

Maimonides retired to the court of the Sultan of Egypt, towards the close of the twelfth century, where he attained high reputation and renown as the royal physician; and so great was his reputation, that he was consulted, not merely by the sultan and his court, but by all classes at Cairo; and an Arabian author has expressed the general sentiment of his contemporaries, by terming him the "phenix of his age in the art of medicine;" and the libraries of Paris, Rome, and the Escorial testify to the profundity of his learning, possessing as they do various treatises of this great Jewish luminary.—Three Jews, also, of the name of Aben Zoor, father, son, and grandson, were especially renowned for their skill. One of them was the master of the celebrated Averroes, who says in one of his works the medical science owes everything to the family of Aben Zoor. The third of these distinguished men was physician to Yusuf, emperor of Morocco.—At the Spanish court Jewish physicians were also occasionally to be found; and it was to one of that faith in the service of King Leon that the estates of that realm applied in order to disengage their sovereign from an alliance with Arragon. This monarch was remarkable for the hotness of his temper, and the Jew was selected as possessing so much influence over the mind of his royal Christian patient, that he could undertake with safety, and the hope of success, that task from the danger of which all others recoiled. The Jews certainly made great progress in astronomy; and we know that in medicine also the very first person mentioned as having performed the operation for cataract was a Jewish physician in Spain, in the fifteenth century. We find also that R. Ada, a learned astronomer of Narden, where he was head of the college, in 210, formed the astronomical tables by which the Jewish calendar is regulated, and in which no error has been found for sixteen centuries. The Jewish astronomers of Toledo, under Alfonso X. of Spain, formed the famous astronomical tables, originally written in Hebrew, which still bear his name. Of Jewish statesmen we have numerous instances. We find them employed under the Caliphs in the most difficult and important missions, which they conducted with honesty, fidelity, and despatch. When Charlemagne determined to send an embassy to the Caliph Haroun Al-Raschid, he made choice of Isaac, a Jew, as his emissary. The chief and confidential adviser of Louis le Debonnaire, Charlemagne's son and successor, was his Jewish physician, Zedekiah. Of their being employed by Christians, &c., we find that "they were employed by the kings of Spain, by the Moors, and afterwards by the Christians; they were high in office; they were highly esteemed on account of their learning and discoveries; and when some of the monarchs thought of making further discoveries, the Jews were sent out to make geographic preparations, and some of the hints and plans given by Jews led ultimately to the discovery of a way to India by the Cape of Good Hope." Of historians, we can boast of a Josephus, a Maccabees ben Israel, and a Jost. Of philosophy, the name of Moses Mendelssohn, who is a host in himself, is sufficient. If we turn to the list of heroes on the battle-field, we find among them a Mattathias, a Saul, a Davoust, and a Massena. If royalty or the nobles, &c., sigh for the delights of soul-inspiring music, they listen to and applaud the divine productions of Jews; of a Mendelssohn, a Meyerbeer, a Moschelles, or a Halevi; or, if vocal, to the charming strains of a Malibran, a Garcia, a Grisi, a Braham, or a Rossini. Nor must we omit to mention the celebrated French tragedian, M^{lle} Rachel. If the governments, past and present, have desired the assistance of financiers, we find that in times of great danger to the State they have availed themselves of the patriotic services of a Gideon, a Goldsmid, and a Rothschild.—*London Jewish Chronicle.*

Humility is like the precious balm which, mixed with other liquids, sinks to the bottom; but then it is visible and most loveable to the eyes of God.

He who deliberately adopts a great end has, by this act half accomplished it—has scaled the chief barrier to success.

Literary.

For the Wesleyan.
Mental Science.
No. XVII.

THE EXISTENCE OF THE HUMAN MIND.

Volition, or the act of willing or determining any particular actions by choice, may be adduced in favour of the existence of the human soul. Volition or willing is, undoubtedly, an act of the mind, by which it is directed to the production of any actions, and thereby exerting its power to produce such actions; or it is that state of mind which is immediately previous to actions which are called voluntary. And the will is that faculty which the mind possesses of bringing itself into a state of volition.—Volition, then, is an act of the mind, by which it is, knowingly and designedly, exerting dominion over any part of the man, ever employing it in, or withholding it from, any particular actions. And what is that faculty which excites volition, or which is determining the mind to produce, continue or suspend certain actions, so far as they depend on us, but the will? By it the mind is brought into a state of actual volition. Whatever agent has power to think on its own actions, to prefer one to the other, and to perform or omit either, has that faculty called will.—Will, therefore, is nothing but such a power in man.

