

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The Colonial Protestant;

AND

JOURNAL OF LITERATURE & SCIENCE.

Vol. II.

JANUARY, 1849.

No. 1.

THE IMPORTANCE OF A REGARD TO THE PHYSICAL LAWS IN THE INTELLECTUAL AND MORAL EDUCATION OF MAN.

A Lecture delivered before the Montreal Mercantile Association, Jan. 4, 1849.

BY THE REV. ROBERT M'GILL, MINISTER OF ST. PAUL'S CHURCH, MONTREAL.

1. The subject which I propose to bring under your consideration,—“The Importance of a due regard to the Physical Laws in the Intellectual and Moral Education of Man,”—constitutes one particular branch of the general science of education,—or of those principles which should direct us in the right training of the human being, in order to the proper development of reason and moral sentiment. Religion, though one of the most effectual instruments in the accomplishment of this object, whether man be viewed as a citizen of the present world, or destined for another, has its own allotted province, in which it receives ample illustration and enforcement; and it is not necessary that we should give it any prominent place under that more limited branch of the general question which we are now to consider. Yet in announcing that the particular point now to be illustrated, does not require that we should take this element specifically into account, I deem it of importance to premise this remark, which I am sure will be entertained by this audience with a cordial sympathy, that in reference to a being like man, religion must always

furnish the basis, and the principal means, for effectually training him to fulfil his destiny. Endued by the Creator with specific powers, which qualify him to receive the ideas, and to feel the sentiments which constitute religion, these can never be neglected without the saddest consequences;—and provided in the Christian faith with a divine economy for their appropriate and effectual culture, we cannot regard with favour any system in which religion does not enter as the chief element,—

“Our being's end and aim.”

2. The subject then before us is, the “Influence of the Physical Laws on Education;” and it may cast light on our subsequent illustration to explain the sense in which its terms are to be employed. First, then, by “*physical laws*,” in reference to education, we mean *the order of nature* to which man is subjected as an organized being. Were mind entirely distinct from the corporeal organization, and in no ways affected by it, we should then in the contemplation of mental phenomena, have nothing to do with physical laws; we should have only to consider, in the manner of the ancient metaphysicians, the

laws which regulate the independent operations of mind. But, though we hold with them that mind and matter are distinct substances, yet in the present condition of man it is manifest that they are so intimately united, that they act and react powerfully upon each other, both in the state of health and disease. This action and reaction are doubtless determined by fixed laws, though as yet they are only imperfectly known; but this general fact, or law, is clearly established, that the excessive or disordered action of any corporeal organ immediately connected with mental operations, will disturb them; while, on the other hand, the excessive or disordered action of mind will derange the functions of the corporeal organs, and, reflexly, the healthy operation of mind itself. In this sense, then, we explain the term "*physical laws*;" and our object is to elucidate the importance of regarding the body's action on the mind, as well as the mind's action on the body, in the education of man.

3. EDUCATION, the other term of the subject, comprehends, in that particular view of it which we have selected for illustration, the right training of the human being, or the preparation of the individual for the fulfilment of his destiny. In the present day there is a very general diffusion of knowledge on particular branches of this comprehensive and important subject; and in some of the higher studies and professions improved methods of qualifying the student for his peculiar career have been adopted. To prepare cadets for the army and navy, for instance, academies have been instituted under the superintendance of men of the highest reputation, not only to communicate instruction in those departments of learning and science which are required in those two arms of the national defence, but to form, by suitable training, the *physical* habits of the

pupils to activity and capacity of endurance. For instruction in military and civil engineering, ample means have been provided for that peculiar training required for these professions, to which national safety and improvement have been, and will continue to be, so greatly indebted. In our universities, chairs have been instituted for instruction in general science, and for the special branches required in the professions of law, medicine, and theology; and professorships of agriculture, music, and the fine arts, have also been admitted within their precincts. As the field of science is extended, and the necessities of mankind make new demands, the education of particular classes will be directed to meet them, and improvement in particular departments will be the consequence of this division of labour.

4. It is not education, however, in any particular, restricted, or professional aspect, that we are now to consider. It is the education of MIND ITSELF, without respect to particular professions or employments. Its nature, faculties, and laws are the same on whatever subject they are employed: just as the eye is the same, and the laws of vision, whether its possessor use it for the sowing of corn or the pointing of needles; for levelling the course of a canal, or directing shell and rockets into a beleaguered city: for examining, by the aid of a microscope, the minute wonders of creation, or for exploring, by the help of a forty-foot telescope, the volcanoes of the moon, or the starry clusters of the milky way. It is *mind*, exercising the same faculties, though on different objects and for different ends, which in the cabinet and the senate-house penetrates and exposes the complexity of political movements, and electrifies the national heart by its wisdom and eloquence; which in the hall of justice disentangles the web of wrong that cunning and selfishness had fab-

ricated, and by the administration of just laws vindicates the injured. It is mind, which at the bed-side of disease infers, from the touch of the pulse, or the temperature of the skin, or the appearance of the eye, or the sounds of the interior machinery of life, what may be amiss in its working, and, if human skill be competent, reasons out a remedy: if this cannot be, *mind* still comes in, to revive in the spirit that is about to take its departure from the disordered organism, views and hopes that assure it of immortality, and prepare it for its enjoyment. *Mind*, thus exalted in its faculties and noble in its destiny, is the being with whose education we are now concerned.

5. We call *the being* which possesses and exerts these faculties MIND. Its essence is unknown and mysterious, just as the essence of matter is, of which we know as little. Some of the *qualities* of the latter, and some of the powers and manifestations of the former are known, and that is all. When the lapidary takes up a diamond, he can test its hardness, or polish it to brilliancy: the chemist can analyse it—he can set it on fire and convert it into an invisible gas. It is matter still, however, its essence is the same. The form only, and some of the sensible qualities, are changed; the ultimate or elementary atoms have undergone no change, they have only entered into new combinations. These ultimate and unchangeable atoms of which all the forms in nature are composed, have never been, and probably can never be, revealed to human gaze. Modern science has reduced all their beautiful and varied combinations to fifty-four elementary substances; but probably this chemical analysis has not been carried to its ultimate limit, and when it is, the essence of matter will be a mystery as deeply veiled as before—lying within that robe of unapproachable light which conceals from human

penetration *the great first cause*. Bear in memory, therefore, that in respect of matter, that is, of the whole universe around us, except the mind which perceives it, we know only a FEW OF ITS QUALITIES—it would be presumption to affirm that our senses discern them all: we have discovered only a few of the combinations of matter—it would be presumption to affirm that our philosophy has determined the limits of these. Philosophy confesses with enlightened humility, that we know nothing beyond this of the ultimate elements, or the essence of matter.

6. It is only a proper counterpart to this enlightened humility of the chemist, who has made matter his study, when the metaphysician, who has made the phenomena of mind his study, confesses that he knows nothing of the essence of mind. We call it *immaterial*, or distinct from matter, because it exhibits phenomena of a kind entirely different from what have usually been regarded the properties of matter, or any of which, *in our conceptions*, it is capable. It may, however, be material in its essence, for ought that we can tell, since human skill has not yet penetrated into the arcana of matter, nor discovered of what combinations and attributes it is susceptible. It would be presumption, in creatures like us, to affirm that it is beyond creative power to construct a living, material organism that shall possess such mental powers, and exhibit such mental phenomena, as we behold in man. The whole question thus stated, of the *materiality* or *immateriality* of the human soul, viewed as a question of physiology, is purely hypothetical and unimportant. The human soul is the noblest of all terrestrial beings, whether we regard it as a creature essentially distinct from the body, that is, in the terms by which this quality is usually distinguished, SPIRITUAL and IMMATERIAL; or whether it be nothing more

as the materialist supposes, than the result of a more exquisite organisation. The moral doctrines which in all enlightened ages, and by the best and wisest men, have been held as demonstrably connected with its nature, cannot be shaken by any hypothetical opinions that may be entertained on the question of its material or spiritual essence. Whatever be the nature of the soul's interior structure, the evidence of its high powers, and its immortal destiny, depending as it does on either supposition, upon the will and revealed purpose of the Creator, remains unshaken. But, even apart from the assurances of an express revelation, the moral demonstration of the immortality of the human soul is perfect. Man's accountability is demonstrable from the nature and perfection of his faculties; and his immortality from the fact, that a future existence is essential to the full development of his faculties, and the full completion of the system of accountability in which he is comprehended. Nothing, therefore, that we hold dear can ever be demolished by any valid demonstration which the physiologist may attain in his researches into the principle of life and intelligence. A true philosophy on this, and every other question, must always be accordant with a true revelation; and, waiving all argument upon the question of the soul's essence, we will take for granted the prevalent doctrine on the subject, that it is an essence distinct from the body, yet so united, in the present condition of its existence, with the bodily organisation, as to sympathise with it in all its affections of health and disease; and *because* of this union, dependance and sympathy, it is essential to the proper conducting of the education of man, that a due regard be paid to the physical laws of his constitution, and to the various external influences by which it may be affected. Under that particular aspect, then, in which we

propose now to present the subject, it will not be necessary farther to allude to the compound nature of man: it will be enough to view him as actually presented to our observation—AN EMBODIED, INTELLECTUAL, and MORAL being, whose high faculties are destined to advance from infancy onward in a career of improvement, by a proper education adapted to them.

7. In the consideration of this career, it is necessary to define the different periods into which it may be divided. **INFANCY** or childhood, the first stage, is understood to extend from the moment of birth to about 12 years of age. **ADOLESCENCE** or youth, the second stage, commences at 12 or 14 years, and may be understood for our purpose to end at 20, when the body has attained its full height. **MANHOOD**, the third stage, may be understood to extend from the age of 20 until 40 or 45. During this stage all the powers of body and mind possess their full vigour. The period of **DECLINE**, or the fourth and last stage, may be taken from 45 years onward, until the termination of life. It is the first and second stages that we have principally to consider, in connexion with our present subject.

8. Let the fact, then, be assumed, that at the commencement of life, man is without a *character*, that is, without any thing to distinguish him from any other individual of his own species; that he has nothing more than the incipient propensities and powers which distinguish the human infant, and which in their development go to the formation of individual character. The brain, on which the operations of mind are entirely dependent, is then soft, immature, unfit to receive, or to discriminate perfectly the impressions made upon it. The eye, the ear, and the other external senses, are also immature; and the sensations conveyed through them are obscure, indistinct, and speedily

forgotten. For several weeks, perhaps, except when some ailment produces acute pain, no sensation is felt beyond those connected with the instinctive propensity for food and heat. In this stage, man differs little from the young of other animals; he is as weak, as helpless, as much without reason as they. The *germ* of his being, indeed, is nobler: but the features of his nobility are scarcely visible to the eye of the keenest observer, and it depends very much on circumstances what the individual shall become. Let that babe fall from his cradle upon his head, and it may become impossible to develop any of those intellectual faculties of which the brain is the organ. The instrument with which the mind works may by such an accident be disordered, damaged, or destroyed. For life he may be an idiot, in whom scarce a trace of intellect is discoverable: or should the damage done not be so disastrous as this, it may appear in some of those slighter aberrations which mark the character of individuals,—such as, an incapacity of fixed attention to any subject,—a total unfitness for particular branches of study,—a memory defective in one or all of the qualities of that faculty;—it may be slow to receive, quick to lose, dull to give back what is committed to it: or the injury may display itself in the disorder of some of the moral affections, as in a particular obtuseness of feeling in questions of right and wrong,—in an extreme susceptibility of envy, jealousy, or resentment,—in a tendency to the indulgence of gloomy and desponding thoughts; or in a predominance of the animal propensities over the intellectual powers. In short, an injury, less or greater, may be inflicted by such an accident on that soft, pulpy substance, encased in the bones of the head, and so minute that the keenest eye of the anatomist could not detect it, yet it will entail, if not an absolute idiocy, an aberration that

will disturb the balance of the mental and moral powers, and chain down to the regions of perpetual twilight, a being that might have gazed upon the sun, and explored the universe; that might have extended the boundaries of science, and been a guide and benefactor to his species.

