees and constitutions. It is a synod or assembly of Prelates and Doctors met for the regulating of matters relating to the doctrine or discipline of the church.

Councils, *Œcumenical* or *General*, are assemblies of all the prelates in Christendom, in the strict sense of it. But to constitute a general assembly, it was never deemed necessary for all the prelates to be actually present; it is sufficient that the council be regularly appointed, and that they are called to be there a proxy might represent them, or if they choose to absent themselves, it will nevertheless be esteemed *œcumenical*. General councils are sometimes called by ecclesiastical authors *plenary councils*. The Catholics reckon eighteen, whereof only the four *first* are admit-

ted by the reformed. The eighteen are thus numbered, viz. two of Nice, four of Constantinople, one of Ephesus, one of Chalcedon, five of the Lateran, two of Lyons, one of Venice, one of Florence, and the last of Trent, which last ordained provincial councils to be held every three years, but this order was not attended to. The canons and decrees of councils have been often collected, viz. by Dr. Merlin, of Paris, 1524. Another at Venice, in 1585. Another at Rome, in 1608. One of Binius, canon of Cologne, 1606, in 10 vols. Another at Louvre, in 1664, in 37 vols.

Croisade, *Crusade*, or *Cruzado*, a holy war, or an expedition against infidels and heretics, particularly against the Turks, for the recovery of Palestine. People anciently flocked on these croisades out of devotion; the Pope's bull, and the preaching of the priests of those days, making it appear a point of conscience. Hence several orders of knighthood took their rise. Those who meant to go on this errand, distinguished themselves by crosses of different colours, worn on their clothes, and were thence called *croises*: the English wore them white, the French red, the Flemish green, the Germans black, and the Italians yellow. They reckon eight croisades for the conquest of the Holy Land. The first undertaken in 1095, at the council of Clermont: the second in 1144, under Louis VII.: the third in 1188, by Henry II. of England and Philip Augustus of France: the fourth in 1195, by Pope Celestin III. and the Emperor Henry VI.: the fifth published in 1198, by order of Innocent III. wherein the French, Germans, and Venetians engaged: the sixth, under the same Pope, began tumultuously, in 1213, and ended in the rout of the Christians: the seventh, resolved on at the council of Lyons, in 1245, undertaken by St. Louis: the eighth, which was the second of St. Louis, and the last of all, in 1268. The abbot Justiniani makes an order of knighthood of the *croises*, who served in the croisades. Towards the middle of the 12th century, there was also a croisade of the Saxons against the Pagans of the north; wherein the Archbishop of Magdeburgh, the Bishops of Halberstadt, Munster, Mersburgh, Brandenburg, &c. with

several lay Lords, embarked: and towards the beginning of the same century, under the pontificate of Innocent, there was also a croisade undertaken against the Albigenses, who were become powerful in Languedoc, &c.

Crosier, the pastoral staff, so called from its likeness to a cross, which the Bishops formerly bore as the common ensign of their office, and by the delivery of which they were invested in their prelacies. Hence the officer, who, like our vergers, sometimes went before a Bishop, carrying his cross, had the name of Crociary, or Cross-bearer.

Crosiers, or Cross-bearers, an order in the church of Rome, founded in honour of the discovery of the cross upon which our Saviour suffered, by Helena, mother of Constantine the Great. Till of late, they were to be found in several parts of Europe. They wore a cross of red cloth on their breasts. Before the Reformation, they had several houses in England, in particular one in London, on the spot now called Crutched-friars, which ought to be denominated Crossed-friars. The superior of this order received episcopal ordination, and wore a mitre, with a golden cross, in the same manner as a bishop.

Cross, exaltation of the. A festival of the Greek and Romish churches, observed on the 14th of December. In the reign of Heraclius, Cosroes, King of Persia, sacked Jerusalem; and, together with other plunder, carried off that part of the cross left there, in memory of our Saviour, by the Empress Helena, which he sent into Persia. After many battles, in which the Persians were always defeated, Heraclius had the good fortune to recover the cross. This Prince carried it to Jerusalem himself, and laying aside his Imperial ornaments, marched with it on his shoulders to the top of Mount Calvary, from whence it had been taken. The memory of this action was perpetuated by the festival of the re-establishment or (as it is now called) the exaltation of the cross. The latter name was given to this festival, because, on this day, they exalted, or set up, the cross in the great church at Constantinople, in order to show it to the people. This festival is distinguished among

the Coptic or Egyptian Christians, by the benediction of a particular cross, which is afterwards thrown into the river Nile, in order to make its waters fall away, or rather as a grateful acknowledgment of the inestimable blessings which attend its overflowing.

D

- Dalmatica*, a vestment, or habit of a Bishop and Deacon, so called, because it was first invented in Dalmatia. Pope Sylvester appointed it to be used by the Deacons. It was a royal garment, having been worn by the Emperor Pertinax, and it was called *Chirodota*, or *Manicata*, because it had sleeves, to distinguish it from the *collobium*, which had none. The *Dalmatica* was all of white before, but behind had two purple lines or stripes. Pope Eutychianus decreed, that the bodies of the martyrs should be wrapped up in the *dalmatica*. Virgins are sometimes represented in this dress, for there is at Rome a picture of St. Cæcilia, in the church of that Saint, habited in the *Dalmatica*.
- Damianists*, so called from Damianus, a Bishop, a branch of the ancient Acephalous Severites; who, with the Catholics, admitted the fourth council, but disowned any distinction of persons in the Godhead, and professed one single nature incapable of any difference.
- Dancers*, a denomination that arose in the year 1373 at Aix-la-Chapelle, whence they spread through the district of Liege, Hainault, and other parts of Flanders. It was their custom to begin dancing on a sudden; and, holding each other's hands, they continued their motions, till, suffocated with the extraordinary violence they fell down breathless together. They affirmed, that during these intervals of vehement agitation, they were favoured with wonderful visions. Like the Flagellants, they wandered from place to place, had recourse to begging for their subsistence, treated with the utmost contempt both the priesthood and the public rites and worship of the church, and held secret assemblies. Thus it appears, that the French Convulsionists and the Welsh and American Jumpers, have had predecessors of the same kind.
- Datary*, an officer in the Pope's court. He is always Prelate, and sometimes a Cardinal, deputed by

Holiness to receive such petitions as are presented to him, touching the provision of benefices. The Datary has power to grant, without acquainting his Holiness therewith, all such benefices as do not exceed twenty-four ducats annually; but for such as amount to more, he is obliged to get the provisions signed by the Pope, who admits him to audience every day. This officer has likewise a substitute; but he can consider no benefice at all. When a person has obtained the Pope's consent for a benefice, the Datary subscribes his petition, *annuit sanctissimus*, i. e. The most holy father consents to it. After the petition has passed the proper offices and is registered, it is carried to the Datary, who dates it, and writes these words, *datum Romæ apud &c.* given at Rome in the Pontifical palace, &c. Afterwards the Pope's bull, granting the benefice, is dispatched by the Datary, and passes through the hands of more than 1000 persons, belonging to fifteen different offices, who have all their stated fees.

Davidists, Davidici, the adherents of David George, a glazier, or, as others say, painter, of Ghent; who, in 1525, began to preach a new doctrine, publishing himself to be the true Messiah, and that he was sent thither to fill heaven, which was quite empty, for want of people to deserve it. He rejected marriage, &c. and laughed at the self-denial so much recommended by Christ. He died in 1556; but having promised his Disciples to rise again at the end of three years, the magistrates of Basil, where he died, ordered his body to be dug up and burnt, together with his writings, by the common hangman.

Day, Lammas, the first of August, celebrated as a festival, in the church of Rome, in memory of St. Peter's imprisonment. Eudocia, the wife of Theodosius the Emperor, having made a journey to Jerusalem, was there presented with the fetters which St. Peter was loaded with in prison. These she presented to the Pope, who afterwards laid them up in a church, built by Theodosius, in honour of St. Peter. Eudocia, in the mean time, having observed that the first of August was celebrated in memory of Augustus Cæsar, who had on that day been saluted Augustus, and upon that

account given occasion to the changing the name of the month from *Sextilis* to *August*, that Princess thought it not reasonable that a holyday should be kept in memory of a Heathen Emperor, and therefore obtained a decree of *Theodosius*, that this day should for the future be kept holy, in remembrance of *St. Peter's* bonds. This festival is known, in the Roman calendar, by the name of the feast of *St. Peter* (*in vinculis*) in fetters. It was called among us *Lammas Day*, from a conceit the people had, that *St. Peter* was patron of the lambs, because our Saviour said to him, *feed my lambs*; upon which account they thought the mass of this day very beneficial to make their lambs thrive.

Deacon, signifies *minister, servant*. This word is made use of in the language of the church, to denote those whose office it is to assist the Bishop, or priest, in the distribution of the eucharist, and, besides this, in the service of the poor and administering what is necessary for them.

Deaconry, a name still reserved to the chapels and oratories in Rome, under the direction of the several deacons in their respective regions or quarters.

Dean, a prime dignitary in most cathedral and collegiate churches; being usually the president of the chapter. It is a title, also, applied among us to divers persons that are the chief of some peculiar churches and chapels; as the Dean of the King's chapel, of the Arches, of Battel, &c. &c.

Decalogue, the ten commandments, engraven on two tables of stone, and given to *Moses*.

Decretals, Letters said to have been written by the Roman Pontiffs of ancient times, on certain points, or questions in the ecclesiastical law. At the desire of *Gregory IX.* the Decretals were collected into five books. This was in the 13th century. Afterwards pope *Boniface VIII.* caused another collection to be made, which was entitled the 6th Book of Decretals. There has been considerable controversy amongst canonists and divines concerning the genuineness of these Decretal Epistles.

Dedication, the act of consecrating a temple. altar. statue,

place, &c. to the honour of some deity. It is very ancient, both in the Heathen times, and among the Christians. The feast of the dedication, or rather the feast-day of the saint and patron of a church, was celebrated not only by the inhabitants of the place, but by those of all the neighbouring villages, who usually resorted thither. The custom is still retained in divers places, under the names of feasts, wakes, or vigils, particularly in some of the northern counties of England; but they are frequently made the occasion of great debauchery.

Destructionists, those who hold a kind of middle scheme between the system of *universal restoration* and that of *endless misery*, or who maintain that the wicked shall neither be for ever miserable, nor finally saved; but that after undergoing an awful judgment, and a condemnation proportioned to their crimes, they shall be punished with an utter extinction of being. They say, that the Scripture positively asserts this doctrine of *destruction*; that the nature of future punishment, which the Scripture terms *death*, determines the meaning of the words *everlasting, eternal, for ever, &c.* as denoting endless duration, because no law ever did or can inflict the punishment of death for a limited period; that the punishment cannot be corrective, because no man was ever put to death, either to convince his judgment, or to reform his conduct; that if the wicked receive a punishment *apportioned* to their crimes, their deliverance is not to be attributed either to the mercy of God, or the mediation of Jesus Christ, but is an act of absolute justice: and, finally, that the mediatorial kingdom of Christ will never be delivered up, since the Scripture asserts, that 'of his kingdom there shall be no end.' Those who maintain this doctrine of the *destruction of the wicked*, are accused of espousing the doctrine of *annihilation*. This, however, they deny and allege that, "philosophically speaking, there can be no annihilation, and that *destruction* is the express phrase used in the New Testament."

Several advocates for this doctrine have been distinguished for their erudition and piety. Among these may be ranked Dr. John Taylor, of Norwich, the Rev.

J. Bourn, of Birmingham, from whom they are sometimes called *Bourneans*, Mr. J. Nicol Scott, Dr. Price, and the present venerable and amiable Mr. J. Marsom. If the doctrine of *annihilation* be connected with that of *destruction*, as many seem to think, the learned Dr. Watts may be considered in some measure as a *destructionist*; since it was his opinion, that the children of ungodly parents, which die in infancy, are *annihilated*. Mr. Forsyth, in his *Principles of Moral Science*, argues against a future state of rewards and punishments, confers immortality on the elect few who have cultivated their intellectual powers in this life, and consigns the multitude to annihilation.

Diaconicon, Sacristy, a place adjoining to the ancient churches, where the sacred vestments, with the vessels, and other ornaments of the altar, were preserved.

Diet, an assembly of the states of Germany. The most remarkable of those which have been held on the affairs of religion were the following:—1. The diet of Augsburgh, in the year 1530, was assembled to re-unite the Princes of the empire, in relation to some religious matters; the emperor himself presided in this assembly with the greatest magnificence imaginable. The Elector of Saxony, followed by several Princes, presented the confession of faith, called, The Confession of Augsburgh. The Emperor ended the diet with a decree, that no alteration should be made in the doctrine and ceremonies of the Romish church, till a council should order it otherwise.—2. The diet of Augsburgh, in 1547, was held on account of the Electors being divided concerning the decisions of the council of Trent. The Emperor demanded, that the management of that affair should be referred to him; and it was resolved, that every one should conform to the decisions of the council.—3. The diet of Augsburgh, in 1548, was assembled to examine some memorials, relating to the Confession of Faith; but the commissioners not agreeing together, the Emperor named three divines, who drew the design of that famous Interim, so well known in Germany and elsewhere.—4. The diet of Augsburgh, in 1550. In this assembly the Emperor complained, that the Interim was not ob-

served, and demanded that all should submit to the council which they were going to renew at Trent, which submission was resolved upon by a plurality of votes.—5. The diet of Nuremberg in 1523. Here Pope Adrian VI.'s nuncio demanded the execution of Leo X.'s bull, and Charles V.'s edict, against Luther; but the assembly drew up a list of grievances, which were reduced to a hundred articles; some whereof aimed at the destruction of the Pope's authority, and the discipline of the Romish church: however, they consented that the Lutherans should be commanded not to write against the Roman Catholics.—6. The diet of Nuremberg, in 1524. In this assembly the Lutherans having the advantage, it was decreed, that the Pope should call a council in Germany; but that, in the mean time, an assembly should be held at Spire, to determine what was to be believed and practised. But Charles V. prohibited the holding this assembly.—7. The diet of Ratisbon, in 1541, was held for reuniting the Protestants with the Roman Catholics. The Emperor named three Roman Catholics and three Protestant divines, to agree upon articles. The Roman Catholics were Julius Phlug, John Gropper, and John Eckius; and the Protestants were Philip Melancthon, Martin Bucer, and John Pistorius: but after a whole month's consultation, they could agree upon no more than five or six articles, which the Emperor consented the Protestants should retain, forbidding them to solicit any body to change the ancient religion.—8. The diet of Ratisbon, in 1546, decreed, that the council of Trent was to be followed, which was opposed by the Protestant deputies, and this caused a war against them.—9. The diet of Ratisbon, in 1557, demanded a conference between some famous doctors of both parties, which conference was held at Worms, in September, between twelve Roman Catholics, and twelve Lutheran divines: but was soon dissolved by the Lutherans being divided among themselves.—10. The diet of Spire, in 1526. In this assembly, wherein presided the Archduke Ferdinand, the Duke of Saxony and the Landgrave of Hesse demanded the free exercise of the Lutheran religion: upon which it was decreed, that the Emperor should

be desired to call a general or national council in Germany within a year, and that in the mean time every one should have liberty of conscience.—11. The diet of Spire, in 1529, decreed, that in the countries which had embraced the new religion, it should be lawful to continue in it till the next council; but that no Roman Catholic should be allowed to turn Lutheran. Against this decree, six Lutheran Princes, viz. the Elector of Saxony, the Marquis of Brandenburg, the two Dukes of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, with the deputies of fourteen imperial towns, protested in writing, from which solemn protestation came the famous name of Protestants, which the Lutherans presently after took.—12. The diet of Worms, in 1521. In this assembly Luther, being charged by the Pope's Nuncio with heresy, and refusing to recant, the Emperor, by his edict of May 26, before all the Princes of Germany, publicly outlawed him.

