

Original Poetry.

ON THE DEATH OF H— C—

"Is it not more beautiful for the young cheek to be blanched by Death than Life!"—(From the German of Richter.)

Not yet the summer's bloom is o'er,
Not yet the rose has fled,
But oh! a brighter, dearer spring,—
A sweeter flower is dead.

Why wert thou given to the earth
To blossom for a day,
And then, in all thy loveliness,
Untimely snatched away?

Still, still to catch thy graceful form
In many a scene we turn,
And start from yearning dreams of thee,
Alas!—to clasp thy urn!

Yet thou art happy, blessed child,
In thy fresh bloom to die,—
To carry that pure gentle heart
Untainted to the sky;

To pass from youth's unclouded scene
To regions yet more fair,—
From bright but fleeting joy below,
To bliss eternal there.

Spared the dark pilgrimage of life,
Untouched by grief or sin,
'Twas easy, thou beloved one,
For thee to "enter in."

But ours the danger,—ours the loss,—
To work and to endure,—
To make, with fear and trembling,
Our own election sure.

If, in this cold ungenial clime,
For thee to die was gain,
Yet darker, lonelier is the path
To those that must remain.

But we will take thy angel life
As a sweet holy spell,
For naught but pure and peaceful thoughts
Can with that memory dwell.

E. J. D.

Montreal, September, 1846.

POPULATION AND PROSPECTS OF THE JEWISH NATION.

The following letter is from the pen of Judge Noah of New York, himself a Jew.

New York, June 18, 1844.

Mr. Editor,—A late number of your paper contained the following paragraph:—

"Jews. It is said that the total number of Jews throughout the world is estimated at 3,163,700; and it is said that this number has never materially varied from the time of David downwards."

It has always been a subject of interest, although not of general enquiry, to ascertain as nearly as possible the numerical force of the Jewish people in every part of the world, and looking forward to the speedy fulfilment of all the promises made to that peculiar and favored race in their restoration to the land of their ancestors, I have been at considerable pains to obtain a census, accurate as far as every country in Europe is referred to, but depending upon estimates, always below the actual number, of those residing in Asia and Africa, from which it appears that the Jewish nation number full six millions of people, divided and located, as follows:

| | |
|--|-----------|
| In all parts of ancient Poland before the partition of 1772..... | 1,000,000 |
| In Russia, comprehending Woldavia and Wallachia..... | 200,000 |
| In the different states of Germany.... | 750,000 |
| In Holland and Belgium..... | 80,000 |
| Sweden and Denmark..... | 6,000 |
| France..... | 75,000 |
| England..... | 60,000 |
| Italian States..... | 200,000 |
| All North and South America and the West Indies..... | 100,000 |
| In the Mahomedan States of Europe, Asia and Africa..... | 3,000,000 |
| Persia, China and Hindostan..... | 1,000,000 |
| | 6,471,000 |

The above includes all who are actually known as professing and following the religion of their forefathers. It is impossible to ascertain the number of those residing in Catholic countries and concealing their religion from motives of policy. The number in Spain who preferred outwardly embracing the Catholic faith to avoid banishment under Ferdinand and Isabella, is several hundred thousand, and are at this day connected with the first families in Spain and Portugal. In Asia and the Turkish dominions, I have made an estimate rather below their actual

number. They are powerful in China, and on the borders of Tartary; likewise in Persia and the countries bordering on the Indian Ocean. In Abyssinia and Ethiopia there are many communities of black Jews, and they have a separate congregation at Calcutta.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that for four hundred years they have been in a measure exempt from those persecutions, which they suffered prior to the reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a pacific people, adhering at a very early age to their international marriages, exceedingly temperate in living, and constitutionally active and energetic, their self-augmenting population from these causes must greatly have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon.

There is another error in your paragraph, which it may be as well to notice at this time. You state that the number of Jews has never materially varied from three millions, from the time of David downwards. Very nearly that number has been exterminated by wars and violence; from what may be considered the commencement of their national troubles.