9. We have supposed such a calamity to be the consequence of an accidental fall from the cradle in infancy. But a similar result may follow from many other causes, acting *gradually*, and not very easily distinguishable, yet at variance with those physical laws by which the healthy growth of the human being is regulated. The neglect of care and cleanliness; exposure to heat or cold, in a degree beyond what infancy can safely bear; the unsuitableness of food, or irregularity in the administration of it; some infantile ailment, scarcely perceived even by the eye of maternal love, or unwisely treated by the hand that seeks to relieve it,—may exert such an injurious influence during the first years of childhood, as shall give rise to some of those morbid conditions from which in various degrees mental and moral eccentricities originate, and that shall entail very miserable consequences on the individual and on society.

10. These well-known facts may illustrate the evils arising from accident, e. from a management palpably at variance with nature, upon that organ, on the healthy condition of which the sound exercise of the mental faculties depend. But it is certain that from a very early period of childhood there are *moral influences* also brought into play, whose effect will be scarcely less injurious to the brain and nervous system, of which it is the centre. The peculiarity of temper and disposition which distinguishes an individual begins to manifest itself at an early period. It is supposed by many that this difference is *congenital*, or born with

us;—that it forms as much a part of our original constitution as the colour of our hair or eyes. Facts would seem to show that there are original differences of temper, and it is concluded that they result from hereditary or accidental causes, which have affected the organization in its earliest stages. But even though this be admitted, a cautious observation will discover numerous causes at work to excite or modify that tendency, and to these the larger portion, perhaps, of the diversity of temper is to be ascribed. Delicacy of constitution, frequent pain and fretfulness, occasional ailments even in a robust child, may give rise to a *habit* of peevishness that will continue after all the exciting causes have ceased: the impatience and irritability of those to whose care the child is committed, provoked sometimes to ill-usage by the constancy and impatience of its claims, may excite in the child a sympathetic peevishness and ill-temper. Such influences of a moral kind, and the enumeration might be indefinitely extended, cannot fail both directly and by example to produce a powerful effect upon a young, observant, imitative being, until the slightest causes shall be sufficient to bring on a recurrence of the same temper, and a habit is established in which both the corporeal and mental faculties are involved and sympathize with each other. The exciting causes will be multiplied as the subject is ushered into a wider sphere, and time will augment its strength and stamp its permanency. In this way, by the influence of education and example, far more perhaps than by the force of a congenital tendency, we would account for the early differences manifested in human character.—Children are affected by the physical influences before they can feel the moral; but from a very early period of their existence the latter are in operation, and give a direc-

tion to the future character of the individual.

11. But proceeding to that age when a systematic education usually commences, we shall discover more clearly the necessity of a regard to the physical laws which regulate the development of mind. Suppose this to be from the fourth year onward. It is a happy provision of the Author of nature, that no one can do violence to a natural law, in the education of the young, without the force of a strenuous effort. Precocity of intellect, with which some fond parents are so much delighted, can be artificially excited; but, like all *forcing*, it requires much pains, encounters many disappointments, is very generally found to be impracticable, and, even when it succeeds, it is rewarded only by a paltry recompense. Leave a child of the age we have supposed to its own free inclinations, and under the impulses of its own buoyant and curious spirit, it will find amusement and lessons, and language for itself; and will make a progress that would astonish, were it more carefully observed and not so common. The young pupil of nature will hunt after new things, and stop at the right point when he begins to tire. The furniture of the room, its forms, colours, materials, uses; its capability of being converted into play-things; the objects out of doors that attract notice,—the gravel on the walks, the plants in the border, the flowers he would gladly appropriate, the gilded butterfly so eagerly pursued, the countless multitude of things, multiplied again by their countless multitude of beautiful qualities,—is there not enough in these to employ, and gratify, that restless and curious little learner during that whole period in which he should be left, under a very gentle tendance, to the spontaneous impulses of his own heart? Would any real advantage be gained by imposing restraints upon this child's freedom, in

the pursuit of variety among actual existences? Would it be any improvement in "the march of mind," to shut him up during the loveliest part of the day, in the confinement of the nursery or school-room, that he might learn to spell words of which the sound conveyed to him no meaning; and would the ability to spell columns of polysyllables without a mistake, be any fair equivalent for that knowledge of the little world in which he lives, and which he would acquire were he left to the freedom of his own will, under that gentle guidance which, in the better classes of society, can always be provided? Nature, that indicates this process of tuition, paves the way for it. For, besides its incidental advantage to general health and growth, it directly promotes the healthy action of the mental organ, by proportioning the labour to its strength; and it matures it for that more continued and intense application which will be necessary at a subsequent period, in the higher branches of professional and intellectual study. Is it not now a fact well ascertained, that it is not those whose precocious powers are artificially stimulated, and as often attenuated by the process, who have formed the ablest men in the actual business of the world? Is it not as true in reference to minds as to trees, that those which are destined for great size and durability, are of slow and gradual growth, and must be little meddled with, at least in their sapling state, by the art of man?

12. These principles receive confirmation from one of the most remarkable instances of precocity which has fallen within the course of my reading. It is that of John Philip Barretier, of whom a brief memoir is found in the works of Dr. Johnson. He was born at Schwabach, in Prussia, A.D. 1720. His education was superintended by his father, a Calvinist minister of that

place. At the age of *nine* years he was master of five languages, and understood the sacred scriptures better in the original tongues than in his own. At this early age he spoke German, Latin and French, equally well, and was qualified to support a conversation with learned men, who frequently visited and corresponded with him. In his *eleventh* year he published a learned letter in Latin, and translated a book of travels from the Hebrew into French, his only motive being to offer a fair copy of his version to some bookseller, that he might obtain in return for it other books which he wanted, and could not afford to purchase. He completed his translation of this little work in one month, applying only one or two hours a day to that particular task. Of the notes appended, also completed within a month, Dr. Johnson remarks, "that they contain so many curious remarks, and inquiries out of the common road of learning, and afford so many instances of penetration, judgment and accuracy, that the reader finds in every page some reason to persuade him: that they cannot possibly be the work of a child, but of a man long accustomed to those studies, enlightened by reflection, and dexterous by long practice in the use of books. Yet the fact of his being the author is beyond all doubt." In his *twelfth* year he applied himself more particularly to the study of the Fathers; and read every author in the original. In his 14th or 15th year he had attained such a degree of reputation, that not only the public, but princes began to interest themselves in his success, and the King of Prussia took him under his royal patronage. In this year, before the University of Leipsic, on the night previous to the public disputation for his degree, he drew up some positions in philosophy and the mathematics, which he defended on the following day, with so much

wit, spirit, presence of thought, and strength of reason, that the whole University was delighted and amazed. His devotedness to literary pursuits continued, with the same wonderful success, until the beginning of his *nineteenth* year, when his health began gradually to decline. His distemper continued to increase for eighteen months, although he neither neglected his studies nor lost his gaiety. Ten days before his death he was deprived of the use of his limbs, and ere he had completed his twentieth year, "he resigned his soul into the hands of his Saviour with confidence and tranquillity."

13. In bringing this case to bear on the subject before us, we may remark, that it would have been gratifying had the father of Barretier, or some one else who had the means of knowing, communicated a little more on the subject of the peculiarities exhibited in his physical constitution. It is said, "he eat little flesh, and lived almost wholly upon milk, tea, bread, fruits, and sweetmeats;" and somewhere, I think, it is stated, that nearly one-half of his time was spent in sleep. From the known laws that regulate intellectual development, we may infer pretty accurately his physical condition. His mental powers were stimulated into premature activity by parental fondness, and the literary discipline and occupation of his father's house: the organ of mind was hastened to early maturity from this cause: his greatest intellectual vigour appears to have been attained about his twelfth year, and to have continued in incessant activity, and undiminished energy, until the flame of life being exhausted with the intensity of its blaze, he dropped into the grave ripe for decay, at an age when, in the usual course of nature, the higher forms of education *only commence*. From this extreme instance, — a few others might be found that distantly resemble it, — one may

conclude that it is at variance with nature to provoke, or to permit (if it can be prevented), this precocious development of the mind. All experience teaches that so far from giving promise of future greatness, it is rather the omen of early decay. The natural course of education is slow and progressive. The men who reach the highest elevation, and confer the greatest benefits on mankind, are those whose faculties are gradually matured, and who are brought forward, by the course of events, into positions where they are excited by the proper stimulus, and can be employed to the most advantage.

14. It may not be deemed inappropriate in this place to inquire, whether there be in individuals a natural aptitude or inaptitude for particular branches of study, by which their course of education should be directed; since to prescribe a course in opposition to this, would be to act in contravention of a physical law. It has been asserted that some individuals possess a particular talent, which qualifies them to excel in poetry, or in the mathematics, or in the abstract sciences, or in language and literature, or in painting and the fine arts; that each, according to his natural endowment, will excel in his own line, and probably in no other; and that one grand object in the choice of a course of study is, to determine the natural predilection, and to provide the means for its culture.* And some distinguished men, who have

* "Isocrates, (it is said,) one of the most celebrated philosophers and teachers of Greece, after much previous observation of those who attended his Lectures, would advise one to engage in political studies, exhorted another to compose history, elected some to be poets, and some to adopt his own profession. He thought that nature had some concern in forming a man of genius; and he tried to guess at her secret, by detecting the first energetic inclinations of the mind. This principle, it is said, guided the Jesuits." — *D'Israeli*.

made the BRAIN the subject of their study, have asserted, that while the bulk of mankind have no very predominant bias, but may rise to moderate attainments in any branch of knowledge, there is in all who are destined to excel in particular departments a special aptitude, depending on special organs in the brain, of which the locality can be assigned, and on the largeness and activity of which the particular *aptitude* or *genius* depends. It is quite clear, were the inductions of phrenology perfect,—were there no flaw or doubt in its conclusions,—were it entitled to be canonized among *the true sciences*,—it would become our duty to apply its principles to determine the course of education best adapted to individuals, and to prognosticate the success that might be anticipated. But in whatever way the pretensions of phrenology shall be finally judged, —whether the brain acts as one *entire* organ, or is really a congeries of organs, of which the uses, and localities, and strength may be ascertained, the prevalent feeling, among those who are most competent to decide, appears to be, that little reliance can be placed on them, in reference to the course of study and the profession for which any individual shall be best adapted. It is quite beyond the power of the most skilful adepts, in the actual infancy of their art, to discover from the elevations and depressions of a boy's outer skull, his capacity and aptitude for any particular study: and whatever progress may hereafter be made in this very interesting department of philosophy, it must at present, in the language of Bacon, "be noted as DEFICIENT." The old conviction still maintains its ground, that a youth of good capacity, with the requisite perseverance, and placed in circumstances favourable for the formation of the necessary habits, may reach the highest excellence in any branch of study to which he may be

devoted. The poets, indeed, have been long wont to claim for their art an inborn, divine gift; and no one perhaps would venture to say, that the *capacity*—Newton himself calls it *diligence*—that the *capacity* and diligence which made Newton an astronomer, might, under an appropriate culture, have made him the rival of Shakspeare or Milton; yet we do not, I think, find the same difficulty in supposing that, by some slight changes in the early life of Milton, giving a new direction to his majestic powers, the PRINCIPIA might have been his monument, instead of THE PARADISE LOST. However this may be, it is a far more curious and satisfactory investigation to trace in *the history* of literary men, rather than upon their *skulls*, the accidents of time and education which gave a particular direction to their studies, and which, energetically pursued by their gifted minds, have placed their names on the most honourable tablets in the temple of fame. "These are the men" (it is said by a distinguished writer on literary genius) "whose inherent impulse no human opposition and even no adverse education, can deter from being *great men*. Some of them, like diamonds, wait to receive their splendour from the slow touches of the polisher; while others, resembling pearls, appear at once born with their beautiful lustre."