Dissenters, Separatists from the church of England, and the service and worship thereof.

Dominicans, an order of religious, called in some places Jacobins, Predicants, or Preaching Friars. They take this name from their founder Dominic de Guzman, born in 1170, at Calarvega, in Old Castile. The order was approved of in 1215 by Innocent III. and confirmed in 1216 by a bull of Honorius III. under the rule of St. Augustin, and the title of *Preaching Friars*. This order is diffused throughout the whole known world: it has forty-five provinces under the General, who resides at Rome; and twelve particular congregations or reforms, governed by vicars-general. They reckon three Popes of this order, above sixty Cardinals, several Patriarchs, one hundred and fifty Archbishops, about eight hundred Bishops, &c. &c. There are also nuns of this order, called *Preaching Sisters*.

Donatists, an ancient sect in Africa, so named from their leader *Donatus*. They arose in the year 311. They held that baptism out of their sect was null; that there was no church but in Africa; all the rest of the churches they held as prostitute and fallen. They were also accused of Arianism.

Donative, in the ecclesiastical sense of the word, is a be-

notice given by the patron to the priest without presentation of the ordinary, and without institution and induction.

Dart. synod of, consisted of the States-General of the United Provinces, deputies from the Protestant states of Germany, from the Remonstrants and Contra-remonstrants, deputies from England, &c. for settling the constitution and government of the Protestant churches, and for determining such points of faith as should be deemed essential to constitute a person a true Protestant, &c. This synod commenced the 13th of November, 1618, and continued their deliberations one hundred and eighty sessions, ending the 29th of May, 1619. This synod favoured the doctrine of Predestination, and some decrees passed against the Remonstrants for denying it.

Doxology, an appellation given by the Greeks to the 14th verse of the second chapter of St. Luke, "Glory be to God in the highest, &c." because beginning with the Greek word δόξα, *Glory*. This they distinguish by the name of great doxology. And, the *Gloria Patri*, "Glory be to the Father," they call the less doxology, as beginning with the same words. Doxologies are very frequently used in Roman and some Protestant Churches.

Druids, the priests or ministers of the ancient religion of the Gauls, Britons, and Germans. The druidical religion was at first extremely simple, and consisted of the following leading principles: 1. The professors of this religion were to honour the Divine Being as the maker and governor of the universe; but they were to seek the assistance of subordinate deities, who were supposed to act rather as messengers, than as having any power of their own. 2. The Druids taught the people to believe that the souls of men were immortal, but that they passed from one body to another; a sentiment which could never have existed, had they been reconciled to the events of Providence. 3. Those who had been found guilty of notorious blasphemy were to be put to death; and in such cases the priests were the sole judges. 4. Men were to do to others, as they would that others should do unto them; neither

to wrong their neighbours, nor to injure themselves. 5. It was deemed highly criminal to eat flesh, milk, or eggs, because it was supposed that human souls inhabited animal bodies. 6. The first appearance of the new moon was reverently observed, as that planet was supposed to have great influence on the actions of men. 7. Women were common among them; but he who deflowered a virgin was the responsible father. 8. It was taught, that those who acted unjustly would be tormented in the bodies of snakes, or of other reptiles, till they should make an atonement for their sins, according to the directions of their priests.

Such were the theological tenets which the Druids taught their followers, but which were soon debased by abominable rites and ceremonies. The Druids worshipped their gods in groves, and under tall oaks. On every great festival, the high-priest or arch-druid, appeared under a tall venerable oak, dressed in fine linen, with a cope or mitre upon his head, and attended by priests of a subordinate rank. A prisoner taken in battle was sacrificed by him to the gods. The victim, stripped naked, and his head adorned with flowers, was chained with his back to an oak, opposite to the place where the arch-druid stood. Whilst music was playing, the high-priest, having invoked the gods to accept of the sacrifice, walked forward with a knife in his hand, and stabbed the victim in the bowels. The people danced to the music; and the sacrificing Druid pretended to foretell events from the manner in which the blood flowed.

The Druids had such regard for the mistletoe, which grows upon the oak, that when the season of its appearance approached, persons were sent to procure the most early intelligence of its being found. As soon as the Druids were informed of the fortunate discovery, the arch-druid, assisted by his inferior priests, cut off the mistletoe with a consecrated golden knife, or pruning hook, and carried it to the principal grove in triumph. The mistletoe was considered as a sovereign remedy for all diseases, and the peculiar gift of heaven. In all their ceremonies of a public nature, the priest turned his eyes to heaven, and his face towards the east.

E.

Easter, a festival of the Christian church, observed in memory of our Saviour's resurrection.

Ebionites, certain Christians, in the first century, so called from their leader Ebion, who was a disciple of Cerinthus, and his successor. He improved upon the doctrines of his master, and added to them new opinions of his own. The Ebionites held the same notions as the Nazarenes; they united the ceremonies of the law with the precepts of the gospel; they observed both the Jewish Sabbath and the Christian Sunday; they called their place of assembling a synagogue, and not a church; they bathed every day, which was the custom of the Jews. In celebrating the eucharist, they made use of unleavened bread, but no wine. They adored Jerusalem as the house of God. Like the Samaritans, they would not suffer a person of another religion to touch them; they abstained from the flesh, of animals, and even from milk. When they were sick, or bitten by a serpent, they plunged themselves into water, and invoked all sorts of things to their assistance. They disagreed among themselves in relation to Christ: some of them said he was born, like other men, of Joseph and Mary, and acquired sanctification only by his good works; others of them allowed that he was born of a virgin, but denied that he was the Word of God, or had a pre-existence before his human generation: they said he was indeed the only true prophet, but yet a mere man, who by his virtue had arrived at being called Christ, and the Son of God. They supposed that Christ and the devil were two principles, which God had opposed the one to the other. Though the Ebionites observed the law, yet they differed from the Jews in many points. They acknowledged the sanctity of Abraham, Isaac, Jacob, Moses, Aaron, and Joshua; but they laughed at all those who came after them. Of the New Testament they acknowledged only the Gospel of St. Matthew; that is, that which was written in Hebrew, and which they call the gospel according to the Hebrews; but they took from it the two first chapters, and altered other passages of it. They absolutely rejected St. Paul as an apostate, and

an enemy of the law. As to their manner of life, they imitated the Carpocratians. They rejected virginity and continence; they obliged children to marry very young; they allowed married persons to separate from each other, and marry again as often as they pleased. St. Justin, St. Irenæus, and Origen, wrote against the Ebionites. Symmachus, author of one of the Greek versions of the scriptures, was an Ebionite.

Eclectics, certain philosophers who, though they held Plato in the highest esteem, yet scrupled not to join with his doctrines whatever they thought conformable to reason in the tenets and opinions of others. The founder of this sect was Potamon, an Alexandrian, who had become weary of doubting of all things with the Sceptics and Pyrrhonians. The name was revived a few years ago, by certain Calvinian and other Methodists, who set up a Review, called the *Eclectic Review*, which soon became more remarkable for the virulence of its attacks on private character, than for the liberal spirit which its title assumed. There were, however, many wise and good men amongst its contributors. It is now almost sunk to insignificance in point of sale, which never was great, thanks to the good sense and religious feeling of the truly pious part of the public.

Eisæta, Christians of the 7th century, who made profession of the monastic life. Their devotion consisted in music and dancing.

Eithesis, a name which the Emperor Heraclius gave to a confession of faith published by him in 639. It favoured the opinion of the Monothelites, and established one will alone in Jesus Christ.

Elcesaites, so denominated from their prophet Elcesai. His fundamental doctrines were, that Jesus Christ, who was born from the beginning of the world, had appeared, from time to time, under divers bodies, &c.

Elders, among the Jews, were persons the most considerable for age, experience, and wisdom. Of this sort were the seventy men whom Moses associated to himself in the government of his people. Such likewise, afterwards, were those who held the first rank in the synagogue, the president or head of which was styled

elder, by way of eminence. In the first assemblies of the primitive Christians, those who held the first place or rank had likewise the denomination of elders. The word *presbyter*, which occurs so often in the New Testament, is of the same signification. Hence the first councils of Christians were called *presbyteria*, or councils of elders. *Elders* is a denomination still preserved in the Presbyterian discipline; they are officers, who, in conjunction with the pastors, or ministers, or deacons, compose the consistories or sessions of the kirk. In Scotland, the number of elders is indefinite, being generally twelve in each parish.

Ember-Weeks, or Days, in the Christian church. They are certain seasons of the year set apart for the imploring God's blessing, by prayer and fasting, upon the ordinations performed in the church at such times; and this in conformity to the practice of the Apostles, who, when they separated persons for the work of the ministry, prayed and fasted before they laid their hands on them. These ordination fasts are observed four times in the year, *viz.* the Wednesday, Friday, and Saturday, after the first Sunday in Lent, after Whitsunday, after the 14th of September, and after the 19th of December; it being enjoined by a canon of the church, that deacons and ministers be ordained or made only upon the Sundays immediately following these Ember fasts. Some derive the term *Ember* from a German word, which signifies abstinence; others from one which signifies ashes, because it was customary with the ancients to accompany their fastings with sprinkling of ashes, or sitting upon them.

Encœnia, the dedication of Christian churches.

Encratites, followers of Tatian the Assyrian, who founded this sect, in the reign of Marcus Aurelius, A. D. 172. They were called *Encratites*, or *Continentes*, because they gloried in abstaining from marriage, the use of wine, and animals. They acknowledged a power in the devil, independent of God. They made great use of the acts of St. Andrew, St. John, and St. Thomas, and other apocryphal pieces, such as the gospel of the Egyptians. Their chastity, however, was a little suspected, because they used all sorts of means to draw

women into their sect, and were always seen in company with them.

Energici, a name given to a religious sect of the sixteenth century, because they held the eucharist was the energy and virtue of Jesus Christ, not his body, nor a representation thereof.

Enomæans, or *Eunomians*, a sect who held that article which had been the capital topic of all Arians, namely, the Father's being self-existent, or unoriginate, which was urged to destroy all similitude of substance between him and the Son, who was begotten or derived from the Father.

Eonians, the followers of Eon, a wild fanatic, of the province of Bretagne, in the twelfth century. This man was condemned in the council which was assembled at Rheims, in the year 1148, and at which pope Eugenius III. presided, for pretending to be the son of God. Having heard, in the form that was used for exorcising malignant spirits, these words pronounced, *per eum, qui venturus est judicare vivos et mortuos*, he concluded from the resemblance between the word *eum*, and his name, that he was the person who was to come to judge both the quick and the dead. He was followed as a great prophet. Sometimes, he walked with a great number of people; sometimes, he lived in solitude, and afterwards appeared in greater splendour than before. He ended his days in a miserable prison, and left a considerable number of followers, whom persecution and deaths in the most dreadful forms, could not persuade to abandon his cause.

Eoquinians, a denomination in the sixteenth century. They derived their name from their master, Eoquinus, who taught that Christ did not die for the wicked, but for the faithful only.

Epicureans, the disciples of Epicurus, who lived about the year of the world 3,700. They maintained that the supreme good of man consists in pleasure; and, consequently, the supreme evil in pain. Nature itself, says Epicurus, teaches us this truth, and prompts us from our birth to procure whatever gives us pleasure, and to avoid that which gives us pain. For this purpose he proposed a remedy against the sharpness of pain. This

consisted in diverting the mind from it, by turning our whole attention on the pleasures which we have formerly enjoyed. He held, that the wise man must be happy so long as he is wise; and that pain, not depriving him of his wisdom, cannot deprive him of his happiness. Nothing is more plausible in appearance, than the moral doctrine of Epicurus. Gassendus pretends, that the pleasure in which this philosopher has placed the sovereign good, was the highest tranquillity of mind, in conjunction with the perfect health of the body; but Tully, Horace, Plutarch, and others, give us a very different account. Indeed, the nature of the pleasure in which the chief happiness is supposed to consist, is a problem in the morals of Epicurus. He asserted the fortuitous origin of the world; the inability and indifference of the gods respecting human affairs; and the mortality of the soul

Epiphany, a Christian festival, otherwise called the manifestation of Christ to the Gentiles. It is observed on the 6th of January.—The Gentiles, to whom our Saviour on this day manifested himself, were the Magi, or, as we render the word, wise men, whose visit and presents to the infant Jesus are recorded by St. Matthew. The feast of Epiphany was not originally a distinct festival, but made a part of that of the nativity of Christ, which being celebrated twelve days, the first and last of which, according to the custom of the Jews, in their feasts, were high or chief days of this solemnity; either of these might be fitly called Epiphany, as that word signifies the appearance of Christ in the world.

Erastians, a religious sect, which arose in England during the time of the civil wars: so called from Thomas Erastus, their leader, whose distinguishing doctrine was, that the church had no right to discipline, *i. e.* no regular power to excommunicate, exclude, censure, absolve, decree, or the like.

Essenes, or *Essenians*, so ancient that we are not acquainted with their original. Pliny says they had been some thousand years in being without marriage, and without any conversation with persons of the other sex; and that they had been for some time established into a society before Hircanus was high priest of the Jews,

and before Christ 106. They were the most virtuous sect of the Jews.

Evangelist. This word signifies one who publishes good news: they therefore who write, as well as they who preach the gospel of Jesus Christ, are called Evangelists; and, in general, all they who declare any happy tidings.

Evangelical Ministers. This is a modern application of a primitive term; it is assumed by those Ministers of the Church of England, and amongst the Dissenters, who affect to adhere more closely than others, in their preaching, prayers, &c to the doctrines and practices of the Evangelists. They sometimes call themselves *Gospel Ministers, Enlightened Ministers, &c.* Their enemies call them Methodists. They are an increasing and very useful body of men in the Church; but some rigid Churchmen affect to despise them.

Euchitæ, an ancient sect, so called, because they prayed without ceasing; imagining that prayer alone was sufficient to save them.

Eudoxians, a sect of Christians in the 4th century. They were Arians, who put themselves under the direction of Eudoxus, Bishop of Constantinople, who had been educated by Lucian the martyr. He was of a subtle and penetrating genius, and was chosen by the Arians Bishop of Germanicia, in Syria. He opposed the divinity of Christ, in the council of Antioch, in 341, and afterwards in the Arian councils of Sardica, Sirium, and Seleucia. He became the Patriarch of Constantinople, by the favour of the Emperor Constantius. He engaged the Emperor Valens, by an oath, to support the cause of Arianism. After the death of Arius, he became head of the Arian party, who from him took the name of Eudoxians.

Eulogiæ, so the Greek church calls the *panis benedictus,* or bread over which a blessing is pronounced, and which is distinguished to those who are unqualified to communicate. The name Eulogiæ was likewise anciently given to the consecrated pieces of bread which the Bishops and priests sent to each other, for the keeping up a friendly correspondence. Those presents,

likewise, which were made out of respect or obligation were called *Eulogia*,

Eunomioeuppsychians, a sect of the 4th century, the same with those called Eutychians.

Eustathians, a name given to the Catholics of Antioch, in the 4th century, on occasion of their refusing to acknowledge any other Bishop besides St. Eustathius, who was deposed by the Arians. Also a sect in the 4th century, called so from their leader Eustathius, a monk, who excluded all married people from salvation, prohibited praying in houses, and obliged them to quit all they had, as incompatible with the hopes of salvation.