| | |
|--|-----------|
| According to Josephus and contemporary writers, there were slaughtered in Caesaria, the Syrians..... | 20,000 |
| In Jerusalem, occasioned by the insolence of a Roman soldier, under Claudius..... | 20,000 |
| At Scitopolis..... | 13,000 |
| At Alexandria, in consequence of the rivalry of the Greeks and Egyptians..... | 50,000 |
| At Ascalon, from the same cause..... | 2,500 |
| At Ptolemais..... | 2,000 |
| At Silucia, by the Syrians and Greeks..... | 50,000 |
| At the siege of Jerusalem by Pompey. By an earthquake in Judea, 42 or 43 years before Christ..... | 30,000 |
| In consequence of a revolt, occasioned by breaking a Roman eagle, placed in the portico of the Temple, in the reign of Augustus..... | 13,000 |
| In a sedition suppressed by Varus, Governor of Syria..... | 2,000 |
| In an ambuscade before Ascalon, in the beginning of the war against the Romans..... | 18,000 |
| At the capture of Jaffa by Titus..... | 15,000 |
| At the siege of Jotapat the 13th of Nero..... | 40,000 |
| Taking of Tariche, and at the naval battle on the Lake Gensarrette.... | 6,500 |
| After this victory, Vespasian being in the tribunal at Tariche, sent 6,000 to Nero, to work at the Isthmus of the Morca—30,400 were sold at public vendue, and 12,000 old men, unable to bear arms, were put to death..... | 12,000 |
| At the capture of Gimma by Titus..... | 9,000 |
| In a battle against Placidus, Lieut. of Vespasian, near the village of Galara..... | 15,000 |
| At the siege of Jerusalem and destruction of the Temple by Titus..... | 1,100,000 |
| In the revolt of the false Messiah Barchechobas and in the several revolts under Adrian, Trojan, and Justinian..... | 600,000 |
| Add to this, that from the time of the adoration of the Golden Calf, to the return of the ark, which had been captured by the Philistines, there were destroyed..... | 239,000 |
| Making..... | 2,248,000 |

This amount does not include neither the losses they met with in the wars anterior to the captivity, nor the persecutions and revolts in the time of the German Emperors and the middle ages, nor the proscriptions in different parts of the world, in the times of the invasions by the barbarians, and since their establishment in the Roman provinces. Under all these calamities and oppression, like those vivacious plants which can resist the intemperance of all seasons, have been by divine interposition, enabled to sustain themselves amidst so many appalling obstacles; and have found in the strength of their laws, new principles of existence.

In pursuing the inquiry as to their numerical force, much interesting information has been obtained as to their various pursuits; and it is gratifying to learn that agriculture, their original occupation, claims a great portion of their attention. The plains of Ninevah, Greece, Persia, Egypt, Lithuania, Ukraine and Moldavia, are full of Jewish agriculturists; they are, it is said, the best cultivators of the grape in Turkey; in all parts of the East they are dyers, workers in silk, weavers and blacksmiths; in Poland they are farmers, carriers, lace weavers, potters and silversmiths; and although the great body of the nation are still engaged in trade and commerce in every quarter of the world, with undiminished success, they are

nevertheless receiving a more liberal education, are cultivating a taste for the arts, and many are pursuing the more enlightened and scientific professions with reputation, and are instituting reforms in the ceremonial parts of their religion, without invading any of its cardinal principles.

Wealth is not generally or equally diffused among the Jews, but the aggregate of their possessions constitutes them by far the most wealthy people on the earth, and the enormous proportions are so located as to secure a very decided influence in the movements of every nation, making them, in a measure, the arbitrators of very important movements.

Although the Jewish people are entirely passive in relation to the restoration, and waiting the great advent with the same patience and humility which they have evinced for the last eighteen hundred years, relying with unabated confidence on the promises and protection of that divine power which has ever been near them and with them, nevertheless, there has been no period in their history in which Christians generally have taken more interest in their temporal and religious welfare, than they evince at the present time. This is the providential prelude to great events—they know too little of each other; and a closer approximation, a mutual surrender of prejudices, and a greater reliance of Christians upon what constituted primitive Christianity, will at once show how slender is the line that divides us. I cannot avoid believing that the great triumph reserved for Christianity will be in their agency and co-operation in restoring the Jews to their ancient heritage, for it cannot be politically accomplished without their aid; and if the second advent, so called, and so ardently desired by pious Christians, is ever to come to pass, it cannot, I hardly conceive, take place until after the restoration is accomplished; and there is a throne to be occupied, a nation to be governed, and the prophecies fulfilled.

UNITARIANISM MOST FAVOURABLE TO PIETY.

Unitarianism is the system most favourable to piety, because it holds forth and preserves inviolate the spirituality of God. "God is a spirit, and they that worship him must worship him in spirit and in truth." It is of great importance to the progress and elevation of the religious principle, that we should refine more and more our conceptions of God; that we should separate from him all material properties, and whatever is limited or imperfect in our own nature; that we should regard him as a pure intelligence, an unmixed and infinite Mind. When it pleased God to select the Jewish people and place them under miraculous interpositions, one of the first precepts given them was, that they should not represent God under any bodily form, any graven image, or the likeness of any creature. Next came Christianity, which had this for one of its great objects, to render religion still more spiritual, by abolishing the ceremonial and outward worship of former times, and by discarding those grosser modes of describing God, through which the ancient prophets had sought to impress an unrefined people.