15. We may now proceed to glance at the influence of the physical laws upon the intellectual progress, when the individual is emancipated from the controul of tutors and governors, and the discipline and application of his powers is left entirely to himself. During this period, which comprehends the whole of life after youth, when the material organ of mind has reached a perfect maturity, the slighter infringements of the physical laws are accompanied with less marked and permanent injury to the system, though every deviation must have

some attendant evils. It may be laid down as a general fact, that every thing which seriously impairs health, must to some extent impair the healthy function of the brain, disturb the balance of its powers, and prevent that improvement which can never be attained in a condition of bodily debility. We need not now advert to some of the apparent exceptions in the history of literary men, who under the pressure of severe bodily infirmities, persevered in their labours, and accomplished those very works by which they gained their reputation. Pope is one of those instances. His decrepit form was the victim of constant disorder. Yet, though it often interrupted his studies, it seemed in no degree to have overclouded his intellect, or at least it permitted intervals sufficiently long and sufficiently frequent for the production of those works on which his reputation is founded.

16. The infirmities incident to men of genius is a subject which has attracted particular notice, not only from the deep interest that the world takes in such men, but from the multitude of interesting questions that may derive illustration from it.— These *infirmities* are usually of a peculiar kind, and where they have not resulted from organic defect or hereditary disease, they have usually resulted from the transgression of the physical laws. Great delicacy of the general health, produced by close confinement and sedentary habits; a very excitable and nervous temperament, arising from irregular application, and during hours when nature requires repose; the intense excitement, the inward fire of its own fancies and emotions with which an ardent spirit is filled, and which like all other stimulants wastes and consumes the energies which it excites; —injurious influences like these have too often entailed, sooner or later, indescribable miseries upon men de-

voted to literary pursuits; and when it did not bring them to an early grave, caused their sun to set in darkness. This subject will find very affecting illustration in your perusal of the biographies of those men to whom the world is so largely indebted. But the application of the lesson to a Society of young men, who must pursue the cultivation of their minds after the active business of the day, is peculiar. Such ought to be reminded, that in a state of great bodily exhaustion the brain participates in the general condition; and if by any stimulus it is forced into activity, it will work with reluctance, feebleness, and distraction. Its conceptions will be dim; its trains of thought inconsecutive; its recollections evanescent as the images of a dream. In such a state no permanent acquisitions can be made, while some injury may be inflicted on the mental habits, and some also may be done to that delicate structure which the mind employs in its operations. It were better far in such a case to listen to the voice of nature and yield to that repose which she demands.

17. But it will rarely, perhaps, happen in the ordinary occupations of business, that bodily fatigue is carried to that point, at which to resume mental occupation would be injurious. On the contrary, and on the principles of the salutary nature of varied employment, mental occupation might not only be successful in reference to mental improvement, but even to the physical constitution. Two or three hours of an evening might thus be consecrated (not to that lighter literature which taxes no power, and improves none, and which, though suitable enough to divert a period of lassitude, is not that to which the best hours of intellectual energy should be devoted, but) to those subjects which require concentrated thought; from which might be gained valuable treasures of knowledge in the parti-

cular line of study that might be pursued; and, what would be a still more important advantage, the acquisition of a *power* or *habit* of mental concentration; the habit of investigating questions in their greatest depth and widest comprehension. You might thus master, not the circle of all sciences, for this is beyond the reach of any individual, no matter what his talents or leisure may be, but you might master in some good degree those subjects to which you may apply yourself, and acquire an extensive and accurate information on a many subjects of which no man in any public station, in the present condition of society, can safely or creditably be ignorant. This knowledge is valuable, and far more the mental power that is generated by its acquisition. Not to aim at it by a well-regulated application, is to neglect one of the chief objects of education. There is something ominous, too, in the neglect; for it is a law of our physical condition, that the organ which is not duly exercised, will never reach maturity, or will become feeble and fall into decay. If the brain be that organ, it will suffer in its functions, perhaps even in its structure, by this inactivity. A constitutional character may be formed, stamped primarily upon the material organ, and manifested in the operations of intellect, a character that shall range over the whole scale of dullness, from the zero of an impenetrable stupidity, through all the shades of emptiness observable among men.

18. If mere inactivity, then, or an injudicious and ill-regulated application, are injurious to the delicate structure on which mental development and energy depend, it is obvious that every positive excess or vicious irregularity, by which its healthy condition is directly impaired, must be detrimental to the successful efforts of self-education in every period of life. Every person who has had ex-

tensive observation of the various management of boys at school, knows what a serious interruption is sometimes given to their progress by an excessive indulgence in plum-cake, for instance, and other luxuries, which parental fondness had provided for holiday gratification. Similar errors are frequently committed in the great school of manhood, and should it happen that by frequency they are confirmed into habit, every mental power will soon become clogged and heavy in its action, and the character of *unintellectuality* will be stamped permanently on the transgressor. The physiologist can describe the mode in which the damage is done. He will tell you, that the over-action of the digestive function withdraws from the brain its due proportion of nervous energy, while an excess of blood is sent up to it, which gorges its delicate network of vessels, and induces torpor and stupefaction. In the degree in which the proper limit is exceeded will be the damage—temporary, if the cause be temporary; probably irremovable, if the cause have operated for a long time. When we select instances, somewhat in the extreme, the evidences of injury become extremely manifest: an incapacity of fixing the attention on any subject of thought; a slowness of apprehension on all questions in which any of the deeper principles are involved: when conversation is attempted, thought and utterance come in disconnected fragments; memory responds slowly to the demands made on it, and is treacherous in the response. It will usually be found, too, in such cases, that the moral powers have suffered as much as the intellectual. The man has become incapable of any vivid conception of moral truth, of any strong sense of moral obligation, of any lively sentiment of virtue. Generosity never strongly bounds within him; pity never tenderly melts; in the more ethereal regions consecrated

to piety he cannot breathe freely or happily at all. There is a misty vapour on his brain which clouds all his perceptions; a lethargy has come over the seat of sensibility. The violation of the physical laws has induced a morbid condition of the material organ of the mind, which if it can be remedied, the treatment must be adapted to its nature, and belongs rather to the province of physic than to that of morality and religion.

15. The time has been—it may not yet have passed entirely away—when an idea prevailed that the use of wine, and other stimulants, was favourable to the efforts of genius, especially of the poetic; and the story has often been told, that some of the happiest effusions of the Muse have been indebted to this spurious inspiration. Certain it is, that some of those who have obtained an illustrious name were worshippers at the shrine of Bacchus, and either from the misfortune of their lot, or some peculiar irritability of their nature, have sought frequent participation in his revels. But the principles already advanced may be brought to bear also on this instance, and to establish the fact, that the excitement of true poetic genius must spring from a purer source than the stimulation of wine. It may be possible, perhaps, in the hour of exhilaration, to excite the poetic rapture—the impetuous flow of vivid ideas and images. But its continuance must be brief, and it cannot be repeated often without the most disastrous consequences. The fire which wine or opium kindles, is only a transient blaze quickly passing into gloom and ashes. The frequent infringement of the law which prohibits this and every form of excess, will soon bring its punishment. Genius is too delicate a thing for such rough treatment: it will expire under it very likely amidst the phrensies of a moody madness, or a drivelling melancholy.

How different had been the career of some, whose names these remarks will suggest to you, had they been controlled by the recollection that every excess impaired the divine gift; that the night spent in Bacchanian orgies would be followed by days of mental confusion; and that the time thus wasted was not the only or the greatest loss: it lay in the damage done to powers abused, which every repetition of excess sunk from the high elevation of genius to dulness and imbecility.

20. When we turn to contemplate the history of poetic and literary genius, cultivated under happier auspices, how much was it indebted to a scrupulous regard to temperance, to order, to judicious relaxation, to the ennobling influences of religious associations. Milton says of himself, in prose as majestic as his verse, "He who would not be frustrate of his hope to write well hereafter in laudable things, *ought himself to be a true poem*; that is, a composition of the best and honourablest things; not presuming to sing high praises of heroic men and famous cities, *unless he have in himself the experience and the practice of all that which is praiseworthy.*" His season of study was in the morning, and speaking of it, he says, "These morning hours are where they should be, at home; not sleeping or concocting the surfeits of an irregular feast; but up and stirring, in winter often before the sound of any bell awakes man to labour or devotion; in summer, as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its fall fraught; then with useful and generous labours preserving the body's health and hardiness, to render light-some, clear, and not lumpish obedience to the mind, to the cares of religion, and our country's liberty, when it shall require firm hearts in sound

bodies, to stand and cover their stations, rather than to see the ruin of our protestation, and the enforcement of a slavish life." Thus Milton nurtured "his divine gift" both for thought and action.

21. In the preceding observations, we have touched, in a slight and cursory manner, some of the physical influences that affect the education of man, as an organised being, endowed with reason, taste and imagination. To complete the subject proposed, we should dwell more at length on the operation of the same influences on the moral powers and affections; but, from the length of time we have already taxed your patience, we cannot presume to enter on this branch of the subject, though it bear with an equal or even surpassing importance on the well-being of the individual, and of society. It may be stated, however, in general, that every physical influence operating favourably or unfavourably upon the intellectual powers, will affect in some degree, and in the same way, the moral sentiments; and although the latter require a culture peculiar to themselves, it cannot be conducted with much success, except in the favourable condition of the former. To educate the man of exalted intelligence is to educate the man of exalted virtue. The laws of our constitution forbid that either can rise to maturity unless they be nurtured together, and with equal care.

22. It is now time that we should bring these remarks to a close. The facts that in this hasty and discursive illustration we have brought under your notice, are fitted to suggest some serious, yet cheering anticipations. This world is the educational stage of our existence. In it the best physical condition of man is also the most favourable for the discipline of his intellectual and moral nature; and we hail every improvement in the former as the harbinger of better

times to the latter. The higher qualities of man cannot expand and ripen in a wretched, impoverished, disordered state of society. A few individuals may rise to distinction in spite of unfavourable circumstances, but the instances will be rare, solitary, uncheered, like exotics nourished amidst the rigours and desolations of winter. A people struggling for bread and living always on the verge of famine, will have little inclination for mental culture, or any thing beyond the relief of their more urgent necessities; and if for the supply of these they are compelled to spend an excessive portion of their time and strength in sordid and exhausting toil, the result will be equally detrimental, directly on the body, and indirectly on the mind, by the privation of suitable leisure for its culture. But events are in progress for the mitigation and removal of many of those evils which have kept multitudes in every country in blind and abject degradation,—as mere machines for labour, rather than creatures formed in the image of God. A better day is dawning. Every advance in science, every discovery in the arts, every new application of machinery as a substitute for the hand of man, will have the effect of securing more leisure to the masses, and of increasing and facilitating the exchange of the commodities of life. And humane legislation, springing up amidst these precious advantages, will prevent avarice from exacting toils which deteriorate the human frame at an age when it is most easily injured; and will place competence within the reach of the industrious, without vainly attempting to equalize wealth, or to infringe peculiar rights. Improved systems of elementary education will then be easily established; facilities will be created for the dissemination of knowledge among those who have reached that more advanced period when progress must

be made chiefly by their own efforts; the inferior classes will rise up to that position in the scale of intelligence which only the more privileged now occupy; while the superior, in their turn, will aspire after a higher level in the general movement; and that happier era will arrive which the philanthropist delights to contemplate, when all the orders of society will be placed in circumstances more favourable for the culture of those endowments which distinguish man as the child of Reason, and the heir of Immortality.

The Temporal Condition of the States of the Church.

On crossing the frontier line between Tuscany and the Roman States, near Aquapendente, the change in the general aspect of the people, the villages, and the entire country, is such as to strike the most unobservant traveller. A general air of careless negligence, and ill-conditioned dilapidation prevails. The fields look ill-cultivated, the inhabitants ragged, and their habitations on the verge of ruin. The traveller's carriage is stopped in front of a wretched tumble-down hovel some few hundred yards beyond the bridgeless stream which forms the boundary of the two States. It is the Papal Custom-house and Police-station, the first visible manifestation to the northern traveller of the working of that system whose "magni nominis umbra" has overshadowed Europe for so many centuries. "Ex pede Herculem!" The genuine characteristics of Papal rule are visible enough in this extremity of the abortion. A number of soldiers—dirty, slovenly, and listless—are lounging in front of a dilapidated building, whose broken brick-wall bears a shield with the Papal arms, and the words "Carabinieri Pontificii." Some are smoking, some sleeping, some basking in the sun,

without energy sufficient even to converse with each other. Adjoining the lair of these Pontifical Caribineers is that of another horde of officials, the Custom-house Officers—like their military neighbours, dirty, lazy, preposterously numerous, corrupt, and inefficient. The former are useless for the repression of crime, and the latter equally valueless for the prevention of contraband trading. Either set of drones feed like parasitical vermin on the vitals of the wretched country whose substance they exhaust, and serve but to increase the monstrous amount of unproductive population which throughout the Roman States crushes the productive classes beneath its weight.