Eutychians, a sect of Christians, disciples of Eutyches, a monk, and abbot of Constantinople, in the 5th century. Eutyches, animated by zeal against Nestorius, fell into the opposite extreme, and maintained, that there was but one nature in Jesus Christ, because there was but one person. He taught that the divine nature, by its superiority, had so entirely swallowed up the human, that the latter could not be distinguished in Jesus Christ; insomuch, that, according to Eutyches, Jesus Christ was merely God, that he had nothing of humanity but the appearance. Flavian, Patriarch of Constantinople, strongly opposed this doctrine; and Eutyches was condemned in a council held in 448 which sentence was confirmed by the general council of Chalcedon in 451. Eutyches resisted the council of Constantinople, and would not alter his expressions against the two natures in Jesus Christ; because he would not, he said, condemn the holy fathers, particularly St. Cyril and St. Athanasius, who had expressed themselves in the same manner. The partisans of Eutyches, supported by the officers of Theodosius the Younger, exercised great violences against the orthodox, which gave occasion to the false council of Ephesus. Leontius, superior of the Scythian monks, revived this notion about the year 600, and maintained that we ought to say, one of three persons in the Trinity suffered on the cross.

Exarch, in the Greek church, is an officer under the Pa-

triarch, who has the care and inspection of the patriarchal monasteries, or such as depend immediately on the Patriarch. His business is to visit them, to hear the complaints of inferiors against their superiors, to impose penance, and chastise those monks who neglect their duty and the obedience they owe their superiors. When a superior of a patriarchal monastery is dead, the exarch is to take care and send the person elected by the monks to succeed him, to the Patriarch, for imposition of hands. He is to take an exact account of all the monasteries depending on the Patriarch, of their revenues, sacred vessels, and ornaments. For this purpose the exarch receives letters testimonial from the Patriarch, which he is obliged to produce and show to the monks, that they may not doubt of his authority.

Excommunication, an ecclesiastical penalty, whereby they who incur the guilt of any heinous sin are separated from the communion of the church, and deprived of all spiritual advantages. There are two or three sorts of excommunication: the greater, whereby the person offending is separated from the body of the faithful; thus St. Paul excommunicated the incestuous Christian, 1 Cor. vi. 5. The lesser, whereby the sinner is forbidden to administer or receive the sacraments: and, lastly, that which deprives him only of the company of the faithful, of which there is some mention made, 2 Cor. iii. 6., and by St. Austin. Theophilact says, that even this separation was formerly esteemed a great punishment. The primitive Christians very rarely excommunicated; and when they did, it was for very important reasons, with great seriousness and concern. Excommunication of Emperors, Kings, &c. by the authority of the Pope, began in the 9th century.

Extreme Unction, one of the sacraments of the church of Rome, the fifth in order, administered to people dangerously sick, by anointing them with holy oils, and performing several prayers over them.

F

Fanatic, a wild, extravagant, visionary, enthusiastical person, who pretends to revelation and inspiration, and believes himself possessed supereminently of a divine spirit.

Farrelists, a Christian sect, which sprung up in the 16th century, so called from their founder William Farrel, a native of Dauphiny, who, about the year 1525, taught at Geneva the doctrines of the Samaritans, particularly the efficacy of the sacraments. He persuaded his disciples, that a man, to save life and goods, might deny or dissemble, his faith before persecutors. By this means he gained over a great number of followers, who outwardly professed all sorts of religion, but secretly followed only their own doctrine, which consisted in believing alone, without being obliged to practise any good works. Calvin, whose influence in Geneva was very great, prevailed with the magistrates to banish Farrel, who retired to Neuf-Chatel, where he exercised the office of a minister some years, and died in 1565.

Fasting, This has in all ages, and among all nations, been an exercise much in use in time of mourning, sorrow and affliction; but we find no example of it, or injunction for it before Moses. The Jews at this time are very strict in the observance of them. In their common fasts they begin the observance of them the preceding evening after sun-set, and fast till the same hour the next evening; and, on the great day of atonement, they continue their fast twenty-eight hours. During this fast, they not only abstain from all sorts of food, but from bathings, perfumes, odours, cordials, &c. they go, or, according to their notions ought to go, barefoot, are continent, and make no use of marriage. This is the idea which the eastern people have of fasting. It is an abstinence from every sensual gratification, as well as every kind of eating and drinking.

Fasts, days of religious abstinence. Such solemnities have been observed in all ages and nations, especially in times of mourning and affliction. We meet with no examples of fasting, properly so called, before Moses, who yet enjoins no other than the solemn day of expiation, which was generally and strictly observed. Besides the solemn fast of expiation, instituted by divine authority, the Jews appointed certain times of fasting and humiliation, called the fasts of the congregation. But, besides the public fasts, which the

Jews were obliged by their law to observe, there were others of a private nature, which the zealous and most pious among them prescribed to themselves. The common way of fasting among *the Jews* is, to take no food, nor any drink, from the foregoing evening till sun-set the day following. They are allowed some particular herbs and butter, but not eggs. They must not be shaved, or powdered, or bathe themselves. They esteem fasting as a supplement to the old sacrifices, and place great merit in it.

The ancient Christians had two sorts of solemn fasts, the one weekly, the other annual. Their weekly fasts, called *jejunia quartæ & sextæ feriæ*, were observed on Wednesdays and Fridays; because on Wednesday our Lord was betrayed by Judas, and on Friday crucified by the Jews. These fasts lasted till the ninth hour, that is, till three o'clock in the afternoon, at which time they received the eucharist. They called these fasts stations, and the remains of them are yet observed in our church, which by her 15th canon has ordained, that though Wednesdays and Fridays be not holy days, yet that weekly, upon those times, the minister and people shall resort to church, at the accustomed hour of prayer. Their annual fast was that of Lent. They had likewise their occasional fasts, observed at extraordinary and unusual seasons, according as the variety and necessity of their circumstances required. Such were, times of great and imminent danger, either to the church or state, and times of public calamities, as plague or persecution. These occasional fasts were appointed by the Bishops of every church as they thought fit: they were called by way of eminence, *Jejunia*.

The Greeks have four solemn fasts: the first commences on the 15th of November, or forty days before Christmas; it is observed in commemoration of Moses's fasting forty days on Mount Sinai the second falls in with our Lent: the third is called the fast of the holy Apostles, which they observe upon a supposition that the Apostles prepared themselves by prayer and fasting for the promulgation of the gospel. This fast commences the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul. Their fourth fast commences the

of August, and lasts until the 15th. The Greeks are so superstitious and extravagant in the observation of their fasts, that they will admit of no cases of necessity sufficient to justify a dispensation. The Patriarch himself cannot authorise any person to eat meat when the church has enjoined the contrary. The Romanists distinguish between fasting and abstinence, and different days are appointed for each of them in that church. On their days of fasting they are allowed but one meal in twenty-four hours, but on days of abstinence, provided they abstain from flesh, and make but a moderate meal, they are indulged in a collation at night. The times of fasting, appointed by that church, are all Lent, except Sundays, the Ember days, the Vigils of the more solemn feasts, and all Fridays, except those that fall within the twelve days of Christmas, and between Easter and the Ascension. Their days of abstinence are, all the Sundays in Lent, St. Mark's day if it does not fall in Easter week, the three Rogation days, all Saturdays throughout the year, with the Fridays before excepted, unless either happens to be Christmas-day.

The *Church of England*, though it appoints days of fasting and abstinence, for it makes no distinction between them does not determine what food is proper for such seasons; and there is a statute which declares, that whosoever, by preaching, teaching, writing, &c. affirms it to be necessary to abstain from flesh, for the saving of the soul of man, or for the service of God is to be punished as a spreader of false news; but notwithstanding this, the church declares in one of her homilies, that fasting, by the decree of the 630 fathers assembled at the council of Chalcedon, which was one of the first four general councils who grounded their determinations upon the sacred scriptures, and long continued usage or practice both of the prophets and other godly persons, before the coming of Christ, and also of the Apostles, and other devout men, in the new Testament, is a withholding meat, drink, and all natural food from the body, for the determined time of fasting. The time she sets apart, as proper for this duty, are the same with those observed in the earliest ages of the church.

Fathers, a term applied to ancient authors in the Christian church. St. Chrysostom, St. Basil, &c. are called Greek fathers; and St. Augustine, St. Ambrose, &c. Latin fathers. No author who wrote later than the twelfth century is dignified with the title of father. Learned men are not unanimous concerning the degree of esteem which is due to these ancient fathers. Some represent them as the most excellent guides in the paths of piety and morality; whilst others place them in the very lowest rank of moral writers, consider them as the very worst of all instructors, and treat their precepts and decisions as perfectly insipid, and in many respects pernicious. It appears however, incontestible, that in the writings of the primitive fathers, are many sublime sentiments, judicious thoughts, and several things naturally adapted to form a religious temper, and to excite pious and virtuous affections. At the same time, it must be confessed, that on the other hand, they abound still more with precepts of an excessive and unreasonable austerity, with stoical and academical dictates, with vague and indeterminate notions, and what is still worse, with decisions absolutely false, and in evident opposition to the commands of Christ. Though the judgment of antiquity in some disputable points may certainly be useful, yet we ought never to consider the writings of the fathers as of equal authority with the Scriptures. In many cases they may be deemed competent witnesses, but we must not confide in their verdict as judges.

Feasts. The Hebrews had a great number of feasts, as the Sabbath, the Sabbatical year, the Passover, the feast of Pentecost, of Trumpets, of New-Moons, of Expiation, of Tabernacles, and occasional, as that at the dedication of the Temple, &c.

Feasts or Festivals, days of religious feasting. Such solemnities have obtained in every age and nation.—Festivals among the ancient Grecians were instituted upon various accounts. First in honour of the gods, especially if they had conferred any signal favours on the public, or on private persons. Secondly, in order to procure some especial favour from the gods; or to appease their anger, in times of public calamity.

Thirdly, in memory of deceased friends, or of those who had done any remarkable service to, or died valiantly in defence of their country. Fourthly, at a time of ease and rest from their labour. In the ancient Christian church, besides the festivals which peculiarly related to our Lord's economy on earth (such as the Nativity, Easter, Pentecost, &c.) there was another sort instituted by the church, in honour of the apostles and martyrs. The first original of these festivals is not certainly known, but learned men commonly carry it as high as the second century. These they called their natalitia or birth-days, meaning not their natural birth, but a glorious crown in the kingdom of Heaven. They were celebrated at the graves or monuments of the martyrs, and were mostly confined to those particular churches where the martyrs lay buried; for which reason it was customary for every church to have its particular fasti or kalendar of martyrs, in which was a distinct narrative of the acts and sufferings of each martyr, and these acts and sufferings were commonly read in the church on the anniversary, commemoration and proper festival of the martyr. To these they commonly added a panegyric oration or sermon, on the virtue of the martyr. They observed the vigil or eve of those festivals, with psalms and prayer till break of day.

Another sort of festivals, observed by the ancient Christians, were annual thanksgiving days for favours and blessings vouchsafed by God to his church. Thus the church of Alexandria kept an anniversary thanksgiving on the twenty-first of July, for their deliverance from a terrible earthquake, in the reign of Julian; among these we may reckon the thanksgivings for signal victories of the Emperors, which generally lasted no longer than the life of the Emperor on whose account they were instituted.

In the Church of Rome, there are double feasts, half double, and simple feasts. The name of double feasts was given to those whose service is fuller and more solemn than the rest; the other denominations took their rise from singular reasons, the chief difference between them being the greater or less solemnity

used in them. The churches are established, and the altars adorned according to the rank each saint holds in his respective church; all high festivals have an octave, consisting of the feast itself, and the seven following days. In Italy, certain festivals are celebrated which occur only in the kalendar of *the lovers* in that country: to understand this, it is necessary to know, that when a lover is desirous of giving his mistress the highest testimonies of his gallantry, he immediately makes her the idol of his devotion; he has vespers, and even masses said in her honour: for this purpose he makes choice of some saint whose name she bears, and though the saint has the name, they manage matters so, that the devotion of the festival is plainly relative to the lover's mistress.

When, upon the reformation, the liturgy of the church of England was settled, the observation of festivals was enjoined by several statutes, which were revived in the first year of Queen Elizabeth, and continued in the first year of King James; and when, upon the restoration, King Charles issued out a commission for reviving the liturgy, the alterations made in it were synodically agreed upon and confirmed by the King and parliament, as the act of uniformity testifies.

Feasts of God, in French, *Fête de Dieu*, a solemn festival in the Church of Rome, instituted for the performing a peculiar kind of worship to our Saviour in the eucharist. It is observed the Thursday after the octaves of Whitsuntide; its institution is ascribed to Pope Urban IV. in the year 1264; the office for the solemnity was drawn up by the famous Thomas Aquinas, the church being at that time disturbed by the faction of the Guelfs and Gibelines. Pope Urban's bull for this festival was not every where obeyed. Afterwards, at the general council of Vienne, in 1311, under Pope Clement V. the Kings of England, France and Arragon, being present, this bull was confirmed, and ordered to be every where observed. In 1316, Pope John XXII. to heighten the solemnity, added an octave to it, and ordered the holy sacrament to be carried in procession.

Frumentarii, a denomination which those of the Latin

church have given to the Greeks, on account of their consecrating and using leavened or *fermented* bread in the eucharist. As the Greeks call the Latins *azymites*, the Latins, in return, call them *fermentaris*.

Feuillants, a religious order in the church of Rome, being a reform of the order of Cistercians. Don John de la Barriere, of the illustrious family of Turenne in Quercy, being promoted to the abbey of Feuillans, in 1565, undertook to reform his monks, who not relishing his great austerities, unanimously agreed to quit the monastery. But the fame of his capacity soon drew to him a great number of followers who not only revived the ancient fervour of the cistercian order, but even surpassed it; they went barefooted and bareheaded, lay in their clothes on the boards, and eat their victuals on the floor. Some of them never drank out of any thing but dead men's skulls; they lived upon nothing but broth made of herbs, and black bread; such was the life of John de la Barriere and his disciples.

Floriniani, a sect of heretics of the second century, so called from its author Florinus, a Romish priest, who made God the author of evil, &c. They were charged with holding criminal assemblies in the night-time, and giving into Judaism and Paganism.

Fossari, a kind of officers in the Eastern church, whose business was to inter the dead.

Fratricelli, a sect of heretics, who rose in the marquisate of Ancona, about the year 1294. They held the church of Rome to be Babylon, and proposed to establish a more perfect one: they maintained that the rule of St. Francis, was the evangelical rule, observed by Jesus Christ and his Apostles.

Free-thinkers, a name given to a sect in the Low Countries about the year 1555. It is frequently applied to the Deists.

French Prophets. They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired by the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They had strange fits, which came upon them with tremblings and faintings as

in a swoon, and which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands; they fell on their backs, shut their eyes, and heaved with their breasts. They remained for some time in trances, and coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies consisted of four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a time been under agitations of body, they began to prophecy. The burden of their prophecies was, *Amend your lives, repent ye; the end of all things draws nigh?* The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the church, the pope, and the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ecstasies, and agitations, and inspirations under them, as it had done in France: and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, of all ages, men, women, and children: and they had delivered under inspiration four or five hundred prophetic warnings.

The great thing which they pretended by their spirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, and the millennial state.* Their message, which they were to proclaim as heralds to the Jews, and to every other people, was, that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous passages of Scripture concerning the *new heavens and the new earth,*

the kingdom of the Messiah, the marriage of the Lamb, the first resurrection, or the New Jerusalem descending from above were now even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who by inspiration, or the mighty gift of the spirit should be sent forth in great numbers to labour in the vineyard; that this mission of his servants should be confirmed by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c.; that the exterminating angels shall root out the tares, and there shall remain on earth only good corn; and that the works of men being destroyed, there shall be but one Lord, one faith, one heart, and one voice among mankind. They declared that all the great things of which they spoke, would be manifested over the whole earth within the term of three years.