Liberty, or the power to act, is, consequently, an attribute of the human mind. It may be denominated, The capacity of the mind for carrying into effect the determinations of the will. Man has power to do or forbear doing any particular actions, according as their performance or forbearance has the actual preference in his mind. The power or property of the mind, termed *liberty*, is capable of being exerted with regard to all the faculties of the soul, as well as all the voluntary motions of the body.—The soul has power to act or not to act. This liberty is a power of self-determination, which, although it does not extend to every thought and imagination, does actually extend to every word and action, in general, and that with few exceptions. We are perfectly certain that we are free with respect to these:—to speak or not to speak, to act or not to act, to do this or the contrary, as we are of our own existence. Thus we have what is not only designated, a "liberty of contradiction,"—a power to do or not to do; but what is termed, a "liberty of contrariety,"—a power to act one way, or the contrary. To deny this liberty of action, would be to deny the constant experience of all mankind. We are conscious that we have inherent power to move this or that part of our bodies, to move them or not, and to move this way or the contrary, just as we please. We can, for instance, as we choose, open or shut our eyes; speak or be silent; rise or sit down; stretch out our hands, or draw them in; and use any of our limbs according to our pleasure, as well as our whole bodies. And although we have not an absolute power over our minds, because of the corruption of our fallen natures, yet, through the grace of God assisting us, we have power to choose and do good, as well as evil. We have power to choose whom we will serve, and if we choose the better part, to continue therein till death. Mr. Wesley, treating of man's primitive state, says, "He was endued with liberty; a power of choosing what was good, and refusing what was not so. Without this, both the will and the understanding would have been useless. Indeed, without liberty, man had been so far from being a free agent, that he could have been no agent at all. For every unfree being is purely passive; not active in any degree." And man still retains the most of this freedom.

Having, therefore, power to shut or open our eyes, to speak or be silent, to rise or sit down, to stand or walk, and to stretch out our hands or draw them in; and that these motions are all governed by the soul, who received an inward principle of motion from God, whereby it governs, at pleasure, every part of our body, (for by one simple act of the will, we put our heads, eyes, hands, or any other part of our bodies, into motion); and as we have power to think, reason, choose, and do good, or choose and do evil, we are different from mere machines, brutes,

or dead inactive matter. If we were mere machines, we could not move otherwise than we were impelled by the irresistible power of the maker, and consequently could not be capable of choosing and doing good, or choosing and doing evil. If only brutes, we should have no other guide to our actions than natural instinct, and so be void of rationality; and if only dead inactive matter, we could not perform any of the functions of life. But as we have power to choose and do either good or evil,—are not guided by mere instinct, being rational creatures, and are not mere dead inactive masses of matter,—we must be superior to either brutes or matter; and this superiority consists in having within us an immortal spirit, the breath of God; for it is virtually the soul that constitutes the man.

Having already directed our attention to some of the principal attributes of the human mind, as perception, association, the understanding, the will or desire, volition and power, we shall now, in continuation of the same subject, the existence of the human soul, refer to other attributes of the mind, of equal importance, in its demonstration, to those which have been adduced and illustrated.

Another faculty of the human mind, in proof of its existence, is *memory*. Memory is that attribute of the mind whereby sensations or ideas recur, or are recalled in the same order or proposition accurately, or nearly, as they were originally presented. Of this noble faculty the mind can never be wholly deprived; for it must incessantly be in exercise while thought continues, though frequently much impaired.

It is the great store-house of our ideas.—The mind of man being so constructed as not to be capable of having many ideas under its consideration at once, it was necessary to have a repository for their reception, and which it might use at any future period.—Thus it is, by the assistance of this faculty, that we have those ideas in our own understandings, or minds, which, though we do not at the time actually contemplate, we can revive and present again, as the objects of our thoughts, without the help of those sensible qualities by which they were originally produced.

GEORGE JOHNSON.

Point de Vue, N. B., Nov. 15, 1851.

Correspondence.

For the Wesleyan
A Journey to Woodstock.

[CONCLUDED.]

After a very comfortable and refreshing night's rest, I left Mr. Fisher's, and resumed my journey. The upper waters of the "Saint John" being very low, any further progress by steam was impracticable; but there is an old proverb, "it's a bad wind that blows nobody good," this now received a practical illustration, for no less than sixteen of us had to be conveyed by land, to the manifest gratification of "The Stage Proprietors"; the steamers running between Fredericton and Woodstock are not, it seems, very favourably regarded by the roadside innkeepers. These available Bonifaces are for letting well enough alone; they don't understand the doctrines of progression; they are in fact protestants; and the wishes expressed by one of them, since the navigation recommenced, is cherished by them all. This disinterested person standing at his own door, saw "the boat" steaming away upstream, and crowded with passengers, while his own spacious rooms were—

"—like Tara's halls deserted."

The practised eyes of "mine host," soon counted heads; and instinctively connecting these with so many stomachs, he became painfully sensible of his loss; and cried out in the most uncharitable manner—"Plague upon the smoking, puffing things, I wish they would puff out their last breath."