But the frontier is not left behind without still further illustrations of the effects of Papal rule. The regime of privilege is shown in full action. A peasant arrives at the barrier with his yoke of oxen and a load of produce. His time is his only possession, and the hour which he will have to lose at the "*dogana*" is, one would have thought, already grievous enough. But immediately after him a "*vetturino*," with a carriage full of travellers, drives up. Forthwith the first comer—the peasant—is put on one side; and the examination of the travellers' baggage—another hour's work—is about to commence, when the cracking of postilions' whips is heard, and a carriage, drawn by post-horses, makes its appearance. The *vetturino* travellers must now yield in their turn, and the poor peasant may be considered indefinitely postponed; for it is likely enough that before the posting-carriage and the *vetturino* have been disposed of, (though the first by means of a bribe will not be detained long,) some other vehicle privileged to pass before him may come up. One great evil of injustice is the rage and heartburning it produces in the victim of it; but

this, it must be owned, does not exist in the case under consideration. Wrong done to the moral sense, like injury done to the physical frame, becomes by continuance less poignantly felt. The one and the other alike become callous. Nature finds in insensibility an alleviation for that which would otherwise be intolerable. But not the less is the victim in either case injured and degraded, and the amount of his insensibility to the injury will be the measure of the permanent mischief inflicted on the corporeal or moral organization. The peasant in the above case feels no indignation, no impatience, no ill-temper. The course of things described is that which he has been used to all his life. It is to him as the order of nature; and he would as soon think of complaining of the wind or the rain. But on all occasions the Italian is the most patient creature in the world; he is never in a hurry, never objects to wait any given time, and never scruples to ask another to wait an hour or two, as easily as an Englishman would beg for a minute. They set no value on time, simply because it is of little use to them.

Well! the frontier is at last passed, and after traversing a few miles of road very strikingly worse than that on the Tuscan side of the boundary, the traveller, with much difficulty and some danger, is dragged up the hill of Aquapendente. A worse hill in a great high road it is hardly possible to conceive. So it was constructed ages ago; and so has all the traffic between Florence and Rome passed over it for many generations. That it might easily be *improved* appears never to have entered into the head of any one during all this time. The Diligence, which travels this road—the sole and *privileged* one of course—takes about 48 hours to accomplish the journey of less than 200 miles, and is drawn by from two to fourteen

horses or oxen, according to the exigencies of the road. The mail, which traverses the same road, is constantly several hours behindhand; but nobody dreams of complaining, and still less does anybody dream of mending the road.

The top of the hill, however, is at length reached, and the traveller enters the first town of the Papal States. Let him come from what country he may, unless it be from Ireland, he must, we think, be astonished and dismayed at the squalid misery, dilapidation, ruin, and filth which presents itself to his eyes on all sides. The appearance of the streets, the buildings, the shops—if such they can be called—the population of all ages and classes,—all speak the same tale of wretchedness and degradation. The remainder of the journey repeats the same eloquent lesson at every mile of its course. The moral aspect of things—(which may, however, be always inferred with tolerable accuracy from the external manifestations of physical well-being or the reverse)—as far as may be judged from the few little indications which fall under the notice of an observant traveller, is in complete accordance with the rest of the picture. Fraud, falsehood, and mendicity force themselves on the notice of the least observant.

At length the stranger stands before the gate of Rome. It is an epoch in the life of the most unimaginative—that first entrance into the ancient mother of so much civilization and of so much barbarism—that eternal city which mankind has so much cause to bless and so much to curse! And here we must quit the course of the ordinary traveller, if we would form any idea of the real condition of Rome. The tourist, wrapt in an ecstasy of imaginative pleasure, full of all the mighty host of classical and medieval recollections and associations, passes through the handsome and tolerably

clean, because almost uninhabited, Piazza del Popolo, gazes up at the magnificent terrace of the Pincian on his left hand, and reaches his splendid hotel in the Via Babuino, charmed with his first impressions of "the eternal city," and disappointed in nothing save in not having heard a picturesque group of peasants singing under the walls, "*Roma, Roma, Roma, non è più come era prima.*"

Let us, however, not confine ourselves to those parts of the town frequented ordinarily by the English and other strangers. Let us penetrate the mass of buildings between Santa Maria Maggiore and the Coliseum; let us visit the Trastevere; above all, let us venture into the reeking mass of abomination situated between the capitol, the Farnese Palace, and the Tiber. The constant state of the streets is such as to make it marvellous that typhus and a hundred other forms of filth-bred disease do not sweep off the miserable population. Drainage appears to be unknown. The very commonest decencies of life are wholly disregarded. The stench is insupportable. It has occurred to ourselves, incredible as the statement may appear, to have observed the remains of a dead sheep suffered to lie in the same spot, in one of the streets of Rome, and to poison all the surrounding atmosphere with its decay and putridity, for more than ten days. We have also, and that frequently, observed the dead bodies of cats and dogs lying in the same spots for days together. The appearance of the population in the streets matches well with that of their dwellings—sordid, ragged, unhealthy looking creatures are sauntering in the shade, or basking in the sunshine; or if occupied in some kind of labour, are so performing it as to spread out the fair toll of an hour over half a day.

Such is the physical aspect of *mighty* Rome! Its moral features are of

course not so plainly visible or easily appreciable; they can only be judged of by the occasional specimens which chance may afford an observer in his conversation and dealings with the people; but if these be fairly estimated, they may be deemed tolerably accurate exponents of the entire truth; and that truth we conscientiously believe to be—that the whole body of society, from the highest to the lowest grade in the social scale, is altogether corrupt and vitiated. We do not put forth a conclusion so sweeping, a conviction so painful, unadvisedly or lightly. We are not unmindful of the danger of forming general conclusions from particular instances. We are aware that the portion of any society which a traveller most readily meets with is very generally the worst part of it; but every *à priori* consideration would lead to the persuasion that the moral condition of the people of Rome *must* be that which the most careful observation shows in fact that it is. It is not that villainy, fraud, and vice abound; alas! where do they not? It is, that shame is dead; it is, that the moral sense has perished; it is, that that which is vile has ceased to be hated as such, even by those whose better instincts, superior prudence, or lesser temptation, have saved them from themselves becoming so. These are the true and unerring tests of a corruption and degradation which has infected the entire social body, and so entered into the diseased system as to render hopeless all cure short of thorough renovation.

The wealthy proprietor of a palazzo in the Corso, by means of assertions apparently the most ingenuous, induces an English family to sign a lease without requiring that certain stipulations should be inserted therein formally. On the morrow the promises are violated, and the assertions proved to be wholly and wilfully false. The Roman gentleman who has com-

mitted this act of swindling, on being applied to in amazement by his dupes, replies with the utmost tranquillity, that no assertions or agreements that are unwritten are worth anything.

A "respectable" tradesman uses false weights nearly to the extent of ensuring a diminution of cent. per cent. in the quantity of goods furnished. The tribunals are applied to; but as the amount in each case is small, the magistrates and lawyers cannot be made to comprehend why a complainant should give himself and them more trouble than the amount of the fraud was worth. But the robbery of a shilling, it is urged on their attention, is as much robbery as that of a million; the man is dishonest, and ought to be exposed and punished. No! they can conceive no other reason why such a complaint should be made than with the view of recovering that which the complainant has lost. No man expects to be trusted. None is in any way offended that the most minute and humiliating precautions against his presumed dishonesty should be openly and avowedly taken.

If we turn our view to the more immediate manifestations of the action of Government, the few peeps which the rents in the curtain of official mystery—rather than any properly provided publicity—afford us, indicate, if possible, a still worse degree of corruption. No institution, no office, no authority, no department rightly and sufficiently performs the functions for which it was created, unless indeed it be the lottery-office—that truly does its appointed work of demoralisation and pillage on the people, and does it well and thoroughly. The tribunals notoriously delay, refuse and pervert justice. The police prevent no crimes, and discover no criminals. Murders occur in the streets of the city, and the murderer is secure. Within our own knowledge the minister of police himself declared to an applicant for

protection against outrage, that he advised him to quit Rome, as he was powerless to protect him! In the financial departments the system of fraud and corruption—which has grown with their growth, and become part and parcel of their quasi normal constitution—is such as to render all hope of purifying them vain. We were ourselves assured by one who has since become one of the ministers of the crown, that to his knowledge the peculation in one branch of the post office business was enormous.

Commerce does not exist. The infinitely small trading transactions which do supply the small quantity of foreign goods consumed, are hampered with obstructions, and oppressed by duties to an all but prohibitory degree. And the stupid acquiescence of the people in things as they are, lends additional effect to the paralysing influence of the government. Take one instance of this, as shewn in the case of one of the simplest articles in daily use. The Romans cannot make any tolerable ink: it is imported from France and from England: and one of those little stone-bottles so familiar to English eyes, which costs sixpence at an English stationer's, and thereby affords the retailer a very large profit, is sold in Rome for about a shilling, or rather more. The Roman stationer asserts—truly enough perhaps—that the heavy duty makes it impossible for him to sell the article at a lower rate. But on inquiry it is found that the duty is levied on the gross weight, so that the stone-bottle, which weighs far more than its contents, is by far the most costly part of the purchase; yet it has never entered into the head of the Roman tradesman that he might import his ink in large bottles, and divide it off himself into small quantities for retail sale, and thus diminish his duties by one-half or more! —*North British Review.*

REVIEWS.

The Lands of the Bible visited and described, in an extensive Journey, undertaken with special reference to the promotion of Biblical Research, and the advancement of the cause of Philanthropy. By JOHN WILSON, D. D., F. R. S., Missionary of the Free Church of Scotland, &c. &c. Edinburgh: WILLIAM WHYTE & Co., 1847. Two Volumes, 8vo. pp. 504, 786.

Dr. Wilson had spent fifteen years in India, engaged in missionary labor, of various and extensive character. His health being considerably impaired, he was advised to return to Britain, and rest for a time. He embraced the opportunity thus afforded of visiting Palestine, which he did not run through in the hurried manner of many travellers, but pursued his course in a leisurely way, and took time to examine the interesting objects which were continually presented to his view. The results of his inquiries are embodied in these handsome volumes.

Dhanjibhai Nauroji, a Parsi youth, the first convert from the faith of Zoroaster to Christianity, accompanied Dr. Wilson in his travels, and rendered him essential service. A good draughtsman, Mr. O'Brien, was also engaged. Mordecai, a Jew, joined the party at Aden, and John Smith, Esq., of Bombay, an attached friend, met them at Cairo.