These prophets pretended also to the gift of languages, of discerning the secrets of the heart, of ministration of the same spirit to others by the imposition of hands, and of healing. To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which they received, and the answer of their prayers by God.

Friar, i. e. *brother*, a name common to all the orders of monks.

Friars observant, a branch of the Franciscans, so called because not combined together in any cloister or convent, but only agreeing among themselves to observe the rule of their order.

G

Gaianites, an ancient sect, which sprung from the Eutychians. They denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature. They had their name from Gaian, a Bishop of Alexandria, in the sixth century.

Galileans, a sort of Judaising Christians, that sprung up

about the latter end of the fourth or the beginning of the fifth century.

Galileans, a sect of the Jews; which sprung up in Judæa, some years after the birth of our Saviour, though it is likewise a name that was given to the disciples of Jesus Christ. They sprang from one Judas, a native of Gaulam, in Upper Galilee, about the year of the world 4010, in the 10th year of Jesus Christ, upon occasion of Augustus's appointing the people to be mustered; which they looked upon as an instance of servitude, which all true Israelites ought to oppose with all their power. The Galileans, according to Josephus, agreed in every thing with the Pharisees, only a peculiar predominant love of liberty. They held that God alone is the head and prince we are to obey. In the gospel we find them mentioned by the name of Herodians, who addressed themselves to our Lord, and asked him, if it were lawful or not to pay tribute to Cæsar.

Genevieve, fathers of St. Genevieve, the name of a congregation of regular canons of the order of St. Augustin, established in France. It was begun by St. Charles l'aure, in the year 1618. It now consists of above a hundred monastics. It takes its name from the abbey of St. Genevieve, which is the chief of the order, and whose abbot is the general there of. The abbey itself took its name from St. Genevieve, the patroness of the city of Paris, who died in the year 512.

Gentiles. The Hebrews called the Gentiles by the general name of *Goiim*, which signifies the nations, that have not received the faith or law of God; all who are not Jews and circumcised are comprised under the word *Goiim*, before Jesus Christ opened the door to life and justification to the world. By the belief and profession of the Jewish religion, those who were converted and embraced Judaism, they called proselytes; but since the preaching of the gospel, the true religion is not confined to any one nation, or people as heretofore. God, who had promised by the prophets to call the Gentiles to the faith, has executed this promise, so that the Christian Church is composed of few other than Gentile converts: and the Jews, who were too

proud of their particular privileges, for the most part have persisted in disowning Jesus Christ, their Messiah and Redeemer. *Judæus & Græcus*, signify Jew and Gentile.

George, religious of the order of St. George, of which there are divers orders and congregations; particularly canons regular of St. George, in Alga, at Venice, established in 1404, another in Sicily, &c.

Gilbertines, an order of religious, so called from St. Gilbert of Sempringham, in Linconshire, who founded them in 1148. The order was suppressed at the general dissolution under Henry VIII.

Glebe, or glebe land, is used for church-land, for land belonging to a parish-church, beside the tithes. In the most general sense of the word, *glebe* is applicable to any land or ground belonging to any benefice, see, manor, or inheritance.

Gnosimachi, an ancient sect, whose distinguishing character was, that they were professed enemies to all studied knowledge in divinity.

Gnostics, a sect of Christians in the first and second centuries, who arrogated to themselves a high degree of knowledge, and looked upon all other Christians in comparison of them, to be simple and ignorant. However the Gnostics did not render themselves conspicuous, either for their numbers or reputation, till the time of Adrian. They obtained their name from boasting of their being able to restore mankind to the knowledge of the Supreme Being, which had so long been lost. They blended with the faith of Christ many sublime but obscure tenets, which they derived from the oriental philosophy. The sages of the East had long expected a heavenly messenger, endued with sufficient power to release them from their bondage to corrupt *matter* which they held to be the source of all evil. The miracles of Christ and his apostles induced them readily to accept him as this heavenly messenger; and they interpreted all the precepts of Christianity in the manner most agreeable to the absurd opinions which they had previously conceived. They introduced among their followers a multitude of legends respecting the actions and precepts of

Christ, and of the creation of the world by inferior beings. These opinions were so entirely dissonant to many parts of both the Old and New Testament, that they rejected much of these books, though they admitted the validity of a few parts. From the belief that whatever is corporeal is in itself intrinsically evil, they denied that Christ was invested with a real body, or that he really suffered for the sake of mankind. As the Son of the Supreme God, they indeed consented to regard him; but they considered him as inferior in his nature, and believed that his mission on earth was designed to rescue the virtuous soul from the tyranny of wicked spirits whose empire he was to destroy, and to instruct men to raise the mind from its corporeal impurity to a blessed union with the Supreme God.

God. "God (says Sir Isaac Newton) is a relative term, and has respect to servants. It denotes indeed an eternal, infinite, absolutely perfect Being; but such a being, without dominion, would not be God. The word God frequently signifies Lord, but every Lord is not God. The dominion of a spiritual being or Lord, constitutes God, true dominion, true God, the supreme supreme, pretended pretended. From such true dominion it follows, that the true God is living, intelligent and powerful; and from his other perfections, that he is supreme, or supremely perfect. He is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity, and is present from infinity to infinity; he governs all things that exist, and knows all things that are to be known; he is not eternity or infinity, but eternal and infinite: he is not duration of space, but he endures and is present; he endures always, and is present every where; and by existing always and every where, constitutes the very things we call duration and space, eternity and infinity; he is omnipresent, not only virtually, but substantially, for power without substance cannot subsist. All things are contained, and more in him, but without any mutual passion; that is, he suffers nothing from the motion of bodies, nor do they undergo any resistance from his omnipresence. It is confessed, that God exists necessarily, and by the same necessity he exists always and every where. Hence he

must be always similar, all eye, all ear, all brain, all arm, all perception, intelligence, and action; but after a manner not at all corporeal, not at all like men, after a manner altogether unknown to us. He is destitute of all body and bodily shape, and therefore cannot be seen, heard, or touched, nor ought to be worshipped under the representation of any thing corporeal. We know him only by his properties or attributes, by the most wise and excellent structure of things, and by final causes: but we adore and worship him only on account of his dominion; for God, setting aside dominion, providence, and final causes, is nothing else but fate and nature.”

—The existence of such a being, or first cause of all things, is thus beautifully proved and illustrated by Mr. Wollaston the ingenious author of *The Religion or Nature delineated*. “Suppose a chain hung out of the heavens from an unknown height, and though every link of it gravitated towards the earth, and what it hung upon was not visible, yet it did not descend but kept its situation; and upon this a question should arise, what supported or kept up this chain? would it be sufficient to answer, that the first or lowest link hung upon the second, or that next above; the second, or rather the first and second together, on the third, and so on *ad infinitum*? For what holds up the whole? A chain of ten links would fall down, unless something able to bear it hindered; one of twenty, if not staid by something of yet greater strength, in proportion to the increase of weight; and therefore one of infinite links certainly, if not sustained by something infinitely strong, and capable to bear an infinite weight. And thus it is in a chain of causes and effects, tending, or as it were gravitating towards some end. The last or lowest depends or (as one may say), is suspended upon the cause above it, this again if it be not the first cause, is suspended as an effect of something above it, &c. and if they should be infinite, unless (agreeably to what has been said), there is some cause upon which all hang or depend, they would be but an infinite effect, without an efficient; and to assert there is any such thing, would be as great an absurdity as to say, a finite or

little weight wants something to sustain it, but an infinite one, or the greatest does not.'

Good Friday, a fast of the Christian church, in memory of the sufferings and death of Jesus Christ. The commemoration of our Saviour's sufferings has been kept from the very first ages of Christianity, and was always observed as a day of the strictest fasting and humiliation. Among the Saxons it was called Long Friday, but for what reason, except on account of the long fastings and offices then used, is uncertain. On Good Friday, the Pope sits on a plain form, and, after service is ended, when the Cardinals wait on him back to his chamber, they are obliged to keep a deep silence, as a testimony of their sorrow. In the night of Good Friday, the Greeks perform the obsequies of our Saviour round a great crucifix laid on a bed of state adorned with flowers. These the bishops distribute among the assistants when the office is ended. The Armenians on this day, set open a holy sepulchre, in imitation of that of Mount Calvary.

Gospel, the recital of the life, actions, death, resurrection, ascension, doctrine, of Jesus Christ. The word *gospel*, is Saxon, and signifies God's relation or good saying. The Latin term, *evangelium*, signifies glad tidings or good news, the history of our blessed Saviour being the best news that could be published to mankind. This history is contained in the writings of St. Matthew, St. Mark, St. Luke, and St. John; who from thence are styled Evangelists. The word *gospel* is often used in general to signify the Christian religion, and preaching the gospel is preaching the doctrines of Christianity.

Grabatarii, such persons as deferred to receive baptism till the hour of death, from an opinion that baptism washed away all former sins.

H.

Hallelujah, a term of rejoicing, composed of two Hebrew words. St. Jerom first introduced this word into the church service. He mentions its being sung at the interments of the dead, which it still continues to be in the Greek church, as also, on some occasions, in the time of Lent. In the time of Gregory the Great it was appointed to be sung all the year round in the Latin

church, which raised some complaints against that Pope, as giving too much into the Greek way.

Hattemists, a Dutch denomination, which arose in the seventeenth century. They derive their name from Pontium Van Hattem, a minister in the province of Zealand. He interpreted the Calvinistic doctrine concerning absolute decrees, so as to deduce from it the system of a fatal and uncontrolable necessity. Having laid down this principle to account for the origin of all events, he denied the difference between moral good and evil, and the corruption of human nature. Hence he concluded that mankind were under no sort of obligation to correct their manners, to improve their minds, or to endeavour after a regular obedience to the divine laws; that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this single one—that we bear with cheerfulness and patience the events that happen to us through the Divine will, and make it our constant and only study to maintain a permanent tranquillity of mind. This denomination also affirmed, that Christ had not satisfied the Divine justice, nor made an expiation for the sins of men by his death and sufferings; but had only signified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God. This opinion was peculiar to the Hattemists, and distinguished them from the Verchorists. They also taught, that God does not punish men *for* their sins, but *by* their sins.

Helvidians, an ancient sect, denominated from their leader Helvidius, an Arian, whose distinguishing principle was, that Mary, the mother of Jesus, did not continue a virgin, but had other children by Joseph.

Hemerobaptists, a sect among the ancient Jews, who derived their name from their washing and bathing every day in all seasons; and they performed the custom with the greatest solemnity, as a religious rite necessary to salvation. Epiphanius, who mentions this as the fourth heresy among the Jews, observes that they held nearly the same opinions as the Scribes and Pharisees, but that in

common with the Sadducees, they denied the resurrection of the dead, and retained some other peculiarities of these last.

The sect who pass in the east under the denomination of Sabians, and call themselves *Mendai Ijahi*, or the disciples of St. John, and whom Europeans intitle the Christians of St. John, because they still retain some knowledge of the gospel, are thought by some to be of Jewish origin, and to have been derived from the ancient Hemerobaptists. Certain it is, that the John, whom they consider as the founder of their sect, bears no sort of similitude to John the Baptist, but rather resembles the person of that name, whom the ancient writers represent as the chief of the Jewish Hemerobaptists. These ambiguous Christians dwell in Persia and Arabia, and principally at Bassora; and their religion consists in bodily washings, performed frequently and with great solemnity, and attended with certain ceremonies which the priests mingle with this superstitious service.

Henoticon, a decree or edict of the emperor Zeno, which was dated at Constantinople in the year 482, and by which he intended to reconcile all the parties in religion under one faith. For this reason the decree was called *Henoticon*, which signifies *union* or *uniting*. It is generally agreed that it was published by the advice of Acacius, bishop of Constantinople, who wished to reconcile the contending parties. This decree repeated and confirmed all that had been enacted in the councils of Nice, Constantinople, Ephesus, and Chalcedon, against the Arians, Nestorians, and Eutychians, without particularly mentioning the council of Chalcedon. The *Henoticon* was approved by all those of the two contending parties who were remarkable for their candour and moderation, but it was opposed by violent and obstinate bigots, who complained that it was injurious to the honour and authority of the most holy council of Chalcedon. Hence arose new contests and new divisions not less deplorable than those which this decree was intended to suppress. The Catholics opposed it with all their strength: and it was condemned in form by Pope Felix II.

Henricians, a sect in the twelfth century, that derived

their name from Henry, a monk and hermit, who undertook to reform the superstition and vices of the clergy. For this purpose he left Lausanne in Switzerland, and, removing from different places, at length settled at Thoulouse, in the year 1147. Here he exercised his ministerial function, and declaimed with the greatest vehemence against the vices of the clergy, and the superstitions they had introduced into the Christian church. He was opposed by St. Bernard, and attempted to save himself by flight. Being seized in his retreat, he was carried before pope Eugenius III., who presided in person at a council assembled at Rheims, and who, in the year 1148, committed Henry to a close prison, where he soon ended his days. Henry rejected the baptism of infants, severely censured the corrupt manners of the clergy, treated the festivals and ceremonies of the church with the greatest contempt, and held private assemblies for inculcating his peculiar doctrines.

Heracleonites, a sect of Christians, followers of Heracleon, who refined upon the Gnostic divinity; and departed from the usual exposition of many texts of Scripture, and sometimes changed the reading. He maintained, that the world was not the immediate production of the Son of God, but that he was only the occasional cause of its being created by the Demiurgus. The Heracleonites denied the authority of the prophecies of the Old Testament, maintaining that they were mere random sounds in the air, and that John the Baptist was the only true voice which directed to the Messiah.

Heresiarch, arch-heretic, the founder or inventor of an heresy; or a chief and ring-leader of a sect of heretics.

Heretics, the general name of such persons under any religion, but especially the Christian, as maintain or teach opinions in religion contrary to the established faith. It is often made use of as a term of reproach by bigots and persecutors for no other purpose than to furnish a plausible pretext to their violence and bigotry. The number of ancient heretics is by no means satisfactorily defined. Dr. Lardner wrote largely and liberally on this subject, but it should be observed that some of the primitive Christians, now called heretics, held opinions

obviously more consonant with the holy scriptures, than many of those maintained by their modern calumniators.

The ancient Christian church made a distinction between such heretics as contumaciously resisted the admonitions of the church, and such as never had any admonition given them: for none were reputed formal heretics, or treated as such, till the church had given them a first and second admonition, according to the Apostles rule.

Heresy was, anciently, treason; and the punishment for it was burning, by virtue of the writ *De heretico comburendo*; but the heretic forfeited neither lands nor goods, because the proceedings against him were *pro salute animi*. By statute 29 Car. II. cap. ix. the proceedings on such writ, and all punishments by death, in pursuance of ecclesiastical censures, are taken away; but an obstinate heretic, being excommunicated, is liable to be imprisoned by virtue of the writ *De excommunicatio capiendo*; and denying the Christian religion, or the divine authority of the holy scriptures, is liable, for the second offence, to three years imprisonment, and divers disabilities, by the statutes 9 and 10 of William, cap. xxxii. By recent act of Parliament, the stigma of heresy has been removed from Unitarians, who now enjoy the entire benefit of the Toleration Act the same as other Dissenters.

Hermecani, a sect in the 2nd century, who held, that God was corporeal, and that Christ did not ascend into heaven with his body, but left it in the sun.