Now, Unitarianism concurs with this sublime moral purpose of God. It asserts his spirituality. It approaches him under no bodily form, but as a pure spirit, as the infinite and universal Mind. On the other hand, it is the direct influence of Trinitarianism to materialize men's conceptions of God; and, in truth, this system is a relapse into the error of the rudest and earliest ages, into the worship of a corporeal God. Its leading feature is, the doctrine of a God clothed with a body and acting and speaking through a material frame,—of the infinite Divinity dying on a cross; a doctrine, which in earthliness reminds us of the mythology of the rudest pagans, and which a pious Jew, in the twilight of the Mosaic religion, would have shrunk from with horror. It seems to me no small objection to the Trinity, that it supposes God to take a body in the later and more improved ages of the world, when it is plain, that such a manifestation, if needed at all, was peculiarly required in the infancy of the race. The effect of such a system in debasing the idea of God, in associating with the Divinity human passions and infirmities, is too obvious to need much elucidation. On the supposition that the second person of the Trinity became incarnate, God may be said to be a material being, on the same general ground on which this is affirmed of man; for man is material only by the union of the mind with the body; and the very meaning of incarnation is, that God took a body, through which he acted and spoke, as the human soul operates through its corporeal organs. Every bodily affection may thus be ascribed to God. Accordingly the Trinitarian, in

his most solemn act of adoration, is heard to pray in these appalling words: "Good Lord, deliver us; by the mystery of thy holy incarnation, by thy holy nativity and circumcision, by thy baptism, fasting, and temptation, by thine agony and bloody sweat, by thy cross and passion, good Lord, deliver us." Now I ask you to judge, from the principles of human nature, whether to worshippers, who adore their God for his wounds and tears, his agony, and blood, and sweat, the ideas of corporeal existence and human suffering will not predominate over the conceptions of a purely spiritual essence; whether the mind, in clinging to the man, will not lose the God; whether a surer method for depressing and adulterating the pure thought of the Divinity could have been devised. That the Trinitarian is unconscious of this influence of his faith, I know, nor do I charge it on him as a crime. Still it exists, and cannot be too much deplored.

The Roman Catholics, true to human nature and their creed, have sought, by painting and statuary, to bring their imagined God before their eyes; and have thus obtained almost as vivid impressions of him, as if they had lived with him on the earth. The Protestant condemns them for using these similitudes and representations in their worship; but if a Trinitarian, he does so to his own condemnation. For if, as he believes, it was once a duty to bow in adoration before the living body of his incarnate God, what possible guilt can there be in worshipping before the pictured or sculptured memorial of the same being? Christ's body may be as truly represented by the artist, as any other human form; and its image may be used as effectually and properly, as that of an ancient sage or hero, to recall him with vividness to the mind. Is it said, that God has expressly forbidden the use of images in our worship? But why was that prohibition laid on the Jews? For this express reason, that God had not presented himself to them in any form, which admitted of representation. Hear the language of Moses: "Take good heed lest ye make you a graven image, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire." If, since that period, God has taken a body, then the reason of the prohibition has ceased; and if he took a body, among other purposes, that he might assist the weakness of the intellect, which needs a material form, then a statue, which lends so great an aid to the conception of an absent friend, is not only justified, but seems to be required.

This materialising and embodying of the Supreme Being, which is the essence of Trinitarianism, cannot but be adverse to a growing and exalted piety. Human and divine properties, being confounded in one being, lose their distinctness. The splendours of the Godhead are dimmed. The worshippers of an incarnate Deity, through the frailty of their nature, are strongly tempted to fasten chiefly on his human attributes; and their devotion, instead of rising to the Infinite God, and taking the peculiar character which infinity inspires, becomes rather a human affection, borrowing much of its fervour from the ideas of suffering, blood and death. It is indeed possible that this God-man (to use the strange phraseology of Trinitarians) may excite the mind more easily than a purely spiritual Divinity; just as a tragedy addressed to the eye and ear, will interest the multitude more than the contemplation of the most exalted character. This human love, inspired by a human God, though at first more fervid, cannot grow and spread through the soul, like the reverential attachment, which an Infinite spiritual Father awakens. Refined conceptions of God, though more slowly attained, have a more quickening all-pervading energy, and admit of perpetual accessions of brightness, life, and strength.

My friends, hold fast the doctrine of a purely spiritual Divinity. It is one of the great supports and instruments of a vital piety. It brings God near, as no other doctrine can. One of the leading purposes of Christianity is to give us an ever-growing sense of God's immediate presence, a consciousness of him in our souls. Now, just as far as corporeal or limited attributes enter into our conception of him, we remove him from us. He becomes an outward, distant being, instead of being viewed and felt as dwelling in the soul itself. It is an unspeakable benefit of the doctrine of a purely spiritual God, that he can be regarded as inhabiting, filling our spiritual nature; and through this union with our minds, he can and does become the object of an intimacy and friendship, such as no embodied being can call forth.—Channing.

Printed for the Committee of THE MONTREAL UNITARIAN SOCIETY AND PUBLISHED MONTHLY.

TERMS:—2s. 6d. per annum, exclusive of Postage.

DONOGHUE AND MANTZ, PRINTERS.