On the second of January, 1843, Dr. Wilson left Bombay, in the steamer *Cleopatra*, and reached Suez on the twentieth of the same month. The next day he proceeded to Cairo, where he remained upwards of a fortnight, during which time he visited the Pyramids. He has furnished some interesting information respecting the late Muhammed Ali's efforts for the intellectual improvement of his people. At the Government printing press, established at Bukak, about a hundred volumes have been printed, including a standard edition of the Arabian Nights' Entertainments, two dictionaries, several poetical works, and a number of historical and scientific treatises, chiefly translated from the

French, and all of an entirely useful character. The system of instruction introduced into Egypt by the late Pasha, is thus described:—

“The scheme of public instruction in Egypt, I may take this opportunity of mentioning, embraces primary, preparatory, and polytechnic and special schools. The primary amount to four in Cairo, and one in Alexandria, of 200 pupils each, and forty-five in the provinces, of 100 each, making altogether 5500 pupils, who are instructed in reading and writing Arabic, the first rules of arithmetic, and ‘religious instruction.’ A suitable set of books has not yet been prepared for them. The preparatory schools are only two, one being at Cairo with 1500, and one at Alexandria with 500 scholars. They receive their pupils from the primary. Their course embraces four years, which are devoted to the Arabic, Turkish, and Persian languages; Arithmetic, Elementary Algebra, Elementary Geography, Calligraphy, and Linear Design and Drawing. The polytechnic school receives its pupils from the preparatory schools. Its course is one of three years, and directed to Elementary Geometry, Algebra, Rectilinear and Spherical Trigonometry, Descriptive Geometry, Statics, Analytical Geometry, Differential and Integral Calculus, Mechanics, Geodesy, Physics, Chemistry, Astronomy, Mineralogy, Architecture, Geology, Construction of Machines, Drawing, Engineering, and Mining. The polytechnic pupils who finish their curriculum satisfactorily, become sub-lieutenants in the army, at the call of the Pasha; and those who are rejected become non-commissioned officers. Among the special schools is one, the object of which is to furnish translators for the different public departments, and monitors for the preparatory schools. The others are respectively devoted to the training of persons for the different branches of the army, and the medical service. The standard of proficiency at all of them is most

respectable. The youths attending them are generally selected, when necessary, by conscription, but some of them are volunteers; and they are fed and clothed at the expense of the Government, which thus establishes its demand on their services. A vigilant system of superintendance is maintained, and periodical examinations, at which rewards are distributed, test the attainments, and encourage the application, of the pupils. Though the advancement of the public services of the country, and the maintainance of his own power and influence, are the grand objects which Muhammed Ali has in view in his support of education, he still deserves great praise for the encouragement which the cause receives at his hands. It must, in many ways, ultimately tell on the elevation of the country, and the advancement of his people."

We must find room for an account of Dr. Abbott's collection of Egyptian curiosities. Dr. A. is Secretary of the "Egyptian Association," the members of which, as also of the "Egyptian Society," are laudably engaged in exploring the antiquities of the country, and illustrating its former history by their researches and discoveries. Both institutions are well managed and liberally supported. The account is as follows:—

"The signet ring of the purest gold of the priest of Cheops, the founder of the great pyramid, carries us back to upwards of two thousand years before the Christian era. A necklace of Menai, or Menes, the first of Egyptian kings, according to Herodotus and Manetho, is probably the oldest article of human manufacture which is now identified. It has much of the form of some of the ornaments worn at present in India, and represented on the figures of its most ancient cave temples. Various other multiformal trinkets of the precious metals,—ear-rings, nose-rings, armlets, anklets, and toelets, serve to show us how the Israelites could borrow from the Egyptians 'jewels of silver and jewels of gold.' Examples of needles and thread are before us as the implements of the industry of the Egyptian matrons; or, perchance,—if the inhabitants of the borders of the Nile had the same prejudices as those of the valley of the Ganges,—of the Egyptian *masters* of the robes; and specimens of 'fine linen,' and other kinds of cloth of the highest antiquity,

bear witness to their skill in the art of dressing flax and preparing its cloth, for which they are noticed in Scripture. Articles of pottery, both plain and covered with smalto, remind us, by the form of their construction, that 'the potter hath power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor.' The numerous images and drawings of the gods of the Egyptian pantheon, human, superhuman, infrahuman, remind us of the time when the Egyptians worshipped 'every form of creeping things, and abominable beasts, and all idols,' or nastinesses (גללים):—

"Genii with heads of birds, hawks, ibis, drakes;
Of lions, foxes, cats, fish, frogs, and snakes;
Bulls, rams, and monkeys, hippopotami,
With knife in paw, suspended from the sky;
Gods germinating men, and men turned gods,
Seated in honor, with gilt crooks and rods;
Vast scarabæi, globes by hands upheld
From chaos springing, mid an endless field
Of forms grotesque—the sphinx, the crocodile,
And other reptiles from the slime of Nile."

The travellers left Cairo on the sixth of February, and spent two weeks in travelling to Mount Sinai. On their way they endeavored to trace the course of the Israelites. We cannot give the reasonings by which Dr. Wilson sustains the conclusion which he arrived at relative to the spot at which the passage of the Red Sea took place; but we must confess that it appears to us next to demonstration that it was at "Wadi Tawarik," and not near Suez, as Dr. Robinson supposes. It was only at Wadi Tawarik that Pharaoh could say of them, "They are entangled in the land, the wilderness hath shut them in;" neither does it appear to have been possible that near Suez the waters could have been "a wall unto them, on the right hand and on the left."

On the journey to Mount Sinai an interesting discovery was made of some ancient Egyptian mines, which have escaped the notice of preceding travellers. They are rather cuttings in the face of the mountain than mines, properly so called. "Numerous grooves and channels," says Dr. W., "seemed to be cut in the extraction of the ore, from the very top to the bottom of the mountains, even where they were most perpendicular, and the mountains are completely spoiled and stripped of their treasures. How they were wrought—whether by the aid

of scaffoldings reaching from the bottom, or by supports let down from above by ropes and chains—it is impossible to say. Great must have been the exposure and the waste of human life in the working of them." It seems probable that gold was extracted from these mines, as particles of that metal were found in the sands not far distant.

Mount Sinai was reached on the 20th of February, and three days were occupied in examining its interesting localities. On the summit of Jebel Musa, Dr. W. observes, the view "was terrific and sublime beyond all our expectations. We were on the very axis, as it appeared, of the most remarkable group of primitive mountains in this remarkable peninsula. In the stability of their foundations, the depth of their chasms, the magnitude and fulness of their masses, the loftiness of their walls, and the boldness of their towering peaks, we had the architecture of nature revealed to us in all its grandeur and majesty. The general impression was so overpowering, that it was exceedingly difficult for us, for some considerable time, to fix our attention on its component parts." After a careful examination and inquiry, the conviction that Jebel Musa was the very spot where "the Lord descended in fire," and from which the law was proclaimed, was felt to be irresistible. The bulk of the Israelites, it was concluded, would find ample accommodation in the Wadi er-Raha; the adjoining Wadis of esh-Sheikh and es-Sebaiyah afforded sufficient room for the remainder: from all these places Jebel Musa was full in view.

A devout mind could not fail to be deeply affected by the considerations which the scenery suggested. Dull, indeed, must be the heart that would be unmoved on such an occasion. We can readily sympathise with the writer in the following statement of his thoughts and feelings at that time:—

"When we stood on the pinnacle of Jebel Musa, we all thought that we might be on or near the spot where Moses received the tables of the law; and that in the hollow of the shoulder of the mount below us, where stands the chapel of Elijah, or in its neighbourhood, Aaron, Nadab, and Abihu, and the seventy elders, may have stood, when, after ascending a portion of the mountain,

they saw the personal manifestation of the God of Israel, and worshipped afar off. The belief which we had, with its wondrous associations, tended, I trust, to solemnise our minds. On any part of the summits of Sinai, however, we could not, and would not, have divested ourselves of these associations. We sought to yield to their influence. The whole scene before us seemed so terrific and sublime, that it seemed to us as if formed by Omnipotence, and selected by Omniscience, for the express purpose of being the platform from which his holy, and righteous, and good law, so immovable in its foundations, exceeding broad in its requisitions, and terrible in its sanctions, could be most advantageously proclaimed to the children of men. 'God,' said Moses to the Israelites, 'is come to prove you, that his fear may be before your faces, that ye sin not.' The very locality itself inspires fear. For a considerable time, we gave ourselves, in the view of it, to meditation and prayer, and the perusal of the Divine Word. Some of us read the words of the law in the language in which it was delivered; and never, perhaps, before were we so struck with its reasonableness, authority, comprehensiveness, and holiness, as requiring the recognition, worship, and service of the only God, with the love of the whole heart, and the cultivation of respect, mercy, purity, honesty, truth and contentment, in all our desires and dealings connected with our fellow-men."—Vol. i. p. 225.

On leaving Sinai they plunged into the "great and terrible wilderness," the scene of the wanderings of Israel. There they saw the black "tents of Kedar," and as they travelled slowly along, thought of the wanderings and toils of the Israelites, who spent so many years in that desert for the punishment of their iniquity. When they were just at the entrance of the pass that leads to Petra, they sent forward their attendants, and took advantage of the opportunity to ascend Mount Hor, on the summit of which Aaron died, and which is still called "Jebel Harun." The account cannot be better given than in Dr. W.'s own words:—

"For about twenty minutes we had something like soil on the heights, with many

small bushes of the juniper cedar, and the remains of terraces, formerly used in cultivation, and consequently pretty easy work; but in the higher parts of the mountain, we had nothing but the bare sandstone cliffs. The precipitous scarps which they form, are regulated by the extent of their strata, formidable in appearance to the person aspiring to surmount them, and formidable on actual trial, particularly as we were quite unacquainted with the usual path of ascent, and the single Arab who was with us knew nothing of the locality. We hoisted and pulled one another, and grasped and crept and climbed, as best we could. At one or two places we found the work sufficiently trying to our heads and nerves, as well as to our hands and feet; and it was only by rendering to one another mutual assistance that we were able to make any progress. About a hundred and fifty feet from the top, we came to a dead stand, or rather were threatened with a dead fall; but after a little breathing, we actually took by storm the remaining walls of rock. Near the crown of the height, we found a gash in the mountain, with a ledge of rock overhanging it; and in this cut, after passing an ancient archway and gate, we found a regular series of steps which conducted us to the very summit.

After the greatness and peril of the effort which we had been compelled to make, we should, in ordinary circumstances, have been elated with the success which we had experienced; but the wild sublimity, and grandeur, and terror of the new and wonderful scene around and underneath us, overawed our souls. We were seated on the very throne, as it appeared to us, of Desolation itself. Its own metropolis of broken, and shattered, and frowning heights—ruin piled upon ruin, and dark and devouring depth added to depth,—lay on our right hand and on our left. To the rising sun, Mount Soir, the pride and the glory of Edom, and the terror of its adversaries, lay before us—smitten in its length and breadth by the hand of the Almighty stretched out against it—barren and most desolate, with its daughter, the 'city of the rock,' overthrown and prostrate at its feet. To the west, we had the great and terrible wilderness, with its deserts, and pits, and droughts, spread out before us,

without any limit but its own vastness, and pronounced by God himself to be the very "shadow of death."—p. 293.

Having made a friendly agreement with the Sheikh of the place, they remained five days at Petra, and thoroughly surveyed the ruins of that extraordinary "city of the rock," where tombs and dwelling-places are found in strange contiguity, and the tokens of former greatness tend to place existing desolations in 'the strongest possible light. God has stretched out upon Eden "the line of confusion, and the stones of emptiness;" or, as Gesenius and others render the words, "the line of wasteness, and the plummet of desolation." Petra is literally a "habitation of dragons." Dr. Wilson says, "The Fellain, in the space of a few minutes, caught for us some scores of lizards, chameleons, centipedes, and scorpions. The language of prophecy by which the desolations of Eden are described, seemed to us, when read on the spot, to be strikingly appropriate to the appearance of the country and its present occupants of every description, and eminently fitted, when reference is made to the time when it was first used, both to startle and convince the unbeliever."

It was a delightful change, a few days afterwards, to travel over the plains where Abraham and the other patriarchs had kept their flocks, and where Dr. W. and his companions once more beheld grass and flowers, and heard the singing of birds. At Hebron, they had some pleasing intercourse with the Jews, who pray outside the wall of the mosk that covers the tomb of Abraham, but are not permitted to enter within the hallowed precincts. Resuming their journey, they passed through the valley of Eshcol, where grapes of the largest size, and finest quality, are still procurable, and identified many scriptural sites, whose modern names were almost the same as the ancient ones. They staid one night at Bethlehem, and entered Jerusalem by the Joppa Gate, on Thursday, the twenty-third of March, six weeks and three days after their departure from Cairo.

(To be Continued.)

The History of England from the Accession of James II. By THOMAS BABINGTON MACAULAY. Vols. I. and II. London.

The same Work. HARPER & BROTHERS: New York.

Hitherto, our histories have been written under the influence of party spirit. One result is, that as readers are very commonly guided by writers, those who are concerned in the formation of public opinion recommend the works which express their own views, and tend to perpetuate the classes to which they are attached. Impartial inquiry is precluded. That which is authority in the eyes of one person, is little less than heresy in the estimation of another. They will not consult each other's books, that so they may exchange thoughts. Thus, the succession of parties is sustained.