Hermits of St. Augustine, a religious order, more frequently called *Augustins*, or *Austin friars*.

Hermogenians, an ancient sect, denominated from their leader Hermogenas, who lived towards the close of the second century. He established matter as his first principle, and made idea the mother of all the elements.

Heterousii, a sect or branch of Arians.

Hieracites, a sect of Christians of the 3rd century, so called from their leader Hierax, a philosopher and magician of Egypt, who, about the year 286, taught that Melchisedeck was the Holy Ghost, denied the resurrection, and condemned marriage. He likewise held,

that no one could be saved who was not arrived at the age of adults; and consequently, that all who die in infancy are damned. The disciples of Hierax taught, that the Word, or Son of God, was contained in the Father, as a little vessel is in a great one; from whence they had the name of Metangimonists, from a Greek word, which signifies, *contained in a vessel*.

Hieromnemon, the name of an officer in the Greek church, whose principal function it was to stand behind the Patriarch at the sacraments, and other ceremonies of the church, and to show him the prayers, psalms, &c. in the order in which they were to be rehearsed. He likewise assisted the Patriarch in putting on his pontifical vestments, and assigned the places to those who had a right to sit around him when seated on his throne. His office, in this latter respect, was the same as that of master of the ceremonies to the Pope. The Hieromnemon was commonly a deacon, though sometimes in Priest's orders; in which case he was excused from dressing the Patriarch. The name is of Greek original, and signifies a sacred monitor.

Hoffmanists, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt. In the year 1598, Hoffman taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.

Hominicolæ, a name which the Apollinarists gave to those who worshipped "the man Christ Jesus", to denote them worshippers of man, or God-man.

Homoousans, Homousians, Homoousianists, Homousiasts, names which the Arians anciently gave to their opponents, by reason that they held that God the Son is *homousias*, i. e. consubstantial with the Father.

Homoousios, a being of the same substance and essence with another. The divinity of Christ having been denied by the Ebonites and Cerinthians in the first century, by the Theodosians in the second, by the Artemonians at the beginning of the third, and by the Sabasatenians,

or Paulians, towards the close of the same; a council was assembled at Antioch in 272, wherein Paulus Samosatenus, Bishop of Antioch, was condemned and deposed, and a decree published, wherein Christ is asserted to be *God of God*, from a Greek word signifying *God of God*, or, consubstantial with the Father.

Homuncionists, a sect of primitive Christians, similar to the Unitarians of our own times, so called, because they denied the two natures in Jesus Christ, and held that he was only man.

Homuncionites, a sect who held that the image of God was impressed on the body, not on the soul or mind of man.

Hopkinsians, so called from the Rev. Samuel Hopkins, D. D., an American divine, who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey college.

The following is a summary of the distinguishing tenets of the Hopkinsians.

1. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprized in the glory of God and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude or holiness. This is reduced into love to God and our neighbour as ourselves; and universal good-will comprehends all the love to God, our neighbour, and ourselves, required in the divine law, and, therefore, must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find, that disinterested, friendly affections, is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in love. Again, holy gratitude is nothing but good-will to God and our neighbour, in which we ourselves are included; and correspondent

affection, excited by a view of the kindness and good-will of God. Universal good-will also implies the whole of the duty we owe to our neighbour, for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbour, made perfect in all its genuine exercises and expressions.

2. That all sin consists in selfishness. By this is meant an interested selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view, unless suited to promote his own private interest. This self-love is in its whole nature, and every degree of it, enmity against God; it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and, therefore, the source of all the open idolatry in the heathen world, and false religion under the light of the gospel; all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above universal existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness, acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speaking; and every thing contrary to the divine law, is briefly

comprehended in this fruitful source of all iniquity self-love.

3 That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impenitent doings are wholly opposed to repentance and conversion; therefore, not implied in the command to repent, &c.; so far from this, they are altogether disobedient to the command. Hence it appears, that there are no promises of salvation to the doings of the unregenerate.

4. That the impotency of sinners, with respect to believing in Christ, is not natural but moral; for it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing in which our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotence in us with respect to obtaining it, besides the disapprobation of the will; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

5. That in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which, however, neither implies love to misery, nor hatred of happiness. For if the law is good, death is due to those who have broken it. The judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, who is set forth to be a propitiation to declare God's righteousness, that he

might be just, and yet be the justifier of him who believeth in Jesus.

6. That the infinitely wise and holy God has exerted his omnipotent power in such a manner as he purposed should be followed with the existence and entrance of moral evil into the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine, that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

7. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good; and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it, it must necessarily follow that the introduction of sin is for the greatest good.

8. That repentance is before faith in Christ. By this is not intended that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations. (1.) As repentance and faith respect different objects, so they are distinct exercises of the heart; and, therefore, one not only may, but must be prior to the other. (2.) There may be genuine repentance of sin, without faith in Christ; but there

cannot be true faith in Christ, without repentance of sin : and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ. (3.) John the baptist, Christ, and his apostles, taught that repentance is before faith. John cried, Repent, for the kingdom of heaven is at hand ; intimating that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, repent ye, and believe the gospel. And Paul preached repentance toward God, and faith toward our Lord Jesus Christ.

9. That though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for no sins but personal: for, (1.) Adam's act, in eating the forbidden fruit, was not the *act* of his posterity ; therefore they did not sin at the same time he did. (2.) The sinfulness of that act could not be transferred to them afterwards ; because the sinfulness of an act can no more be *transferred* from one person to another, than an act itself. (3.) Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion*, of his posterity's being sinners. God was pleased to make a constitution, that if Adam remained holy through his state of trial, his posterity should, in consequence, be holy also ; but if he sinned, his posterity should be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By* Adam's sin we are become sinners, not *for* it ; his sin being only the *occasion*, not the *cause* of our committing sins.

10. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For (1.) personal righteousness can no more be transferred from one person to another than personal sin. (2.) If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ ; and so stand in no need of forgiveness. (3.) But believers are not conscious of having Christ's personal righteousness ; but feel and bewail much indwelling sin and corruption. (4.) The Scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being

pardoned and accepted for Christ's righteousness' sake • and this is the proper Scripture notion of imputation Jonathan's righteousness was imputed to Mephibosheth, when David showed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravity, the special influence of the spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.

Huguenots, a name given by way of contempt to the reformed, or Calvinists in France.

Hutchinsonians, a denomination of Christians, the followers of John Hutchinson, Esq., a learned and respectable layman, who was born at Spennythorn, in Yorkshire, in 1674. Mr. H. received a private education, which, however, was liberal and excellent; and at the age of 19, he became steward to a gentleman, in which capacity he afterwards served the duke of Somerset. Having a great taste for natural history and mineralogy, he improved the opportunities which his station in life afforded him, and made a large collection of fossils, which he put into the hands of Dr. Woodward, the physician, with observations, for him to digest and publish. This large and noble collection was afterwards bequeathed by Dr. Woodward to the University of Cambridge. The doctor is said to have deceived Mr. H. with fair promises, and never to have begun the work. In 1724, Mr. H. published the first part of that curious work, his "*Moses's Principia*," in which he ridiculed Dr. Woodward's *Natural History of the Earth*, and exploded the doctrine of gravitation established in Sir Isaac Newton's *Principia*. In the second part of this work, published in 1727, he maintained, in opposition to the Newtonian system, that a *plenum* is the principle of the Scripture philosophy. In this work he also intimated, that the idea of the Trinity is to be taken from the grand agents in the natural system, *fire, light, and spirit*. From this time

he continued to publish a volume every year or two, till his death; and a correct and elegant edition of his works, including the MSS. which he left, were published in 1748, in 12 vols. 8vo. intituled, "*The Philosophical and Theological Works of the late truly learned John Hutchinson, Esq.*" On the Monday before his death, Dr. Mead, urged Mr. H. to be bled, saying pleasantly, "I will soon send you to Moses," meaning his studies. This Mr. H. understood in the literal sense, and answered in a muttering tone, "I believe, doctor, you will;" and he was so much displeased, that he dismissed him for another physician, but died a few days after, August 28, 1737.

Mr. H. thought that the Hebrew Scriptures comprise a perfect system of natural philosophy, theology, and religion. He entertained so high an opinion of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, human and divine; and that, accordingly, every species of knowledge is to be found in the Old Testament. Both he and his followers laid great stress on the evidence of Hebrew etymology. After Origen, and other eminent commentators, he asserted, that the Scriptures are not to be understood and interpreted in a literal, but in a typical sense, and according to the *radical* import of the Hebrew expressions;—that even the historical parts, and particularly those relating to the Jewish ceremonies, and Levitical law, are to be considered in this light: and he also asserted, that, agreeably to this mode of interpretation, the Hebrew Scriptures would be found amply to testify concerning the nature and offices of Jesus Christ. His plan was to find *Natural Philosophy* in the Bible, where hitherto it had been thought no such thing was to be met with, or ever intended. His editors tell us, he found, upon examination, "That the Hebrew Scriptures nowhere ascribe motion to the body of the sun, nor fixedness to the earth; that they describe the created system to be a *plenum* without any *vacuum* at all, and reject the assistance of gravitation, attraction, or any such occult qualities, for performing the stated operations of nature, which are carried on by the mechanism of the heavens,

in their three-fold condition of *fire, light, and spirit, or air*, the material agents set to work at the beginning—that the heavens, thus framed by Almighty wisdom, are an instituted emblem and visible substitute of *Jehovah Aleim*, the eternal three, the co-equal and co-adorable Trinity in Unity:—that the unity of substance in the heavens points out the unity of essence, and the distinction of conditions, the personality in Deity, without confounding the persons or dividing the substance. And that from their being made emblems, they are called in Hebrew *Shemim*, the names, representatives, or substitutes; expressing by their names, that they are emblems, and by their conditions or offices, what it is they are emblems of.” Mr. H. also found, that the Hebrew Scriptures have some capital words, which he has proved, or endeavoured to prove, contain in their radical meaning the greatest and most comfortable truths. Thus the word *Elohim*, which we call God, he reads *Aleim*, and refers it to the oath or conditional execration, by which the eternal covenant of grace among the persons in *Jehovah*, was and is confirmed. The word *Berith*, which our translation renders *Covenant*, and upon which is built the favourite doctrine of mutual covenants between God and man, between Creator and creature, yea, as matters now stand, between king and rebel, he construes to signify, “he or that which purifies,” and so the *Purifier* or purification *for*, not *with*, man. The *Cherubim*, which have been made “Angels placed as a guard to frighten Adam from breaking into Eden again,” he explains to have been an hieroglyphic or divine construction, or a sacred image to describe, as far as figures could go, the *Aleim* and man taken in, or *Humanity* united to *Deity*. In like manner, he treats several other words of similar, though not quite so solemn, import. Hence he drew this conclusion, “that all the rites and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to *be*, to *do*, and to *suffer*, and that the early Jews knew them to be types of his actions and sufferings, and by performing them as such, were in so far Christians, both in faith and practice.” His followers maintain, that the *Cherubim*, and the glory around them, with the divine pre-

sence in them, were not only emblematical figures, representing the persons of the ever-blessed Trinity, as engaged in covenant for the redemption of man, but also that they were intended "to keep or preserve the way of the tree of life,—to show man the way to life eternal, and keep him from losing or departing from it." That Melchizedec was an eminent type of Christ, there can be little doubt; but that he was actually the second person of the Trinity, in a human form, is a tenet of the Hutchinsonians, though not entirely peculiar to them. Mr. H. supposes, "the air exists in three conditions, *fire*, *light*, and *spirit*; the two latter are the finer and grosser parts of the air in motion: from the earth to the sun, the air is finer and finer till it becomes pure light near the confines of the sun, and fire in the orb of the sun, or solar focus. From the earth towards the circumference of this system, in which he includes the fixed stars, the air becomes grosser and grosser till it becomes stagnant, in which condition it is at the utmost verge of this system: from whence (in his opinion) the expression of 'outer darkness, and blackness of darkness,' used in the New Testament, seems to be taken." These are some of the principal outlines of this author's doctrines, which have been patronized by several eminent divines, both of the church and among the dissenters.

The followers of Mr. Hutchinson have not erected themselves into a sect or separate community, though they have suffered much obloquy from their brethren, and have been accounted by the world little better than madmen. They are of all men the most averse from schism,—are, perhaps, among the best and truest churchmen of these modern times, and not far behind the most learned in the church. Among them may still be reckoned some eminent and respectable divines, both in England and Scotland; but their numbers seem at present to be rather on the decrease. Of those who, in their day, were ranked in the list of Hutchinsonians, perhaps the most eminent were the following: Mr. Julius Bate, and Mr. Parkhurst, the lexicographers; Mr. Holloway, author of "*Originals*," and "*Letter and Spirit*;" Dr. Hodges, provost of Oriel

College, Oxford; Mr. Henry Lee, author of *Sophron* or "*Nature's Characteristics of the Truth*;" Dr. Wetherell, late master of University College, Oxford; Mr. Romaine; bishop Horne; and Mr. William Jones, the bishop's learned friend and biographer.

It was in the etymological quarter, where the Hutchinsonians seemed most vulnerable, or where they might, at least, be annoyed with the most appearance of advantage. Even some of Mr. Hutchinson's friends acknowledge, that he laid too great a stress in many instances, on the evidence of Hebrew etymology, and admit that some of his followers adopted a mode of speaking, which had a nearer resemblance to cant and jargon, than to sound and sober learning.

Hydroparastata, a sect, who were the followers of Tatian, and a branch of the Manichees.

Hypostatical union, the union of the human nature with the divine.

Hypsistarii, a sect in the fourth century, thus called from the profession they made of worshipping the most high God. Their doctrines were said to be an assemblage of Paganism, Judaism, and Christianity.

I.

Jacobins, a name given in France to the religious who follow the rule of St. Dominic, on account of their principal convent, which is near the gate of St. James, *Lat. Jacobus*, at Paris. They are also called Friars Predicant, or Preaching Friars, and make one of the four orders of Mendicants.

Jacobites, a sect of Christians in Syria and Mesopotamia, so called, either from one Jacob, a Syrian, who lived in the time of the Emperor Mauricius, or from one Jacob, a Monk, surnamed Zanzales, who flourished in 550. The Jacobites are one of the two sects which sprung from the followers of Dioscorus and Eutyches, who refused to consent to the council of Chalcedon. They are divided among themselves, some following the rites of the Latin church, and others continuing separated from the church of Rome. There is also at present a division among the latter, who have two rival Patriarchs, one of whom resides at Caramit, and the other at Derizapharan. As to their belief, they are

Monophysites; that is, they hold but one nature in Jesus Christ, which was the sentiment of Dioscorus. They pretend, however, that they explain themselves in this manner concerning the union of nature and person in Christ, only to keep at a distance from the Nestorians, but that in effect they do not differ far from the church of Rome, which establishes two natures in Christ. With respect to purgatory, and prayers for the dead, they are of the same opinion with the Greeks, and the other Eastern Christians. They consecrate the eucharist with leavened bread; they neglect confession, believing it not to be of divine institution. The Jacobites perform divine service in the Chaldæan language, though they speak Arabic, Turkish, and Armenian. Their priests say mass in Hebrew. They administer the eucharist to the people, and even to young children, in both kinds. They hold the real presence, and transubstantiation, and honour the holy sacrament, when the Catholic priests carry it to the sick person: whereas the Syrians of the Greek church refuse this respect to the eucharist, consecrated by Catholics.