This was my first trip above Fredericton, and although, it was rather late in the season, I was delighted with the country. The river scenery from Oak Point to "the Capital" looked beautiful—the smooth and transparent waters glancing in the beams of the sun—the large tracts of intervale—the rich uplands—the picturesque and fertile Islands—the numerous and graceful windings of the stream itself—the lake-like appearance it so frequently assumes, and the romantic character of some of its numerous tributaries; all these rendered the landscape one of the most diversified, and one of the most attractive I ever saw. After a very pleasant drive of nearly twelve hours, we all arrived safely in Woodstock, about 9 o'clock at night; and when the coachman had, as in duty bound, delivered her Majesty's mails, and disencumbered his jaded

nags of some other portions of inanimate and live freight, I was driven to the Hon. Charles Connell's, in "Wesley Terrace," where I met with as cordial a reception, as I ever experienced, and as comfortable quarters as I ever enjoyed.

Early in the morning (Wednesday the 10th ult.) I set out in company with Brother Allison, for the Tobique, and thence to "the Grand Falls," an arrangement, kindly made by Mr. A., to afford me an opportunity of seeing these phenomena and for which, as well as for the other attentions, shewn to me by himself, and his excellent wife, I now tender him my sincere thanks, praying, also, that they may be long spared to each other—that God may bless them still more abundantly, and make them in increasingly useful, and increasingly happy, until they shall—

"Their bodies, with their charge lay down,
And cease at once to work and live."

In this place we were very kindly entertained at Mr. Beveridge's; and although that gentleman was absent, his good lady performed the duties of hospitality, in a way and manner, worthy of her long and extensive practice. We have a very neat little chapel here, and in it we held our first missionary meeting, and succeeded to the full extent of our expectations. In the morning we pursued our way to the Falls.—Our route lay through a fine section of country, as any in Upper Canada. The cataracts are very striking and grand in their general appearance. They consist of a fine sheet of water, of about eighty feet in width, interrupted by huge masses of rock, rising up from the dark valley, or bed of the river, and forming two abrupt and separate declivities of probably fifty feet each, over which an immense body of water rushes with headlong impetuosity, foaming and tearing away through a narrow ravine, and thence onward, onward, until it reaches the Bay of Fundy. There is a small, but rising village at the Falls; it is delightfully situated, and has the additional advantage of being the shire town of the new county of Victoria. Our meeting was held in an unfinished house, kindly lent us for that purpose, the congregation comprised nearly all the Protestant part of the population. A short but impressive sermon was preached by the Rev. R. Cooney, of St. John; this was followed by two excellent addresses from the Rev. Messrs. Allison and Finney, and to which, the audience properly responded.

On the next day I had an opportunity of visiting the Falls again, and of contemplating them from different points and different positions; and also of examining more closely the mysterious looking wells that are dispersed among the rocks, some of which are very deep, and as regularly formed as the most finished excavations. The whole scene reminded me of "the Dargle," in the County of Wicklow, Ireland; and when the river is high, I think the phenomenon, in its grouping, and general aspect, exceeds either the Chaudiere Falls, or the c of Montmorenci.

Returning to Woodstock, some other efforts were made to promote the cause of Christian missions, and on every occasion, the Lord was pleased to encourage us by his presence and blessing; and I have no doubt that in due time, it will appear, that we neither laboured in vain, nor spent our strength for naught.

The services of "the Lord's day" in Woodstock itself were very well attended, as was also the missionary meeting, held on the Tuesday evening following. Indeed, all our assemblings for the preaching of the word, and for the other objects which are included in "Missionary Anniversaries," were strongly marked by a decidedly religious influence, from which, as one of its results, may be anticipated, an increased contribution to the funds of "the parent society."—I have, in the course of my itinerancy, performed many a missionary tour; and on these occasions, I have experienced a great deal of kindness at the hands of our beloved people, and not a little from others, who, though not of us, were friendly to our connexion. These evangelical expeditions have been extended through various parts of Canada West, and Canada East; through nearly all of Nova Scotia proper, P. E. Island, and Cape Breton; and through several sections of New Brunswick; but in none of all those places, did I meet with more kind and hospitable people, than some I met with, in the thriving town of Woodstock. Among these, our steady, and long tried friends, "The Connells," occupy a very prominent station; and I wish Mrs. Jeremiah Connell, and every member of her kind hearted and affectionate family, to regard this as an expression of my unfeigned esteem. I desire that the Hon. Charles Connell, and his excellent Lady, and her no less excellent sister, Miss Fisher, view it in the same light; and that Mr. and Mrs. Peter Fisher, look upon it as an assurance that their Christian courtesy is gratefully remembered.

And now, dear Brother, concerning our kind people and friends, in Woodstock, and all other places "of our dominion," I pray that their love "may abound yet more and more in knowledge, and in all judgment; That they may approve things that are excellent; that they may be sincere, and without offence till the day of Christ."

Nov. 10, 1851.

ALISON.