There is an attendant evil, the injurious effect of which is constantly felt. The honest searcher after truth finds that the history he is studying is prejudiced, and consequently imperfect; some things are slurred over; others altogether omitted, or set in a wrong light. If he would gain a correct view of an event or a period, he must consult different historians. Rapin, Henry, and Macintosh must be added to Hume; and some well-qualified Protestant is now required to furnish an antidote to Lingard.

The admirers of Mr. Macaulay will not admit that *his* history will need any correction. It is expected to be full, impartial, and satisfactory. We doubt not that to a considerable extent these expectations will be realised. Mr. Macaulay will not knowingly misrepresent or deceive: but to suppose him altogether uninfluenced by predilections, would be to claim for him a distinction to which few, perhaps none, have yet attained.

It is not necessary to give an analysis of such a work as this, since the facts which it details are familiar to all. The merit of any history consists of course in the fairness of its representations, and the skill with which they are arranged. Mr. Macaulay is peculiarly distinguished by his life-like sketches. Facts are grouped, and characters depicted with consummate skill. We seem to be gazing on a moving panorama.

But we are bound to be impartial. Amidst very much that charms and instructs, there are blemishes which must not be concealed. We will allude to two, the mention of which is specially appropriate to these pages.

One is, the estimate the author has formed of the beneficial influence of Popery. He ascribes to that system an ameliorating tendency which we are by no means prepared to admit, and half apologises for its superstitions in the view of the benefits it is supposed to have conferred on society in the middle ages. We demur altogether to his statements, and earnestly deprecate those modes of representation which tend to lessen the criminality of Romanism, as a grand conspiracy against the honor of Christ, the spirituality of religion, and the rights of man. We abhor bigotry—but we are stern, unyielding Protestants.

In the next place, we are deeply grieved at the manner in which Mr. Macaulay treats the Puritans. It is unworthy of him. He ought to have left Sir Walter Scott in sole possession of the fame or disgrace connected with his caricatures. Instead of this, he has written in the spirit of "Old Mortality," and gone out of his way for the purpose of holding up to ridicule men of whom "the world was not worthy." Take an instance:—

"To reasons such as guide the conduct of statesmen and generals the minds of these zealots were absolutely impervious. That a man should venture to urge such reasons was sufficient evidence that he was not one of the faithful. If the divine blessing were withheld, little would be effected by crafty politicians, by veteran captains, by cases of arms from Holland, or by regiments of unregenerate Celts from the mountains of Lorn. If, on the other hand, the Lord's time were indeed come, he could still, as of old, cause the foolish things of the world to confound the wise, and could save alike by many and by few. The broad sword of Athol and the bayonets of Claverhouse would be put to rout by weapons as insignificant as the sling of David or the pitcher of Gideon."

Now, all this is true—true at this very time—in the nineteenth century. It may be laughed at—but it is true. The phraseology chosen by the Cove-

nanters and Puritans, imbued with Scripture as it was, may not be to the taste of modern critics; and it may be granted that divine sayings were so freely used, that the habit seemed sometimes to savour of irreverence: nevertheless, Bible-men might be excused for employing Bible-language, and in these days of fastidiousness we have need to be careful lest, in inducing men to smile at their *words*, we should be justly chargeable with despising the *sentiments* conveyed by them. The case now before us is an apt illustration. In exposing what he deems the fanaticism of the Covenanters, Mr. Macaulay appears to contradict the important truths, that the Divine blessing is necessary to success, and that God can accomplish great purposes by weak instruments. We do not say that he intended to do so; but there is the "appearance of evil."

The American reprint is a handsome volume, and will no doubt have a ready and extensive sale. A cheaper edition, however, will be called for, and most likely will be forthcoming.

Horæ et Vindiciæ Sabbaticæ; or, Familiar Disquisitions on the Revealed Sabbath. By RICHARD WINTER HAMILTON, LL.D., D.D., Leeds. London: JACKSON AND WALFRED. Post 8vo. pp. 212.

The concluding paragraph of the "Advertisement" is very touching. The reference is to the late Rev. John Ely, of Leeds.

"The Author bespeaks indulgence. He was pledged to this publication, he had just entered upon it, when his heart was whole. Scarcely had he seriously addressed himself to it, when he was called to other duties. He stood beside the death-bed, and at the sepulchre, of one who had so grown up with him, was so entwined with him, that he may scarcely hope that any power is left him to pursue a literary task again. The 'Successive Operæ,' in which he confesses to have taken a refreshment of delight, hardly will he any more attempt. In his present state of mind, even this Work seems an interruption of his one and only business on earth. His DEPARTED FRIEND lived but for his ministry and his pastorate: he longs to imitate him in this intensest, and almost exclusive, zeal. It has been with an inde-

scribable constraint that he has written these Dissertations. He cannot but suspect that they will betray marks of it,—the involuntary sinking of an overwhelming grief. He not only feels the touching phrase of Horace, 'Animæ dimidium mee,' when that bard declared his friendship for Virgil,—and the Mantuan yet lived!—but remembering his condolence with him on the death of Quintilius,—with a poignant self-application of the 'Nulli flebilior,'—he, at least, would not be wanting, though tempted to wish his life's friend restored, in that check to sorrow and in that reason for submission which Paganism could suggest, 'Non ita creditum!'"

This was written last January. In the July following, Dr. Hamilton followed his friend, and they are again united, no more to separate.

The production now before us is strongly characterised by the peculiarities of Dr. Hamilton's style. It abounds in fragmentary sentences, abrupt transitions, and exclamations. The argumentative and the pathetic are strangely mingled. A train of calm reasoning is followed by a burst of emotion, singularly combining sublimity with tenderness. We know no style like it.

There are five Dissertations. In the first, entitled, "The Original Sabbath," Dr. Hamilton argues, and we think quite successfully, that the Sabbath was instituted immediately after the creation, for man—for all mankind. It is the will of God that all his creatures on earth should give one-seventh of their time to rest from toil and to worship. This being established, it is easy to show that in "The Hebrew Sabbath," and "The Christian Sabbath," the general principle is alike recognised, though special modifications are introduced in each. The fourth Dissertation—"The Heavenly Sabbath"—is a pious disquisition, not necessary to the argument, showing the analogy between the earthly and the heavenly rest.

In the last Dissertation—"The Practical Sabbath"—the author propounds his views of the manner in which the Sabbath should be observed. He deprecates altogether the exercise of legislative authority, except in so far as the state may think proper to set apart a seventh portion of man's time for cessation from ordinary business, which may

therefore be secured to him against all infraction of the privilege. Protection of worshippers from annoyance may also be claimed. But punishment for the breach of the Sabbath is disallowed by Christianity. Then, as to the mode of observance—making due allowance for our freedom from the niceties of the Jewish Ritual—it must be obvious to every truly pious person, that the day, the whole day, is to be devoted to worship and benevolence: that it is not a day for visiting—for “feastful entertainments”—for the news-room—for pleasurable travelling—for amusement of any kind. The body should rest: the mind should seek information—devotional excitement—instruction in the will of God—comfort, and sustaining hope.

In new countries, there is great temptation to remissness. The place of worship is often at a considerable distance from the house, and not unfrequently it is closed for want of a preacher. Unless a strong sense of duty is felt, the Lord's day is in danger of being worse than wasted. Even when worship has been attended, and the claims of religion have been so far allowed, the remainder of the day is sometimes spent in a manner sadly repugnant to devotional feeling. Professing Christians have need to remember the Saviour's admonition, and the Psalmist's prayer and resolve. See Mat. xii. 36; Psalm xix. 14—xxxix. 1.

The Rev. Legh Richmond's Letters and Counsels to his Children; selected from his Memoir and "Domestic Portraiture." With an account of the closing scene of his life, written by his daughter. American Tract Society. 18mo. pp. 201. Price 20 cents.

To commend the writings of Legh Richmond would be truly a work of supererogation. His books are the household books of the churches.—Though small in size, their contents are invaluable. Their usefulness has been encouraging in the highest degree.

The volume now on our table contains an excellent selection from the good man's correspondence with his children. Christian parents will find it a very suitable gift for their daughters.

This is a remarkably cheap book. We rejoice in the opportunity thus afforded to all classes, to obtain profitable reading. At the same time, we hope that the Society will not be obliged to curtail its benevolent operations on that account.

Alexander the Great. By JACOB ABBOTT. New York: HARPER & BROTHERS.

This is the last published volume of a series entitled, “Abbott's Illustrated Histories,” and which already comprises “Charles I.,” “Kings and Queens,” “Mary, Queen of Scots,” “Hannibal,” and several others. The object is, to place before youthful readers the leading events in the lives and histories selected, narrated in the elegant and attractive style by which Mr. Abbott has won public favour, and so represented as rather to repress than excite ambition, pride, and other dangerous emotions. In a word, these histories have a decidedly good moral tendency, and may therefore be safely recommended.

They are embellished with illuminated title-pages, and numerous engravings.

Life of Benjamin Franklin: His Autobiography, and a Narrative of his Public Life and Services. By Rev. H. HASTINGS WELD. New York: HARPER & BROTHERS. Boston: W. D. TICKNOR & Co.

Benjamin Franklin belongs to all America—he belongs to the world. All young persons should read his autobiography. It is a mine of common sense, which cannot be explored without great profit. In the present Memoir it is to be given entire, and to be followed by a carefully prepared narrative of the public life of Franklin, and the eminent services he rendered to his country. The work is in course of publication, in parts, which are to be eight in number, and to be copiously illustrated with engravings. It cannot fail to command a large circulation.

LITERARY INTELLIGENCE.

At a recent meeting of the Royal Asiatic Society, the Secretary read a short account of an Ancient Code of Civil Law, written in the Pali language, which was discovered among the palm-leaf manuscripts of the British Museum, by Dr. Rost. This code, which is written on about two hundred leaves of the palm, in the Burmese character, extends to almost every branch of civil and domestic regulation, as it existed among the nations who followed the worship of Buddha in ancient times; and is accompanied by a copious commentary in the Burmese language, written about two centuries ago, which not only explains and enlarges upon the ancient text, but shows, also, how it is to be adapted to modern usages, and what is to be done in those branches of jurisprudence which were formerly neglected, but which altered circumstances have rendered it indispensable to cultivate. The Pali text is in verse; like almost every other remaining relic of Indian literature. It is divided into ten books, each containing one or more subjects, rather irregularly arranged; and some subjects—*e.g.* marriage, witness, &c.—appear in more places than one. In no part of the work has Dr. Rost found any allusion to the laws of Menu; but he is of opinion that the writer must have had that celebrated code in view when he drew up the work. It is to be desired, in the interest of the student of oriental antiquity, as well as of the philologist, that this ancient code may be properly edited; and, as from the commentary it appears to be in use as the rule of jurisprudence throughout the Burman empire, and probably in the other extra-Gangetic provinces of the East, where the Buddhist religion prevails—in the countries, too, inhabited by the subjects of our own dominion—its publication could not fail to be felt as a boon in every way advantageous.—*Athenæum*.

Mr. Gliddon is now in London, studying the recently discovered antiquities of Nineveh. He is expected to return in the spring, and to deliver a series of lectures on them, largely illustrated by cuts and drawings, and embracing the results of their investigation by European scholars.—*Literary World*.

A full report of Lieut. Lynch's Voyage on the Jordan and the Dead Sea is in the press, and will shortly be published, in two volumes, by Messrs. Harpers.

An "Admiralty Manual of Scientific Inquiry for the use of Travellers," edited by Sir J. F. W. Herschell, Bart., is about to be published, by authority.

Lately published.

An Essay on the Union of the Church with the State. By the Hon. and Rev. Baptist W. Noel, M.A.

The Apostolical Acts and Epistles, after the Old Syriac. To which are added the remaining Epistles and Book of Revelation; translated, with Prolegomena and Indices, by J. W. Etheridge, M.A., Ph. D.

Man's Constitution and Primitive Condition. Contributions to Theological Science. By John Harris, D.D., Author of "The Pre-Adamite Earth," &c. &c.