Jansenists, from Cornelius Jansen, Bishop of Ypres in Flanders, in 1630. The whole doctrine is reducible to these five points. I. Some commands of God are impossible to righteous men, even though they endeavour with all their powers to accomplish them, the grace being wanted by which they should be able to perform them. II. In the state of corrupted nature, a man cannot resist inward grace. III. To merit, or demerit, in the present state of corrupt nature, it is not necessary, or requisite, that a man should have that liberty which excludes necessity, that which excludes constraint is sufficient. IV. The Semipelagians admitted the necessity of inward preventing grace to each act in particular, and even to the beginning of faith; but held they were heretics, in regard they asserted this grace was such, as that the will of man might either resist or obey it. V. It is Semipelagianism to say, that Jesus Christ died, or shed his blood, for all men in general.

Iconoclastes, breakers of images. A name which the

church of Rome gives to all who reject the use of images in religious matters.

Iconolatra, one who worships images. A name which the Iconoclastes give to those of the Roman Catholic church who are said to worship images.

Jeronymites, or Hieronymites, a denomination given to divers orders, or congregations of religious; otherwise called the Hermits of St. Jerom.

Jesuates, an order of religious, otherwise called Apostolical Clerks, or Jesuates of St. Jerom. They were founded by John Columbine, and approved of by Urban V. in 1367, at Viterbo; where he himself gave to such as were present, the habit they were to wear. They followed the rule of St. Augustine, and were ranked among the order of Mendicants. For two centuries they were mere lay-brothers; but in 1606, Paul V. gave them leave to enter into holy orders. In most of their houses they were employed in pharmacy; others practised distillation, and sold *aqua vitæ*, which occasioned their being called *aqua vitæ-mongers*. Being very rich in the state of Venice, that republic solicited their suppression, and obtained it of Clement IX. their effects being employed towards the support of the war in Candia.

Jesuits, a most famous religious order in the church of Rome. See a full account of them in the text.

Illumined, *illuminati*, a church-term, anciently applied to such persons as had received baptism. This name was occasioned by a ceremony in the baptism of adults, which consisted in putting a lighted taper in the hand of the person baptised, as a symbol of the faith and grace he had received in the sacrament. They are also the names of a sect who sprung up in Spain about the year 1575. Their principal doctrines were, that, by means of a sublime manner of prayer which they had attained to, they entered into so perfect a state, that they had no occasion for ordinances, sacraments, nor scarcely good works.

Impanation, a term used among divines, to signify the opinion of the Lutherans with regard to the eucharist, who believe that the species of bread and wine remain, together with the body of our Saviour, after consecration.

Impropriation, is a term used when the profits of an ecclesiastical benefice are in the hands of a layman.

Infralapsarii, the name of a sect of Predestinarians, who maintain that God has created a certain number of men only to be damned, without allowing them the means necessary to save themselves if they would. The enemies of the Calvinists have charged them with being *Infralapsarii*, merely because they assert that "God has created a certain number of men only to be saved;" leaving all the rest to the consequences of their original sin.

Inquisition, was first erected in the twelfth century, in Italy, against the Albigenses, A. D. 1204, and was adopted by the Count of Toulouse, A. D. 1229. It was first erected in Spain, A. D. 1496, about four years after the expulsion of the Moriscoes, and committed to the Dominicans by Pope Gregory IX. in 1233. It is now abolished in almost all Catholic countries; and never formed any part of the Catholic doctrine.

Interdict, a censure inflicted by a Pope or Bishop, suspending the priests from their functions, and depriving the people of the use of sacraments divine service, and Christian burial.

Intreite, a psalm or hymn containing something prophetic of the evangelical history, used upon each Sunday and holiday, or is some way or other proper to the day. This, from its being sung or said whilst the priest makes his entrance within the rails of the communion-table, was called *introitus*, or *introite*.

Joachomites, the name of a sect, the followers of one Joachim, abbot of Flora, in Calabria, who, with his works, was condemned by the council of Lateran in 1215, and in that of Arles in 1260.

Jubilee, a grand church solemnity, or ceremony, celebrated at Rome. See the text.

K.

Kyphonism, an ancient punishment, frequently undergone by the martyrs in the primitive times; wherein the body of the person to suffer was anointed with honey, and so exposed to the sun, that the flies and wasps might be tempted to torment him.

Kyrie Eleis *on*, signifies Lord have mercy upon me. It is the form often made use of in the prayers of the Jews, Pagans, Christians, &c. but the Christian church hath endeavoured to consecrate it in a particular manner in its worship. The form is notwithstanding borrowed from the Greeks.

L.

Lazy, those who are not of the order of the clergy.

They were first refused the cup in the sacrament by the council of Constance, A. D. 1418.

Lampadary, an officer in the ancient church of Constantinople, whose business it was to see the church well lighted, and to bear a taper before the Emperor, the Empress, and the Patriarch, when they went to church or in procession.

Lampetians, a sect who fell in with many of the opinions of the Aerians.

Lamprophorus, an appellation anciently given to the Neophytes, during the seven days that succeeded their baptism. In the ceremony of baptism, the new Christian was clothed with a white robe, which he wore for the week following, and was thence called *lamprophorus*, which is compounded of two Greek words, and signifies a person wearing a shining garment.

Lateran, originally the proper name of a man; whence it descended to an ancient palace in Rome, and to the buildings since erected in its place, particularly a church called St. John of Lateran, which is the principal see of the Popedom.

Latitudinarian, a person not conforming to any particular opinion or standard, but of such moderation as to suppose that persons of different persuasions will be admitted into heaven. The term was more particularly applied to those pacific doctors in the seventeenth century, who offered themselves as mediators between the more violent Episcopalians, and the rigid Presbyterians and Independents, respecting the forms of church government, public worship, and certain religious tenets, more especially such as were debated between the Arminians and Calvinists. The chief leaders of the

Latitudinarians were Hales and Chillingworth; but More, Cudworth, Gale, Whichcot, and Tillotson, were also among the number. These men were firmly attached to the church of England; but they did not consider episcopacy as indispensably necessary to the constitution of a Christian church. Hence they maintained that those who adopted other forms of government and worship, were not, on that account, to be excluded from their communion, or to forfeit the title of brethren. As to the doctrinal part of religion, they took the system of Episcopus for their model, and like him, reduced the fundamental doctrines of Christianity to a few points. By this manner of proceeding they endeavoured to show the contending parties, that they had no reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature with respect to salvation. They met, however, with much opposition, and were branded as Atheists and Deists by some, and as Socinians by others; but upon the restoration of king Charles II. they were raised to the first dignities of the church, and were held in great esteem.

Laymen, the same as Laity. They were excluded, as not eligible, for bishops or deacons, in the church of Rome, by Stephen III. A. D. 769.

Lecticarius, an officer in the Greek church, whose business it was to bear off the bodies of those who died, and to bury them. They were also denominated *decans* and *copiatæ*.

Legate, in Latin *legatus*, a Cardinal, or Bishop, whom the Pope sends as his ambassador to sovereign Princes. There are three kinds of legates, viz. legates *à latere*, legates *de latere*, and legates by office, or *legati nati*. Of these the most considerable are legates *à latere*; such are those whom the Pope commissions to take his place in councils, so called, in regard that the Pope never gives this office to any but his favourites and confidants, who are always at his side, *à latere*. These are usually Cardinals. A legate *à latere* has the power of conferring benefices without mandate, of legitimating bastards to hold offices, and has a cross carried before him, as the ensign of his authority. The legates *de*

latere, are those who are not Cardinals, but yet are instituted with an apostolical legation. Legates by office are those who have not any particular legation given them, but who, by virtue of their dignity and rank in the church, become legates; such are the Archbishops of Rheims and Arles. But the authority of these legates is much inferior to that of the legates *à latere*. The power of a legate is sometimes given without the title: some of the nuncios are invested with it. It was one of the ecclesiastical privileges of England, from the Norman conquest, that no foreign legate should be obtruded upon the English, unless the King should desire it upon some extraordinary emergency, as when a case was too difficult for the English prelates to determine. Hence, in the reign of Henry II. when Cardinal Vivian, who was sent legate into Scotland, Ireland, and Norway, arrived in England on his journey thither, the King sent the Bishops of Winchester and Ely to ask him by whose authority he ventured into the kingdom without his leave? nor was he suffered to proceed, till he had given an oath not to stretch his commission beyond his Highness's pleasure in any particular.

Lent, quadragesima, a time of mortification, during the space of forty days, wherein Christians are enjoined to fast, in commemoration of our Saviour's miraculous fasting so long in the desert, and by way of preparation for the feast of Easter. Lent was first observed in England by Ercumbert, seventh King of Kent, A. D. 800. The Greek church observe five Lents, the Jacobites the same number, and the Maronites six.

Libellatici, an ancient kind of apostates from Christianity under the persecution of Decius, who abjured their faith in private, and were, by a certificate of such abjuration, sheltered from any further molestation on account of their religion.

Libertines, a denomination that arose in Flanders about the year 1525. The heads of this party were one Copin, and Quintin, of Picardy. The doctrines they taught are comprised in the following propositions: that the Deity is the sole operating cause in the mind of man, and the immediate author of all human actions; that conse-

quently the distinctions of good and evil, which have been established with respect to these actions, are false and groundless, and that men properly speaking, cannot commit sin; that religion consists in the union of the spirit, or rational soul, with the Supreme Being that all those who have attained to this happy union by sublime contemplation and elevation of mind are allowed to indulge without exception or restraint, their appetites and passions, as all their actions are then perfectly innocent; and that after the death of the body they are to be united to the Deity.

This denomination permitted their followers to call themselves either Catholics or Lutherans.

Limbus, a term used in the Roman Catholic theology, for that place where the Patriarchs are supposed to have waited for the redemption of mankind, and where they imagine our Saviour continued from the time of his death to that of his resurrection. It is also, according to the Catholics, the place destined to receive the souls of infants, who die without baptism. The fathers call this place *Limbus eo quod sit limbus inferiorum*; as being the margin, or frontier, of the other world.

Litany. The word Litany, in its original meaning, is but another name for prayer in general, and is used as such by Heathen authors. In the Christian sense of the word, a litany is a solemn form of supplication to God.

Liturgy, denotes all the ceremonies in general belonging to divine service. In a more restrained signification, liturgy is used among the Roman Catholics, to signify the mass, and among Protestants the Common Prayer.

Lollards. This sect, spread throughout Germany, had for their leader Walter Lollard, who began to disperse his opinions about the year 1315. He despised some of the sacraments in the church of Rome, her ceremonies and constitutions; observed not the feasts of the church, nor its abstinencies; acknowledged not the intercession of the saints, nor believed that the damned in hell would one day be saved. In England the followers of Wickliffe were so called, by way of reproach, from some affinity there was between some of their

tenets; though others are of opinion the English Lollards came from Germany.

Love (the family of) a sect of enthusiasts which arose in Holland, and being propagated cross the Channel, appeared in England about the year 1580. These sectaries pretended to a more than ordinary sanctity, which gained upon the affections of the common people. They affirmed, that none were of the number of the elect but such as were admitted into their family, and that all the rest were reprobate, and consigned over to eternal damnation. In order to propagate their opinions, they dispersed books translated out of Dutch into English, intitled, *The Gospel of the Kingdom, Documental Sentences, The prophecy of the Spirit of Love, The publishing of Peace upon Earth, &c.* Queen Elizabeth issued a proclamation against these sectaries, and ordered their books to be publicly burnt.

Lucianists, or *Lucanists*, a religious sect, so called from Lucianus, or Lucanus, in the second century, being a disciple of Marcion, whose errors he followed, adding some new ones to them. Epiphanius says he abandoned Marcion, teaching that people ought not to marry, for fear of enriching the Creator; and yet other authors mention, that he held this error in common with Marcion, and other Gnostics. He denied the immortality of the soul, asserting it to be material. There was another sect of *Lucianists*, who appeared some time after the Arians. They taught, that the Father had been a Father always, and that he had the name even before he begat the Son, as having in him the power or faculty of generation; and in this manner they accounted for the eternity of the Son.

Luciferians, a religious sect, who adhered to the schism of Lucifer, Bishop of Cagliari, in the fourth century. St. Augustin seems to intimate, that they believed the soul transmitted from the children to their fathers. Theodoret says, that Lucifer was the author of a new error. The *Luciferians* increased greatly in Gaul, Spain, Egypt, &c. The occasion of the schism was, that Lucifer would not allow any acts he had done to be abolished. There were but two *Luciferian* Bishops,

but a great number of priests and deacons. The Luciferians bore a peculiar aversion to the Arians.

M.

Macedonians, Christians in the fourth century, followers of Macedonius, Bishop of Constantinople. He was pretty much of the sentiments of Arius, and as he governed the church in an imperious manner, and removed the body of Constantine from the church of the Apostles to that of Acacius the martyr, he was by the council of Constantinople deposed. His principal tenet was, that the Holy Ghost was a mere creature, though above the angels. This sect made extraordinary professions of austerity, and became very numerous, as most of the Arians fell in with them.

Magdalen, St. religious of, a denomination given to many communities of nuns, consisting generally, of penitent courtezans, sometimes also called Magdalenettes: such as those of Metz, established in 1452: those at Paris, in 1492; those of Naples, in 1324, and endowed by Queen Sancha, to serve as a retreat for public courtezans, who should quit their vicious courses, and betake themselves to repentance; and those of Rouen and Bourdeaux, who had their original among those of Paris. In each of these monasteries there are three kinds of persons and congregations, viz. first, those who are admitted to make vows, who bear the name of St. Magdalen; the second, those who are not admitted to make vows, and who are called of St. Martha; and, thirdly, the congregation of St. Lazarus, composed of such as are detained by force. The religious of St. Magdalen at Rome were established by Leo X. Clement VIII. settled a revenue upon them, and ordered that the effects of all public prostitutes should be theirs, dying intestate and that the testaments of the rest should be invalid, unless they bequeathed, at least, a fifth of their effects to them.

Manichees, Manicheans, or Manichæi, a sect of ancient heretics, who asserted two principles, so called from their author Manes, or Manicheus, a Persian by nation. He established two principles, viz. a good one and an evil one. The first, which he called light, did nothing

but good ; and the second, which he called darkness, nothing but evil.

Marcellianism, the doctrines and opinions of the Marcellians, so called from Marcellus, of Ancyra, their leader, who was accused of reviving the doctrines of Sabellius.

Marcionites, a very ancient and popular sect in the time of Epiphanius, so called from their author Marcion, the son of a Bishop of Pontus. He laid down two principles, the one good, the other evil ; he denied the real birth, incarnation, and passion of Jesus Christ, and held them all to be only apparent. He taught two Christs, one sent for the salvation of all the world, and another whom the Creator would send to re-establish the Jews. He denied the resurrection of the body, and allowed none to be baptised but those who preserved their continence ; but these he granted might be baptised three times.

Marcites, a sect in the 2nd century, who made profession of doing every thing with a great deal of liberty, and without any fear. They were so called from one Marcus, who conferred the priesthood, and the administration of the sacraments, on women.

Marcosians, an ancient sect, a branch of the Gnostics. They had a great number of apocryphal books, which they held for canonical, and of the same authority with ours.

Maronites, a sect of eastern Christians, who follow the Syrian rite, and are subject to the Pope, their principal habitation being on Mount Libanus, where they have a Patriarch, who resides in the monastery of Connubin, and assumes the title of Patriarch.

Masbothæi, the name of a sect, or rather of two sects. The first, one of the seven sects that arose out of Judaism, and proved very troublesome to the church ; the other was one of the seven Jewish sects before the coming of Jesus Christ.

Massalians, certain sectaries, so called from a Hebrew word signifying *prayer*, it being their distinguishing tenet, that a man is to pray, without ceasing, in the literal sense of the words, and that this was all that was necessary to salvation.