A Biblical Cyclopædia, or Dictionary of Eastern Antiquities, Geography, Natural History, Sacred Annals and Biography, Theology and Biblical Literature, illustrative of the Old and New Testaments. By the Rev. John Eadie, LL.D., Professor of Biblical Literature to the United Presbyterian Church. With nearly 200 Pictorial Illustrations, drawn from the most authentic sources.

The Second Series of Lectures by John Foster, delivered at Broadnead Chapel, Bristol, and Edited by J. E. Ryland. Second edition. (uniform in size, price, &c., with the First Series, of which a third edition has lately been published.)

The Pastor's Wife: a Memoir of Mrs. Sherman, of Surrey Chapel. By her Husband.

The Christian Life. A Manual of Sacred Verse. By Robert Montgomery, M.A.

Austria. By Edward P. Thompson, Esq. Author of "Life in Russia."

The Life of Charlotte Elizabeth, as contained in her Personal Recollections: with Explanatory Notes and a Memoir, embracing the period from the close of Personal Recollections to her Death. By L. H. J. Tonna.

Life. By George Borrow, Author of "The Bible in Spain." 3 vols. post 8vo.

A Visit to Certain Monasteries in the Levant. By the Hon. Robert Curzon. Plates. Post 8vo.

The Military Life of John, Duke of Marlborough. By Archibald Alison, Esq., F.R.S. Author of "The History of Europe." With maps, plans of battles, &c. 8vo. 18s.

SCIENTIFIC INTELLIGENCE.

THE RIVER NILE.—A very interesting journey has been undertaken by the Rev. Dr. Bialloblotsky, under the joint management of himself and Dr. C. T. Beke. The object of the journey is to trace the true sources and branches of the River Nile, in reference to which scientific gentlemen have differed much. The map of Ptolemy is said to vary greatly with the proper bearings of the river. Another object is to ascertain the state of slavery and of that trade on the African coast. The expense of this expedition is defrayed by subscriptions from scientific and other gentlemen interested, but we believe the lists of subscribers are not too numerous. The East India Company have granted a free passage in their steamer. The result of these researches, it is expected, will add much useful information to the members of the Geographical Society.

LORD ROSSE'S MONSTER TELESCOPE.—At a meeting of the Royal Irish Academy on the 30th of November, the Rev. Dr. Robinson said he would beg leave to notice a fact of some interest, which he lately observed with the Rosse telescope—it related to a remarkable planetary nebula, Herschel's figure 45. This looks like an oval disc, reminding one of the planet Jupiter; but it appeared to be a combination of the two aysters which he had formerly described. In both these the centre consists of a cluster of tolerably large stars: in the first, surrounded by a vast globe of much smaller ones—in the other, by a flat disc of very small stars, which, when seen edgewise, has the appearance of a ray. Now this nebula, which he had recently observed through Lord Rosse's telescope, has the central cluster, the narrow ray, and the surrounding globe. He would also add, as a remarkable proof of the defining power of this vast instrument, that he saw with it the companion of the well-known Gamma Andromedæ, or two blue stars, which he had never before seen. It was discovered by the celebrated Struve, with the Pulkova Reflector, and is a very severe test. He further wished to mention that, as L. Place had anticipated, the ring of Saturn, which was quite visible, showed irregularities, which are most probably mountains on its eastern side.

SUBMARINE COMMUNICATION BETWEEN ENGLAND AND IRELAND.—The Lords Commissioners of the Admiralty have given permission to Mr. Charles Blunt, civil engineer,

to effect a communication by laying down his submarine electric telegraph between Holyhead and Dublin. The telegraphic wires will be connected with the lines of railway radiating from the Irish metropolis, and with the Chester and Holyhead Railway. By this means, in a few minutes, the most important political intelligence, or the minutest detail of business, will be conveyed between the capitals of England and Ireland.

A continental engineer, Mans, has got a machine for tunnelling the Alps. He calculates on piercing Mont Cenis in three years—working on both sides.

FLOATING OF THE SECOND GREAT TUBULAR BRIDGE OVER THE CONWAY.—On Thursday, October 18, the second tubular bridge over the Conway Straits was floated on the pontoon to the pier. At nine o'clock, Captain Claxton, R.N., gave the signal to pipe all hands. The tube was lifted in about sixty minutes, was got safely home at a few minutes past ten, amid the applause of the bystanders, and a salvo of artillery from the Castle walls. The entire operation was effected without the slightest accident. Three cheers were given for Stephenson. The first tube has now been subjected to five months' experience, in all weathers, and it has been found, from the most minute and delicate observation, that the deflexion varies only from the temperature up and down an inch; and, although heavy trains have passed daily, the general deflexion observed has not varied from what it was when first brought into use. The greatest motion registered from the strongest gale was 1,500ths of an inch. The tube has at present six feet rest at either end, but it is intended, by building up the abutments, that eventually it shall have twelve.

Sir Thomas Mitchell has made several experiments on a method of propelling through water by the screw, which avoids the lateral resistance offered to all existing applications of the instrument. He expects by this discovery to accomplish a performance of 500 miles a day by large steamers. Should this expectation be realized, New South Wales will be brought within thirty days' sail from England!

Schwanthaler, the eminent Bavarian Sculptor, died at Munich, in November last, in his 47th year.

RELIGIOUS INTELLIGENCE.

Holland.

The new constitution of Holland fully recognizes the principle of religious liberty. In consequence, the Synod of the Reformed Churches of Holland has drawn up a new ecclesiastical constitution. This assembly, which held its meetings during the month of August last, has not yet published the result of its deliberations, but the plan it has prepared will be sent to all the churches in the country, in time enough for them to communicate their opinion upon it to the Synod, before the 1st of May, 1849. A meeting of persons holding evangelical sentiments was held at Amsterdam, on the 18th of August, for the purpose of addressing to the Synod a memorial expressive of their wishes. Thirty-three pastors, and 288 laymen, were present. A declaration of principles, drawn up by M. Groen Van Prinsterer, and communicated beforehand to some of the members, was adopted after some modifications. This declaration insists on the submission of the Church to Jesus Christ, its Head, and deduces therefrom the following principles:—"The maintenance of the doctrines of the Reformed Church in the Netherlands, the independence of the Church with regard to the State, and the internal liberty of each community, in consequence of the abolition of the former aristocratic and oligarchic government." This document was sent to the Synod, together with an address relative to its proposed work of re-organization. The Assembly also sent an address to the King, praying that the Government should respect the liberties of the Church.

Hamburg.

For the very liberal grant placed at our disposal for the general purposes of our society, (writes the Rev. Dr. Craig, to the Committee of the Religious Tract Society,) we have published several tracts, which will be forwarded in due course, for your inspection; one rather large tract on the Sabbath, being a translation of a French tract, "*Les plaisirs de Dimanche*," and which we understand has done much good. A tract on regeneration. Another containing a translation of a portion of "*Hermes*," with some alterations; "*Thoughts of an Awakened Sinner*;" "*Search the Scriptures*;" several short stories for children, designed to counteract the infidel tendency of the schools in most parts of

Germany. A hymn-book suitable for family worship, is in course of preparation. Having lately published two tracts on family worship, which have been in many cases blessed to awaken a desire for having "a church in the house," we have considered a cheap hymn-book to be a necessary accompaniment.

You will be pleased to hear that our work, though on a small scale, has been much blessed. In the Roman Catholic districts particularly is a desire felt to read our tracts. One friend in Hildesheim, the former seat of a popish bishop-prince, having applied for tracts to make an experiment whether he could get any one to read them, soon found the demand so great, that in one week he sold upwards of 2000, chiefly to young people who came to inquire for them. Our colporteur writes from Cologne that three Roman Catholics have been brought to seek after their souls' salvation by means of the tracts, and are about to forsake popery. Another writes:—"Often dispirited in my work, the Lord sends me comfort. Lately attended a missionary meeting, where I found many pious people, so that I did not know to whom to give the hand first. Among the rest was a wealthy farmer, to whom I had twice given tracts, but had received nothing for them. I found myself wonderfully drawn towards him. After the meeting we went together to an inn, where he ordered dinner. I did the same, though I had been invited to dine with a Christian family in the neighborhood. At table, I told him various stories of conversions, and how the tracts, despised as they are by the world, had been so often the means of bringing back the lost. The farmer was silent. I was sorry that I had wasted so much time. Reproached myself by thinking it was because he was rich that I had remained so long there. After a few weeks I received a letter stating that the conversation that day at dinner had made a deep impression on him. He had learned to know and feel his misery. He begged to have a Testament and a number of tracts, and sent two dollars for the Tract Society; and concluded, 'If you ask how does this happen, my only answer is, the love of Christ constraineth me.'"

I visited a family a few weeks ago residing about sixty miles from us, who had expressed a strong wish to see me. They were anxious to provide means for sending a colporteur to

Wallachia and Moldavia. The good man had been brought to the knowledge of the truth by means of our tracts about a year ago. So soon as he tasted of the love of Jesus, he commenced family worship. His wife and mother attended for a little, but then grew weary. He strove in vain to persuade them. At last he brought a clergyman to speak with them; but the man of God thought it was better to give over family prayer than to cause strife, as, according to him, the believing members of the family ought always to be the first to yield. Mr. B. was much distressed, but after some time he invited another clergyman to come and talk with his wife. The pastor came, entered into conversation on the duty and privilege of prayer, private and social, and asked whether family worship were still kept up. Then turning to Mrs. B., he inquired whether she attended. "No, I do not," was the short reply. "Oh," said the pastor, "I had not supposed that it was possible to spurn the Lord's best blessing in such a way; that is fearful. What else can you expect in your hour of need than that when you cry, the Lord will not regard it?" "Better not to come to prayer at all, than come in and fall asleep," she thought; and becoming angry with the importunity of the clergyman, she rose and left the room in a rage. "You see," said Mr. B., "she will not hear anything; all I can do is to pray for her." "And do that," rejoined the pastor, as he rose with a heavy heart to return home and ask pardon from the Lord for the way in which he had mismanaged his business. "Thou knowest it is thy work, O Lord, to convert; I can only stain all I attempt; forgive, O Lord, forgive," was his prayer alone. About three weeks had passed, when this woman called at the parsonage, anxious to speak with the minister. On coming in, she said, "Excuse me, sir, for troubling you; but it appears to me as if I could never be saved. You told me that in my hour of need I would pray, and the Lord would not regard it, because I had despised him; and now I see it to be true. I must be lost." "How do such thoughts come into your mind?" he asked. "For two or three nights," said Mrs. B., "I have not been able to sleep; and I hear the words still repeated, 'I will laugh at your calamity; I will mock when your fear cometh;' it drives me mad. I must be lost." "Have you told your husband all this?" suggested the aged minister. "Yes, and he only says, 'There's no need.'" "And so say I too; there is no need to be lost so long as Jesus is here;" and beginning with the third chapter of John's Gospel, the pastor explained the nature, the agency, the necessity of regeneration, and advised her to

ask her husband always in difficulties, for he could tell her everything as well as the minister. She soon found peace for her soul. Then, gathering around her the pious people of the village, she established a weekly meeting for prayer among the women, and encouraged her husband to do the same among the men. Those who came to pray soon began to work—to distribute tracts, to visit the sick, and to read the word of God. And, remembering the ignorance and vice so prevalent in Turkey, where Mr. B. had spent five years before his conversion, the subject of prayer and planning was, how a colporteur could be sent thither to bring the truth to them. Such is the gospel. "Like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Piedmont.

WALDENSIAN VALLEYS.—A meeting of the Waldensian Synod was held in the early part of August, which was occupied chiefly with an important question touching the ordination of one or two candidates to the work of the ministry. The ultimate decision, by a large vote, was altogether favorable to the spiritual efficiency of the Gospel ministry among the Vaudois. Another matter of no little importance, was a vote of the Synod authorizing the *Table*,—a Standing Committee, consisting of ministers and elders, appointed by the Synod, to act with certain powers during the recess of the Synod—to favor the employment of the Italian language for public instruction and preaching in all the parishes, where the measure is practicable. Concerning this, the *Echo des Vallées*, of September, remarks; "Italians by birth and character, called to put forth our energies in the midst of people who speak only this language, we have been compelled, by the oppression of which we were the victims during many centuries, to adopt another tongue, (the French.) But now that this oppression no longer exists; now that our country recognises us equally with all her other children, and asks us to consecrate our talents and strength to her service, we ought, under the penalty of failing in our great mission, to hasten our return to our original position, by returning to our own language."