Materialists, those who reject the doctrine of the immateriality of the soul

The Materialists believe, that man does not consist of two substances essentially different from each other, but is of an uniform composition; and that the conscious principle, or what we generally term the soul, is merely a property resulting from such an organic structure as that of the brain. From this hypothesis it seems to follow, as an immediate and necessary consequence, that the soul is not naturally immortal; and that there is no intermediate state of consciousness between death and the resurrection, for the properties of sensation and thought must of course be extinguished at the dissolution of that system of organized matter, to which they appertain. In searching the Scriptures for passages expressive of the state of man at death, the Materialists cite Job xiv. 7—12, Psalm vi. 5, &c. as texts in which they find such declarations as they conceive expressly exclude any trace of *sense, thought, or enjoyment*

Melchisedeckians, a sect which raised Melchisedeck even to an equality with Jesus Christ: they are sometimes called *Theodosians*.

Melchites, a religious sect in the Levant and Syria, who scarcely differ from the Greek church either in faith or practice. They deny purgatory, the primacy of the Pope; admit the Arabic canons as of equal validity with those of the Roman church.

Mendicants, beggars. There are four principal orders of friars mendicant: viz. the Carmelites, Jacobines, Franciscans, and Augustines. Among them are also ranked, the Capuchins, Recollects, Minims, and others, who are branches of the former.

Mennonites, a harmless sect of Christians in the United Provinces, that first appeared about the year 1496. They held that there is no original sin; that in speaking of the Father, Son, and Holy Ghost, we must not use the word person, nor that of Trinity; that Jesus Christ did not take his flesh from the substance of his mother, but that he brought it from heaven; and that the union of the divine and human nature was so effected, that he was capable of dying or suffering in his divine as well as

human nature. They forbid all kind of swearing; deny that magistrates ought to use the sword, though for punishment of crimes; disallow of war; forbid ministers of the gospel preaching for hire: refuse the baptism of infants; and believe the souls of good men are reserved in some unknown place to the day of judgment. There are two sorts of them, viz. those of Friezeland, and those of Flanders. The latter are more strict in their church discipline. Both recommend toleration in religion, and will receive all denominations of Christians to their communion, provided they be of good morals, and believe the scriptures to be the word of God, however divided they may be with respect to articles of faith. In many particulars they resemble the Quakers.

Metempsychi, ancient Christians, who, in imitation of Pythagoras, held the Metempsychosis, or transmigration of souls.

Millenarians, a sect of Christians in the first century, who believed that the saints shall reign with Christ on earth a thousand years. This opinion was indeed embraced, as a principle of faith, by many other sectaries, as the Cerinthians, the Marcionites, the Montanists, the Melcians, and the Apollinarians, and by several ecclesiastical writers, and even martyrs; as Papias, Justin, Irenæus, Nepos, Victorinus, Lactantius, and Sulpitius Severus. They held, that after the coming of Antichrist, and the destruction of all nations, which shall follow, there shall be a first resurrection, but of the just only; that all who shall be found upon the earth, both good and bad, shall continue alive, the good to obey the just, who are risen, as their Princes; the bad to be conquered, and made likewise finally subject to them; that Jesus Christ will then descend from heaven in his glory; that the city of Jerusalem will be rebuilt, enlarged, and embellished; that in this New Jerusalem Jesus Christ will fix the seat of his empire, and reign a thousand years, with the saints, patriarchs, and prophets, who shall enjoy perfect and uninterrupted felicity.

Minims, an order of religious, instituted about the year 1440, by St. Francis de Paulo.

Minors, or Friars Minors, an appellation assumed by the

Franciscans, out of a show of humility. There is also an order of regular Minors at Naples, which was established in the year 1588, and confirmed by Sixtus V. **Molinists**, a sect in the Roman church, who follow the doctrines of the Jesuit Molina, relating to sufficient and efficacious grace. Their great antagonists are the Jansenists.

Molinists, those among the Catholics, who adhere to the doctrines of Molinos. They are also called *Quietists*.

Monophysites, a general name given to all those sectaries in the Levant, who only own one nature in Jesus Christ.

Monothelites, a sect of Christians, which sprung up in the 7th century, out of the Eutychians, as only allowing of one will in Jesus Christ. They allowed of two wills in Christ, considered with regard to his two natures; but reduced them to one, by reason of the union of the two natures; thinking it absurd, that there should be two wills in one person.

Montanists, a denomination that arose in the second century, and derived their name from Montanus, their leader. Montanus, a native of Ardabon, in Mœsia, affected to believe himself the Paraclete or Comforter, and that he was sent to perfect the moral doctrines of Christ. He made a distinction between the Comforter promised by Christ to his apostles, and the Holy Spirit which was shed upon them on the day of Pentecost, and considered the former as a divine teacher, which character he himself assumed. Not less averse to the arts which improve, than to the innocent enjoyments which embellish human life, Montanus anathematised all those sciences which have polished or entertained mankind. Not only the male, but even the female disciples of this heretic, pretended to the gifts of inspiration; amongst whom two ladies of distinguished quality resigned their husbands, and every delightful domestic connexion, to preach in public according to the dictates of their prophetic spirit, which was generally exerted in denunciations of woe to the world, particularly to the Roman empire.

Muggletonians, a religious sect, which arose in England about the year 1657, so denominated from their leader Lodowick Muggleton, a journeyman taylor. He, with

his associate Reeves, set up for great prophets, and, as some say, pretended to an absolute power of saving or damning whom they pleased ; giving out, that they were the two last witnesses of God that should appear before the end of the world. They still exist ; but in very slender numbers.

N.

Nazarites, or Nazarenes, a sect in the first age of the church. They were Jews as to the doctrines and ceremonies of the Old Testament, and differed from them only in professing to believe that Jesus was the Messiah. There were two kinds of Nazarenes, the one called *pure*, who kept the law of Moses and Christianity together. The other were denominated Ebionites. It is a term now applied to Christians in the East by Mohammedans.

Neophytes, in the primitive church, were new Christians, or the Heathens newly converted to the faith. The fathers never discovered the mysteries of their religion to the Neophytes.

Nestorians, a sect, still said to be subsisting in some parts of the Levant, whose distinguishing tenet is, that Mary is not the mother of God. They take their name from Nestorius, who, of a monk, became a priest, and a celebrated preacher, and was, at length, in 438, raised by Theodosius to the see of Constantinople. His capital tenet was, that there were two persons in Jesus Christ, and that the Virgin was not his mother as God, but only as man.

Nicolaitans, or Nicolaites, one of the most ancient sects in the Christian church, thus denominated from Nicolas, a person ordained a deacon of the church of Jerusalem. The distinguishing tenet of the Nicolaites is, that all married women should be common among the brethren, to take away all occasion of jealousy. They also allowed of eating meat offered to idols.

Noetians, an ancient sect, disciples of Noetius, an Ephesian, the master of Sabellius. They only allowed of one person in the Godhead, viz. the Father ; and accordingly taught that it was God the Father that suffered on the cross. Being reprehended by his superiors, Noetius made them this answer, " What

harm have I done? I adore only one God; I own none but him; he was born, suffered, and is dead."

Novatians, a sect of austere Christians, who adhered to the principles of Novatius, an African Bishop, or from Novatianus, a priest of Rome. They were called also *Cathari*, i. e. pure, or Puritans. They separated from the communion of the church of Rome, as thinking them too easy in admitting to repentance and communion those who had fallen off in the time of persecution, asserting there was no other admission into the church but by repentance at baptism, grounded on the words of St. Paul, Heb. vi. 7. They nevertheless admitted of pardon upon their repentance, and accordingly they recommended repentance in the strongest terms; but that the church had not a power of receiving them again to communion.

Nun, a word anciently used for a female religious, and still retained in that sense in our language. Hence also *munery*, a monastery of female religious.

Nuncio, an ambassador from the Pope to some Catholic Prince or state: or a person who attends on the Pope's behalf at a congress or assembly of several ambassadors.

Nyctages, a religious sect distinguished by their inveighing against the practice of waking in the night to sing the praises of God; in regard, said they, the night was made for rest. It comes from a Greek word, which signifies *night*.

O.

Obit, was formerly a funeral ceremony or office, for the dead, commonly performed when the corpse lay uninterred in the church. It is also an anniversary office, or mass held yearly, in the church of Rome, on a certain day, in memory of some person deceased.

Oblati, anciently secular persons, who bestowed themselves and their estates on some monastery, and were admitted as lay-brothers. They were also, in France, a kind of lay monks, anciently placed by the king in all the abbies and priories in his nomination; to whom the religious were obliged to give a monk's allowance on

! account of their ringing the bells, and sweeping the church and the court.

Observantines, religious Cordeliers of the observance. In Spain there are bare-footed Observantines

Offerings (votive) are curious stones, jewels, &c. hanging round the altars of the Roman saints, as an acknowledgment of the favours they have received from God by the prayers of his Saints.

Ophites, a sect who sprung out of the Gnostics, so called from their worshipping the serpent that seduced Eve. They had abundance of wild opinions

Oratory, priests of, a community of secular priests, who live together in a monastic manner, but without vows. They were first established at Rome about the year 1590. On the model of this, the Cardinal Beuille established a congregation of the oratory of Jesus, in 1612, in France, which has since increased

Origenians, a sect of ancient heretics, who even surpassed the absurdities of the Gnostics.

Origenists, a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of great and uncommon abilities, who interpreted the divine truths of religion, according to the tenor of the Platonic philosophy. He alleged that the source of many evils lies in adhering to the literal and external part of scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

Orthodoxy, a soundness of doctrine or belief with regard to all the points and articles of faith. It is used in opposition to *heterodoxy*, or heresy.

Orthodoxy, Feast of, in the Greek church, instituted by the empress Theodora, held on the first Sunday in Lent, in memory of the restoration of images in churches, which had been taken down by the Iconoclastes.

Osiandrians, a sect among the Lutherans, so called from Andrew Osiander, a celebrated German divine. Their distinguishing doctrine was, that man is satisfied formally,

and not by the faith and apprehension of the justice of Jesus Christ, or the imputation of his justice, according to Luther and Calvin, but by the essential justice of God. Semi-Osiandrians were such among them as held the opinion of Luther and Calvin with regard to this life, and that of Osiander with regard to the other; asserting, that man is satisfied here by imputation, and hereafter by the essential justice of God.

P.

Pall, a pontifical ornament worn by Popes, &c. over their other garments, as a sign of their jurisdiction. It is in form of a band or fillet, three fingers broad, and encompasses the shoulders. It has pendants or strings about a palm long, both before and behind, with little *laminæ* of lead rounded at the extremes, and covered with black silk, with four red crosses. It is made of white wool, shorn from off two lambs, which the nuns of St. Agnes offer every year, on the day of her feast, at the singing of the mass *Agnus Dei*.

Palm-Sunday, the Sunday next before Easter; thus called anciently, on account of a pious ceremony then in use, of bearing palms, in memory of the triumphant entry of Jesus Christ into Jerusalem, eight days before the feast of the Passover.

Parabolani, a sect of people who, especially in Alexandria, devoted themselves to the service of churches and hospitals.

Passalorhynchites, a sect of Montanists in the second century, who made profession of perpetual silence, and, the better to maintain it, kept the thumb continually on the lips, founding their practice on that of the Psalmist.
Set a guard, O Lord, on my mouth.

Passion-week, the week next preceding Easter, thus called from our Saviour's passion, *i. e.* his crucifixion, &c. which happened on the Friday of this week, now called Good Friday.

Paulians or *Paulianists*, a denomination which appeared in the third century; so called from Paul of Samosata, bishop of Antioch. He taught that the Son and the Holy Ghost exist in God in the same manner as the faculties of reason and activity do in man; that Christ was born

of a mere man, but that the reason, or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations—and finally, that on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God.

Paulicians, a branch of the ancient Manichees.

Paxis, an instrument of peace, being a small plate of silver or gold, with the crucifix engraved or raised upon it. It is used in the twenty-ninth ceremony of the mass, when it is presented by the deacon to be kissed by the priest. When it is received from him, it is handed about to the people, who kiss it, and pass it to one another with these words, *Peace be with you*.

Pelagians, and *Celestians*, the followers of Pelagius, who first broached his doctrines at Rome, A. D. 405; who held, 1. That we may, by our own free-will, without the aid of divine grace, do good or evil. 2. That if grace were necessary, God would be unjust to withhold it. 3. That faith, which is the first step to justification, depends upon our own free-will. 4. That the sin of Adam hurt none but him; that children are innocent at their birth, and baptism not at all necessary to their deliverance from future misery. 5. That grace is only necessary to render the performance of duty more easy.

Pepuzians, an ancient sect, so called from their pretending that Jesus Christ appeared to one of their prophetesses in the city of Pepuza, in Phrygia, which was their holy city. See *Quintilians*.

Petrobrussians, a religious sect, which arose in France and the Netherlands about 1126, so called from Peter Bruys, who held many opinions that are embraced at this day by numbers of persons.

Petrojoannites, the followers of Peter John. His opinions were, that he alone had the knowledge of the true sense wherein the Apostles preached the gospel; that the reasonable soul is not the form of man; that there is no grace infused by baptism; and that Jesus was pierced with a lance on the cross before he expired.

Philadelphian Society, a sect or society of the seventeenth century; so called from an English female, whose name

was Jane Leadley. She embraced, it is said, the same views and the same kind of religion as Madame Bourignon. She was of opinion that all dissensions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine or discipline that distinguish particular communions, would all join in committing their souls to the care of the *internal guide*, to be instructed, governed, and formed by his divine impulse and suggestions. Nay, she went still farther, and declared in the name of the Lord, that this desirable event would actually come to pass, and that she had a divine commission to proclaim the approach of this holy communion of saints, who were to be gathered together in one visible universal church, or kingdom, before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian Society was the true kingdom of Christ, in which alone the divine spirit resided and reigned. She believed, it is said, the doctrine of the final restoration of all intelligent beings to perfection and happiness.

Philippists, a sect or party among the Lutherans, the followers of Philip Melancton.

Photinians, an ancient sect of Unitarians, who denied the divinity of Jesus Christ; so called from Photinus, their chief.

Phrygians, a branch of the Montanists, so called from Phrygia, where they abounded.

Picards, a sect which arose in Bohemia in the fifteenth century, so called from their founder, one Picard, who assumed the title of the new Adam, and taught his followers to abandon themselves to all impurity.

Pietists, a religious sect amongst the Protestants in Germany, seeming to be a kind of mean between the Quakers of England and the Quietists of the Church of Rome.

Porphyrians, a name given to the Arians in the fourth century, by authority of Constantine.

Porretani, the followers of Gilbert de la Porrée, Bishop of Poitiers, condemned in the twelfth century for admit-

ting a physical distinction between God and his attributes.

Praxeans, a sect of heretics, so called from their author, Praxeas, who taught that there was no plurality of persons in the Godhead, and that it was the Father himself that suffered upon the cross.

Priscillianists, a sect who rose in Spain, or rather were derived from Egypt, towards the end of the fourth century. They were charged with very abominable impurities.

Probabilists, a sect or division amongst the Catholics, who adhere to the doctrine of *probable opinions*; holding, that a man is not always obliged to take the more probable side, but may take the less probable, if it be but barely probable. The Jesuits and Molinists are strenuous Probabilists. Those who oppose this doctrine, and assert, that we are obliged, on pain of sinning, always to take the more probable side, are called *Probabilionists*. The Jansenists, and particularly the Portroyalists, are *Probabilionists*.

Protestant, a name first given in Germany to those who adhere to the doctrine of Luther; because, in 1529, they protested against a decree of the Emperor Charles V. and the diet of Spire, and declared they would appeal to a general council.

Psatyrians, a sect of Arians, who, in the council of Antioch, held in the year 360, maintained that the Son was not like the Father, as to will; that he was taken from nothing, or made of nothing; and that in God generation was not to be distinguished from creation.

Q.

Quietists, the disciples of Mich. de Molinos, who made a great noise towards the close of the 17th century. The name is taken from a sort of absolute rest and inaction, which the soul is supposed to be in when arrived at the state of perfection, which, in their language, is called the *unitive life*. The sentiments of the Quietists with regard to God are very pure and disinterested. They love him for himself, on account of his own perfections, independently of any rewards and punishments.

Quinquagesima Sunday, Shrove-Sunday, so called as being about the fiftieth day before Easter.

Quintilians, the same with the Pepuzians, thus called from their prophetess Quintilia. In this sect the women were admitted to perform the sacerdotal and episcopal functions. They attributed extraordinary gifts to Eve, for having first eaten of the tree of knowledge, told wonderful things to Mary, the sister of Moses, as having been a prophetess, &c. They added, that Philip the deacon had four daughters, who were all prophetesses, and were doubtless of their sect. In their assemblies it was usual to see the virgins enter in white robes, personating prophetesses.

R.

Recollects, a congregation of reformed Franciscans, called also *Friars minor, of St. Francis, of the strict observance*. They were established about the year 1530.

Refugees, French Protestants, who, by the revocation of the edict of Nantes, 1685, were constrained to quit their country, and retire for *refuge* into Holland, Germany, England, &c. to save themselves from the necessity of abandoning their religion.

Regularioriest, is used for a priest who is in some religious order, in opposition to a *secular* priest, who lives in the world, or at large.

Rogation Week, the week immediately preceding Whitsunday, thus called from three fasts therein, *viz.* on the Monday, Tuesday, and Wednesday, called *rogation days*, because of the extraordinary prayers and processions then made for the fruits of the earth.

Rynsburgers, so called from their meeting at Rynsburg. They observed the first Sunday in every month, instead of the first after the new moon, for celebrating the Lord's supper. They practised immersion in baptism, after the manner of the primitive Christians: they re-baptised such as had been sprinkled in their infancy, and rejected infant-baptism. They also asserted that no Christian ought to bear the office of a magistrate, or wage war. As for the doctrine of predestination, they stuck to the opinions of the Remonstrants, who denied absolute unconditional election or rebrobation.

S.

- Sabbatarians**, a sect of the Baptists, who observe the Jewish or Saturday Sabbath, from a persuasion that it was one of the ten commandments, which they plead are all in their nature moral, and was never abrogated in the New Testament.
- Sabbatians, Sabbathiani**, a sect thus called from Sabbatius, their leader, who lived in the reign of Dioclesian. He would have Easter kept on the fourteenth day of the moon; whence he and his adherents were called also *Quartodecimans*. They are recorded as having a great abhorrence of the left hand, so as to make it a point of religion not to receive any thing with it.
- Sabellians**, a sect of Christians, who commenced about the year 260, and who reduced the three persons in the Trinity to three states of relations, or rather reduced the whole Trinity to the one person of the Father, making the Word and the Holy Spirit to be only emanations or functions thereof.
- Saccophori**, a sect thus called because they always went clothed in sackcloth, and affected a great deal of austerity and penance.
- Samosatenians**, a sect of ancient Antitrinitarians, so called from their leader Paulus Samosatenus, Bishop of Antioch.
- Sampscans**, ancient sectaries, the same with the *Elcesaites*.
- Saturninians**, a sect of ancient Gnostics, so called from their chief, Saturnillus, or Saturninus.
- Saviour**, order of St. Saviour, a religious order founded by St. Bridget, about 1344, and is under the rule of St. Augustine.
- Scotists**, a sect of school divines and philosophers, thus called from their founder, J. Duns Scotus, a Scottish or an Irish Cordelier, who maintained the immaculate conception of the Virgin, or that she was born without original sin, &c.
- Selucians**, a whimsical sect called also Hermians, who imagined God was corporeal, that the elementary matter was co-eternal with him, and that the human soul was formed by the angels of fire and air. They also denied that Jesus Christ sat on the right hand of God,

and asserted that his residence was in the sun, by which he enlightened and enlivened this earth.

Sembiani, a sect so called from Sembius, or Sembianus, their leader, who condemned all use of wine, as evil of itself; persuaded his followers that wine was a production of Satan and the earth; denied the resurrection of the dead, and rejected most of the books of the Old Testament.

Septuagesima, the third Sunday before Lent, or before the *Quadragesima*, as *Quinquagesima* is the next before *Quadragesima*; then *Sexagesima* and *Septuagesima*; which were all days appropriated by the church to acts of penance and mortification, by way of preparation for the devotions of Lent ensuing.

Septuagint, *seventy*, often written LXX, a term for a version of the Old Testament out of Hebrew into Greek, performed by seventy-two Jewish interpreters, in obedience to the order of Ptolemy Philadelphus, king of Egypt. The chronology of the Septuagint is an account of the years of the world, very different from what is found in the Hebrew text and the Vulgate, making the world 1466 years older than it is found in these latter.

Severiani. There are two sects so called; the first, who are as old as the beginning of the third century, were an impure branch of Gnostics, thus called from their chief, Severus. The second, by some called Severites, were a sect of *Accephali*, or Eutychians: their leader, Severus, was preferred to the see of Antioch, in 513; where he did his utmost to set aside the council of Chalcedon.

Simonians, a sect of Christians, the first who disturbed the Christian Church. They were little more than mere philosophers, and made pretensions to magic. Simon Magus, so often mentioned in the Act of the Apostles, was their leader. He patched up a kind of medley system out of the Philosophy of Plato, the religious maxims of the Heathens, and of Christianity. From the Platonists they seem to have borrowed the peculiar sentiments they entertained of the angels, whereby they were led to that undue veneration of them, as even to pay them divine worship, and represented them as mediators between God and men; to which superstitious worship of angels St. Paul seems to allude in the epistle

to the Colossians. This was encouraged in a greater degree by the Gnostics.

- Simony*, is the illegal sale of ecclesiastical advantage.
- Socinians*, a sect of Antitrinitarians, who, in these ages, revived some of the doctrines of Paulus Samosatenus, Photinus, and Arius; whence they are also occasionally, but erroneously, called Arians, Photinians, &c. though in many respects they are different from them all. Faustus Socinus, a pious gentleman of Sienna, gave origin to the name. They deny, not only the divinity of Christ, but the existence of the Holy Ghost as a person, the mystery of the incarnation, original sin, and extraordinary grace. This is often given as a nickname, or term of reproach, by bigotted, ignorant, or designing men, of a different persuasion, to our modern Unitarians. It is scarcely ever applied but in ill blood.
- Solitaries*, a denomination of the nuns of St. Peter of Alcantara, instituted in 1676 by Cardinal Barbarini, when abbot of Notre Dame de Faisa, in that city. They imitate the severe penitent life of St. Peter of Alcantara, keep a continual silence, and employed their time wholly in spiritual exercises. They always go bare-footed, without sandals, gird themselves with a thick cord, and wear no linen.

T.

- Taborites*, or Thaborites, a branch or sect of the ancient Hussites, who carried the point of reformation farther than Huss had done. They rejected purgatory, auricular confession, the unction at baptism, transubstantiation, &c.
- Terminists*, a sect or party among the Calvinists, whose particular tenets are reducible to five points. 1. That there are several persons, both in and out of the church, to whom God has fixed a certain term before their death, after which he no longer wills their salvation, how long soever they live afterwards. 2. That God has fixed this fatal term of grace by a secret decree. 3. That this term once elapsed, he makes them no farther offer of repentance or salvation, but takes away from his word all the power it might have to convert them. 4. That Pharoah, Saul, Judas, most of the Jews,

and many of the Gentiles, were of this number. 5. That God still bears with several of those sort of people, and even confers benefits upon them after the term is expired; but that he does not do it with an intention they should be converted. They say such have "sinned away their day of grace."

Theophilanthropists. The Theophilanthropists professed their principles in France, at the beginning of the revolution. They were properly Deists, had their places of worship, as they called them, and for a time attracted some notice in Europe. It was an effort to make Deism the religion of France, instead of Christianity; but they have dwindled into obscurity, and are known only by the common term of Deist. According to them, the temple most worthy of the divinity, is the universe. Abandoned sometimes under the vault of heaven, to the contemplation of the beauties of nature, they render its author the homage of adoration and gratitude. They, nevertheless, have temples erected by the hands of men, in which it is more commodious for them to assemble, to hear lessons concerning his wisdom. Certain moral inscriptions; a simple altar, on which they deposit, as a sign of gratitude for the benefits of the Creator, such flowers or fruits as the seasons afford; a tribune for the lectures and discourses; form the whole of the ornaments of their temples.

The first inscription, placed above the altar, recalls to remembrance the two religious dogmas which are the foundation of their moral.

First inscription. We believe in the existence of God, in the immortality of the soul.—Second inscription. Worship God, cherish your kind, render yourselves useful to your country.—Third inscription. Good is every thing which tends to the preservation or the perfection of man. Evil is every thing which tends to destroy or deteriorate him.—Fourth inscription. Children honour your fathers and mothers; obey them with affection, comfort their old age. Fathers and mothers instruct your children.—Fifth inscription. Wives regard your husbands, the chiefs of your houses. Husbands love your wives, and render yourselves reciprocally happy.

The concluding part of the manual of the Theophilanthropists, is still farther explanatory of their tenets and conduct. "If any one ask you," say they, "what is the origin of your religion, and of your worship, you can answer him thus: open the most ancient books which are known, seek there what was the religion, what the worship of the first human beings of which history has preserved the remembrance. There you will see that their religion was what we now call natural religion, because it has for its principle even the author of nature. It is he that has engraven it in the heart of the first human beings, in ours, in that of all the inhabitants of the earth, this religion, which consists in worshipping God, and cherishing our kind, is what we express by one single word, that of Theophilanthropy. Thus our religion is that of our first parents; it is yours; it is ours; it is the universal religion. As to our worship, it is also that of our first fathers. See even in the most ancient writings, that the exterior signs by which they render their homage to the Creator, were of great simplicity. They dressed for him an altar of earth, they offered to him, in sign of their gratitude and of their submission, some of the productions which they held of his liberal hand. The fathers exhorted their children to virtue; they all encouraged one another under the auspices of the divinity, to the accomplishment of their duties. This simple worship, the sages of all nations have not ceased to profess, and they have transmitted it down to us without interruption.

"If they yet ask you of whom you hold your mission, answer, we hold it of God himself, who in giving us two arms, to aid our kind, has also given us intelligence to mutually enlighten us, and the love of good to bind us together to virtue; of God who has given experience and wisdom to the aged to guide the young, and authority to fathers to conduct their children.

"If they are not struck with the force of these reasons, do not farther discuss the subject, and do not engage yourself in controversies, which tend to diminish the love of our neighbours. Our principles are the eternal truth; they will subsist, whatever individuals may support or attack them; and the efforts of the

wicked will not even prevail against them. Rest firmly attached to them, without attacking or defending any religious system, and remember that similar discussions have never produced good, and that they have often tinged the earth with the blood of men. Let us lay aside systems, and apply ourselves to doing good. It is the only road to happiness."

The Christian reader will admire the practical tendency of this new species of Deism, at the same time that he will lament the defects by which it stands characterised. It stands in need of the broad basis of revelation, the want of which nothing else can compensate. *Bellamy's History of all Religions; Evans's Sketch of the Denominations of the Christian World.*

Trinity-Sunday, the next Sunday after Whit-Sunday, thus called because on that day was anciently held a festival, as it still continues to be in the church of Rome, in honour of the Trinity.

Trisacramentarians, an appellation given to a sect in religion, who admit of three sacraments, and no more.

Tritheism, the opinion of the Tritheists, or the heresy of believing three Gods. It consists of not only allowing of three persons in the Godhead, but of three substances, three essences, or hypostasses, and indeed three Gods. It is often used as term of reproach.

Tropites, a sect who explained the scriptures altogether by tropes and figures of speech. It is also the name of Trinitarians, a sect who maintained that the Word was turned or converted into flesh, or into man.

V.

Valentinians, a sect of Christians, in the first century, followers of Valentinus, who imbibed and professed much of the principles of Pythagoras and Plato, to which he endeavoured to accommodate all their interpretations of scripture.

Ubiquists, a sect of Lutherans in Germany, whose distinguishing doctrine was, that the body of Jesus Christ is every where, and in every place.

Ursulines, an order of nuns, who observe the rule of St. Augustine, and are chiefly noted for taking upon them

the education and instruction of young maids. They take their name from their institutrix, St. Ursula, and are clothed in white and black.

Vulgate; a very ancient Latin translation of the Bible, and the only one the church of Rome acknowledges authentic.

W.

Whitsuntide, the fiftieth day after Easter. The season, properly called Pentecost, is popularly called Whitsuntide.

Z.

Zuinglians, a branch of ancient reformers, or protestants, denominated from their leader Ulric Zuinglius, who joined Luther, preached openly against indulgencies, then against the intercession of the saints, then against the mass, the hierarchy, the vows and celebrate of the clergy, abstinence from flesh, &c. As to the eucharist, interpreting *hoc est corpus meum*, by *hoc significat corpus meum*; he maintained, that the bread and wine were only bare significations, or representations of the body and blood of Jesus Christ; but in this he differed from Luther, who held a consubstantiation. In a conference held with the deputies of the Bishop of Constance, in 1523, he procured most of the external ceremonies of religion to be abolished. As to matters of grace, Zuinglius seemed inclined to Pelagianism, giving all to free-will, considered as acting by the mere strength of nature, in which he differed from Calvin.



the 1990s, the number of people in the UK who are employed in the public sector has increased from 10.5 million to 12.5 million, and the number of people in the public sector who are employed in health care has increased from 2.5 million to 3.5 million (Department of Health 1999).

There are a number of reasons for this increase. One of the main reasons is the increasing demand for health care services. The population of the UK is ageing, and there is a growing number of people with chronic conditions such as heart disease, diabetes, and asthma. This has led to an increase in the number of people who are admitted to hospital and the length of their stays. In addition, there has been a growing emphasis on preventive care, which has led to an increase in the number of people who are screened for cancer and other diseases.

Another reason for the increase in the number of people employed in the public sector is the increasing demand for social care services. The number of people who are dependent on others for their care is increasing, and this has led to an increase in the number of people who are employed in social care services. In addition, there has been a growing emphasis on community care, which has led to an increase in the number of people who are employed in community care services.

There are a number of challenges facing the public sector in the 21st century. One of the main challenges is the increasing demand for health care services. The population of the UK is ageing, and there is a growing number of people with chronic conditions such as heart disease, diabetes, and asthma. This has led to an increase in the number of people who are admitted to hospital and the length of their stays. In addition, there has been a growing emphasis on preventive care, which has led to an increase in the number of people who are screened for cancer and other diseases.

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There are a number of ways in which the public sector can meet these challenges. One way is to invest in research and development. This will help to develop new treatments and drugs, and will also help to improve the efficiency of health care services. Another way is to invest in training and education. This will help to ensure that there are enough people who are qualified to work in the public sector, and will also help to improve the quality of care.

There are a number of other ways in which the public sector can meet these challenges. One way is to invest in infrastructure. This will help to improve the efficiency of health care services, and will also help to reduce the cost of care. Another way is to invest in information technology. This will help to improve the quality of care, and will also help to reduce the cost of care.

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