The October number of *L'Echo*, contains an eloquent letter from the Vaudois Synod to the Synod of the Reformed Church of France, strongly calling on this body to confess the faith of their ancestors. The same paper records the ordination to the ministry of the Gospel of six approved candidates. We note that the examination of these young men occupied *four days*, notwithstanding

they had all passed successfully through the studies and examinations of the Theological Seminaries with which they had been connected as students. On the doctrines of Original Sin, the Divinity of Jesus Christ, Redemption, Justification, &c., "each candidate was examined for at least two hours."

Sandwich Islands.

We extract the following statement from the *Missionary Herald* :—

Our Hawaiian Zion has been watered and refreshed from the presence of the Lord. In the course of the last two years, most of our churches have enjoyed revivals of religion to a greater or less extent. The Holy Spirit has been shed down upon us; not as with the sound of a mighty rushing wind, as on the day of Pentecost; nor as in these islands in the years 1837-38, when there was a moving and shaking among the dry bones, and the great mass of the people were inquiring what they must do to be saved. But it has been as the still small voice; as the dew of Hermon on the mountains of Zion, dropping as the rain and distilling as the dew; as the small rain upon the tender herb, and as showers upon the grass. The good seed sown in the sanctuary, by the way-side, on the mountains and in the valleys, has been watered from heaven, taken root, and brought forth fruit to the glory of God our Saviour. We have not laboured in vain, or spent our strength for naught. He who hath called and commissioned us to preach the gospel, pledging himself, "Lo, I am with you always, even to the end of the world," has verified his promise. He has been with us to sustain us under all our trials and afflictions; to comfort and bind up broken and bleeding hearts; to make us strong in our weakness; to inspire our hearts with faith, hope and holy courage; to bless us in all our labors and toils for the salvation and spiritual good of this people; and to make his own word quick and powerful to the pulling down of the strong holds of sin.

At nearly all the stations throughout the field, there has been more than usual interest among the people. Our houses of worship, as a general thing, have been well filled with serious and attentive hearers. Without any extraordinary means, hundreds and thousands who had long absented themselves from God's house, by some invisible power have been drawn to the sanctuary and to places where they might be instructed in the way of life. Professors of religion have been greatly quickened and revived. Their faith has been strengthened and increased, and their hearts have been enlarged and drawn out in active efforts for the salvation of sinners. There is

among some of our people more reading and searching the Scriptures; more praying in secret and in the family and in the prayer meeting; a deeper sense of the odious nature and ruinous consequences of sin; more humility and self-abasement; more godly sorrow; more hungering and thirsting after righteousness. Many who have long been under church censure, living at ease, careless and stupid, have been aroused from their slumbers and brought to repentance. Backsliders have been reclaimed: and multitudes who have hitherto lived without God and without hope, have been brought to see their sins and yield their hearts to the Saviour.

Siam.

The Rev. J. T. Jones writes from Bangkok :—"A few days ago I was visited by a man of very respectable appearance from Chumpon, about two hundred miles south of Bangkok, who has been travelling extensively in the country there, and also far to the north. He says that our books are in almost every family, both north and south, and are carefully preserved, and frequently read. Scarcely a day passes without applications at the house for particular tracts by name. The Gospels, Joseph and Moses, Daniel, the Parables, Golden Balance, Seven Princes, &c., are thus in the mouths, and we hope often in the thoughts, of many of the people. Many, among whom are priests and noblemen, apply for complete sets, that they may keep them for reference. Sometimes, after having had a number of different kinds in succession, they bring them all back, bearing marks of usage, indeed, but not of abuse, and request us to bind them, for their better preservation.—*Christian Spectator*.

China.

The plan adopted by the Roman Catholics, says a recent writer, is to enter the country well prepared. They acquire the language at some out-post, together with a knowledge of medicine, or other art that may be turned into good account; and having let their hair grow into a tail, à la *Chinoise*, and left European habits behind them, they take ship and enter the country as common sailors, or fishermen, and devote themselves to gaining the confidence of the natives. The extent of their success I am ignorant of; but the following extract from the '*Chinese Repository*,' June, 1846, will show that they are not idle :—"Apostolical Vicariate, Fukien. This province is assigned to the Spanish Dominicans. Bishop Carpena is Vicar Apostolic, and there are, in connexion with the Mission, one coadjutor, five European priests, and nine native, and more than forty thousand members."

A General View of Protestant Missions, in Countries not Evangelized.

From the Reports, chiefly, of Missionary Institutions, for the year 1848.

	Miss.	As't. Miss.	Native As'ts.	Commu- nicants.	Scholars.
NORTH AMERICA.					
<i>Indian Tribes.</i>					
American Board.....	23	17		1468*	637*
“ Missionary Association.....	2	4		8	
Baptist, † Northern.....	9	1	9	1354*	151*
Methodists †.....	16			761	200
Presbyterian.....	8	9		50	210
English Episcopal, Church Missionary Society	5	4	4	535	718
“ Wesleyan.....	17§		1	298	40
United Brethren 	7			120	
<i>Greenland and Labrador.</i>					
United Brethren.....	30			1234	
<i>Oregon Territory.</i>					
American Board.....	3	2			
“ Home Missionary Society.....	2				
Baptist.....	3				
Methodist, Protestant.....	2				
“ Episcopal.....	6			148	
Presbyterian.....	1				
<i>California.</i>					
American Home Missionary Society.....	3				
Baptist, Northern.....	1				
Episcopal.....	1				
Methodist.....	1				
Presbyterian.....	2				
SOUTH AMERICA.					
American Seamen's Friend Society.....	1				
Methodist.....	1				
WEST INDIES.					
American Missionary Association.....	4	3		62*	83
“ Reformed Presbyterian.....	1				
English Baptist.....	37¶		48	32823	3986
“ Episcopal, Church Missionary Society	2	2		624	631
“ “ Gospel Propagation Society	35				
“ Independent, London Missionary Soc.	24	1	21	2908*	1710*
“ Wesleyan.....	85	6	3	53730	19255
Scotch, United Presbyterian Mission.....	7		11	842*	831*
United Brethren.....	170			17295	
AFRICA.					
<i>North.</i>					
English Episcopal, Church Missionary Society	2	1	3	28	2
<i>East.</i>					
English Episcopal, Church Missionary Society	2				5
<i>Western.</i>					
American Board.....	5		5		*
“ Missionary Association.....	1	1	1		67
Baptist, Northern.....	2	1	2	20*	60
“ Southern.....	5	1		100*	50*
Episcopal.....	4	1		45	146
Methodist.....	14¶			965	379
Presbyterian.....	3¶	1	1		59*
English Baptist.....	2	3	7	100	250
“ Episcopal, Church Missionary Society	6	3	52	2100	5220
“ Wesleyan.....	15		18	4883	4180
German.....	8				74
Scotch, United Presbyterian.....	3				

	Miss.	As't. Miss.	Native As'ts:	Communi- cants.	Scholars.
<i>South.</i>					
American Board.....	8		3		90
Berlin	11			107*	120*
English Independent, London Missionary Soc.	36	5	*	1258*	1469*
" Wesleyan	29	4	52	3816x	7938
French	13	3		571	1013
Rhenish	26	3	3	1018x	1100
Scotch, United Presbyterian Church	2		8	57	
" Free Church.....	7	1	6		
United Brethren	24			1547	
ASIA.					
<i>Countries near the Mediterranean.</i>					
American Board	33	3	43	194*	1475*
Baptist, Northern	2				
Episcopal.....	2				*
English Episcopal Church Missionary Society, <i>Burma, Siam, Asiatic Isles, &c.</i>	2	2	7		494
American Board	3				
" Missionary Association.....	2				
Baptist, Northern	21	2	109	6371†	251
Presbyterian.....	1	1			
English Baptist	2				
" Independent, London Missionary Soc. <i>India and Ceylon.</i>	1				
American Board	36a	3	96	688*	9378*
Baptist, Northern	7	1	5	21	85
Baptist, Free Will	2				
Lutheran.....	2				
Presbyterian.....	25b		17	107	986
English Baptist.....	39c		83	1911	4354
" General.....	5		20	157	196
English Episcopal Church Missionary Society	84d	9	750	4898	16620
" " Gospel Propagation Society	46e		170*	*	5000*
" Independent, London Missionary Soc.	40	1	*	524	3095
" Wesleyan	26		48	1734	7538
German, Basle Missionary Society.....	28	2	17	220*	1991
" Berlin	2				39
" Dresden & Hamburg Miss'y Soc...	4				76
" Gosner's Missionary Society.....	14				
" Lutheran	8				
Irish Presbyterian.....	5	1	2	21	
Scotch, Free Church	22f	4	21*	20*	3300*
" Established Church	8	1	1		1500
<i>China.</i>					
American Board.....	11		1	3	46*
Baptist, Northern	3	1	7	20	15
" Southern.....	6	1	7		
" Seventh Day.....	2				
Episcopal.....	3				36
Methodist	4				
" South.....	2				
Presbyterian.....	11	1		15	60
English Baptist, General.....	2				
" Episcopal, Church Missionary Soc'y.	4				
" Independent, London Missionary Soc.	13	5			
" Presbyterian	1				
German, Basle	2				
" Rhenish	1				
Morrison Education Society.....	2				
Not connected with any Society.....	2				

	Miss.	As't. Miss.	Native As'ts.	Communi- cants.	Scholars.
SOUTH SEA ISLANDS.					
American Board.....	29	12	7	23597	14991
American Missionary Association.....	1	1		539	
English Episcopal, Church Missionary Soc'y.	18	13	315	4826	2519*
" Independent, London Miss'y. Soc'y.	31	4	13*	2099	5597
" Wesleyan	32	4	39	12532	14200
THE JEWS.					
American Board.....	1				
American Jews' Society.....	3				
Episcopal.....	1				
Presbyterian.....	1				
Presbyterian, Associate Reformed.....	1	1			
English Episcopal, London Jews' Society....	24	32	13		
" Independent, British Jews' Society...	7				
Irish Presbyterian.....	4				
Scotch, Free Church.....	10	8			
" Established Church.....	2				
PAPAL EUROPE.					
Baptist, Northern.....	27g		5		
" English.....	1				
Foreign Evangelical Society					
Presbyterian					
English Episcopal					
Scotch, Free Church					
GENERAL SUMMARY.					
N. AMERICA—Indian Tribes.....	87	35	14	4594*	1976*
Greenland and Labrador.....	30			1234	
Oregon.....	17	2			
California.....	8				
SOUTH AMERICA.....	2				
WEST INDIES.....	365	12	83	107684*	26496*
AFRICA—North.....	2	1	3	28	277
East.....	2				5
West.....	68	12	86*	8213*	10485*
South.....	156	16	72*	8374	11730*
ASIA—Countries near the Mediterranean....	39	5	50	194*	1969*
Burmah, Siam, &c.	30	3	109	6371*	351
India and Ceylon	403	22	1210*	10301*	54953*
China.....	69	8	14	87*	157*
SOUTH SEA ISLANDS.....	120	34	374*	43593*	37307*
THE JEWS.....	54	41	13		
Total.....	1452	191	2028*	190623*	145706*

* Returns incomplete.

† Not including the Missions of the Methodist Episcopal Church, South.

‡ Not including the Missions of the Baptist Indian Mission Association.

§ Of whom some are natives.

|| The missionaries of this body of Christians are called "Brethren," a term which includes laymen.

¶ Of whom, most are coloured persons.

a And two native preachers.

b Of whom, two are natives.

c Of whom, twenty-six appear to be Europeans and East Indians; the others, of Asiatic parentage.

x Of whom, many are Colonists.

d Of whom, twelve are natives.

e Of whom, five appear to be natives.

f Of whom, five are natives.

g Of whom, two are Americans, five Frenchmen, and fifteen Germans.

NOTE.—Ministers of the Gospel are classed as Missionaries; Physicians, Printers, and Teachers as Assistant Missionaries. Females are not enumerated.

—Foreign Missionary Chronicle